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AN
EXPOSITION
OF THE
OLD TESTAMENT,
IN WHICH ARE RECORDED
The ORIGINAL of MANKIND,
OF
The SEVERAL NATIONS of the WORLD,
AND OF
The JEWISH NATION in particular:
The LIVES of the PATRIARCHS of *ISRAEL*;

The Journey of that People from *Egypt* through the Wilderneſs to the Land of *Canaan*, and their Settlement in that Land;

Their LAWS Moral, Ceremonial and Judicial; their GOVERNMENT and State under JUDGES and KINGS; their ſeveral CAPTIVITIES, and their ſacred BOOKS of DEVOTION.

In the EXPOSITION of which,

It is attempted to give an Account of the ſeveral BOOKS, and the WRITERS of them; a SUMMARY of each CHAPTER; and the genuine Senſe of every VERSE:

And throughout the Whole, the ORIGINAL TEXT, and the VERSIONS of it are inſpected and compared; INTERPRETERS of the beſt Note, both *Jewiſh* and *Chriſtian*, conſulted;

DIFFICULT PLACES at large explained; SEEMING CONTRADICTIONS reconciled,

And VARIOUS PASSAGES illuſtrated and confirmed by Teſtimonies of Writers, as well *Gentile* as *Jewiſh*.

VOL. I.

CONTAINING,

I. GENESIS.
II. EXODUS.
III. LEVITICUS.
IV. NUMBERS.

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THE

PREFACE.

THE great apoſtle of the *Gentiles* aſſures us, that *all ſcripture is given by inſpiration of God*[a]; which ſaying of his, as it ſtands in an Epiſtle, ſuppoſed to be the laſt he wrote, may be thought to reſpect the greater part of the New Teſtament, which muſt be then written, as well as is true of what was written after; and eſpecially it includes, and may chiefly refer to all the books of the Old Teſtament. And whereas what I now publiſh, and have propoſed to publiſh, will compleat my Expoſition of the whole Bible, it will not be improper to ſay ſomewhat of the inſpiration of the ſacred ſcriptures, and of the proof and evidence of it. That God could, if he would, make known his mind and will to men in ſuch a way, no one can doubt, who believes that God is the maker of the bodies and ſouls of men, of the organs of the body, and of the faculties of the ſoul, and therefore can, if he pleaſes, operate upon them in ſuch a manner as to raiſe right and proper ideas of things in the brain, and to convey to the mind what he thinks fit to make known unto it, and to continue it on it, and direct and aſſiſt in writing it, that it may remain. And indeed it is certain, that God in ſome inſtances did communicate his mind and will to men before the written word was, either in a viſion, or by a dream, or by an articulate voice, or by an impulſe of ſpirit making ſtrong impreſſions on the mind, as his appearances to, and diſcourſes with the patriarchs, ſhew, as with *Adam, Noah, Abraham,* and others; ſee *Gen.* xx. 3. *Job* iv. 16, 17, and xxxii. 8. and xxxiii. 14, 15, 16. *Numb.* xii. 6, 7. Moreover, divine inſpiration has never been thought unreaſonable nor incredible among the heathens; perſons of different profeſſions have laid claim to it in the performance of any great and uncommon undertakings of theirs, to give the greater credit and ſanction to them. The prieſts and prieſteſſes of the ſeveral *Gentile* oracles gave out, that they delivered their oracles, being divinely inſpired; the poets, when they began any large and arduous work, expected divine inſpiration, and invoked *Apollo*, and the Muſes, to aſſiſt them in it; *Orpheus, Heſiod, Homer*, and others affirmed what they learnt and publiſhed was by divine inſpiration[b]; and indeed *Cicero* ſays[c], no man was ever a great man without ſome divine *afflatus*. People of almoſt all nations, religions and intereſts have pretended to have books among them which came from God, or that the authors of them were inſpired by him, and which they have attended to as the rule of their civil, moral and religious conduct. *Numa Pompilius* declared to the *Roman* people, that he had a converſation with the goddeſs *Egeria*, from whom he received his body of laws[d]; and ſo *Lycurgus, Zaleucus*, and others, made the like pretences; and who has not heard of the books of the *Sibyls*? whoſe name in the ſignification of it carries in it the counſel, mind and will of God[e], which they were ſuppoſed to be made acquainted with, and to publiſh; and whoſe writings, reſponſes and ſayings were thought to be under divine inſpiration[f]. The *Egyptians* had, in great veneration, the books of *Taaut*, or *Hermes Triſmegiſtus*, as a rule to them in things civil and ſacred[g]; and the *Chineſe* have the writings of *Confucius* in the ſame eſteem as we have the ſacred ſcriptures[h]: ſo the *Perſians* had the books of *Zoroaſtres*, particularly that which they call *Zend* or *Zendeveſta*; and which the *Magians* have the ſame reſpect for as we have for our bible[i]. The *Indian Brachmans* report in their hiſtories, that the book of their law, which they call *Caſter*, was delivered by God on a mountain out of a cloud to *Bremavius*, and that he alſo gave to *Brammon* another book of laws in the firſt age of the

 world;

[a] 2 Tim. iii. 16. [b] Theophilus ad Autolyc. l. 3. p. 128. Θεος δε μοι — ενεφυσεν. Homer. Odyſſ. 22. ℣. 310, 311. [c] De Natura Deorum, l. 2. c. 66. [d] Flor. Hiſt. l. 1. c. 2. Ovid. Faſt. l. 3. [e] Σιος βιλη, Varro apud Lactant. de falſ. Relig. l. 1. c. 6. [f] ——— afflata eſt numine quando. Virgil. Æneid. l. 6. ℣. 50. Vid. Juſtin. Martyr. ad Græc. Cohort. p. 35. & Suidam in voce Σιβυλλα. [g] Clement. Alex. Stromat. l. 6. p. 633, 634. [h] Martin. Sinic. Hiſt. l. 6. p. 211. [i] Calmet on the word Zoroaſtres.

world [k]; and at this day the *Turks* have their *Al-koran*, or *the Scripture*, as they call it, which they believe is from heaven, and is the foundation of their religion. Now, tho' theſe are ſatanical deceptions, yet they ſeem to be forged in imitation of the ſacred writings, and ſerve to confirm the notion and neceſſity of inſpiration, and to ſhew the common ſenſe of mankind about it. And indeed, conſidering the wiſdom and goodneſs of God, and the depraved ſtate and condition of men, it ſeems abſolutely neceſſary, that there ſhould be a revelation of his mind and will in ſome ſuch manner; otherwiſe they muſt have been left without the true knowledge of God, and in danger of going into *Polytheiſm*, as it is certain many without it have; and ſuch as had any knowledge of him, glorified him not as God [l]. Now it is not reaſonable to ſuppoſe, that God would leave all mankind in ſuch a ſtate and condition, whoſe chief end is to glorify him. Without a revelation, men muſt have been ignorant of the true worſhip of God, and the mode of it; and however juſt and reaſonable it might be judged by them, that God ſhould be worſhipped, yet they could never have formed of themſelves a plan of worſhip that could be acceptable to him; and eſpecially that part of worſhip muſt have for ever been unknown to them, which depends upon the arbitrary will of God, and conſiſts of poſitive precepts and inſtitutions: and hence it is that the heathens, deſtitute of divine revelation, have gone into the moſt abſurd and ridiculous modes of worſhip, as well as have groſsly betrayed their weakneſs and ignorance; wherefore, ſays the Apoſtle, *whom ye ignorantly worſhip, him declare I unto you* [m]. And indeed, they muſt have been not only ſtrangers to the external form of worſhip, and more ſo to truly ſpiritual and devotional ſervices; but even to the duties of morality, the contrary to which many of the heathen philoſophers have given into, as fornication, polygamy, community of wives, inceſt, unnatural luſts, the uſe of obſcene words, ſuicide, and private revenge. Some of them indeed are ſaid to be ſenſible of the depravity of human nature, and of the diſeaſe it labours under; but then they were altogether ignorant of the way of its cure, or whether it ever would be cured. They lamented the miſt and darkneſs that were about them, but were at a loſs for the manner, means and method of the removal of it. *Socrates* is made to ſay, "it was neceſſary to wait till ſome one teaches us how we ſhould "behave towards God and man:" [n] and yet this, the relater of it, who travelled into the eaſt, might have picked up and borrowed from the *Jews*, he met with there; and beſides, he does not appear to have any clear knowledge of the perſon that was to be the inſtructor, nor of the ways and means he ſhould make uſe of to bring men to true knowledge and happineſs. Men may, by the light of nature, be convinced, that they have ſinned, and by ſinning have angred God, and incenſed him againſt them, who muſt be appeaſed; but then of the way in which this is to be done, they are quite ignorant: hence men deſtitute of divine revelation have introduced the moſt abſurd, ſhocking, impious and deteſtable methods of reconciling God to them, and of recommending themſelves to him, that could be thought of. A man ſenſible that he is a ſinner from a general notion of the mercy of God, and from ſome particular inſtances of his goodneſs to him, may fancy and entertain ſome faint hope that God will pardon him; but without a divine revelation he cannot be certain of it, and even that God will pardon ſin at all, the ſin of any man: nor can he have any notion of the way and method in which God can do it conſiſtent with his holineſs and juſtice; ſo that without a revelation a ſinner is left under the load of guilt, and in black deſpair, having no well-grounded hope of a remedy. To which may be added, that it may be eaſily diſcerned, that if God had not favoured men with a divine revelation, they would have been in doubt, as the heathens were, about the immortality of the ſoul; and left without hope of the reſurrection of the dead, and with very confuſed and uncertain notions of a future ſtate, and altogether ignorant of the way of life and ſalvation, all which are clearly revealed in the ſacred ſcriptures: upon the whole, it ſeems abſolutely neceſſary in the preſent ſtate of things, we ſhould have an infallible rule of faith and practice to apply and appeal unto, and try doctrines and duties by, in caſes of doubt and difficulty, that we may not be at a loſs about theſe things; and ſuch a rule can only be given us of God: yea, the knowledge of divine things which *Adam* himſelf had in a ſtate of innocence, was by inſpiration; what knowledge he had of God, of his mind and will, of the worſhip of him, and of his own ſalvation, was by divine revelation; and even the moral law of God was inſpired into his heart, and written upon it, or he would not have had ſuch certain and diſtinct knowledge of it; and eſpecially he could not have known any thing of the poſitive law of God, to abſtain from the fruit of the tree of knowledge of good and evil, without a revelation; and if man, in ſuch a ſtate, ſtood in need of it, then much more man in his fallen ſtate. That the ſcripture is θεοπνευστος, inſpired of God, or is his breath, and comes from him, may be evinced by the following obſervations.

I. The

[k] Huet. Alnetan. Quæſt. l. 2. c. 12. §. 19.
[l] Rom. i. 21, 22, 23.
[m] Acts xvii. 23.
[n] Plato in Alcibiad. 2, c. 11.

I. The ſubject-matter of the ſcriptures, or the things contained in them, are ſuch as could never come from any other but God, and are ſuch as are entirely worthy of him; whereas all other writings before obſerved, pretended to come from him, are full of contradiction and falſhood, and contain in them things abſurd, indecent and unworthy of God, quite ſcandalous, as well as contrary to right reaſon. —— 1. Some paſt facts recorded in the ſacred writings could never have been known, had not God revealed them; as the creation of all things out of nothing, the original of mankind, who were the firſt parents of men, when and how made, and in what form and order all things were created; hence, without this guide, men have entertained ſtrange and extravagant notions about theſe things: nay, the ſcriptures inform us what was done in eternity, which God himſelf could only reveal and make known to men, as the council of peace between the divine perſons concerning the ſalvation of men; the ſcheme of it formed, and agreed upon among them; the choice of perſons in Chriſt unto it before the foundation of the world; the donation of the bleſſings of grace to them in him, before the world began; the covenant of grace made with Chriſt on their behalf from eternity; the ſetting up of Chriſt as the mediator of it from everlaſting, or ever the earth was; and his goings forth in it ſo early, becoming a ſurety for them, repreſenting their perſons, and taking care of them, and of all bleſſings and promiſes of grace made unto them; all which could not have been known without a revelation from God himſelf. —— 2. There are ſome things recorded in the ſcriptures as future, which God only could foreknow would be, and foretel ſhould be, and which have accordingly come to paſs, which ſhows the revelation of them to be of God. Some of them relate to particular perſons and contingent events; as the prophecy of the birth of *Joſiah* by name, and of what he ſhould do, and which was delivered out between three and four hundred years before he was born; and of *Cyrus* alſo by name, and what ſhould be done by him, and this predicted upwards of two hundred years before his birth. Others relate to kingdoms and nations, what ſhould befal them, and the utter deſtruction of them, as the *Egyptians*, *Moabites*, *Edomites*, *Aſſyrians*, *Babylonians*, and others, which now are no more, as was foretold; and eſpecially to the *Jews*, to their deſcent into *Egypt*, and coming from thence; their ſeveral captivities and return from them; their many afflictions and diſtreſſes, and their preſent ſtate and circumſtances; all which are juſt as they are deſcribed in the ſacred writings: but above all, the many prophecies concerning Chriſt deſerve regard; as of his birth of a virgin, the place of his birth, and the exact time of his coming into the world, the miracles done by him, his ſufferings and death, and the ſeveral minute circumſtances thereof; of his reſurrection from the dead, aſcenſion to heaven, and ſeſſion at the right-hand of God; together with other prophecies concerning the calling of the *Gentiles*, the abolition of paganiſm in the *Roman* empire, and the riſe and power of Antichriſt; which prove, beyond all contradiction, the divine inſpiration of the ſcriptures. —— 3. There are other things in them, which, though not contrary to reaſon, yet are above the capacity of men ever to have made a diſcovery of; as the Trinity of perſons in the God-head, the eternal generation of the Son of God, his myſterious incarnation, the union of the two natures, divine and human, in his perſon; the regeneration of men by the Spirit of God, and the manner of his operations on the ſouls of men, and the reſurrection of the ſame body at the laſt day. — 4. The things contained in them are holy, and becoming the purity and holineſs of God, from whom they come; and they are truly called γραφαι αγιαι, *holy ſcriptures* [b]: there are in them none of the impurities which are in the Pagan *Theogony*, which is full of the murders, thefts and adulteries of their deities, nor of the carnal and ſenſual gratifications, and unclean luſts promiſed and allowed in the *Al-koran* of *Mahomet*. The matter of them is holy; the truths they inculcate, and the precepts they enjoin, are holy; the doctrines of them are according to godlineſs, and teach men to deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly and godly; the commands in them require nothing but what is agreeable to the perfections of God, nor any thing but what is for the good of men; they forbid whatſoever is evil, diſcover and ſtrike at all ſorts of ſin in men, and condemn them: and hence it may be obſerved in favour of the ſcriptures being of God, that in natural men, whoſe carnal minds are enmity to God, there is ſuch a backwardneſs, and even an averſion to the reading of them. The manner in which they are written, or the ſtyle of them, is pure, holy, chaſte and clean, free from all levity and obſcenity, and from every thing that may be offenſive to the ear of the chaſte and pious: to prevent this, there are remarkable inſtances in the marginal readings of ſome paſſages in the *Hebrew* text; and care ſhould be taken in all tranſlations, to make uſe of language neat and pure.

II. The writers or penmen of the ſcriptures were ſuch as plainly make it appear, that what they wrote were not of themſelves, but that they ſpake and wrote as they were moved by the Holy Ghoſt. For, 1. though they were men that lived in different ages

[b] Rom. i. 2.

of the world, and in different parts of it, and were of different intereſts and capacities, and in different conditions and circumſtances, yet they are all of the ſame ſentiment; they ſpeak and write the ſame things, deliver out the ſame doctrines and truths, enjoin the ſame moral duties of religion, and the ſame poſitive precepts, according to the different diſpenſations under which they were, and relate the ſame hiſtorical facts: there are no contradictions to one another, no jar nor diſcord between them, but all uniform, and of a piece; what ſeeming contradictions may be obſerved, are eaſily reconciled with a little care, diligence and ſtudy; and ſome of theſe ariſe from the careleſſneſs of the tranſcribers, putting one word or letter for another; and even thoſe inſtances are but few, and not very material, and which never affect any article of faith or practice; ſuch care has divine Providence taken of theſe peculiar and important writings. — 2. Many of the writers of the ſcriptures were men of no education, and in a low ſtation of life, being taken from the flock or herd, or from their nets, or other mean employments; and what they wrote, both as to matter and manner, were above and beyond their ordinary capacities, and therefore muſt be of God. — 3. As they were holy men, and of good morals, ſo they appear to be plain, honeſt, faithful and diſintereſted men, that ſought not popular applauſe, nor worldly wealth, neither to aggrandize themſelves, nor their families; but on the contrary expoſed themſelves to poverty, vexation and trouble, yea, to perſecution and death itſelf, which they never would have done, had they not been fully ſatisfied they were ſent of God, and inſpired by him. Take *Moſes* for an inſtance and example; he was a holy good man, meek and modeſt beyond all others; as untainted in his life and converſation, as perhaps ever any man was; and what blemiſhes were in his conduct, he was not careful to conceal, as none of the inſpired writers were; not even the blemiſhes of his family, of his more remote anceſtor *Levi* in the affair of the *Shechemites*, and of the illegal marriage of his immediate parents, his father with his own aunt; and, on the contrary, ſays not a word of the learning and wiſdom he was brought up in; nor of his honour and grandeur in *Pharaoh*'s court; nor of his warlike exploits, recorded by *Joſephus* and other writers: he ſought not to make himſelf and family great; for though he was at the head of the *Jewiſh* nation as their civil governor, yet he was not ſolicitous to have any of his poſterity to ſucceed him in his office; and though the prieſthood was conferred on *Aaron* his brother, and his ſons, yet no other proviſion was made for the tribe he was of, nor of his family in particular, than to attend the common and lower ſervices of the tabernacle; nay, when it was offered to him by the Lord to make his family a great nation, and cut off the reſt of the people, he refuſed it more than once, preferring the public good of *Iſrael* to his private advantage: and though ſuch was his great affection for and cloſe attachment to that people, yet he ſpares them not, nor conceals their ill carriage and behaviour, both to God and himſelf; and which may be obſerved in all the inſpired writers in after-ages, that though they were their own nation, they ſpared them not, but ſharply reproved them for their rebellion, obſtinacy and idolatry, and publiſhed the ſame; whereas it is uſual with hiſtorians to conceal the faults of their own people and favourite nations, the ſubject of their hiſtory. In ſhort, the writers of the ſcriptures ſeem to be men that neither could be impoſed upon themſelves, nor ſought to impoſe on others; nor would it have been eaſy, had they been bad men, for them to have ſucceeded, had they attempted it.

III. The many and wonderful effects the ſacred writings, attended with a divine power and influence, have had upon the hearts and lives of men, ſhew them to be of God; how many thouſands and millions by reading the ſcriptures, or hearing them explained, have been converted from a vicious life, and from error, ſuperſtition and idolatry, to embrace and profeſs the truth, and to live a holy life and converſation; and ſome of theſe, men of great natural parts and learning, as *Juſtin Martyr*, *Origen*, and others. This word of God, in the hand of the divine Spirit, is quick and powerful, ſharper than a two-edged ſword; it pierces and penetrates into the ſecret receſſes of the heart, and lays open the ſecrets of it; it is the means of enlightening the mind, quickening the ſoul, regenerating and ſanctifying the heart, and of producing faith, and every other grace there; of ſtrengthening, comforting and reviving the ſpirits of the people of God, when in diſtreſs by afflictions, or ſatan's temptations. It is profitable for doctrine, for reproof, for correction, and for inſtruction in righteouſneſs, and is indeed the power of God unto ſalvation; all which it would not be, were it not of God: ſo that every good man has a teſtimony within himſelf of the divinity of the holy ſcriptures; the Spirit of God witneſſes to his ſpirit the truth of them.

IV. The teſtimony bore to the ſcriptures, and to the veracity of them, and to the miſſion of the writers of them, by miracles, abundantly confirms the genuineneſs of them, and that they are by inſpiration of God; ſuch as thoſe done by *Moſes* more eſpecially, and by other prophets of the Old Teſtament, and by the apoſtles of the New; even ſuch as exceed the laws of nature, and are above the power of a creature to perform, and which

only Omnipotence itſelf could work; now theſe God would never do to eſtabliſh the character of impoſtors, or to confirm a lye.

V. To theſe might be added, in favour of the divine inſpiration of the ſcriptures, the authoritative manner in which they are expreſſed, not aſking, but requiring the acceptance of them, and aſſent unto them, coming with the power and authority of Jehovah himſelf, and in his name, with a *Thus ſaith the Lord*; the force and energy of which are felt by men, and which commands reverence of them, and attention to them; the figures uſed to excite hereunto are inimitable by creatures, and ſuch as it would be daring and preſumptuous for any to make uſe of, and which only become the moſt high God, with whom is *terrible majeſty*; as *Hear, O heavens*, and *I will ſpeak*, &c. *Deut.* xxxii. 1. *Iſ.* i. 2. with which agrees,

VI. The ſublimity of their ſtile, which is ſuch as exceeds all other writings. *Longinus*, an heathen writer, in his treatiſe *on the Sublime*, admired ſome paſſages in them, particularly *Gen.* i. 3. That early compoſition, the book of *Job*, is full of ſuch ſtrong figures and lofty expreſſions as are not to be found in any human writings, and eſpecially the ſpeeches Jehovah himſelf delivered out of the whirlwind, ch. xxxviii, xxxix, xl, and xli. The book of *Pſalms* is full of bright figures, and of inimitable language; take, for example, *Pſ.* xviii. 7—15. and xxix. 3—10. and cxiii. 3—8. cxxxix. 7—12. The prophecies of *Iſaiah* are fraught with a rich treaſure of divine elocution, which ſurpaſſes all that is to be obſerved in human writings; and which is remarkable, that in ſome of the inſpired writers, who have been bred in a ruſtic manner, are found ſome of the moſt grand images, the moſt lively pictureſques, and higheſt flights of language, as particularly in *Amos* the herdman, ch. iv. 13. and ix. 2—6. And yet,

VII. There is a moſt amazing perſpicuity in the ſacred writings, beyond any to be found in human compoſures; according to a common obſervation, though there are in them ſuch depths that an elephant may ſwim, yet ſuch ſhallows that a lamb may wade in them; that is, though there is enough to exerciſe the talents of men of the greateſt capacities to ſearch into, and find out the things contained therein, yet what are eſſential to ſalvation, or neceſſary to be known by men with reſpect to their faith and practice, are clear, and plain, and eaſy to be underſtood by an enlightened mind, though otherwiſe of the meaneſt capacity. This divine book contains in it intereſting things to perſons of every rank and claſs, of every different capacity, of every age and ſex: it is written for the uſe of all ſorts, men, women and children, and therefore the main and eſſential things in it are written in ſuch a manner as to be underſtood by them all: thus *Timothy* from a child knew the holy ſcriptures, 2 *Tim.* iii. 15. and herein the wiſdom of God is wonderfully diſplayed, and is a plain mark of the divinity of them: to which may be added,

VIII. The long continuance and wonderful preſervation of them, notwithſtanding the hatred of men to them, the attempts of the moſt fierce and powerful perſecutors to extirpate them, is very remarkable; and the malice of ſatan againſt them, ſhown not only in tempting men not to read them, but in ſtirring up others to corrupt and deſtroy them, is no inconſiderable evidence of their being divinely inſpired. For were they of men, there would not have been ſuch an hatred of them, and ſuch an oppoſition to them; and by this are to be known the ſpirit of truth, and the ſpirit of error; ſuch that ſpeak of the world, and in a mere worldly and human manner, the world hears them, receives and applauds them; but they that ſpeak of God, and under a divine influence, are not heard, but are diſapproved of, rejected and deſpiſed, even whatever they ſay or write, 1 *John* iv. 5, 6. and if theſe writings were of ſatan, or the work of forgery, impoſture and deceit, that wicked ſpirit would never have ſhewn ſuch deſpite unto them, nor have taken ſo much pains to prevail upon men not to read them, and to perſuade them to uſe their utmoſt efforts to extirpate them; wherefore it remains that they muſt be of God, who has in a moſt wonderful manner preſerved them, ſome of them, ſome thouſands of years, when other writings are loſt and periſhed.

IX. The awful judgments of God on ſuch who have deſpiſed them, and have endeavoured to root them out of the world, deſerve regard, and are an evident teſtimony of the divine authority of them. Inſtances of *Antiochus Epiphanes* king of *Syria*, and *Diocleſian* the *Roman* emperor, may ſuffice for many others; the firſt of theſe cut to pieces the copies of the book of the law wherever he found them, and burnt them, and put to death all with whom they were, and who obſerved them, 1 *Maccab.* i. 59, 60. the hand of God, and his diſpleaſure againſt him was very remarkable in his death; he died of a violent diſorder in his bowels, his body was covered with worms, his fleſh flaked off, and was attended with an intolerable ſtench, 1 *Maccab.* vi. 8. 2 *Maccab.* ix. 5, 9. The latter, *Diocleſian*, by an edict, ordered all the ſacred books to be burnt [p], that if poſſible he might root out chriſtianity from the world. This tyrant and perſecutor lived in continual fear of thunder, and his palace was burnt down with lightening [q]; and becauſe he could

[p] Euſeb. Eccl. Hiſt. l. 8. c. 2. [q] Conſtantin. Orat. c. 25.

could not accompliſh his deſign to deſtroy the chriſtian religion by burning the ſacred books, through madneſs and deſpair, in the height of his imperial glory, he abdicated the empire, and retired to a private life [r], and at laſt poiſoned himſelf [s]; the one ſhewed deſpite to the books of the Old Teſtament, the other more eſpecially to the books of the New; and both were highly reſented by the Divine Being, who appears hereby to be the author of them.

X. The venerable antiquity of the ſacred writings is worthy of notice with reſpect to their authority; the books of *Moſes* particularly being more antient than any prophane writings, by many hundred years: the moſt early of that ſort extant, are the poems of *Homer* and *Heſiod*, who yet were no earlier than the times of *Iſaiah* the prophet: nor is the teſtimony of the *Jewiſh* ſynagogue to the books of the Old Teſtament, and of the chriſtians to thoſe of both New and Old, to be diſregarded; the catalogues of *Melito* [t], as to the Old Teſtament, and *Origen* [u], as to both Teſtaments, and that of *Joſephus* [w] with reſpect to the former, agree with the preſent canon.

XI. The inſpiration pleaded for extends to all the books of the ſacred ſcripture, and to all the writers of them, and principal ſpeakers introduced in them; and though all that is contained in them is not of God, or inſpired by him, as the quotations from heathen writers, the words of ſatan, the ſpeeches of bad men, and even of good men, in which ſome things not *right* are ſaid of God, as by *Job* and his three friends; yet the writers of the books, in which theſe ſayings are, were under a divine impulſe, inſpiration and direction to commit theſe ſeveral things to writing, partly for the truth of hiſtorical facts, and partly to ſhew the malice of devils and wicked men, as well as the weakneſſes and frailties of good men, and all are for our caution and inſtruction. And ſo in the hiſtorical books, though there are many things that ſome of the writers of them were eye and ear-witneſſes of, and could from their knowledge and memory record them, and others they might take from diaries, journals and annals of former times; yet in all theſe they were directed by the impulſe and inſpiration of the unerring Spirit of God, what to leave out, and what to take and inſert in their writings, and tranſmit to poſterity; ſo that in all they wrote, they may be truly ſaid to be divinely inſpired.

XII. Some think this inſpiration only furniſhed the ſacred writers with matter, and gave them general ideas of things, and left them to clothe them with their own words, and to uſe their own ſtile, and which they think accounts for the difference of ſtile to be obſerved in them: but if this was the caſe; as it ſometimes is, that men have clear and ſatisfactory ideas of things in their own minds, and yet are at a loſs for proper words to expreſs and convey the ſenſe of them to others, ſo it might be with the ſacred writers; and then we ſhould be left at an uncertainty about the real ſenſe of the Holy Spirit, if not led into a wrong one. It is beſt therefore to ſuppoſe that words, as well as matter, were given by inſpiration; and as for the difference of ſtile, as it was eaſy with God to direct to the uſe of proper words, ſo he could accommodate himſelf to the ſtile ſuch perſons were wont to uſe, and which was ſuitable to them, to their genius and circumſtances.

XIII. The authenticity of each book is obſerved in the argument thereof in the following work, ſo far as may be ſatisfactory to chriſtians, taken from quotations out of them in the New Teſtament, and from the general reception of them into the canon of ſcripture, by the church in all ages. The five books of *Moſes* are an hiſtory, reaching from the creation of the world to the coming of the *Iſraelites* to the borders of the land of *Canaan*, whoſe lineage, travels, and things appertaining to them, are chiefly treated of throughout the whole. The hiſtorical books, from thence to the end of the books of *Chronicles*, give an account of the ſame people under their judges and kings, to the time of the *Babyloniſh* captivity; and the reſt of the hiſtorical books, *Ezra*, *Nehemiah*, and *Eſther*, treat of their affairs at, and after their return from captivity, ſo far as the ſcripture-account goes, even unto the times of *Ahaſuerus* king of *Perſia*. The poetical books are a treaſure of truths, moral, ſpiritual and evangelical, which cannot fail of yielding pleaſure and profit to all good men.

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As I have in the preface to the Expoſition of the books of the prophets, and eſpecially of thoſe of the New Teſtament, given an account of *Jewiſh* writers and their writings, made uſe of by me, I have no need to ſay any more concerning them, ſince what are uſed in this part of the Expoſition are chiefly the ſame. I have only the pleaſure to obſerve to the Encouragers of this work, that my copy of the whole is compleatly finiſhed; and therefore ſhould the wiſe and ſovereign Diſpoſer of all things think fit to remove me into another world, before the publication of the whole, they may expect to have a perfect work delivered out to them; which I humbly commit to the bleſſing of God, to make uſe of, for ſuch purpoſes as he ſhall in his wiſdom and goodneſs ſee meet and proper.

[r] Magdeburg. Hiſt. cent. 4. c. 16. col. 909. [s] Aurel. Victor. Epitome in Dioclefian. [t] Euſeb. Eccl. Hiſt. l. 4. c. 26. [u] Ib. l. 6. c. 25. [w] Contr. Apion. l. 1. c. 8.

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N. B. The Subſcribers Names, which are not come to hand, will be inſerted in an After-Liſt.



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The miſtakes obſerved in the following Volume correct thus;

PAGE 4. col. 2. line 37. read *νυχθημερον*. p. 12. c. 2. l. 14. r. may be. p. 22. c. 1. l. 45. r. woman. p. 26. c. 2. l. 59. r. annihilation. p. 33. c. 2. l. 36. r. the *Targums*. p. 35. c. 2. l. 19. r. *Hephæſtus*. p. 47. c. 1. l. 2. r. window. p. 77. c. 2. l. 54. r. *ομοφωνων*. l, 58. r. *ομοιλωσσους*. p. 107. c. 2. l. 70. r. ſon. p. 110. c. 2. l. 31. r. *Judah*. p. 111. c. 2. l. 45. r. *Jucatana*. p. 126. c. 1. l. 49. *dele* no more than. l. 50. r. 24 leagues. p. 152. c. 2. l. 18. r. ear-ring. p. 157. c. 2. l. 42. r. *Jectan*. p. 180. c. 1. l. 52. r. ſervant. l. 53. r. for *Rebekah*. p. 186. c. 1. l. 8 r. he had. p. 187. c. 1. l. 28. r. not brown. p. 252. c. 1. l. 53. r. found in. p. 254. c. 2. l. 17. r. he was. p. 255. c. 2. l. 13. r. own land. p. 261. c. 1. l. 14. r. married perſons. p. 263. c. 2. l. 30. r. him. l. 53. r. got for *them* and *yet*. p. 300. c. 1. l. 42. r. to be. p. 319. c. 2. l. 23. r. R. *Jeſhuah*. p. 325. c. 1. l. 52. r. one part of. p. 336. c. 1. l. 23. r. tho' he. c. 2. l. 17. r. their three. p. 340. c. 1. l 60. r. may be. p. 341. c. 1. l. 21. r. from ſinners. p. 342. c. 1. l. 65. r. not to be. p. 343. c. 2. l. 41. r. Deut. xvi. p. 355. c. 2. l. 5. put the ſemicolon after *Red Sea*. p. 368. c. 1. l. 31. r. came. p. 371. c. 2. l. 4. r. of *Ijar*. p. 372. c. 2. l. 65. r. congregation. p. 375. c. 1. l. 44. r. meal-kind. p. 376. c. 1. l. 13. r. whether baked. p. 390. c. 1. l. 28. r. rendezvous. p. 401. c. 2. for *ſat* r. at. p. 429. c. 2. l. 41. d. at. p. 440. c. 1. l. 52. for a temple r. an altar. p. 496. c. 1. l. 57. r. came. p. 525. c. 2. l. 38. r. to the *Septuagint*. p. 544. c. 2. l. 3. r. flocks inſtead of ſtorks. p. 547. c. 2. l. 32. r. *Mela*. p. 550. c. 2. l. 22. r. horrible for terrible. p. 570. c. 2. l. 33. r. made uſe of. p. 576. c. 1. l. 6. r. author of it. p. 577. c. 2. l. 26. d. *not* after lot. p. 580. c. 1. l. 22. r. the for *this*. p. 588. c. 1. l. 45. r. woman. p. 592. c. 2. l. 26. after *never be*, r. that a man might not take a woman for his wife, ſhe having a ſiſter living, but not. p. 598. c. 2. l. 8. r. harſhly. p. 607. c. 2. l. 31. r. idolatries. p. 610. c. 1. l. 5. r. fire-offering. p. 613. c. 2. l. 35. r. and the incenſe, after *fat*. p. 614. c. 2. l. 36. r. to do, inſtead of *to eat*. p. 668. c. 1. l. 6. d. my l. 16. the. p. 671. c. 1. l. ult. r. of the word. p. 698. c. 2. l. 15. r. deſſerts. l. 45. r. in juſtification. p. 699. c. 2. l. 41. r. either ſort. p. 729. c. 1. l. 29. r. give. p. 740. c. 1. l. 22. r. *Sagan*. p. 771. c. 1. l. 14. r. *Aſſyrian*. p. 772. c. 2. l. 6. r. *Hoſ*. p. 773. c. 1. l. 19. r. broke out. p. 797. c. 2. l. 2. r. ſome. p. 804. c. 1. l 32. r. facilitate.

The First Book of *Moses* called GENESIS.

THIS book in the *Hebrew* copies of the Bible, and by the *Jewish* writers, is generally called *Bereshith*, which signifies *in the beginning*, being the first word of it; as the other four books of *Moses* are also called from their initial words. In the *Syriac* and *Arabic* versions, the title of this book is *the book of the creation*, because it begins with an account of the creation of all things; and is such an account, and so good an one, as is not to be met with any where else: the *Greek* version calls it *Genesis*, and so we and other versions from thence; and that because it treats of the generation of all things, of the heavens, and the earth, and all that are in them, and of the genealogy of men: it treats of the first men, of the patriarchs before the flood, and after it to the times of *Joseph*. It is called the *first* book of *Moses*, because there are four more that follow; the name the *Jewish Rabbins* give to the whole is חמשה חומשי תורה the *five fifths of the law*, to which the *Greek* word *pentateuch* answers; by which we commonly call these books, they being but one volume, consisting of five parts, of which this is the first. And that they were all wrote by *Moses* is generally believed by *Jews* and *Christians*. Some atheistical persons have suggested the contrary; our countryman *Hobbes* [a] would have it, that these books are called his, not from his being the author of them, but from his being the subject of them; not because they were written by him, but because they treat of him: but certain it is that *Moses* both wrote them, and was read, as he was in the *Jewish* synagogues, every sabbath-day, which can relate to no other writings but these, *John* i. 45. and v. 46, 47. *Acts* xv. 21. And *Spinosa* catching at some doubts raised by *Aben Ezra* on *Deut.* i. 1. concerning some passages which seemed to him to have been added by another hand, forms objections against *Moses* being the author of the book of *Genesis*; which are sufficiently answered by *Carpzovius* [b]. Nor can *Ezra* be the author of the *pentateuch*, as *Spinosa* suspects; since it is plain these writings were in being before his time, in the times of *Josiah*, *Amaziah*, yea of *David*, and also of *Joshua*, 2 *Chron.* xxxiv. 14. xxv. 4. 1 *Kings* ii. 3. *Josh.* viii. 34. nay, they are even referred to in the book of *Ezra* as the writings of *Moses*, *Ezra* iii. 2. and vi. 18. to which may be added in proof of the same, *Deut.* xxxi. 9, 24. Nor are there any other writings of his authentic; what are ascribed to him, as the *Analepsis* of *Moses*, his *Apocalypse*, and his Last Will and Testament, are apocryphal. That this book of *Genesis* particularly was written by him, is evident from the testimony of *Philip*, and even of our Lord Jesus Christ, who both testify that he wrote concerning the Messiah, *John* i. 45. and v. 46. as he did in this book, where he speaks of him as the seed of the woman that should break the serpent's head; as the seed of *Abraham*, in whom all the nations of the earth should be blessed; and as the *Shiloh*, to whom the gathering of the people should be, *Gen.* iii. 15. and xxii. 18. and xlix. 10. Nor is there any reason to believe that he wrote this book from the annals of the patriarchs, since it does not appear, nor is it very probable that they had any; nor from traditions delivered down from one to another, from father to son, which is more probable, considering the length of the lives of the patriarchs: but yet such a variety of particulars respecting times, places, persons, their genealogies and circumstances, so nicely and exactly given, can scarcely be thought to be the fruit of memory; and much less is it to be imagined that he was assisted in it by *Gabriel*, when he lived in solitude in *Midian*: but it is best of all to ascribe it to divine inspiration, as all scripture is by the apostle, 2 *Tim.* iii. 16. for who else but God could have informed him of the creation, and the manner and order in which every creature was brought into being, with a multitude of things recorded in this book? the design of which is to lead men into the knowledge and worship of the one true God, the creator of all things, and of the origin of mankind, the fall of our first parents, and their posterity in them; and to point at the means and method of the recovery of man by the Messiah, the promised seed; and to give an account of the state and case of the church of God, in the times of the patriarchs, both before and after the flood, from *Adam* in the line of *Seth*, to *Noah*; and from *Noah* to the times of *Joseph*, in whose death it ends: and, according to bishop *Usher* [c], it contains an history of two thousand, three hundred and sixty-nine years.

CHAP.

[a] Leviath. par. 3. c. 33. Test. p. 17.

[b] Introduct. ad Libr. Bib. V. T. c. 4. §. 2.

[c] Annal. Vet.

CHAP. I.

THIS chapter contains an account of the creation of the univerſe, and all things in it; aſſerts the creation of the heaven and earth in general, and deſcribes the ſtate and condition of the earth in its firſt production, ℣. 1, 2. and then proceeds to declare the work of each of the ſix days of creation, and to give an account of light, its ſeparation from darkneſs, and the names of both, the work of the firſt day, ℣. 3, 4, 5. of the firmament, its uſe and name, the work of the ſecond day, ℣. 6, 7, 8. of the appearance of the earth, and the production of graſs, herbs and trees in the earth, the work of the third day, ℣. 9, 10, 11, 12, 13. of the ſun, moon and ſtars, their ſituation and uſe, the work of the fourth day, ℣. 14, 15, 16, 17, 18, 19. of the fowls of the air, and the fiſhes of the ſea, the work of the fifth day, ℣. 19, 20, 21, 22, 23. of all kinds of cattle, and beaſts, and creeping things, ℣. 24, 25. and then of man, created male and female, after the image of God, having a grant of dominion over the reſt of the creatures, the fruit of divine conſultation, ℣. 26, 27, 28. and of a proviſion of food for man and beaſt, ℣. 29, 30. And the chapter is concluded with a ſurvey God took of all his works, and his approbation of them; all which were the work of the ſixth day, and cloſes the account of the creation in that ſpace of time, ℣. 31.

℣. 1. *In the beginning God created the heaven and the earth.*] By the heaven ſome underſtand the ſupreme heaven, the heaven of heavens, the habitation of God, and of the holy angels; and this being made perfect at once, no mention is after made of it, as of the earth; and it is ſuppoſed that the angels were at this time created, ſince they were preſent at the laying of the foundation of the earth, *Job* xxxviii. 6, 7. but rather the lower and viſible heavens are meant, at leaſt are not excluded, that is, the ſubſtance of them; as yet being imperfect and unadorned; the expanſe not yet made, or the æther and air not yet ſtretched out; nor any light placed in them, or adorned with the ſun, moon and ſtars: ſo the earth is to be underſtood, not of that properly ſo called, as ſeparated from the waters, that is, the dry land afterwards made to appear; but the whole maſs of earth and water before their ſeparation, and when in their unformed and unadorned ſtate, deſcribed in the next verſe: in ſhort, theſe words repreſent the viſible heavens, and the terraqueous globe in their chaotic ſtate, as they were firſt brought into being by almighty power. The ה prefixed to both words, is, as *Aben Ezra* obſerves, expreſſive of notification or demonſtration, as pointing at *thoſe* heavens, and *this* earth; and ſhews that things viſible are here ſpoken of, whatever is above us, or below us to be ſeen: for in the *Arabic* language, as he alſo obſerves, the word for *heaven* comes from one which ſignifies high or above [a]; as that for *earth* from one that ſignifies low and beneath, or under [b]. Now it was the matter or ſubſtance of theſe that was firſt created; for the word את ſet before them, ſignifies ſubſtance, as both *Aben Ezra* and [c] *Kimchi* affirm. *Maimonides* [d] obſerves, that this particle, according to their wiſe men, is the ſame as *with*; and then the ſenſe is, God created with the heavens whatſoever are in the heavens, and with the earth whatſoever are in the earth; that is, the ſubſtance of all things in them; or all things in them were ſeminally together: for ſo he illuſtrates it by an huſbandman ſowing ſeeds of divers kinds in the earth, at one and the ſame time; ſome of which come up after one day, and ſome after two days, and ſome after three days, though all ſown together. Theſe are ſaid to be *created*, that is, to be made out of nothing; for what pre-exiſtent matter to this chaos could there be out of which they could be formed? And the apoſtle ſays, *thro' faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear*, Heb. xi. 3. And though this word is ſometimes uſed, and even in this chapter, of the production of creatures out of pre-exiſtent matter, as in ℣. 21, 27. yet, as *Nachmanides* obſerves, there is not in the holy language any word but this here uſed, by which is ſignified the bringing any thing into being out of nothing; and many of the *Jewiſh* interpreters, as *Aben Ezra*, underſtand by creation here, a production of ſomething into being out of nothing; and *Kimchi* ſays [e], that creation, is a making ſome new thing, and a bringing ſomething out of nothing: and it deſerves notice, that this word is only uſed of God; and creation muſt be the work of God, for none but an almighty power could produce ſomething out of nothing. The word uſed is *Elohim*, which ſome derive from another, which ſignifies power, creation being an act of almighty power: but it is rather to be derived from the root in the *Arabic* language, which ſignifies to worſhip [f], God being the object of all religious worſhip and adoration; and very properly does *Moſes* make uſe of this appellation here, to teach us, that he who is the creator of the heavens and the earth, is the ſole object of worſhip; as he was of the worſhip of the *Jewiſh* nation, at the head of which *Moſes* was. It is in the plural number, and being joined to a verb of the ſingular, is thought by many to be deſigned to point unto us the myſtery of a plurality, or trinity of perſons in the unity of the divine eſſence: but whether or no this is ſufficient to ſupport that doctrine, which is to be eſtabliſhed without it; yet there is no doubt to be made, that all the three perſons in the Godhead were concerned in the creation of all things, ſee *Pſ.* xxxiii. 6. The heathen poet *Orpheus* has a notion ſomewhat ſimilar to this, who writes, that all things were made by one Godhead of three names, and that this God is all things [g]: and now all theſe things, the heaven and the earth, were made by God *in the beginning*; either in the beginning of time, or when time began, as it did with the creatures, it being nothing but the meaſure of a creature's duration, and therefore could not be until ſuch exiſted; or as *Jarchi* interprets it, in the beginning of the creation, when God firſt began to create; and is beſt explained by our Lord, *the beginning of the creation which God created*, Mark xiii. 19. and the ſenſe is, either that as ſoon as God created, or the firſt he did create were the heavens

[a] سما altus fuit, eminuit, *Golius*, col. 1219. [b] ارض quicquid humile, inferum & depreſſum Ib. col. 70 Hottinger. Smegma Orient. c. 5. p. 70. & Theſaur. Philolog. l. 1. c. 2. p. 234. [c] Sepher Shoraſh. rad. ארץ. [d] Morch Nevochim, par. 2. c. 30. p. 275, 276. [e] Ut ſupra rad. ברא. [f] אלה coluit, unde אלוה numen colendum, Schultens in Job. i. 1. Golius, col. 144. Hottinger. Smegma, p. 120. [g] See the Univerſal Hiſtory, vol. 1. p. 33.

heavens and the earth; to which agrees the *Arabic* verſion; not any thing was created before them: or in connexion with the following words thus, *when firſt*, or *in the beginning*, when *God created the heavens and the earth*, then *the earth was without form*, &c [h]. The *Jeruſalem Targum* renders it, *in wiſdom God created*; ſee *Prov.* iii. 19. and ſome of the ancients have interpreted it of the wiſdom of God, the Logos and Son of God. From hence we learn, that the world was not eternal, either as to the matter or form of it, as *Ariſtotle*, and ſome other philoſophers have aſſerted, but had a beginning; and that its being is not owing to the fortuitous motion and conjunction of atoms, but to the power and wiſdom of God, the firſt cauſe and ſole author of all things; and that there was not any thing created before the heaven and the earth were: hence thoſe phraſes, before the foundation of the world, and before the world began, *&c.* are expreſſive of eternity: this utterly deſtroys the notion of the preexiſtence of the ſouls of men, or of the ſoul of the Meſſiah: falſe therefore is what the *Jews* ſay [i], that paradiſe, the righteous, *Iſrael*, *Jeruſalem*, &c. were created before the world; unleſs they mean, that theſe were fore ordained by God to be, which perhaps is their ſenſe.

℣. 2. *And the earth was without form, and void*, &c.] It was not in the form it now is, otherwiſe it muſt have a form, as all matter has; it was a fluid matter, the watry parts were not ſeparated from the earthy ones; it was not put into the form of a terraqueous globe it is now, the ſea apart, and the earth by itſelf, but were mixed and blended together; it was, as both the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe it, a waſte and deſart, empty and deſtitute both of men and beaſts; and it may be added, of fiſhes and fowls, and alſo of trees, herbs and plants. It was, as *Ovid* [k] calls it, a chaos and an indigeſted maſs of matter; and *Heſiod* [l] makes a chaos firſt to exiſt, and then the wide extended earth; and ſo *Orpheus* [m] and others; and this is agreeable to the notion of various nations. The *Chineſe* make a chaos to be the beginning of all things, out of which the immaterial being (God) made all things that conſiſt of matter, which they diſtinguiſh into parts they call *Yn* and *Yang*, the one ſignifying hidden or imperfect, the other open or perfect [n]: and ſo the *Egyptians*, according to *Diodorus Siculus*, [o] whoſe opinion he is ſuppoſed to give, thought the ſyſtem of the univerſe had but one form; the heaven and earth, and the nature of them, being mixed and blended together, until by degrees they ſeparated and obtained the form they now have: and the *Phœnicians*, as *Sanchoniatho* [p] relates, ſuppoſed the principle of the univerſe to be a dark and windy air, or the blaſt of a dark air, and a turbid chaos ſurrounded with darkneſs, as follows; *and darkneſs was upon the face of the deep:* the whole fluid maſs of earth and water mixed together. This abyſs is explained by waters in the next clauſe, which ſeem to be uppermoſt; and this was all a dark turbid chaos, as before expreſſed, without any light or motion, till an agitation was made by the Spirit, as is next obſerved: *and the Spirit of God moved upon the face of the waters*, which covered the earth, *Pſ.* civ. 6. the earthy particles being heavieſt ſunk lower, and the waters being lighter roſe up above the others: hence *Thales* [q] the philoſopher makes water to be the beginning of all things, as do the *Indian Brahmans* [r]: and *Ariſtotle* [s] himſelf owns that this was the moſt ancient opinion concerning the origin of the univerſe, and obſerves, that it was not only the opinion of *Thales*, but of thoſe that were the moſt remote from the then preſent generation in which he lived, and of thoſe that firſt wrote on divine things; and it is frequent in *Heſiod* and *Homer* to make *Oceanus*, or the *ocean*, with *Tethys*, to be the parents of generation: and ſo the ſcriptures repreſent the original earth as ſtanding out of the water, and conſiſting of it, 2 *Pet.* iii. 5. and upon the ſurface of theſe waters, before they were drained off the earth, *the Spirit of God moved*; which is to be underſtood not of a wind, as *Onkelos*, *Aben Ezra*, and many *Jewiſh* writers, as well as Chriſtians, interpret it; ſince the air, which the wind is a motion of, was not made until the ſecond day. The *Targums* of *Jonathan* and *Jeruſalem* call it the Spirit of mercies; and by it is meant the Spirit of the Meſſiah, as many *Jewiſh* writers [t] call him; that is, the third perſon in the bleſſed Trinity, who was concerned in the creation of all things, as in the garniſhing of the heavens, ſo in bringing the confuſed matter of the earth and water into form and order; ſee *Job* xxvi. 13. *Pſ.* civ. 30. and xxxiii. 6. This ſame Spirit *moved* or brooded [u] upon the face of the waters, to impregnate them, as an hen upon eggs to hatch them; ſo he to ſeparate the parts which were mixed together, and give them a quickening virtue to produce living creatures in them. This ſenſe and idea of the word are finely expreſſed by our poet [w]. Some traces of this appear in the νους or mind of *Anaxagoras*, which when all things were mixed together came and ſet them in order [x]; and the *mens* of *Thales* he calls God, which formed all things out of water [y]; and the *ſpiritus intus alit*, &c. of *Virgil*; and with this agrees what *Hermes* ſays, that there was an infinite darkneſs in the abyſs or deep, and water, and a ſmall intelligent ſpirit, endued with a divine power, were in the chaos [z]: and perhaps from hence is the mundane egg, or egg of *Orpheus* [a], or the firſt born or firſt laid egg, out of which all things were formed; and which he borrowed from the *Egyptians* and *Phœnicians*, and they perhaps from the *Jews*, and which was reckoned by them a reſemblance of the world. The *Egyptians* had a deity they called *Cneph*, out of whoſe mouth went forth an egg, which they interpreted of the world [b]: and the *Zophaſemin* of the *Phœnicians*, which were heavenly birds, were, according to *Sanchoniatho* [c], of the form of an egg; and in the rites of *Bacchus* they worſhipped an egg, as being an image of the world, as *Macrobius* [d] ſays; and

[h] So Vatablus. [i] Targum Jon. and Jeruſ. in Gen. iii. 24. T. Bab. Peſachim, fol. 54. 1. and Nedarim, fol. 39. 2. [k] Quem dixere chaos, rudis indigeſtaque moles, Ovid Metamorph. l. 1. Fab. 1. [l] Ητοι μεν πρωτιστα χαος, &c. Heſiodi Theogonia. [m] Orphei Argonautica, ℣. 12. [n] Martin. Sinic. Hiſt. l. 1. p. 5. [o] Bibliothec. l. 1. p. 7. [p] Apud Euſeb. Præpar. Evangel. l. 2. c. 10. p. 33. [q] Laert. in Vita Thaletis, p. 18. Cicero de Natura Deorum, l. 1. [r] Strabo. Geograph. l. 15. p. 491. [s] Metaphyſic. l. 1. c. 3. [t] Zohar in Gen. fol. 107. 3. and fol. 128. 3. Bereſhith Rabba, fol. 2. 4. and 6. 3. Vajikra Rabba, §. 14. fol. 156. 4. Baal Hatturim in loc. Caphtor Uperah, fol. 113. 2. [u] מרחפת incubabat, Junius, Tremellius, Piſcator, as a dove on her young, T. Bab. Chagigah, fol. 15. 1. [w] ——— and with mighty wings out-ſpread
Dovelike ſatſt brooding on the vaſt abyſs,
And madſt it pregnant.——— Milton's Paradiſe Loſt, B. 1. l. 20, 21, 22. The ſame ſentiment is in B. 7. l. 234, 235. [x] Laert. in Vita Anaxagor. p. 91. Euſeb. Evangel. Præpar. l. 10. c. 14. p. 504. [y] Cicero de Nat. Deorum, l. 1. Lactant. de falſa Relig. l. 1. c. 5. [z] Apud Druſium in loc. [a] Hymn. πρωτογονος, ℣. 1, 2. [b] Euſeb. Præpar. Evangel. l. 3. c. 11. p. 115. [c] Apud. Ib. l. 2. c. 10. p. 33. [d] Saturnal. l. 7. c. 16.

and therefore he thought the queſtion, whether an hen or an egg was oldeſt, was of ſome moment, and deſerved conſideration: and the *Chineſe* ſay [d], that the firſt man was produced out of the chaos as from an egg, the ſhell of which formed the heavens, the white the air, and the yolk the earth; and to this incubation of the ſpirit, or wind, as ſome would have it, is owing the windy egg of *Ariſtophanes* [e].

℣. 3. *And God ſaid*, &c.] This phraſe is uſed nine times in this account of the creation; it is admired by *Longinus* the heathen in his treatiſe *of the Sublime*, as a noble inſtance of it; and it is moſt beautifully paraphraſed and explained in *Pſ.* xxxiii. 6. as expreſſive of the will, power, authority and efficacy of the divine being; whoſe word is clothed with power, and who can do, and does whatever he will, and as ſoon as he pleaſes; his orders are always obeyed. Perhaps the divine perſon ſpeaking here is the Logos or Word of God, which was in the beginning with God, and was God, and who himſelf is the light that lightens every creature. The words ſpoke were, *let there be light, and there was light*: it at once appeared; *God commanded light to ſhine out of darkneſs*, as the apoſtle ſays, 2 *Cor.* iv. 6. this was the firſt thing made out of the dark chaos; as in the new creation, or work of grace in the heart, light is the firſt thing produced there: what this light was is not eaſy to ſay. Some of the *Jewiſh Rabbins*, and alſo ſome Chriſtian writers, think the angels are deſigned by it, which is not at all probable, as the ends and uſe of this light ſhew: others of them are of opinion, that it is the ſame with the ſun, of which a repetition is made on the fourth day, becauſe of its uſe and efficacy to the earth, and its plants; but others more rightly take it to be different from the ſun, and a more glimmering light, which afterwards was gathered into and perfected in the body of the ſun [f]. It is the opinion of *Zanchius* [g], and which is approved of by our countryman Mr. *Fuller* [h], that it was a lucid body, or a ſmall lucid cloud, which by its circular motion from eaſt to weſt made day and night [i]; perhaps ſomewhat like the cloudy pillar of fire that guided the *Iſraelites* in the wilderneſs, and had no doubt heat as well as light; and which two indeed, more or leſs, go together; and of ſuch fiery particles this body may well be thought to conſiſt. The word *Ur* ſignifies both fire and light.

℣. 4. *And God ſaw the light, that it was good*, &c.] Very pleaſant and delightful, uſeful and beneficial; that is, he foreſaw it would be good, of great ſervice, as *Picherellus* [k] interprets it; for as yet there were no inhabitants of the earth to receive any advantage by it; ſee *Eccl.* xi. 7. beſides, it was doubtleſs good to anſwer ſome preſent purpoſes, to prepare for the work of the two following days, before the great luminary was formed; as to diſpel the darkneſs of heaven, and that which covered the deep; to rarify, exhale, and draw up the lighter parts of the chaos, in order to form the wide extended æther, the expanded air, and the ſurrounding atmoſphere, while the Spirit of God was agitating the waters, and ſeparating them from the earthy parts; and which alſo might ſerve to unite and harden thoſe which were to form the dry land, and alſo to warm that when it appeared, that it might bring forth graſs, herbs, and fruit-trees: *and God divided the light from the darkneſs*; by which it ſhould ſeem that they were mixed together, the particles of light and darkneſs; but *by what way is the light parted*, ſevered and divided from darkneſs, is a queſtion put to men by the Lord himſelf, who only can anſwer it, *Job* xxxviii. 24. he has ſo divided one from the other, that they are not together at the ſame place and time; when light is in one hemiſphere, darkneſs is in the other [l]; and the one by certain conſtant revolutions is made to ſucceed the other; and by the motion of the one, the other gives way; as well as alſo God has divided and diſtinguiſhed them by calling them by different names, as *Aben Ezra*, and is what next follows:

℣. 5. *And God called the light, day, and the darkneſs he called night*, &c.] Either by the circulating motion of the above body of light, or by the rotation of the chaos on its own axis towards it, in the ſpace of twenty-four hours there was a viciſſitude of light and darkneſs; juſt as there is now by the like motion either of the ſun, or of the earth; and which after this appellation God has given, we call the one, day, and the other, night: *and the evening and the morning were the firſt day*; the evening, the firſt part of the night, or darkneſs, put for the whole night, which might be about the ſpace of twelve hours; and the morning, which was the firſt part of the day, or light, put alſo for the whole, which made the ſame ſpace, and both together one natural day, conſiſting of twenty-four hours; what *Daniel* calls *an evening-morning*, *Dan.* viii. 14. and the apoſtle νυχθημερον, a *night-day*, 2 *Cor.* xi. 25. *Thales* being aſked which was firſt made, the night or the day, anſwered, the night was before one day [m]. The *Jews* begin their day from the preceding evening; ſo many other nations: the *Athenians* uſed to reckon their day from ſun-ſetting to ſun-ſetting [n]; the *Romans* from the middle of the night to the middle of the night following, as *Gellius* [o] relates; and *Tacitus* [p] reports of the ancient *Germans*, that they uſed to compute not the number of days, but of nights, reckoning that the night led the day. *Cæſar* [q] obſerves of the ancient *Druids* in *Britain*, that they counted time not by the number of days but nights; and obſerved birth-days, and the beginnings of months and years, ſo as that the day followed the night; and we have ſome traces of this ſtill among us, as when we ſay this day ſennight, or this day fortnight. This firſt day of the creation, according to *James Capellus*, was the 18th of *April*; but, according to biſhop *Uſher*, the 23d of *October*; the one beginning the creation in the ſpring, the other in autumn. It is a notion of Mr. *Whiſton*'s, that the ſix days of the creation were equal to ſix years, a day and a year being one and the ſame thing before the fall of man, when the diurnal rotation of the earth about its axis, as he thinks, began; and in agreement with this, very remarkable is the doctrine *Empedocles* taught, that when mankind ſprung originally

[d] Martin. Sinic. Hiſt. l. 1. p. 3, 4. [e] In Avibus. [f] Vid. Menaſſeh ben Iſrael conciliator in Gen. qu. 2. [g] De Operibus Dei, par. 3. l. 1. c. 2. col. 239. and l. 2. c. 1. [h] Miſcell. Sacr. l. 1. c. 12. [i] Milton ſeems to be of the ſame mind,

> ——— and forthwith light
> Ethereal, firſt of things, quinteſſence pure
> Sprung from the deep, and from her native eaſt
> To journey through the aery gloom began,
> Sphered in a radiant cloud, for yet the ſun
> Was not; ſhe in a cloudy tabernacle
> Sojourned the while. ———
>
> Paradiſe Loſt, B. 7. l. 243, &c.

[k] In Coſmopoeiam, p. 267. [l] Milton in the place above referred to ſays, it was divided by the hemiſphere. [m] Laert. in Vita Thaletis, p. 24. [n] Plin. Nat. Hiſt. l. 2. c. 77. [o] Noct. Attic. l. 3. c. 2. [p] De Mor. German. c. 11. [q] Commentar. l. 6. p. 141.

nally from the earth, the length of the day, by reaſon of the ſlowneſs of the ſun's motion, was equal to ten of our preſent months [r]. The *Hebrew* word ערב *Ereb*, rendered *evening*, is retained by ſome of the *Greek* poets, as by *Heſiod* [s], who ſays, out of the *chaos* came *Erebus*, and black night, and out of the night æther and the day: and *Ariſtophanes* [t], whoſe words are, "chaos, night, and black "*Erebus* were firſt, and wide *Tartarus*, but there "were neither earth, air nor heaven, but in the in-"finite boſom of *Erebus*, black winged night firſt "brought forth a windy egg, *&c.*" And *Orpheus* [u] makes night to be the beginning of all things.

℣. 6. *And God ſaid, let there be a firmament in the midſt of the waters*, &c.] On which the Spirit of God was ſitting and moving, ℣. 2. part of which were formed into clouds, and drawn up into heaven by the force of the body of fire and light already produced; and the other part left on the earth, not yet gathered into one place, as afterwards; between theſe God ordered a *firmament to be*, or an *expanſe* [w]; ſomething ſtretched out and ſpread like a curtain, tent, or canopy: and to this all thoſe paſſages of ſcripture refer, which ſpeak of the ſtretching out of the heavens, as this firmament or expanſe is afterwards called; ſee *Pſ.* civ. 2. *Iſ.* xl. 22. and xlii. 5. and by it is meant the *air*, as it is rendered by the *Targum* on *Pſ.* xix. 1. we call it the *firmament* from the [w] word which the *Greek* interpreter uſes, becauſe it is firm, laſting and durable: and it has the name of an expanſe from its wide extent, it reaching from the earth to the third heaven; the lower and thicker parts of it form the atmoſphere in which we breathe; the higher and thinner parts of it, the air in which fowls fly, and the æther or ſky in which the ſun, moon and ſtars are placed; for all theſe are ſaid to be in the firmament or expanſe, ℣. 17, 20. Theſe are the ſtories in the heavens the ſcriptures ſpeak of, *Amos* ix. 6. and the air is divided by philoſophers into higher, middle and lower regions: and ſo the *Targum* of *Jonathan* places this firmament or expanſe between the extremities of the heaven, and the waters of the ocean. The word in the *Syriac* language has the ſenſe of binding and compreſſing [x]; and ſo it is uſed in the *Syriac* verſion of *Luke* vi. 38. and may denote the power of the air when formed in compreſſing the chaos, and dividing and ſeparating the parts of it; and which it now has in compreſſing the earth, and the ſeveral parts that are in it, and by its compreſſion preſerves them and retains them in their proper places [y]: *and let it divide the waters from the waters*; the waters under it from thoſe above it, as it is explained in the next verſe; of which more there.

℣. 7. *And God made the firmament*, &c.] By a word ſpeaking, commanding it into being, producing it out of the chaos, and ſpreading it in that vaſt ſpace between the heaven of heavens and our earth [z]: *and divided the waters which* were *under the firmament, from the waters which* were *above the firmament*, the lower part of it, the atmoſphere above, which are the clouds full of water, from whence rain deſcends upon the earth; and which divided between them and thoſe that were left on the earth, and ſo under it, not yet gathered into one place; as it now does between the clouds of heaven and the waters of the ſea. Tho' Mr. *Gregory* [a] is of opinion, that an abyſs of waters above the ſupremeſt orb is here meant; or a great deep between the heavens and the heaven of heavens, where, as in ſtore-houſes, the depth is laid up: and God has his treaſures of ſnow, hail and rain, and from whence he brought out the waters which drowned the world at the univerſal deluge. Others ſuppoſe the waters above to be the cryſtalline heaven, which for its clearneſs reſembles water; and which *Milton* [b] calls the *cryſtalline ocean*. *And it was ſo*; the firmament was accordingly made, and anſwered this purpoſe, to divide the waters below it from thoſe above it; or *it was firm* [c], ſtable and durable; and ſo it has continued.

℣. 8. *And God called the firmament, heaven*, &c.] Including the ſtarry and airy heavens: it has its name from its height in the *Arabic* language, it being above the earth, and reaching to the third heaven; though others take the word *ſhamaim* to be a compound of two words, *ſham* and *maim*, that is, there are waters, namely, in the clouds of heaven: *and the evening and the morning were the ſecond day*; theſe together made up the ſpace of twenty-four hours, which was another natural day; the body of light, created on the firſt day, having again moved round the chaos in that ſpace of time; or elſe the chaos had turned round on its own axis in that time, which revolution produced a ſecond day; and which, according to *Capellus*, was the nineteenth of *April*, and according to biſhop *Uſher* the 24th of *October*. It is an obſervation that every one may make, that the phraſe, *and God ſaw that it was good*, is not uſed at the cloſe of this day's work, as of the reſt: the reaſon ſome *Jewiſh* writers give is, becauſe the angels fell on this day; but it is a much better which *Jarchi* gives, and that is, becauſe the work of the waters was not finiſhed; it was begun on the ſecond day, and perfected on the third [d]; and therefore the phraſe is twice uſed in the account of the third day's work: the *Septuagint* verſion adds it here indeed, but without any foundation.

℣. 9. *And God ſaid, let the waters under the heaven be gathered together unto one place*, &c.] Which are before called the waters under the firmament; and which were either on the ſurface of the earth, or in the bowels of it, or mixed with it, which by the compreſſure of the expanſe or air were ſeparated from it; and theſe by apertures and channels made, were cauſed to flow as by a ſtrait line, as the word [e] uſed ſignifies, unto the decreed place that was broke up for them, the great hollow or channel which now contains the waters of the ocean: this was done by the word of the Lord, at his rebuke; and when it ſeems there was a clap of

[r] Vid. Univerſal Hiſtory, vol. 1. p. 79. [s] Εκ χαεος δ' Ερεβος, &c. Heſiod. Theogonia. [t] Χαος ην και νυξ ερεβος τε μελαν πτερυγων, &c. Ariſtophanes in Avibus. [u] Hymn. 2. ℣. 2. [w] רקיע expanſio, Montanus. Tigurine verſion; extenſio, Munſter. Pagius, Vatablus, Aben Ezra; expanſum, Junius, Tremellius, Piſcator, Druſius, Schmidt, στερεωμα, Sept. firmamentum, V. L. [x] Vid. Caſtell. Lex. col. 3647. Fuller. Miſcell. Sacr. l. 1. c. 6. [y] Vid. Dickinſon. Phyſica vetus & vera, c. 7. §. 13, 14. p. 88, 89.

[z] ——————— and God made
The firmament, expanſe of liquid, pure,
Tranſparent, elemental air, diffuſed
In circuit to the uttermoſt convex
Of this great round. ———————
Milton, Paradiſe Loſt, B. 7. l. 263, &c.

[a] Notes and Obſervations, &c. c. 23. p. 110, &c. [b] Ibid. l. 291. [c] ויהי כן & factum eſt firmum, Pagius & Nachmanides in Ib. [d] Vid. Maimon. Moreh Nevochim, par. 2. c. 30. [e] יקוו congregentur tanquam ad amuſſim & regulam, Pagius; recto & equabili curſu contendant & collineant, Junius.

of thunder, and perhaps an earthquake, which made the vaſt cavity for the ſea, as well as threw up the hills and mountains, and made the vallies; ſee *Job* xxxviii. 10. *Pſ.* civ. 6, 7, 8. *and let the dry land appear*; clear of the waters, dried by the expanded air, and hardened by the fiery light, and as yet without any herb or tree upon it: *and it was ſo*; immediately done, the waters were drained off the earth, directed to their proper channels, and cauſed to run as by line to their appointed place; and the ſolid parts of the earth became dry, and appeared in ſight.

℣. 10. *And God called the dry land, earth*, &c.] The whole chaos, that was a turbid fluid, a mixture of earth and water, a rude unformed maſs of matter was called earth before; but now that part of the terraqueous globe, which was ſeparated from the waters, and they from it, is called *earth*; which has its name in the *Arabic* language from its being low and depreſſed; the lighter parts having been elevated, and moved upwards, and formed the atmoſphere; the groſſer parts ſubſiding and falling downwards, made the earth, which is low with reſpect to the firmament, which has its name in the ſame language from its height [f], as before obſerved. *And the gathering together of the waters called he, ſeas*; for though there was but one place into which they were collected, and which is the main ocean, with which all other waters have a communication, and ſo are one; yet there are divers ſeas, as the *Red-ſea*, the *Mediterranean*, *Caſpian*, *Baltic*, &c. or which are denominated from the ſhores they waſh, as the *German*, *Britiſh*, &c. and even lakes and pools of water are called ſeas, as the ſea of *Galilee* and *Tiberias*, which was no other than the lake of *Geneſaret*. *And God ſaw* that it was *good*; that theſe two ſhould be ſeparate, that the waters ſhould be in one place, and the dry land appear, and both have the names he gave them: and this is here mentioned, becauſe now the affair of the waters, the diviſion and ſeparation of them were brought to an end, and to perfection: but becauſe this phraſe is here uſed, and not at the mention of the ſecond day, hence *Picherellus*, and ſome others, have thought, that this work is to be aſcribed to the ſecond day, and not to the third, and render the beginning of the ninth verſe, and *God had ſaid*, or *after God had ſaid, let the waters under the heaven*, &c.

℣. 11. *And God ſaid, let the earth bring forth graſs*, &c.] Which had been impregnated by the Spirit of God that moved upon it when a fluid; and though now become dry land, it retained ſufficient moiſture in it, and was juicy and fit to produce vegetables; and eſpecially as it had the advantage of the expanded air about it, and the warmth of the primigenial light or fire; though all this would have been inſufficient to produce plants and trees at full growth, with their ſeed in them, and fruit on them, without the interpoſition of almighty power: this ſeems to intend the germination or budding out of the tender graſs, and the numerous ſpires of it which cover the earth, and by their verdure and greenneſs give it a delightful aſpect, as well as afford food for the creatures: *the herb yielding ſeed*; this is diſtinct from the former; that denotes herbage in general, which grows up of itſelf without being ſown or manured, and is the food of beaſts; this in particular, herbs and plants for the uſe of man, which yield a ſeed which either falling from it ſows itſelf again, or is taken from it and ſown on purpoſe to reproduce it, being uſeful or delightful: and *the fruit-tree yielding fruit after his kind*; as apples, pears, plumbs, apricots, nectars, peaches, oranges, lemons, &c. *whoſe ſeed is in its ſelf upon the earth*; each of which produce a ſeed according to the nature of them, which being ſown produce the like, and ſo there is a continuance of them upon the earth: *and it was ſo*; as God commanded it ſhould, as appears from the following verſe,

℣. 12. *And the earth brought forth graſs*, &c.] In great abundance at once; the hills and vales were clothed with it, and ſo a rich proviſion was made for the beaſts and cattle of the earth two or three days before they were created: and *herb yielding ſeed after his kind, and the tree yielding fruit, whoſe ſeed was in itſelf after his kind*; wholeſome and healthful herbs and plants, and delicious fruit to be meat and food for man, ready prepared for him when created; ſee ℣. 29, 30. on this day, though after related, were made the garden of *Eden*, and all the trees in it, pleaſant for ſight, and good for food; and particularly the tree of life, and the tree of knowledge of good and evil: *and God ſaw that* it was *good*; which he had now cauſed to ſpring forth, graſs, herbs and fruit-trees, which were good for men and beaſt, and this he foreſaw would be ſo; ſee the note on ℣. 4.

℣. 13. *And the evening and the morning were the third day*.] The ſpace of twenty-four hours ran out, and were meaſured, either by the rotation of the body of light and heat around the earth, or of the earth upon its axis: and this was according to *Capellus* the twentieth day of *April*, and according to biſhop *Uſher* the 25th of *October*; though thoſe who ſuppoſe the world was created in autumn make the firſt day to be the firſt of *September*, and ſo this muſt be the third of that month: the *Jews* are divided about the ſeaſon of the creation; ſome ſay *Niſan* or *March*, others *Tiſri* or *September* [g].

℣. 14. *And God ſaid, let there be lights in the firmament of the heaven*, &c.] In the upper part of it, commonly called the ſtarry heaven: ſome writers, both *Jewiſh* and chriſtian, and even modern aſtronomers, underſtand this only of the appearance of them, and not of the formation of them; they ſuppoſe they were made on the firſt day, but did not appear or ſhine out ſo clearly and viſibly as now on the fourth day: but it ſeems rather, that the body of fire and light produced on the firſt day was now diſtributed and formed into ſeveral luminous bodies of ſun, moon and ſtars, for theſe were מאורת *from light*; lights produced from that light, or made out of it; or were inſtruments of communicating and letting down that light upon the earth [h], which was collected and put together in them, eſpecially in the ſun: and the uſes of them were *to divide the day from the night*; which is the peculiar uſe of the ſun, which by its appearance and continuance makes the day, and by withdrawing itſelf, or not appearing for a certain time makes the night; as the light by its circular motion did for the firſt three days, or the diurnal motion of the earth on its axis, then and now: *and let them be for ſigns, and for ſeaſons, and for days and years*; for *ſigns* of good and bad weather; for the times of plowing, ſowing, reaping, &c. and for the *ſeaſons* of ſummer and winter, ſpring

[f] שמים a verbo, שמה ſublimis, elatus, altus fuit; ארץ lingua Arabica, humilis, depreſſus fuit ſignificat, Hottinger. Theſaur. Philolog. l. 1. c. 2. §. 6. p. 234. [g] Vid. T. Bab. Roſhhaſhanah, fol. 11. 1. [h] אור ſignificat lucem illam primam per ſeſe lucentem; מאור vero corpus per quod lux illa prima ſplendorem ſuum demittit. Nachmanides, apud Fagium in loc.

ſpring and autumn; for *days* by a circular motion for the ſpace of twenty-four hours; and for *years* by annual motion for the ſpace of three hundred ſixty-five days and odd hours. The *Targum* of *Jonathan* is, "and let them be for ſigns and the "times of the feaſts, and to reckon with them the "number of days, and ſanctify the beginnings of "the months, and the beginnings of the years, "and the intercalations of months and years, the "revolutions of the ſun, and the new moons, "and cycles." And ſo *Jarchi* interprets *ſeaſons* of the ſolemn feſtivals, that would hereafter be commanded the children of *Iſrael*; but thoſe uſes were not for a certain people, and for a certain time, but for all mankind, as long as the world ſhould ſtand.

℣. 15. *And let them be for lights in the firmament of the heaven*, &c.] To continue there as luminous bodies; as enlighteners, as the word ſignifies, cauſing light, or as being the inſtruments of conveying it, particularly to the earth, as follows: *to give light upon the earth*; and the inhabitants of it, when formed: *and it was ſo*; theſe lights were formed and placed in the firmament of the heaven for ſuch uſes, and ſerved ſuch purpoſes as God willed and ordered they ſhould.

℣. 16. *And God made two great lights*, &c.] This was his own work which he himſelf did, and not by another; and may be particularly obſerved to expreſs the folly of idolaters in worſhipping theſe luminaries which were the creatures of God, and were placed by him in the heaven to ſerve ſome purpoſes on earth beneficial to men, but not to be worſhipped. Theſe two *great lights* are the ſun and moon; and they may well be called great, eſpecially the former, for the diameter of the ſun is reckoned to be about eight hundred thouſand miles. According to Mr. *Derham* [i], its apparent diameter is computed at 822,148 *Engliſh* miles, its ambit at 2,582,873 miles, and its ſolid contents at 290,971,000,000,000,000: the loweſt account makes the ſun a hundred thouſand times bigger than the earth; and according to Sir *Iſaac Newton* it is 900,000 bigger. The moon's diameter is to that of the earth as 11 to 40.2, or 2175 miles, its ſurface contains fourteen hundred thouſand ſquare miles [k]: it is called great not on account of its corporal quantity, for it is the leaſt of all the planets excepting *Mercury*, but becauſe of its quality, as a light, it reflecting more light upon the earth than any beſides the ſun. *The greater light to rule the day*; not to rule men, though the heathens have worſhipped it under the names of *Molech* and *Baal*, which ſignify King and Lord, as if it was their Lord and King to whom they were to pay homage; but to rule the day, to preſide over it, to make it, give light in it, and continue it to its proper length; and in which it rules alone, the moon nor any of the other planets then appearing: this is called the *greater* light, in compariſon of the moon, not only with reſpect to its body or ſubſtance, but on account of its light, which is far greater and ſtronger than that of the moon; and which indeed receives its light from it, the moon being, as is generally ſaid, an opake body: *and the leſſer light to rule the night*; to give light then, though in a fainter, dimmer way, by reflecting it from the ſun; and it rules alone, the ſun being abſent from the earth, and is of great uſe to travellers and ſailors; it is called the leſſer light, in compariſon of the ſun. Aſtronomers are of opinion, as *Calmet* [l] obſerves, that it is about fifty-two times ſmaller than the earth, and four thouſand one hundred and fifty times ſmaller than the ſun; but theſe proportions are otherwiſe determined by the generality of modern aſtronomers: however, they all agree that the moon is abundantly leſs than the ſun; and that it is as a light, we all know. He made *the ſtars alſo*; to rule by night, *Pſ.* cxxxvi. 9. not only the planets, *Saturn*, *Jupiter*, *Mars*, *Mercury*, *Venus*, but the vaſt numbers of ſtars with which the heavens are beſpangled, and which reflect ſome degree of light upon the earth; with the ſeveral conſtellations, ſome of which the ſcriptures ſpeak of, as *Arcturus*, *Orion*, *Pleiades*, and the chambers of the ſouth, *Job* ix. 9. and xxxviii. 31, 32. *Amos* v. 8. though ſome reſtrain this to the five planets only.

℣. 17. *And God ſet them in the firmament of the heaven*, &c.] He not only ordered that there they ſhould be, and made them that there they might be, but he placed them there with his own hands; and they are placed, particularly the ſun, at ſuch a particular diſtance as to be beneficial and not hurtful: had it been ſet nearer to the earth, its heat would have been intolerable; and had it been farther off it would have been of no uſe; in the one caſe we ſhould have been ſcorched with its heat, and in the other been frozen up for the want of it. The various expreſſions uſed ſeem to be deſigned on purpoſe to guard againſt and expoſe the vanity of the worſhip of the ſun and moon; which being viſible, and of ſuch great influence and uſefulneſs to the earth, were the firſt the heathens paid adoration to, and was as early as the times of *Job*, ch. xxxi. 26, 27, 28. and yet theſe were but creatures made by God, his ſervants and agents under him, and therefore to worſhip them was to ſerve the creature beſides the creator. *To give light upon the earth*; this is repeated from ℣. 15. to ſhew the end for which they were made, and ſet up, and the uſe they were to be of to the earth; being hung up like ſo many lamps or chandeliers, to contain and ſend forth light unto the earth to the inhabitants of it, that they may ſee to walk and work by, and do all the buſineſs of life, as well as be warmed and comforted thereby, and the earth made fertile to bring forth its pretious fruits for the uſe of creatures in it: and it is marvellous that ſuch light ſhould be emitted from the ſun, when it is at ſuch a vaſt diſtance from the earth, and ſhould reach it in ſo ſhort a ſpace. A modern aſtronomer [m] obſerves, that a bullet diſcharged from a cannon would be near twenty-five years, before it could finiſh its journey from the ſun to the earth; and yet the rays of light reach the earth in ſeven minutes and a half, and are ſaid to paſs ten millions of miles in a minute.

℣. 18. *And to rule over the day, and over the night*, &c.] The one, namely the ſun, or greater light, to rule over the day, and the moon and ſtars, the leſſer lights, to rule over the night: this is repeated from ℣. 16. to ſhew the certainty of it, and that the proper uſes of theſe lights might be obſerved, and that a juſt value might be put upon them, but not carried beyond due bounds: *and to divide the light from the darkneſs*; as the day from the night, which is done by the ſun, ℣. 14. and to diſſipate and ſcatter the darkneſs of the night, and give ſome degree of light, though in a more feeble manner, which is done by the moon and ſtars: *and God ſaw that* it was *good*; or foreſaw

[i] Aſtro-Theology, B. 1. c. 2. & B. 6. c. 2. [k] Chambers's Dictionary in the word, moon. [l] Dictionary in the word, moon. [m] Huygen. Coſmotheoroſ. l. 2. p. 125.

ſaw it would be, that there ſhould be ſuch lights in the heaven, which would be exceeding beneficial to the inhabitants of the earth, as they find by good experience it is, and therefore have great reaſon to be thankful, and to adore the wiſdom and goodneſs of God; ſee *Pſ.* cxxxvi. 1, 7, 8, 9. *Eccl.* xi. 7. ſee the note on ℣. 4.

℣. 19. *And the evening and the morning were the fourth day.*] Made by the rotation of the earth on its own axis, in the ſpace of twenty-four hours: this according to *Capellus* was the twenty-firſt of *April*, and according to biſhop *Uſher* the 26th of *October*; or, as others, the fourth of *September*: and thus, as on the fourth day of the creation the ſun was made, or appeared, ſo in the fourth millennium the ſun of righteouſneſs aroſe on our earth.

℣. 20. *And God ſaid, let the waters bring forth abundantly*, &c.] The waters gathered together in one place, the waters of the ocean, and thoſe in rivers, pools and lakes, and which before their collection into thoſe places had been ſat on, moved and impregnated by the Spirit of God; ſo that they could, as they did, by the divine order accompanied with his power, bring forth abundance of creatures, next mentioned: *the moving creature that hath life*; an animal life, of which ſort of creatures as yet there had been none made; vegetables, or ſuch as have a vegetative life, were made on the third day; but thoſe that have a ſenſitive and animal life not till this day, the fifth; and the leſs perfect, or lower ſort of theſe were firſt produced, even ſuch as move or *creep* [n], as the word uſed ſignifies; which is applied to fiſhes as well as creeping things, becauſe in ſwimming their bellies touch the water, and are cloſe to it, as reptiles on the earth: and of theſe creeping things in the ſeas there are innumerable, as the Pſalmiſt ſays, *Pſ.* civ. 25. *Pliny* [o] reckons up an hundred and ſeventy-ſix kinds of fiſhes, which he puts in an alphabetical order: *and fowl* that *may fly above the earth in the open firmament of heaven*; which according to our verſion were to be produced out of the waters alſo; not out of mere water, but out of earth and water mixed togther, or out of the earth or clay [p] that lay at the bottom of the waters: and it may be obſerved of ſome fowls, that they live on the waters, and others partly on land and partly on water; and as the elements of fowl and fiſh, the air and water, bear a reſemblance to each other, ſo do theſe creatures, ſome fowls both fly and ſwim; and what wings are to the one, fins are to the other; and both ſteer their courſe by their tails, and are both oviparous: tho' it ſhould ſeem, according to ch. ii. 19. that the fowls were produced out of the earth, and the words may be rendered here, *let the fowl fly above the earth*, &c. as they are in the *Samaritan* and *Syriac* verſions, and in others [q].

℣. 21. *And God created great whales*, &c.] Which the *Targum* of *Jonathan* and *Jarchi* interpret of the *Leviathan* and its mate, concerning which the *Jews* have many fabulous things: large fiſhes are undoubtedly meant, and the whale being of the largeſt ſort, the word is ſo rendred. *Ælianus*, from various writers, relates many things of the extraordinary bigneſs of whales; of one in the *Indian* ſea five times bigger than the largeſt elephant, one of its ribs being twenty cubits [r]; from *Theocles*, of one that was larger than a galley with three oars [s]; and from *Oneſicritus* and *Orthagoras*, of one that was half a furlong in length [t]; and *Pliny* [u] ſpeaks of one ſort called the balæna, and of one of them in the *Indian* ſea, that took up four acres of land, and ſo *Solinus* [w]; and from *Juba*, he relates there were whales that were ſix hundred feet in length, and three hundred ſixty in breadth [x]: but whales in common are but about fifty, ſeventy, eighty, or at moſt one hundred feet. Some interpret theſe of crocodiles, ſee *Ezek.* xxix. 3. ſome of which are twenty, ſome thirty, and ſome have been ſaid to be an hundred feet long [y]. The word is ſometimes uſed of dragons, and if it has this ſenſe here muſt be meant of dragons in the ſea, or ſea ſerpents, leviathan the piercing ſerpent, and leviathan the crooked ſerpent, *Iſ.* xxvii. 1. ſo the *Jews* [z]; and ſuch as the biſhop of *Bergen* [a] ſpeaks of as in the northern ſeas of a hundred fathom long, or ſix hundred *Engliſh* feet; and who alſo gives an account of a ſea monſter of an enormous and incredible ſize, that ſometimes appears like an iſland at a great diſtance, called *Kraken* [b]: now becauſe creatures of ſuch a prodigious bigneſs were formed out of the waters, which ſeemed ſo very unfit to produce them; therefore the ſame word is here made uſe of, as is in the creation of the heaven and the earth out of nothing, ℣. 1. becauſe this production, though not out of nothing, yet was an extraordinary inſtance of almighty power. *And every living creature that moveth, which the waters brought forth abundantly after their kind*; that is, every living creature that ſwims in the waters of the great ſea, or in rivers, whoſe kinds are many, and their numbers not to be reckoned; ſee the note on ℣. 20. *and every winged fowl after his kind*; every fowl, and the various ſorts of them that fly in the air; theſe were all created by God, or produced out of the water and out of the earth by his wonderful power: *and God ſaw* that it was *good*; or foreſaw that thoſe creatures he made in the waters and in the air, would ſerve to diſplay the glory of his perfections, and be very uſeful and beneficial to man, he deſigned to create.

℣. 22. *And God bleſſed them*, &c.] With a power to procreate their kind, and continue their ſpecies, as it is interpreted in the next clauſe; *ſaying, be fruitful, and multiply, and fill the waters in the ſeas*: and theſe creatures do multiply exceedingly, and vaſt quantities there are of them in the mighty waters, though the conſumption of ſome ſorts of them is very great. Our *Engliſh* word *fiſh* is derived from the *Hebrew* word פוש *fuſh*, which ſignifies to multiply and increaſe: *and let fowl multiply in the earth*; as they did, and continue to do to this day.

℣. 23. *And the evening and the morning were the fifth day.*] The ſun now in the firmament, where it was fixed the day before, having gone round the earth, or the earth about that, in the ſpace of twenty-four hours; and according to *Capellus* this was the twenty-ſecond of *April*; or, as others, the fifth of *September*; and according to biſhop *Uſher* the 27th of *October*.

℣. 24.

[n] שרץ reptile, V. L. Pagninus, Montanus; reptilia, Junius & Tremellius, Piſcator. [o] Nat. Hiſt. l. 32. c. 11. [p] Vid. T. Bab. Cholin. fol. 27. 2. [q] ועיף יעופף & volatile volet, Pagninus, Montanus, Vatablus, Amama & volatile volitet, Tigurine verſion; & volucres volent, Junius & Tremellius, Piſcator; & aves volent, Druſius; & volucris volet, Cartwrightus; & avis volitet, Schmidt. [r] Hiſt. Animal. l. 16. c. 12. [s] Ib. l. 17. c. 6. [t] Ibid. [u] Nat. Hiſt. l. 9. c. 3. [w] Polyhiſtor. c. 65. [x] Plin. Nat. Hiſt. l. 32. c. 1. [y] See Thevenot's Travels, par. 1. c. 72. p. 246. Harris's Voyages, &c. vol. 1. p. 287, 485, 759. [z] T. Bab Bava Bathra, fol. 74. 2. [a] Hiſtory of Norway, p. 199. [b] Ibid. p. 210, &c.

℣. 24. *And God ſaid, let the earth bring forth the living creature after his kind*, &c.] All ſorts of living creatures that live and move upon the earth; not that the earth was endued with a power to produce theſe creatures of itſelf, without the interpoſition of God: for though it might be impregnated with a quickening virtue by the Spirit of God, which moved on it whilſt a fluid, and had been prepared and diſpoſed for ſuch a production by the heat of the body of light created on the firſt day, and of the ſun on the fourth; yet no doubt it was by the power of God accompanying his word, that theſe creatures were produced of the earth, and formed into their ſeveral ſhapes. The heathens had ſome traditionary notion of this affair: according to the *Egyptians*, whoſe ſentiments *Diodorus Siculus* [c] ſeems to give us, the proceſs was thus carried on; the earth being ſtiffened by the rays of the ſun, and the moiſt matter being made fruitful by the genial heat, at night received nouriſhment by the miſt which fell from the ambient air; and in the day was conſolidated by the heat of the ſun, till at length the incloſed fœtus having arrived to a perfect increaſe, and the membranes burnt and burſt, creatures of all kinds appeared; of whom thoſe that had got a greater degree of heat went upwards, and became flying fowl; thoſe that were endued with an earthly concretion were reckoned in the claſs or order of reptiles, and other terreſtrial animals; and thoſe that chiefly partook of a moiſt or watry nature, ran to the place of a like kind, and were called ſwimmers or fiſh. This is the account they give; and ſomewhat like is that which *Archelaus*, the maſter of *Socrates*, delivers as his notion, that animals were produced out of ſlime, through the heat of the earth liquifying the ſlime like milk for food [d]: and *Zeno* the *Stoic* ſays [e], the groſſer part of the watry matter of the world made the earth, the thinner part the air, and that ſtill more ſubtilized, the fire; and then out of the mixture of theſe proceeded plants and animals, and all the other kinds; but all this they ſeem to ſuppoſe to be done by the mere efforts of nature; whereas *Moſes* here moſt truly aſcribes their production to the all-powerful word of God: *cattle* and *creeping things*, *and beaſt of the earth after his kind*; the living creatures produced out of the earth are diſtinguiſhed into three ſorts; *cattle*, which ſeem to deſign tame cattle, and ſuch as are for the uſe of man, either for carriage, food or clothing, as horſes, aſſes, camels, oxen, ſheep, *&c.* and *creeping* things which are different from the creeping things in the ſea before mentioned, are ſuch as either have no feet, and go upon their bellies, or are very ſhort, and ſeem to do ſo, whether greater or leſſer, as ſerpents, worms, ants, *&c. and the beaſt of the earth* ſeems to deſign wild beaſts, ſuch as lions, bears, wolves, *&c. and it was ſo*; ſuch creatures were immediately produced.

℣. 25. *And God made the beaſt of the earth after his kind*, &c.] The wild beaſts, and the ſeveral ſorts of them; beginning the account with the laſt mentioned, as is frequent in the *Hebrew* language, and ſo he made all the reſt: *and cattle after their kind*, *and every thing that creepeth upon the earth after his kind*; tame creatures, and all the reptiles of the earth: this moſt clearly ſhews and proves that the above creatures were not produced by the mere force of nature, or the powers the earth were poſſeſſed of, however the matter of it might be diſpoſed and prepared, but by the omnipotent hand of God: *and God ſaw* that it *was good*; that every creature he had made would ſome way or other be for his glory, and for the benefit of man. *Pichellus* thinks that all this belongs to the work of the fifth day, not the ſixth; becauſe as the vegetables, herbs and trees were produced on the ſame day, the third day; ſo animals, whether in the waters, air or earth, were made on one and the ſame day; and that it was proper a ſeparate day ſhould be allotted for the formation of rational creatures, *Adam* and *Eve*, and that it might appear that the ſame bleſſing was not conferred on brutes as on reaſonable beings; and therefore the words with which ℣. 24. begins, ſhould be rendered, *but after God had ſaid, let the earth*, &c. that is, after God had ordered this, and it was done, then *the evening and the morning were the fifth day*; which is what *rhetoricians* call an *hyſteron proteron*.

℣. 26. *And God ſaid, let us make man in our image, after our likeneſs*, &c.] Theſe words are directed not to the earth, out of which man was made, as conſulting with it, and to be aſſiſting in the formation of man, as *Moſes Gerundenſis*, and other *Jewiſh* writers [f], which is wretchedly ſtupid; nor to the angels, as the *Targum* of *Jonathan*, *Jarchi* and others, who are not of God's privy-council, nor were concerned in any part of the creation, and much leſs in the more noble part of it: nor are the words ſpoken after the manner of kings, as *Saadiah*, uſing the plural number as expreſſive of honour and majeſty; ſince ſuch a way of ſpeaking did not obtain very early, not even till the cloſe of the Old Teſtament: but they are ſpoken by God the Father to the Son and Holy Ghoſt, who were each of them concerned in the creation of all things, and particularly of man: hence we read of divine creators and makers in the plural number, *Job* xxxv. 10. *Pſ.* cxlix. 2. *Eccl.* xii. 1. and *Philo* the *Jew* acknowledges that theſe words declare a plurality, and are expreſſive of others, being co-workers with God in creation [g]: and man being the principal part of the creation, and for the ſake of whom the world, and all things in it were made, and which being finiſhed, he is introduced into it as into an houſe ready prepared and furniſhed for him; a conſultation is held among the divine perſons about the formation of him; not becauſe of any difficulty attending it, but as expreſſive of his honour and dignity; it being propoſed he ſhould be made not in the likeneſs of any of the creatures already made, but as near as could be in the likeneſs and image of God. The *Jews* ſometimes ſay, that *Adam* and *Eve* were created in the likeneſs of the holy bleſſed God, and his *Shekinah* [h]; and they alſo ſpeak [i] of *Adam Kadmon* the ancient *Adam*, as the cauſe of cauſes, of whom it is ſaid, *I was as one brought up with him* (or an artificer with him) *Prov.* viii. 30. and to this ancient *Adam* he ſaid, *let us make man in our image*, *after our likeneſs*: and again, *let us make man*; to whom did he ſay this? the cauſe of cauſes ſaid to *jod*, *he*, *vau*, *he*; that is, to *Jehovah*, which is in the midſt of the ten numerations. What are the ten numerations? *aleph*, *he*, *jod*, *he*, that is, אהיה *I am that I am*, *Exod.* iii. 14. and he that ſays *let us make*, is Jehovah; I am the firſt, and I am the laſt, and beſide me there is no God: and three jods

[c] Bibliothec. l. 1. p. 7. [d] Laert. in Vita Archelai, p. 99. [e] Ib. in Vita Zenonis, p. 524. [f] Vet. Nizzachon, p. 5. Lipman. Carmen Memorial. p. 108. apud Wagenſeil. Tela ignea, vol. 1. [g] De confuſione Ling. p. 344. De Profugis, p. 460. De Opificio, p. 16. [h] Tikkune Zohar, correct. 64. fol. 98. 2. [i] Ibid. correct. 70. fol. 119. 1.

ſaw it would be, that there ſhould be ſuch lights in the heaven, which would be exceeding beneficial to the inhabitants of the earth, as they find by good experience it is, and therefore have great reaſon to be thankful, and to adore the wiſdom and goodneſs of God; ſee *Pſ.* cxxxvi. 1, 7, 8, 9. *Eccl.* xi. 7. ſee the note on ℣. 4.

℣. 19. *And the evening and the morning were the fourth day.*] Made by the rotation of the earth on its own axis, in the ſpace of twenty-four hours: this according to *Capellus* was the twenty-firſt of *April*, and according to biſhop *Uſher* the 26th of *October*; or, as others, the fourth of *September*: and thus, as on the fourth day of the creation the ſun was made, or appeared, ſo in the fourth millennium the ſun of righteouſneſs aroſe on our earth.

℣. 20. *And God ſaid, let the waters bring forth abundantly*, &c.] The waters gathered together in one place, the waters of the ocean, and thoſe in rivers, pools and lakes, and which before their collection into thoſe places had been ſat on, moved and impregnated by the Spirit of God; ſo that they could, as they did, by the divine order accompanied with his power, bring forth abundance of creatures, next mentioned: *the moving creature that hath life*; an animal life, of which ſort of creatures as yet there had been none made; vegetables, or ſuch as have a vegetative life, were made on the third day; but thoſe that have a ſenſitive and animal life not till this day, the fifth; and the leſs perfect, or lower ſort of theſe were firſt produced, even ſuch as move or *creep* [n], as the word uſed ſignifies; which is applied to fiſhes as well as creeping things, becauſe in ſwimming their bellies touch the water, and are cloſe to it, as reptiles on the earth: and of theſe creeping things in the ſeas there are innumerable, as the Pſalmiſt ſays, *Pſ.* civ. 25. *Pliny* [o] reckons up an hundred and ſeventy-ſix kinds of fiſhes, which he puts in an alphabetical order: *and fowl* that *may fly above the earth in the open firmament of heaven*; which according to our verſion were to be produced out of the waters alſo; not out of mere water, but out of earth and water mixed togther, or out of the earth or clay [p] that lay at the bottom of the waters: and it may be obſerved of ſome fowls, that they live on the waters, and others partly on land and partly on water; and as the elements of fowl and fiſh, the air and water, bear a reſemblance to each other, ſo do theſe creatures, ſome fowls both fly and ſwim; and what wings are to the one, fins are to the other; and both ſteer their courſe by their tails, and are both oviparous: tho' it ſhould ſeem, according to ch. ii. 19. that the fowls were produced out of the earth, and the words may be rendered here, *let the fowl fly above the earth*, &c. as they are in the *Samaritan* and *Syriac* verſions, and in others [q].

℣. 21. *And God created great whales*, &c.] Which the *Targum* of *Jonathan* and *Jarchi* interpret of the *Leviathan* and its mate, concerning which the *Jews* have many fabulous things: large fiſhes are undoubtedly meant, and the whale being of the largeſt ſort, the word is ſo rendred. *Ælianus*, from various writers, relates many things of the extraordinary bigneſs of whales; of one in the *Indian* ſea five times bigger than the largeſt elephant, one of its ribs being twenty cubits [r]; from *Theocles*, of one that was larger than a galley with three oars [s]; and from *Oneſicritus* and *Orthagoras*, of one that was half a furlong in length [t]; and *Pliny* [u] ſpeaks of one ſort called the balæna, and of one of them in the *Indian* ſea, that took up four acres of land, and ſo *Solinus* [w]; and from *Juba*, he relates there were whales that were ſix hundred feet in length, and three hundred ſixty in breadth [x]: but whales in common are but about fifty, ſeventy, eighty, or at moſt one hundred feet. Some interpret theſe of crocodiles, ſee *Ezek.* xxix. 3. ſome of which are twenty, ſome thirty, and ſome have been ſaid to be an hundred feet long [y]. The word is ſometimes uſed of dragons, and if it has this ſenſe here muſt be meant of dragons in the ſea, or ſea ſerpents, leviathan the piercing ſerpent, and leviathan the crooked ſerpent, *Iſ.* xxvii. 1. ſo the *Jews* [z]; and ſuch as the biſhop of *Bergen* [a] ſpeaks of as in the northern ſeas of a hundred fathom long, or ſix hundred *Engliſh* feet; and who alſo gives an account of a ſea monſter of an enormous and incredible ſize, that ſometimes appears like an iſland at a great diſtance, called *Kraken* [b]: now becauſe creatures of ſuch a prodigious bigneſs were formed out of the waters, which ſeemed ſo very unfit to produce them; therefore the ſame word is here made uſe of, as is in the creation of the heaven and the earth out of nothing, ℣. 1. becauſe this production, though not out of nothing, yet was an extraordinary inſtance of almighty power. *And every living creature that moveth, which the waters brought forth abundantly after their kind*; that is, every living creature that ſwims in the waters of the great ſea, or in rivers, whoſe kinds are many, and their numbers not to be reckoned; ſee the note on ℣. 20. *and every winged fowl after his kind*; every fowl, and the various ſorts of them that fly in the air; theſe were all created by God, or produced out of the water and out of the earth by his wonderful power: *and God ſaw* that it was *good*; or foreſaw that thoſe creatures he made in the waters and in the air, would ſerve to diſplay the glory of his perfections, and be very uſeful and beneficial to man, he deſigned to create.

℣. 22. *And God bleſſed them*, &c.] With a power to procreate their kind, and continue their ſpecies, as it is interpreted in the next clauſe; *ſaying, be fruitful, and multiply, and fill the waters in the ſeas*: and theſe creatures do multiply exceedingly, and vaſt quantities there are of them in the mighty waters, though the conſumption of ſome ſorts of them is very great. Our *Engliſh* word *fiſh* is derived from the *Hebrew* word פרש *fuſh*, which ſignifies to multiply and increaſe: *and let fowl multiply in the earth*; as they did, and continue to do to this day.

℣. 23. *And the evening and the morning were the fifth day.*] The ſun now in the firmament, where it was fixed the day before, having gone round the earth, or the earth about that, in the ſpace of twenty-four hours; and according to *Capellus* this was the twenty-ſecond of *April*; or, as others, the fifth of *September*; and according to biſhop *Uſher* the 27th of *October*.

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[c] Bibliothec. l. 1. p. 7. [d] Laert. in Vita Archelai, p. 99. [e] Ib. in Vita Zenonis, p. 524. [f] Vet. Nizzachon, p. 5. Lipman. Carmen Memorial. p. 108. apud Wagenſeil. Tela ignea, vol. 1. [g] De confuſione Ling. p. 344. De Profugis, p. 460. De Opificio, p. 16. [h] Tikkune Zohar, correct. 64. fol. 98. 2. [i] Ibid. correct. 70. fol. 119. 1.

jods ''' teſtify concerning him, that there is none above him, nor any below him, but he is in the middle: *and let them have dominion over the fiſh of the ſea, and over the fowl of the air*; that is, to catch them, and eat them; though in the after grant of food to man, no mention as yet is made of any other meat than the herbs and fruits of the earth; yet what can this dominion over fiſh and fowl ſignify, unleſs it be a power to feed upon them? It may be obſerved, that the plural number is uſed, *let them*, which ſhows that the name *man* is general in the preceding clauſe, and includes male and female, as we find by the following verſe man was created: *and over the cattle, and over all the earth*; over the tame creatures, either for food, or clothing, or carriage, or for all of them, ſome of them for one thing, and ſome for another; and over all the wild beaſts of the earth, which ſeem to be meant by the phraſe, *over all the earth*; that is, over all the beaſts of the earth, as appears by comparing it with ℣. 24. ſo as to keep them in awe, and keep them off from doing them any damage: *and over every creeping thing that creepeth upon the earth*; to make uſe of it as ſhould ſeem convenient for them.

℣. 27. *So God created man in his own image*, &c.] Which conſiſted both in the form of his body, and the erect ſtature of it, different from all other creatures; in agreement with the idea of that body, prepared in covenant for the Son of God, and which it was therein agreed he ſhould aſſume in the fulneſs of time; and in the immortality of his ſoul, and in his intellectual powers, and in that purity, holineſs and righteouſneſs in which he was created; as well as in his dominion, power and authority over the creatures, in which he was as God's vice-gerent, and reſembled him. The *Jeruſalem Targum* is, "the Word of the Lord created "man in his likeneſs;" even that Word that was in the beginning with God, and was God, and in time became incarnate, by whom all things were made, *John* i. 1, 2, 3, 14. *in the image of God created he him*; which is repeated for the certainty of it, and that it might be taken notice of, as ſhewing man's ſuperior glory and dignity to the reſt of the creatures, 1 *Cor.* xi. 7. *male and female created he them*; not that man was created an hermaphrodite, or with two bodies, back to back united together, and afterwards cleaved aſunder, as the *Jews* fabulouſly ſay; but firſt God made man, or the male, out of the duſt of the earth, and infuſed a rational ſoul into him; and then out of one of his ribs made a female, or woman, who was preſented to him as his wife, that ſo their ſpecies might be propagated; and only one male and one female were created, to ſhew that hereafter a man was to have at a time no more wives than one; ſee *Mal.* ii. 15. *Matt.* xix. 4. for all that is ſaid in the following chapter, concerning the formation of man out of the duſt of the earth, and the making of woman out of his rib, and preſenting her to him, and his taking her to be his wife, were all done on this ſixth day, and at this time. It is a tradition among the heathens, that man was made laſt of all the creatures; ſo ſays *Plato* [k]; and this notion the *Chineſe* alſo have [l]. The *Jews* give theſe reaſons why man was made on the evening of the ſabbath, to ſhew that he did not aſſiſt in the work of creation; and that if he was elated in his mind, it might be told him that a fly was created before him, and that he might immediately enter on the command, *i. e.* of the ſabbath [m].

℣. 28. *And God bleſſed them*, &c.] The man and the woman he had made, with all the bleſſings of nature and providence; with all the good things of life; with his preſence, and with communion with himſelf in a natural way, through the creatures; and particularly with a power of procreating their ſpecies, as follows; *and God ſaid unto them, be fruitful, and multiply, and repleniſh the earth*: if this is not an expreſs command, as the *Jews* underſtand it, for marriage and procreation of children; it ſeems to be more than a bare permiſſion; at leaſt it is a direction and an advice to what was proper and convenient for the increaſe of mankind, and for the filling of the earth with inhabitants, which was the end of its being made, *Iſ.* xlv. 18. This ſhews that marriage is an ordinance of God, inſtituted in paradiſe, and is honourable; and that procreation is a natural action, and might have been, and may be performed without ſin: *and ſubdue it*; the earth; not that it was in the hands of others, who had no right to it, and to be conquered and taken out of their hands; but is to be underſtood of their taking poſſeſſion, and making uſe of it; of their tilling the land, and making it ſubſervient to their uſe: *and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the face of the earth*; which was giving them an univerſal and unlimited dominion over all the creatures; of which ſee an enumeration in *Pſ.* viii. 6, 7, 8.

℣. 29. *And God ſaid*, &c.] That is, to *Adam* and *Eve*, whom he had made in his image and likeneſs, and to whom he had given the dominion of the earth and ſea, and all things in them: *behold, I have given you every herb bearing ſeed, which is upon the face of all the earth*; every herb or plant which had a ſeed in it, by which it ſowed itſelf again; or being taken off, might be ſown by man, even every one that was wholeſome, healthful and nouriſhing, without any exception; whatever grew in any part of the earth, be it where it would: *and every tree, in which is the fruit of a tree yielding ſeed*; all but the tree of knowledge, of good and evil, afterwards excepted; and both theſe take in all kind of vegetables, all herbs, plants, roots, even corn, wheat, barley, peaſe, beans, &c. and the various fruits of all ſorts of trees, but that before mentioned: *to you it ſhall be for meat*; which is generally thought to be the food of the antediluvians [n], it not being proper, at leaſt very ſoon, to kill any of the animals, until they were multiplied and increaſed, leſt their ſpecies ſhould be deſtroyed; though here is no prohibition of eating fleſh; nor is it ſaid that this only ſhould be for meat, which is before mentioned; and by the early employment of ſome in keeping ſheep, and by the ſacrifice of creatures immediately after the fall, part of which uſed to be eat by the offerers; and by the diſtinction of clean and unclean creatures before the flood; it looks probable that fleſh might be eaten: and *Bochart* [o] refers this clauſe to what goes before in the preceding verſe, as well as to what is in this, and takes the ſenſe to be, that the fiſhes of the ſea, and fowls of the air, and every living creature man had dominion over, as well as herbs and fruits, were given him for his food: but the *Jews* [p] are of opinion, that the

[k] Protagor. p. 320, 321. [l] Martin. Sinic. Hiſt. l. 1. p. 4. [m] T. Bab. Sanhedrin, fol. 38. 1. [n] Panis erant primus virides Mortalibus Herbæ, Ovid. Faſt. l. 4. [o] Hierozoic. par. 1. l. 1. c. 2. col. 11. [p] T. Bab. Sanhedrin, fol. 59. 2.

the firſt man might not eat fleſh, but it was granted to the ſons of *Noah*.

℣. 30. *And to every beaſt of the earth*, &c.] Wild or tame, the cattle on a thouſand hills; God took care and provided for theſe, being all his creatures, and deſigned to anſwer ſome end or other by their creation: *and to every fowl of the air*; that flies in it; *and to every creeping thing upon the earth*; even the meaneſt and loweſt inſect: *wherein there is life*; or *a living ſoul*; that has an animal life, which is to be ſupported by food: I have given *every green herb for meat*; the leaves for ſome, and ſeed for others; and here is no mention made of fleſh; and perhaps thoſe creatures which are now carnivorous, were not ſo at their firſt creation: *and it was ſo*; every creature, both man and beaſt, had food ſuitable to their nature and appetite, and a ſufficiency of it.

℣. 31. *And God ſaw every thing that he had made*, &c.] Either all that he had made on the ſeveral ſix days of the creation, he took a ſurvey of them, looked over them again, as workmen do when they have finiſhed their work, to ſee if any thing is amiſs or wanting; not that any thing of this nature can be ſuppoſed in the works of God, but ſuch a ſurvey is attributed to him after the manner of men, to ſhew the compleatneſs of his works, and the excellency of them. *Picherellus* [q] limits this to what had been done on this day, with reſpect to man, who alone, as he thinks, was the ſubject of this day's work; and ſo it reſpects the creation of man after the image and likeneſs of God; the forming of the woman out of his rib, and ſo providing a meet help for him; giving them dominion over all the creatures, and ſuitable food for the ſupport of the animal life; and God reflected on this, and foreſaw it would be good in the iſſue, as it was in itſelf. *And behold*, it was *very good*; it had been ſaid of every thing elſe, at the cloſe of each day's work, excepting the ſecond, that it was good; but here the expreſſion is ſtronger upon the creation of man, the chief and principal work of God, that it was *very good*; he being made upright and holy, bearing the image of his creator upon him, and in ſuch circumſtances as to be happy and comfortable himſelf, and to glorify God: the phraſe may be expreſſive not only of the goodneſs of every thing God had made, as it was in itſelf, and in its uſe; but of his complacency, and delight therein, every thing being made for himſelf and for his pleaſure, *Rev.* iv. 11. *and the evening and the morning were the ſixth day*; by that time all theſe works on this day were finiſhed; the ſun had gone round the earth, or the earth about that, for the ſpace of twenty-four hours, which compleated the ſixth day, within which term of time God had determined to finiſh all his works, as he did. This day, according to *Capellus*, was the twenty-third of *April*, and, according to archbiſhop *Uſher*, the 28th of *October*, or, as others, the ſixth of *September*. Mr. *Whiſton*, as has been before obſerved, is of opinion, that the ſix days of the creation were equal to ſix years: and the *Perſians* have a tradition, which they pretend to have received from *Zoroaſtres*, that God created the world, not in ſix natural days, but in ſix times or ſpaces of different length, called in their tongue *Ghahan barha*. The firſt of theſe ſpaces, in which the heavens were created, was a ſpace of 45 days; the ſecond, in which the waters were created, 60 days; the third, in which the earth was created, 75 days; the fourth, in which graſs and trees were created, 30 days; the fifth, in which all creatures were made, 80 days; the ſixth, in which man was created, 75 days, in all 365 days, or a full year [r]. The firſt of the ſix principal good works they are taught to do, is to obſerve the times of the creation [s]. And the ancient *Tuſcans* or *Etruriaus* allot ſix thouſand years to the creation; the order of which, with them, is much the ſame with the *Moſaic* account, only making a day a thouſand years: in the firſt thouſand, they ſay God made the heaven and the earth; in the next, the firmament, which appears to us, calling it heaven; in the third, the ſea, and all the waters that are in the earth; in the fourth the great lights, the ſun and moon, and alſo the ſtars; in the fifth, every volatile, reptile, and four-footed animal, in the air, earth and water (which agrees with *Picherellus*; ſee the note on ℣. 25.) and in the ſixth, man; and whereas they ſay God employed twelve thouſand years in all his creation, and the firſt ſix being paſſed at the creation of man, it ſeems, according to them, that mankind are to continue for the other ſix thouſand years [t]. And it is a notion that obtains among the *Jews*, that anſwerable to the ſix days of creation, the world will continue ſix thouſand years. It is a tradition of *Elias* [u], an ancient *Jewiſh* doctor, that "the world ſhall ſtand ſix thouſand years, "two thouſand void, two thouſand under the law, "and two thouſand, the days of the Meſſiah." And *Baal Hatturim* [w] obſerves, there are ſix *Alephs* in the firſt verſe of this chapter, anſwerable to the ſix thouſand years the world is to continue: and R. *Gedaliah* ſays [x], at the end of the ſixth millennium the world ſhall return without form and void, (to its former condition, *tohu* and *bohu*) and the whole ſhall be a ſabbath: and very particular is another writer [y] of theirs concerning theſe ſix days of the creation, who having ſpoken of the day of judgment, the reſurrection of the dead, and the world to come, obſerves, that the ſix days work is an intimation and ſign of theſe things: on the ſixth day man was created, and the work was perfected on the ſeventh; ſo the kings of the nations ſhall be in the world five thouſand years, anſwerable to the five days in which the fowls, and creeping things of the waters, and the reſt, were created; and the holding of their kingdoms will be a little within the ſixth millennium, anſwerable to the creation of cattle and beaſts, who were now created on the beginning of it, the *ſixth day*; and the kingdom of the houſe of *David* will be in the ſixth millennium, anſwerable to the creation of man, who knew his creator, and ruled over them all; and at the end of that millennium will be the day of judgment, anſwerable to man's being judged at the end of it, *the ſixth day*; *and the ſeventh millennium will be the ſabbath.* And a like notion obtains among the *Perſian Magi*; it is ſaid that *Zerduſht*, or *Zoroaſtres*, was born in the middle age of the world, ſo it was told him from the age of *Keiomaras* (the firſt man) unto thy age are 3000 years, and from this thy age unto the reſurrection are 3000 years [z].

CHAP.

[q] In Coſmopœiam, p. 2841. [r] Hyde Hiſt. Relig. vet. Perſ. p. 164, 166, 168, 483, 484. [s] Lib. Sad-der, port. 6. 94. apud Hyde, Ib. p. 439, 483. [t] See Univerſal Hiſtory, vol. 1. p. 64. [u] T. Bab. Sanhedrin, fol. 97. 1. Avoda Zara, fol. 9. 1. [w] Comment. in Gen. i. 1. [x] Shalſhelet Hakabala, fol. 36. 1. [y] Comment. in Maimon. Hilch. Teſhuva, c. 9. §. 2. [z] Lib. Sad-der, port. 11. Vid. Hyde, ut ſupra, p. 481.

CHAP. II.

IN this chapter are contained a ſummary of the works of creation on the ſix days, and God's reſting from his works on the ſeventh day, and the ſanctification of that, ℣. 1, 2, 3, 4. and an account of various things relating to ſeveral parts of the creation enlarged on and explained, and of various circumſtances omitted in the preceding chapter, which could not ſo well be taken notice of there; as of a miſt ariſing out of the earth, which watered the herbs and plants before there was any rain to fall upon them, or a man to cultivate them, ℣. 5, 6. and of the matter and manner of man's formation, ℣. 7. and of the planting of the garden of *Eden*, and the trees that were in it, and the rivers that watered it, and ſprung from it, and the courſe they ſteered, the countries they waſhed, and what thoſe countries abounded with, ℣. 8—14. of man's being put into it to dreſs it, and keep it, and of the grant he had to eat of the fruit of any of the trees in it, excepting one, which was forbidden under a penalty of death, ℣. 15, 16, 17. and of all the creatures, beaſts and fowls, being brought to him, to give them names, ℣. 18, 19, 20. and of God's providing an help-meet for him, and forming *Eve* out of one of his ribs, and of their marriage together, and the inſtitution of marriage, ℣. 21—24. and the chapter is concluded with obſerving the preſent ſtate and circumſtances of our firſt parents before they fell, ℣. 25.

℣. 1. *Thus the heavens and the earth were finiſhed*, &c.] Perfected and compleated in the ſpace of ſix days, gradually, ſucceſſively, in the manner before related; by the word and power of God they were on the firſt day created out of nothing, but they were not perfected, beautified, and adorned, and filled, until all the creatures in them were made: *and all the hoſt of them*; of the heavens and the earth; the hoſt of the heavens are the ſun, moon and ſtars, often ſo called in ſcripture, and alſo the angels; ſee *Luke* ii. 13. wherefore this may be conſidered as a proof of their creation within the above ſpace of time, probably on the firſt day, though the *Jews* commonly ſay on the ſecond; for if all the hoſt of heaven were made at this time, and angels are at leaſt a part of that hoſt, then they muſt be then made, or otherwiſe all the hoſt of heaven were not then and there made, as here affirmed: and the hoſt of the earth, or terraqueous globe, are the plants, herbs and trees, the fowls, fiſhes, animals and man; and theſe are like hoſts or armies, very numerous, and at the command of God, and are marſhalled and kept in order by him; even ſome of the ſmalleſt of creatures are his army, which are at his beck, and he can make uſe of to the annoyance of others, as particularly the locuſts are called, *Joel* ii. 11, 20.

℣. 2. *And on the ſeventh day God ended his work, which he had made*, &c.] Not that God wrought any thing on the ſeventh day, or finiſhed any part of his work on that day, becauſe he could not then be ſaid to reſt from all his work, as he is afterwards twice ſaid to do; and becauſe of this ſeeming difficulty the *Septuagint*, *Samaritan* and *Syriac* verſions read *on the ſixth day*. The two latter verſions following the former, which ſo tranſlated for the ſake of *Ptolemy* king of *Egypt*, as the *Jews* ſay [a], that he might not object that God did any work on the ſabbath-day: and *Joſephus* [b] obſerves, that *Moſes* ſays the world, and all things in it, were made in thoſe ſix days, as undoubtedly they were; and were all finiſhed on the ſixth day, as appears from the laſt verſe of the preceding chapter; and yet there is no occaſion to alter the text, or ſuppoſe a various reading. Some, as *Aben Ezra* obſerves, take the ſenſe of the word to be, *before the ſeventh day God ended his work*, as they think ב may be rendered, and as it is by *Noldius* [c]: or the words may tranſlated, *in the ſeventh day, when God had ended*, or *finiſhed his work* [d], which he had done on the ſixth day, then *he reſted on the ſeventh day from all his works which he had made*; not as though weary of working, for the creator of the ends of the earth fainteth not, nor is weary, *Iſ.* xl. 28. but as having done all his work, and brought it to ſuch perfection, that he had no more to do; not that he ceaſed from making individuals, as the ſouls of men, and even all creatures that are brought into the world by generation, may be ſaid to be made by him, but from making any new ſpecies of creatures; and much leſs did he ceaſe from ſupporting and maintaining the creatures he had made in their beings, and providing every thing agreeable for them, and governing them, and over-ruling all things in the world for ends of his own glory; in this ſenſe he *worketh hitherto*, as Chriſt ſays, *John* v. 17.

℣. 3. *And God bleſſed the ſeventh day, and ſanctified it*, &c.] A day in which he took delight and pleaſure, having finiſhed all his works, and reſting from them, and looking over them as very good; and ſo he pronounced this day a good and happy day, and *ſanctified* or appointed it in his mind to be a day ſeparated from others, for holy ſervice and worſhip; as it was with the *Jews* when they became a body of people, both civil and eccleſiaſtical: or this is all ſaid by way of prolepſis or anticipation, as many things in this chapter are, many names of countries and rivers, by which being called in the times of *Moſes*, are here given them, though they were not called by them ſo early, nor till many ages after: and according to *Jarchi* this paſſage reſpects future time, when God *bleſſed* this day with the manna, which deſcended on all the other days of the week, an omer for a man, and on the ſixth day double food; and he *ſanctified* it with the manna which did not deſcend at all on that day: beſides, theſe words may be read in a parentheſis, as containing an account of a fact that was done, not at the beginning of the world, and on the firſt ſeventh day of it; but of what had been done in the times of *Moſes*, who wrote this, after the giving of the law of the ſabbath; and this being given through his hands to the people of *Iſrael*, he takes this opportunity here to inſert it, and very pertinently, ſeeing the reaſon why God then, in the times of *Moſes*, bleſſed the ſabbath-day, and hallowed it, was, becauſe he had reſted on that day from all his works, *Exod.* xx. 11. and the ſame reaſon is given here, taken plainly out

[a] T. Bab. Megillah, fol. 9. 1. & Gloſſ. in Ib. [b] Antiq. l. 1. c. 1. §. 1. [c] Concord. part. Eb. p 144 N°. 1007. Perfecerat ante diem ſeptimum; ſome in Vatablus. [d] ויכל & compleverat, Druſius; quum perfeciſſet, Junius & Tremellius, Piſcator; had finiſhed, Ainſworth.

out of that law which he had delivered to them: *becauſe that in it he had reſted from all his work, which God created and made*; which ſhows, that this refers not to the ſame time when God bleſſed and hallowed the ſeventh day, which was done in the times of *Moſes*, but to what had been long before, and was then given as a reaſon enforcing it; for it is not here ſaid, as in the preceding verſe, *he reſted*, but *had reſted*, even from the foundation of the world, when his works were finiſhed, as in *Heb.* iv. 3. even what *he created to make* [c], as the words may be here rendered; which he created out of nothing, as he did the firſt matter, in order to make all things out of it, and put them in that order, and bring them to that perfection he did.

℣. 4. *Theſe* are *the generations of the heavens and the earth, when they were created*, &c.] That is, the above account delivered in the preceding chapter, is a hiſtory of the production of the heavens and earth, and of all things in them; the creation of them being a kind of generation, and the day of their creation a ſort of birth-day; ſee ch. v. 1. *Matt.* i. 1. *in the day that the Lord God made the earth, and the heavens*; meaning not any particular day, not the firſt day, in which the heavens and the earth were created; but referring to the whole time of the ſix days, in which every thing in them, and relating to them, were made. Here another name is added to God, his name *Jehovah* expreſſive of his being and perfections, particularly his eternity and immutability, being the everlaſting and unchangeable *I am*, which is, and was, and is to come: this name, according to the *Jews*, is not to be pronounced, and therefore they put the points of *Adonai*, directing it ſo to be read; and theſe two names, *Jehovah Elohim*, or *Adonai* and *Elohim*, with them make the full and perfect name of God, and which they obſerve is here very pertinently given him, upon the perfection and completion of his works.

℣. 5. *And every plant of the field, before it was in the earth*, &c.] That is, God made it, even he who made the heavens and the earth; for theſe words depend upon the preceding, and are in cloſe connection with them; ſignifying, that the plants of the field, which were made out of the earth on the third day, were made before any were planted in it, or any ſeed was ſown therein, from whence they could proceed, and therefore muſt be the immediate production of divine power: *and every herb of the field before it grew*; thoſe at once ſprung up in perfection out of the earth, before there were any that budded forth, and grew up by degrees to perfection, as herbs do now: *for the Lord God had not cauſed it to rain upon the earth*; ſo that the production of plants and herbs in their firſt formation could not be owing to that; ſince on the third day, when they were made, there was no ſun to exhale and draw up the waters into the clouds, in order to be let down again in ſhowers of rain: *and there* was *not a man to till the ground*; who was not created till the ſixth day, and therefore could have no concern in the cultivation of the earth, and of the plants and herbs in it; but theſe were the produce of almighty power, without the uſe of any means: ſome *Jewiſh* writers [f] by the plant and herb of the field, myſtically underſtand the firſt and ſecond Meſſiah, for they ſometimes feign two; ſee *Iſ.* iv. 2. *Ezek.* xxxiv. 29.

℣. 6. *But there went up a miſt from the earth*, &c.] After the waters had been drained off from it, and it was warmed by the body of light and heat created on the firſt day, which cauſed a reek which went up as a miſt, and deſcended: *and watered the whole face of the ground*; or earth, and ſo ſupplied the place of rain, until that was given: though rather the words may be rendered disjunctively, or *there went up* [g]; that is, before a miſt went up, when as yet there was none; not ſo much as a miſt to water the earth, and yet plants and herbs were made to grow; and ſo *Saadiah* reads them negatively, *nor did a miſt go up*; there were no vapours exhaled to form clouds, and produce rain, and yet the whole earth on the third day was covered with plants and herbs; and this is approved of by *Kimchi* and *Ben Melech*.

℣. 7. *And the Lord God formed man* of *the duſt of the ground*, &c.] Not of dry duſt, but as *Joſephus* [h] ſays, of red earth macerated, or mixed with water; the like notion *Heſiod* [i] has; or out of clay, as in *Job* xxxiii. 6. hence a word is made uſe of, tranſlated *formed*, which is uſed of the potter that forms his clay into what ſhape he pleaſes: the original matter of which man was made was clay; hence the clay of *Prometheus* [k] with the heathens; and God is the potter that formed him, and gave him the ſhape he has, ſee *Iſ.* lxiv. 8. there are two *jods*, it is obſerved, in the word, which is not uſual; reſpecting, as *Jarchi* thinks, the formation of man for this world, and for the reſurrection of the dead; but rather the twofold formation of body and ſoul, the one is expreſſed here, and the other in the following clauſe: and this, as it ſhews the mighty power of God in producing ſuch a creature out of the duſt of the earth, ſo it ſerves to humble the pride of man, when he conſiders he is of the earth, earthy, duſt and aſhes, is duſt, and to duſt he muſt return. *And breathed into his noſtrils the breath of life*; which in that way entered into his body, and quickened it, which before was a lifeleſs lump of clay, though beautifully ſhapen: it is in the plural number, *the breath of lives* [l], including the vegetative, ſenſitive and rational life of man. And this was produced not with his body, as the ſouls of brutes were, and was produced by the breath of God, as theirs were not; nor theirs out of the earth, as his body was: and theſe two different productions ſhew the different nature of the ſoul and body of man, the one is material and mortal, the other immaterial and immortal: *and man became a living ſoul*; or a living man, not only capable of performing the functions of the animal life, of eating, drinking, walking, *&c.* but of thinking, reaſoning and diſcourſing as a rational creature.

℣. 8. *And the Lord God planted a garden eaſtward in Eden*, &c.] Or *had planted* [m], for this was not now done, after the formation of man, but before; and ſo the word tranſlated *eaſtward* may be rendered, as it is by ſome, *before* [n]: for the plain meaning is, that God had planted a garden before he made man, even on the third day, when all herbs, and plants, and trees were produced out of the earth. The whole world was as a garden, in com-

[c] בראֹ־לעשות creavit ut faceret, V. L. creaverat ut faceret, Pagninus, Montanus.
[f] Zohar in Gen. fol. 32. 4.
[g] ואד יעלה aut vapor aſcendens, Junius & Tremellius.
[h] Antiq. l. 1. c. 1.
[i] Opera & dies, ℣. 60.
[k] Martial. l. 10. Epigram. 38.
[l] נשמת חיים Heb. ſpiraculum vitarum, Pareus. V. L. Vatablus, Piſcator, Pareus, Druſius, Cartwright; ornaverat plantis, Junius & Tremellius.
[m] ויטע plantaverat,
[n] מקדם a principio, V. L. ſo Onkelos; antea vel antequam, ſome in Fagius, Cartwright.

compariſon of what it is now ſince the fall: what then muſt this ſpot of ground, this garden be, which was ſeparated and diſtinguiſhed from the reſt, and the more immediate plantation of God, and therefore is called the garden of the Lord, *Gen.* xiii. 10. *Ezek.* xxviii. 13. and which *Plato* [o] calls Διος κηπος, *Jove's garden.* This garden was planted in the country of *Eden*, ſo called very probably from its being a very pleaſant and delightful country; and though it is not certain, and cannot be ſaid exactly where it was, yet it ſeems to be a part of *Meſopotamia*, ſince it is more than once mentioned with *Haran*, which was in that country, 2 *Kings* xix. 12. *Iſ.* xxxvii. 12. *Ezek.* xxvii. 23. and ſince it was by the rivers *Tigris* and *Euphrates*, when they were become one ſtream, which ran thro' this country, and parted again at this garden; and the country there, as *Herodotus* [p] ſays, is the moſt fruitful he every ſaw; and it ſeems to be much better to place it here than in *Armenia*, where the fountain of theſe rivers is ſaid to be: ſo *Tournefort* [q] thinks it lay in the country, or plain of the three churches (or *Ejmiadzit*) in *Armenia*, about twenty *French* leagues diſtant from the heads of *Euphrates* and *Araxes*, and near as many from the *Phaſis*, a country exceeding pleaſant and fruitful. A very learned man [r] is of opinion, that the garden of *Eden* was in the land of *Judea* to the eaſt, by the lake of *Geneſaret* or *Tiberias*, and the lake of *Aſphaltites*, called the *Dead Sea*, and takes in in its compaſs the famous valley, or the great plain, and the plains of *Jericho*, and great part of *Galilee*, and all that tract which *Jordan* flows by, from *Geneſaret* to the country of *Sodom*; and he takes the river *Jordan* to be יאר עדן the river of *Eden*, from whence it has its name of *Jordan*; and *Geneſaret*, he interprets as if it was גן שר *Ganſar*, the garden of the prince, that is of *Adam*, the prince of all mankind. He argues from the ſituation of the place, and the pleaſantneſs and fruitfulneſs of it, the balſam of *Jericho*, and other odoriferous plants that grew there, and what are called the apples of paradiſe: and it muſt be owned, that this country abounded with gardens and orchards: it is mentioned in the *Jewiſh Miſnah*, where the commentators [s] ſay, it was a country in the land of *Iſrael*, in which were many gardens and orchards, that produced excellent fruit; and the fruits of *Geneſaret* are ſpoken of in the *Talmud* [t], as exceeding ſweet: and with this agrees the account *Joſephus* [u] gives of it, that it is "wonderful in nature and goodneſs, and through its fertility refuſes no plant; every thing is ſet here; the temper of the air ſuits with different things; here grow nuts, and more winter-fruit; and there palms, which are nouriſhed with heat, and near them figs and olives, which require a ſofter air — not only it produces apples of different ſorts, beyond belief, but long preſerves them; and indeed the moſt excellent of fruit; grapes and figs it furniſhes with for ten months, without intermiſſion, and other fruit throughout the whole year, growing old with them." And it may be further obſerved, that it is aſked by the *Jewiſh Rabbins*, why it is called *Geneſar?* and the anſwer is, becauſe גנסרי מלכים the gardens of princes; theſe are the kings who have gardens in the midſt of it: another reaſon is given, becauſe it belonged to *Naphtali*, a portion in the midſt of it, as it it ſaid, and of *Naphtali a thouſand princes*, 1 *Chron.* xii. 34. [w] And it is worthy of remark, that *Strabo* calls *Jericho*, which was within this tract, *the paradiſe of balſam* [x]; and there, and hereabout, as *Diodorus Siculus* [y] and *Juſtin* [z] relate, grew this aromatic plant, and no where elſe; it was not to be found in any other part of the world. And it appears from ſcripture, that if the plain of *Jordan* was not the garden of *Eden*, it is ſaid to be *as the garden of the Lord*, *Gen.* xiii. 10. and if the *caph* or *as* is not a note of ſimilitude, but of reality, as it ſometimes is, it proves it to be the very place; and the above learned writer takes it to be not comparative, but illative, as giving a reaſon why it was ſo well watered, becauſe it was the garden of the Lord: and the *Jews* have ſome notion of this, for they ſay, if that the garden of *Eden* is in the land of *Iſrael*, *Bethſhean* is the door of it, or entrance into it; the gloſs gives this reaſon, becauſe the fruits were ſweeter than any other [a]; and this was near, at the entrance of the great plain, before mentioned; and before which was this place, as *Joſephus* ſays [b]: and if the garden of *Eden* was in thoſe parts, it may be obſerved, that where the firſt *Adam* firſt dwelt, and where he ſinned and fell, Chriſt the ſecond *Adam* frequently was; here he converſed much, taught his doctrines, wrought his miracles; and even here he appeared after his reſurrection from the dead. But the opinions of men about this place are very many, and there is ſcarce any country in the whole world, but one or another has placed the garden of *Eden* in it; nay, ſome have aſſigned a place for it out of the earth, in the eighth ſphere. Such a garden undoubtedly there was ſome where, and it is ſaid to be placed *eaſtward*, either in the eaſtern part of the country of *Eden*, ſee ch. iv. 16. or to the eaſt of the deſart where *Moſes* was when he wrote; or to the eaſt of *Judea*, as *Meſopotamia* was: and if this garden was in *Judea*, the place aſſigned for it, by the above learned perſon, it was in the eaſtern part of that country; ſee *Numb.* xxxii. 19. This garden was an emblem, either of the church of Chriſt on earth, which is a garden incloſed, ſurrounded with divine power, and diſtinguiſhed with divine grace; a ſmall ſpot in compariſon of the world; is of Jehovah's planting, and is his property; and is an *Eden* to his people, where they enjoy much ſpiritual pleaſure and delight: or however of the place and ſtate of the happineſs of the ſaints in the other world, often called a paradiſe, in alluſion to this, *Luke* xxiii. 43. 2 *Cor.* xii. 4. *Rev.* ii. 7. and which is of God's planting, and therefore called the paradiſe of God, and is an *Eden*, where are pleaſures for evermore: and this ſeems to be what the *Jews* mean, when they ſay [c], that the garden of *Eden*, or paradiſe, was created before the world was; which is no other than what Chriſt ſays of it in other words, *Matt.* xxv. 34. *and there he put the man whom he had formed*; not as ſoon as he had planted the garden, but as ſoon as he had made

[o] In Sympoſio, apud Euſeb. præpar. Evangel. l. 12. c. 11. p. 584. [p] Clio ſive, l. 1. c. 193. [q] Voyage to the Levant, vol. 3. p. 161, 162. [r] Nichol. Abrami Pharus Vet. Teſt. l. 2. c. 16. p. 56. So Texelius * takes it to be in the Land of Promiſe, not far from the Dead Sea, or ſea of Sodom, and in the country about Jordan; and of the ſame opinion is Heidegger ‡. [s] Maimon. & Bartenora in Miſn. Maaſerot, c. 3. §. 7. [t] T. Bab. Beracot, fol. 44. 1. Erubin, fol. 30. 1. & Peſachim, fol. 8. 2. [u] De bello Jud. l. 3. c. 9. §. 8. [w] Aruch in voce גנסר fol. 37. 1. [x] Geograph. l. 16. p. 525. [y] Bibliothec. l. 19. p. 734. [z] E Trogo, l. 36. c. 3. [a] T. Bab. Erubin, fol. 19. 1. [b] Antiq. l. 12. c. 8. §. 5. 1 Maccab. v. 52. [c] T. Bab. Peſachim, fol. 54. 1. Nedarim, fol. 39. 2.

* Phœnix, l. 3. c. 7. §. 7. ‡ Hiſt. Patriarch. Exerc. 4. §. 42.

made man; and from hence it is generally concluded, that man was made without the garden, and brought from the place where he was formed, and put into it; and which ſome ſay was near *Damaſcus:* but be it where it will, it is moſt probable that it was not far from the garden; though there ſeems no neceſſity for ſuppoſing him to be made out of it; for the putting him into it may ſignify the appointing and ordering him to be there, and fixing and ſettling him in it, for the ends and uſes mentioned ℣. 15. ſee ch. iii. 23.

℣. 9. *And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight, and good for food,* &c.] That is, out of the ground of the garden of *Eden*; and this was done on the third day, when the whole earth brought forth graſs, herbs and trees: but a peculiar ſpot of ground was fixed on for man, and ſtocked with trees of all ſorts for his uſe, not only to bear fruit, which would be ſuitable and agreeable food for him, but others alſo, which would yield him delight to look at; ſuch as the tall cedars for their loftineſs, ſpreading branches and green leaves, with many others; ſo that not only there were trees to gratify the ſenſes of taſting and ſmelling, but that of ſight; and ſuch a ſightly goodly tree to look at was the tree of knowledge, ch. iii. 6. Theſe trees may be an emblem of the ſaints, the trees of righteouſneſs, the planting of the Lord, and made to grow by him through the influence of his Spirit and Grace; and whom he plants in his gardens the churches, and tranſplants into the heavenly paradiſe, and are often compared to palm trees, cedars, olive trees, pomegranates, *&c. the tree of life alſo in the midſt of the garden*; ſet there as in the moſt excellent place, where it might be moſt conſpicuous, and to be come at; for before *Adam* ſinned, as there was no prohibition of his eating of it, ſo there was no obſtruction to it; and as he had a grant to eat of it, with the other trees, it was deſigned for his uſe, to ſupport and maintain his natural life, which would have been continued, had he perſiſted in his obedience and ſtate of innocence, and very probably by means of this chiefly: hence the ſon of *Sirach* calls it the tree of immortality, *Eccleſiaſtic.* ch. xix. ℣. 19. and it might be alſo a ſign, token and ſymbol to him of his dependence on God; that he received his life from him; and that this was preſerved by his bleſſing and providence, and not by his own power and ſkill; and that this would be continued, provided he tranſgreſſed not the divine law: and it ſeems to have a further reſpect, even to eternal life by Chriſt; for though it might not be a ſymbol of that life to *Adam* in his ſtate of innocence, yet it became ſo after his fall: hence Chriſt is ſometimes ſignified by the tree of life, *Prov.* iii. 18. *Rev.* ii. 7. who is not only the author of natural and ſpiritual life, but the giver of eternal life; the promiſe of it is in him, and the bleſſing itſelf; he has made way for it by his obedience, ſufferings and death, and is the way unto it; it is in his gift, and he beſtows it on all his people, and it will lie greatly in the enjoyment of him. The ſituation of this tree in the midſt of the garden, well agrees with him, who is in the midſt of his church and people, *Rev.* i. 13. and ii. 7. ſtands open, is in ſight, and is acceſſible to them all now, who may come to him, and partake of the fruits and bleſſings of his grace, which are many, conſtant and durable, *Rev.* xxii. 2. and who will be ſeen and enjoyed by all, to all eternity: *and the tree of knowledge of good and evil*; ſo called, either with reſpect to God, who by it tried man, when he had made him, whether he would be good or evil; but this he foreknew: rather therefore with reſpect to man, not that the eating the fruit of it could really give him ſuch knowledge, nor did he need it; for by the law of nature inſcribed on his heart, he knew the difference between good and evil, and that what God commanded was good, and what he forbid was evil: but either it had its name from the virtue ſatan aſcribed to it, ch. iii. 5. or from the ſad event following on man's eating the fruit of it, whereby he became experimentally ſenſible of the difference between good and evil, between obedience and diſobedience to the will of God; he found by ſad experience what good he had loſt, or might have enjoyed, and what evil he had brought on himſelf and his poſterity, he might have avoided. What this tree was is not certain; there are various conjectures about it, and nothing elſe can be come at concerning it. Some take it to be the fig-tree, as *Jarchi*, and ſome in *Aben Ezra* on ch. iii. 6. becauſe fig leaves were at hand, and immediately made uſe of on eating the fruit of it; ſome the vine, and particularly the black grape, as in the book of *Zohar* [d]; others, as *Baal Hatturim* on ch. i. 29. the pome-citron, or citron apple-tree [e]; others, the common apple, as the author of the old *Nizzechon* [f], and which is the vulgar notion; evil and an apple being called by the ſame *Latin* word *malum:* in the *Talmud* [g], ſome ſay it was the vine, ſome the fig-tree, and others wheat [h]: the *Mahometans* ſay it was a tree, called by the *Africans* by the name of *Muſa* [i].

℣. 10. *And a river went out of Eden to water the garden,* &c.] Before man was created, as *Aben Ezra* obſerves, this river went out of *Eden* and watered it on every ſide; but what river is here meant, is hard to ſay. It is more generally thought to be the river *Euphrates*, when that and the *Tigris* met, and became one ſtream or river, and as ſuch entered and paſſed thro' *Eden*; and as it was parted into four rivers afterwards, in two of which they retained their names: the learned *Reland* [k] thinks, this river is now loſt; but the learned writer before referred to thinks, as has been obſerved, that it is the river *Jordan*; ſee the note on ℣. 8. and which, as *Pliny* [l] ſays, was a very pleaſant river: *and from thence it was parted, and became into four heads*; after it had paſſed through *Eden*, and the garden in it, watering it, it divided into four parts or heads of water, or four chief principal rivers, hereafter mentioned; and which circumſtance the above writer thinks makes it the more probable to be the river *Jordan*, which and with the four rivers are ſpoken of together by the ſon of *Sirach*, *Eccleſiaſtic.* xxiv. 25, 26, 27. *he filleth all things with his wiſdom, as Phiſon, and as Tigris in the time of the new fruits; he maketh the underſtanding to abound like Euphrates, and as Jordan in the time of harveſt; he maketh the doctrine of knowledge to appear as the light, and as Geon in the time of vintage:* of which in the following verſes. This river may be an emblem of the everlaſting love of God, that pure river of water of life, which ſprings from the throne of God, and of the Lamb, from divine

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[d] In Exod. fol. 59. 4. & in Num. fol. 53. 3. So in Bereſhit Rabba, §. 12. fol. 155. 2. [e] Vid. Caphtor Uperah, fol. 49. 1. & 60. 2. & 63. 2. [f] P. 147. Ed. Wagenſeil. [g] T. Bab. Beracot, fol. 40. 1. & Sanhedrin, fol. 70. 1. 2. So in Tzeror Hammor, fol. 15. 2. Tikkune Zohar correct. 24. fol. 68. [h] Vid. Bartenora in Miſn. Roſh-haſhanah, c. 1. §. 2. [i] Leo. African. Deſcriptio Africæ, c. 9. p. 772. [k] Differt. de Paradiſo, p. 53. [l] Nat. Hiſt. l. 5. c. 15.

ſovereignty, and not from the faith, love and obedience of man; that river, the ſtreams whereof make glad the city of God, and which water the garden, the church, revive its plants, and make it fruitful and delightful; the four heads or branches of which are eternal election of God, particular redemption by Chriſt, regeneration and ſanctification by the Spirit, and eternal life and happineſs, as the free gift of God through Chriſt; ſee *Pſ.* xlvi. 4. *Rev.* xxii. 1.

℣. 11. *The name of the firſt is Piſon*, &c.] Not the river *Nile* in *Egypt*, as *Jarchi*, who thinks it is derived from *Paſhah*, which ſignifies to increaſe, expand and diffuſe, as that does at certain times, and ſpreads itſelf over the land of *Egypt*, or from *Piſhten* linen, which grows there, *Iſ.* xix. 9. nor the river *Ganges* in *India*, as *Joſephus* [m], and others; for the country where it is afterwards ſaid to run, agrees with neither *Egypt* nor *India*: rather it ſeems to be the ſame river, which is the *Phaſis* of *Pliny* [n], and *Strabo* [o], and the *Phyſcus* of *Xenophon* [p], and the *Hyphaſis* of *Philoſtorgius* [q], a river in *Armenia*, and about *Colchis*; and which is ſometimes called *Paſitigris*, being a branch of that river, and mixed with, or ariſing from channels, drawn from *Tigris*, *Euphrates*, and other waters [r]: *that is it which compaſſeth the whole land of Havilah, where there is gold*; this country had its name from *Havilah*, one of the ſons of *Cuſh*, *Gen.* x. 7. who very probably ſeated himſelf near his brother *Seba*, from whom came the *Sabeans*, who inhabited one part of *Arabia*; and *Havilah*, it is plain, was before *Egypt*, in the way to *Aſſyria*, and bordered upon the *Iſhmaelites*, who inhabited *Arabia deſerta*, *Gen.* xxv. 16, 17, 18. 1 *Sam.* xv. 7. So that it ſeems to be a country in *Arabia*, near unto, or a part of *Cuſh* or *Arabia Cuſea*, and near to *Seba* or *Arabia felix*: and ſo *Strabo*, among the nations of the *Arabians*, and along with the *Nabatheans*, places the *Chaulotæans* [s], who ſeem to be no other than the poſterity of *Havilah*: according to the learned *Reland* [t], it is the ſame with *Colchis*, a part of *Scythia*, and *Phaſis* is well known to be a river of *Colchis*; and which runs into *Pontus*, as appears from *Pliny* [u]; and includes *Scythia*, as *Juſtin* [w] ſays; and then it muſt have its name from *Havilah*, the ſon of *Joktan*, *Gen.* x. 29. and in either of theſe countries there was gold, and an abundance of it, and of the beſt, as follows:

℣. 12. *And the gold of that land* is *good*, &c.] *Arabia* was famous for gold: *Diodorus Siculus* [x] ſpeaks of gold in *Arabia*, called *apyrus*, which is not melted by fire out of ſmall filings, as other; but as ſoon as dug is ſaid to be pure gold, and that in the bigneſs of cheſnuts, and of ſuch a flaming colour, that the moſt precious ſtones are ſet in it by artificers for ornament: and in *Colchis* and *Scythia*, as *Strabo* [y] relates, there are rivers which produce gold; and from whence came the fable of the golden fleece, the *Argonauts* went to *Colchis* for: *there is the bdellium, and the onyx ſtone*; the firſt of this is either an aromatic gum; the tree, according to *Pliny* [z], is black, and is of the bigneſs of an olive tree, has the leaf of an oak, and its fruit is like capers; it is found in *Arabia*, *India*, *Media* and *Babylon*; but the beſt, according to him, is in *Bactriana*, and next to that the bdellium of *Arabia*: or elſe it is a precious ſtone, and which the *Jewiſh* writers [a] commonly take to be cryſtal; and, according to *Solinus* [b], the beſt cryſtal is in *Scythia*. *Bochart* [c] would have it that the pearl is meant, becauſe of its whiteneſs and roundneſs, for which the manna is compared to it, *Numb.* xi. 7. and the rather becauſe of the pearl fiſhery at *Catipha*, taking *Havilah* to be that part of *Arabia* which lies upon the *Perſian* gulph. The latter, the *onyx*, is a precious ſtone, which has its name from its being of the colour of a man's nail; and, according to *Pliny* [d], the onyx marble is found in the mountains of *Arabia*, and the ancients thought it was no where elſe; and he ſpeaks elſewhere of the *Arabian* onyx precious ſtone, and of the ſardonyx, as in the ſame country [e]; and ſome think that is here meant; though the word is ſometimes by the *Septuagint* rendered the emerald; and the beſt of theſe, according to *Solinus* [f] and *Pliny* [g], were in *Scythia*.

℣. 13. *And the name of the ſecond river* is *Gihon*, &c.] There was one of this name in the land of *Iſrael*, which, or a branch of it, flowed near *Jeruſalem*, 1 *Kings* i. 33. 2 *Chron.* xxxii. 30. this *Aben Ezra* ſuggeſts is here meant, and which favours the notion of the above learned man, that the garden of *Eden* was in the land of *Iſrael*. *Joſephus* [h] takes it to be the river *Nile*, as do many others; it ſeems to have been a branch of the river *Euphrates* or *Tigris*, on the eaſtern ſide, as *Phiſon* was on the weſt; and ſo *Aben Ezra* ſays it came from the ſouth-eaſt. The learned *Reland* [i] will have it to be the river *Araxes*: it has its name, according to *Jarchi*, from the force it goes with, and the noiſe it makes. And it ſeems to have its name from גרח, which ſignifies to come forth with great force, as this river is ſaid to do, when it pours itſelf into the *Baltic* ſea. *The ſame* is *it that compaſſeth the whole land of Ethiopia*; either *Ethiopia* above *Egypt*; and this favours the notion of thoſe, who take *Gihon* to be the *Nile*: for *Pauſanias* [k] ſays, that it was commonly reported that the *Nile* was *Euphrates*, which diſappearing in a marſh, roſe up above *Ethiopia*, and became the *Nile*, and ſo waſhed that country, and is thought to agree very well with the *Moſaic* account: or elſe that *Cuſh* or *Ethiopia*, which bordered on *Midian*, and was a part of *Arabia*, and may be called *Arabia Chuſea*, often meant by *Cuſh* in ſcripture. *Reland* [l] thinks the country of the *Coſſæans* or *Cuſſæans*, a people bordering on *Media*, the country of *Kubeſtan*, a province of *Perſia*, is intended.

℣. 14. *The name of the third river is Hiddekel*, &c.] A river which ran by *Shuſhan* in *Perſia*, and retained its name in the times of *Daniel*, ch. x. 4. where it is called the great river; and it ſeems it bears the ſame name now among the *Perſians*; at leaſt it did an hundred and fifty years ago, when *Rauwolf* [m] travelled in thoſe parts. The *Targum* of *Jonathan* here calls it *Diglath*, the ſame with the *Diglito* of *Pliny* [n]; and according to him it is called *Tigris*, from its ſwiftneſs, either from the *Tyger*, a ſwift creature, or from גרא to dart, in the *Chaldee* language; and ſo *Curtius* [o] ſays, that in the *Perſian* language they call a dart *Tigris*; and

[m] Antiq. l. 1. c. 1. §. 3. [n] Nat. Hiſt. l. 6. c. 4. 17. [o] Geograph. l. 11. p. 343, 345, 364. [p] Cyr. Minor. l. 2. [q] Hiſt. Eccleſiaſt. l. 3. c. 10. [r] Curtius, l. 5. c. 3. Strabo. Geograph. l. 15. p. 501. [s] Ib. p. 528. [t] De Paradiſo, p. 16, &c. [u] Ut ſupra. [w] E Trogo, l. 2 c. 2. [x] Bibliothec. l. 2. p. 133. [y] Geograph. l. 1. p. 31. & l. 11. p. 344. [z] Nat. Hiſt. l. 12. c. 9. [a] Jarchi in Numb. xi. 7. David de Pomis Tzemach David, fol. 8. 3. [b] Polyhiſtor. c. 25. [c] Hierozoic. par. 2. l. 5. c. 5. p. 675, &c. [d] Nat. Hiſt. l. 36. c. 7. [e] Ib. l. 37. c. 6. [f] Polyhiſtor. ut ſupra. [g] Ut ſupra, c. 5. [h] Antiq. l. 1. c. 1. §. 3. Philoſtorg. Eccl. Hiſt. l. 3. c. 10. p. 482. [i] De ſitu Paradiſi, p. 32. [k] Corinthiaca ſive, l. 2. p. 94. [l] Ut ſupra, p. 38. [m] Travels, part 2. c. 9. p. 159. ed. Ray. [n] Nat. Hiſt. l. 6. c. 27. [o] Hiſt. l. 4. c. 9.

I

and with this agrees the word *Hiddekel*, which in the *Hebrew* language ſignifies ſharp and ſwift, as a poliſhed arrow is; and *Jarchi* ſays it is ſo called, becauſe its waters are ſharp and ſwift: though this is contradicted by ſome modern travellers [p], who ſay it is a ſlower ſtream than the *Euphrates*, and is not only very crooked, and full of meanders, but alſo choaked up with iſlands, and great banks of ſtone: *that* is it *which goeth towards the eaſt of Aſſyria*; a country which had its name from *Aſhur*, a ſon of *Shem*, *Gen.* x. 11, 22. it became a famous kingdom and monarchy, *Niniveh* was the metropolis of it, which was built on the river *Tigris* or *Hiddekel*; and, as before obſerved, it ran by *Shuſhan* in *Perſia*; and ſo as *Diodorus Siculus* [q] ſays, it paſſed through *Media* into *Meſopotamia*; and which very well agrees with its being, according to *Moſes*, one of the rivers of *Eden*. Twelve miles up this river, from *Moſul*, near which *Niniveh* once ſtood, lies an iſland, called the iſland of *Eden*, in the heart of the *Tigris*, about ten *Engliſh* miles in circuit, and is ſaid to be undoubtedly a part of paradiſe [r]. *and the fourth river* is *Euphrates*; or *Phrat*, as in the *Hebrew* tongue. *Reland* [s] ſeems rightly to judge, that the ſyllable *Eu*, prefixed to it, is the *Perſian au* or *eu*, which in that language ſignifies *water*; ſo that *Euphrates* is no other than *the water of Phrat*, ſo called from the fruitfulneſs of it; for its waters, as *Jarchi* ſays, fructify, increaſe and fatten the earth; and who rightly obſerves that theſe names, and ſo thoſe of other rivers, and of the countries here mentioned, are named by a prolepſis or anticipation, theſe being the names they bore when *Moſes* wrote; unleſs it may be thought to be the *Hebrew* הוא *Hu*, *the*, *that Phrat*; and which the *Greeks* have made an *eu* of.

℣. 15. *And the Lord God took the man, and put him into the garden of Eden*, &c.] This is obſerved before in ℣. 8. and is here repeated to introduce what follows; and is to be underſtood not of a corporal aſſumption, by a divine power lifting him up from the place where he was, and carrying him into another; rather of a manuduction, or taking him by the hand and leading him thither; ſo *Onkelos* renders it, he *led* him, that is, he ordered and directed him thither: hence *Jarchi* paraphraſes it, he took him with good words, and perſuaded him to go thither: the place from whence he is ſuppoſed by ſome to be taken was near *Damaſcus*, where he is by them ſaid to be created; or the place where the temple was afterwards built, as ſay the *Jewiſh* writers: the *Targum* of *Jonathan* is, "the Lord God took the man from the mount of "Service, the place in which he was created, and "cauſed him to dwell in the garden of *Eden*." And elſewhere [t] it is ſaid, "the holy bleſſed God "loved the firſt *Adam* with an exceeding great "love, for he created him out of a pure and holy "place; and from what place did he take him? "from the place of the houſe of the ſanctuary, "and brought him into his palace, as it is ſaid, "*Gen.* ii. 15. *and the Lord God took*," &c. though no more perhaps is intended by this expreſſion, than that God ſpoke to him, or impreſſed it on his mind, and inclined him to go, or ſtay there: *to dreſs it, and to keep it*; ſo that it ſeems man was not to live an idle life, in a ſtate of innocence; but this could not be attended with toil and labour, with fatigue and trouble, with ſorrow and ſweat, as after his fall; but was rather for his recreation and pleaſure; though what by nature was left, to be improved by art; and what there was for *Adam* to do, is not eaſy to ſay: at preſent there needed no plowing, nor ſowing, nor planting, nor watering, ſince God had made every tree pleaſant to the ſight, and good for food, to grow out of it; and a river ran through it to water it: hence in a *Jewiſh* tract [u], before referred to, it is ſaid, that his work in the garden was nothing elſe but to ſtudy in the words of the law, and to keep or obſerve the way of the tree of life: and to this agree the *Targums* of *Jonathan* and of *Jeruſalem*, "and he "placed him in the garden of *Eden*, to ſerve "in the law, and keep the commands of it." And in another tract [w] it is ſaid, "God brought *Adam* "the law, *Job* xxviii. 27. and *he put him in the* "*garden of Eden*; that is, the garden of the law, "*to dreſs it*, to do the affirmative precepts of the "law, *and to keep it*, the negative precepts:" though *Aben Ezra* interprets this ſervice of watering the garden, and keeping wild beaſts from entring into it. And indeed the word may be rendered *to till*, as well as to dreſs, as it is in ch. iii. 23. and by *Ainſworth* here; ſo *Milton* [x] expreſſes it; and ſome have thought *Adam* was to have planted and ſowed, had he continued in the garden.

℣. 16. *And the Lord God commanded the man*, &c.] Over whom he had power and authority; and he had a right to command him what he pleaſed, being his creator, benefactor and preſerver; and this is to be underſtood not of man only, but of the woman alſo, whoſe creation, though related afterwards, yet was before this grant to eat of all the trees of the garden but one, and the prohibition of the fruit of that; for that ſhe was in being, and preſent at this time, ſeems manifeſt from ch. iii. 2, 3. *ſaying, of every tree of the garden thou mayeſt freely eat*; a very generous, large and liberal allowance this: or *in eating thou mayeſt eat* [y]; which was giving full power, and leaving them without any doubt and uncertainty about their food; which they might freely take, and freely eat of, wherever they found it, or were inclined to, even of any, and every tree in the garden, excepting one, next forbidden.

℣. 17. *But of the tree of knowledge of good and evil*, &c.] Of the name of this tree, and the reaſons of it, ſee the note on ℣. 9. *thou ſhalt not eat of it*; not that this tree had any efficacy in it to increaſe knowledge, and improve in ſcience and underſtanding, as ſatan ſuggeſted God knew; and therefore forbid the eating of it out of envy to man, which the divine being is uncapable of; or that there was any thing hurtful in it to the bodies of men, if they had eat of it; or that it was unlawful and evil of itſelf, if it had not been expreſly prohibited: but it was, previous to this injunction, a quite indifferent thing whether man eat of it or no; and therefore was pitched upon as a trial of man's obedience to God, under whoſe government he was, and whom it was fit he ſhould obey in all things; and ſince he had a grant of all the trees of the garden, but this, it was the greater aggravation of his offence, that he ſhould not abſtain from it: *for in the day thou eateſt thereof, thou ſhalt ſurely die*; or *in dying, die* [z]; which denotes the cer-

[p] De la Valle & Thevenot, apud Univerſal Hiſtory, vol. 4. p. 248. Cartwright's Preacher's Travels, p. 91. [q] Bibliothec. l. 2. p. 99. [r] Ut ſupra, p. 45. [s] Pirke Eliezer, c. 2. fol. 72. 2. [t] Pirke Eliezer, Ib. [u] Tikkune Zohar, correct. 54. fol. 91. 2. [w] Paradiſe Loſt, B. 8. l. 320. [x] אכל תאכל comedendo comedas, Pagninus, Montanus, Vatablus, Druſius, &c. [y] מות תמות Pagninus, Montanus, &c. [z]

certainty of it, as our verſion expreſſes it; and may have regard to more deaths than one; not only a corporal one, which in ſome ſenſe immediately took place, man became at once a mortal creature, who otherwiſe continuing in a ſtate of innocence, and by eating of the tree of life, he was allowed to do, would have lived an immortal life; of the eating of which tree, by ſinning he was debarred, his natural life not now to be continued long, at leaſt not for ever; he was immediately arraigned, tried and condemned to death, was found guilty of it, and became obnoxious to it, and death at once began to work in him; ſin ſowed the ſeeds of it in his body, and a train of miſeries, afflictions and diſeaſes began to appear, which at length iſſued in death. Moreover, a ſpiritual or moral death immediately enſued; he loſt his original righteouſneſs, in which he was created; the image of God in him was deformed; the powers and faculties of his ſoul were corrupted, and he became dead in ſins and treſpaſſes; the conſequence of which, had it not been for the interpoſition of a ſurety and Saviour, who engaged to make ſatisfaction to law and juſtice, muſt have been eternal death, or an everlaſting ſeparation from God, to him and all his poſterity; for the wages of ſin is death, even death eternal, *Rom.* vi. 23. So the *Jews* [a] interpret this of death, both in this world, and in the world to come.

℣. 18. *And the Lord God ſaid*, &c.] Not at the ſame time he gave the above direction and inſtruction to man, how to behave according to his will, but before that, even at the time of the formation of *Adam*; and which he ſaid either to him, or with himſelf: it was a purpoſe or determination in his own mind, and may be rendered, as it is by many, he *had ſaid* [b], on the ſixth day, on which man was created, it is *not good that man ſhould be alone*; not pleaſant and comfortable to himſelf, nor agreeable to his nature, being a ſocial creature; nor uſeful to his ſpecies, not being able to propagate it; nor ſo much for the glory of his creator: *I will make him an help meet for him*; one to help him in all the affairs of life, not only for the propagation of his ſpecies, but to provide things uſeful and comfortable for him; to dreſs his food, and take care of the affairs of the family; one *like himſelf* [c], in nature, temper and diſpoſition, in form and ſhape; or one *as before him* [d], that would be pleaſing to his ſight, and with whom he might delightfully converſe, and be in all reſpects agreeable to him, and entirely anſwerable to his caſe and circumſtances, his wants and wiſhes.

℣. 19. *And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air*, &c.] Or *had formed* them [e] on the fifth and ſixth days; and theſe were formed two and two, male and female, in order to continue their ſpecies; whereas man was made ſingle, and had no companion of the ſame nature with him: and whilſt in theſe circumſtances, God *brought them unto Adam*; or *to the man* [f]; either by the miniſtry of angels, or by a kind of inſtinct or impulſe, which brought them to him of their own accord, as to the lord and proprietor of them, who as ſoon as he was made, had the dominion of all the creatures given him; juſt as the creatures at the flood went in unto *Noah* in the ark; and as then, ſo now, all creatures, fowl and cattle, came, all but the fiſhes of the ſea: and this was done *to ſee what he would call them*; what names he would give to them; which as it was a trial of the wiſdom of man, ſo a token of his dominion over the creatures, it being an inſtance of great knowledge of them to give them apt and ſuitable names, ſo as to diſtinguiſh one from another, and point at ſomething in them that was natural to them, and made them different from each other; for this does not ſuppoſe any want of knowledge in God, as if he did this to know what man would do, he knew what names man would give them before he did; but that it might appear he had made one ſuperior to them all in wiſdom and power, and for his pleaſure, uſe and ſervice; and therefore brings them to him, to put them into his hands, and give him authority over them; and being his own, to call them by what names he pleaſed: *and whatſoever Adam called every living creature, that was the name thereof*; it was always afterwards called by it, by him and his poſterity, until the confuſion of languages, and then every nation called them as they thought proper, every one in their own language: and as there is a good deal of reaſon to believe, that the *Hebrew* language was the firſt and original language; or however that eaſtern language, of which the *Hebrew*, *Chaldee*, *Syriac* and *Arabic* are ſo many dialects; it was this that he ſpoke, and in it gave names to the creatures ſuitable to their nature, or agreeable to ſome property or other obſerved in them: and *Bochart* [g] has given us many inſtances of creatures in the *Hebrew* tongue, whoſe names anſwer to ſome character or another in them: ſome think this was done by inſpiration; and *Plato* ſays, that it ſeemed to him that that nature was ſuperior to human, that gave names to things; and that this was not the work of vain and fooliſh man, but the firſt names were appointed by the gods [h]; and ſo *Cicero* [i] aſks, who was the firſt, which with *Pythagoras* was the higheſt wiſdom, who impoſed names on all things?

℣. 20. *And Adam gave names to all cattle, and to the fowls of the air, and to every beaſt of the field*, &c.] As they came before him, and paſſed by him, paying as it were their homage to him, their Lord and owner: *but for Adam there was not found an help meet for him*; and perhaps this might be one reaſon of their being brought unto him, that he might become ſenſible that there was none among all the creatures of his nature, and that was fit to be a companion of his; and to him muſt this be referred, and not to God; not as if God looked out an help meet for him among the creatures, and could find none; but as *Aben Ezra* obſerves, man could not find one for himſelf; and this made it the more grateful and acceptable to him, when God had formed the woman of him, and preſented her before him.

℣. 21. *And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept*, &c.] This was not a common and natural ſleep that *Adam* fell into, occaſioned by any wearineſs of the animal ſpirits, in viewing the creatures as they paſſed by him, and in examining them, and giving them ſuitable and proper names; but it was ſupernatural, and from the Lord, his power and providence, who cauſed it to fall upon him: it was not a drowſineſs, nor a ſlumber, but a ſound ſleep: his ſenſes were ſo locked up by it, that he perceived not any thing that

[a] Tikkune Zohar, correct. 24. fol. 68. 1. correct. 54. fol. 90. 2. correct. 66. fol. 100. 1. [b] ויאמר dixerat, Vatablus, Druſius, Junius & Tremellius, Piſcator. [c] כנגדו ſimile ſibi, V. L. Sam. Syr. [d] Tanquam coram eo, Montanus. [e] ויצר finxerat, Druſius. [f] אל האדם ad ipſum hominem, Pagninus, Montanus. [g] Hierozoic. par. 1. l. 1. c. 9. p. 59, &c. [h] In Cratylo, apud Euſeb. Præpar. Evangel. l. 11. c. 6. p. 515. [i] Tuſculan. Quæſt. l. 1.

that was done to him; and it ſeems to have been on purpoſe, that he might feel no pain, whilſt the operation was made upon him, as well as that it might appear that he had no hand in the formation of the woman; and that he might be the more ſurprized at the ſight of her, juſt awaking out of ſleep, to ſee ſo lovely an object, ſo much like himſelf, and made out of himſelf, and in ſo ſhort a time, as whilſt he was taking a comfortable nap: *and he took one of his ribs*; with the fleſh along with it: men have commonly, as anatomiſts [k] obſerve, twelve ribs on a ſide; it ſeems by this, that *Adam* had thirteen. The *Targum* of *Jonathan* is, "and he took one of his ribs; that is, "the thirteenth rib of his right ſide:" but our *Engliſh* poet [l] takes it to be one of the left ſide, and alſo a ſupernumerary one [m]. God made an opening in him, and took it out, without putting him to any pain, and without any ſenſation of it: in what manner this was done we need not enquire; the power of God was ſufficient to perform it; *Adam* was aſleep when it was done, and ſaw it not, and the manner of the operation is not declared: *and cloſed up the fleſh inſtead thereof*; ſo that there was no opening left, nor any wound made, or a ſcar appeared, or any loſs ſuſtained, but what was made up by an increaſe of fleſh, or by cloſing up the fleſh; and that being hardened like another rib, and ſo anſwered the ſame purpoſe.

℣. 22. *And the rib which the Lord God had taken from man, made he woman*, &c.] It is commonly obſerved, and pertinently enough, that the woman was not made from the ſuperior part of man, that ſhe might not be thought to be above him, and have power over him; nor from any inferior part, as being below him, and to be trampled on by him; but out of his ſide, and from one of his ribs, that ſhe might appear to be equal to him; and from a part near his heart, and under his arms, to ſhow that ſhe ſhould be affectionately loved by him, and be always under his care and protection: and ſhe was not *created* as things were, out of nothing, nor *formed* as *Adam* was, out of the duſt of the earth, being in the ſame form as man; but *made* out of refined and quickened duſt, or the fleſh and bones of man, and ſo in her make and conſtitution fine and lovely; or *built* [n], as the word ſignifies, which is uſed, becauſe ſhe is the foundation of the houſe or family, and the means of building it up: or rather to denote the ſingular care and art uſed, and fit proportion obſerved in the make of her: *and brought her unto the man*; from the place where the rib had been carried, and ſhe was made of it; or he brought her, as the parent of her, at whoſe diſpoſe ſhe was, and preſented her to *Adam* as his ſpouſe, to be taken into a conjugal relation with him, and to be loved and cheriſhed by him; which as it affords a rule and example to be followed by parents and children, the one to diſpoſe of their children in marriage, and the other to have the conſent of their parents in it; as well as it is a recommendation of marriage, as agreeable to the divine will, and to be eſteemed honourable, being of God: ſo it was a type of the marriage of Chriſt, the ſecond *Adam*, between him and his church, which ſprung from him, from his ſide; and is of the ſame nature with him, and was preſented by his divine father to him, who gave her to him; and he received her to himſelf as his ſpouſe and bride; ſee *Eph.* v. 29—32.

℣. 23. *And Adam ſaid, this is now bone of my bones, and fleſh of my fleſh*, &c.] Of *his bones*, becauſe made out of a pair of his ribs, as ſome think, one on each ſide, and therefore expreſſed in the plural number, *and of his fleſh*, a part of which was taken with the rib; this *Adam* knew, either being awake while ſhe was made, though aſleep when the rib was taken out; or by divine revelation, by an impreſs of it on his mind; or it might have been declared to him in a dream, whilſt aſleep, when being in an extacy or trance, this whole affair was repreſented unto him: and this was *now* done, juſt done, and would be done no more in like manner; *this time* [o], this once, as many render it; ſo it was, but hereafter the woman was to be produced in the way of generation, as man: *ſhe ſhall be called woman, becauſe ſhe was taken out of man*; her name was *Iſhah*, becauſe taken from *Iſh*, as *vira* in *Latin* from *vir*, and *woman* in our language from *man*.

℣. 24. *Therefore ſhall a man leave his father, and his mother*, &c.] Theſe are thought by ſome to be the words of *Moſes*, inferring from the above fact, what ought to be among men; and by others, the words of *Adam* under divine inſpiration, as the father of mankind inſtructing his ſons what to do, and foretelling what would be done in all ſucceeding ages: though they rather ſeem to be the words of God himſelf, by whom marriage was now inſtituted; and who here gives direction about it, and declares the caſe and circumſtance of man upon it, and how he would and ſhould behave: and thus our Lord Jeſus Chriſt quoting theſe words, makes them to be the words of him that made man, male and female, and ſupplies and prefaces them thus, *and ſaid, for this cauſe*, &c. *Matt.* xix. 5. ſo *Jarchi* paraphraſes them, "the Holy Ghoſt ſaid ſo:" not that a man upon his marriage is to drop his affections to his parents, or be remiſs in his obedience to them, honour of them, and eſteem for them, or to neglect the care of them, if they ſtand in need of his aſſiſtance; but that he ſhould depart from his father's houſe, and no more dwell with him, or bed and board in his houſe; but having taken a wife to himſelf, ſhould provide an habitation for him and her to dwell together: ſo all the three *Targums* interpret it, of quitting *the houſe of his father, and his mother's bed, and ſhall cleave unto his wife*; with a cordial affection, taking care of her, nouriſhing and cheriſhing her, providing all things comfortable for her, continuing to live with her, and not depart from her as long as they live: the phraſe is expreſſive of the near union by marriage between man and wife; they are, as it were, glued together, and make but one; which is more fully and ſtrongly expreſſed in the next clauſe: *and they ſhall be one fleſh*; that is, *they two*, the man and his wife, as it is ſupplied and interpreted by Chriſt, *Matt.* xix. 5. and ſo here in the *Targum* of *Jonathan*, and in the *Septuagint* and *Samaritan* verſions: the union between them is ſo cloſe, as if they were but one perſon, one ſoul, one body; and which is to be obſerved againſt polygamy, unlawful divorces, and all uncleanneſs, for-

[k] Bartholini Anatomia, l. 4. c. 17. p. 516. Vid Scheuchzer. Phyſica Sacra, vol. 1. tab 27. p. 28.

[l] Who ſtooping opened my left ſide, and took
From thence a rib.——— Milton's Paradiſe Loſt, B. 8. l. 465.

[m] Ib. B. 10. l 887. [n] ויבן & ædificavit, Pagninus, Montanus, Vatablus, Piſcator, &c. [o] את הפעם hac vice, Pagninus, Montanus, Junius & Tremellius, Piſcator, Vatablus, ſo the Targum; τουτο απαξ, Symmachus & Theodotion; hoc ſemel, Fagius.

fornication and adultery: only one man and one woman, being joined in lawful wedlock, have a right of copulation with each other, in order to produce a legitimate offspring, partaking of the ſame one fleſh, as children do, of their parents, without being able to diſtinguiſh the fleſh of the one from the other, they partake of: and from hence it appears to be a fabulous notion, that *Cecrops*, the firſt king of *Athens*, was the firſt inſtitutor of matrimony and joiner of one man to one woman; whence he was ſaid to be *biformis* [p], and was called διφυης; unleſs, as ſome [q] have thought, that he and *Moſes* were one and the ſame who delivered out the firſt inſtitution of marriage, which is this.

℣. 25. *And they were both naked, the man and his wife*, &c.] Were as they were created, having no clothes on them, and ſtanding in need of none, to ſhelter them from the heat or cold, being in a temperate climate; or to conceal any parts of their bodies from the ſight of others, there being none of the creatures to guard againſt on that account: *and were not aſhamed*; having nothing in them, or on them, or about them, that cauſed ſhame; nothing ſinful, defective, ſcandalous or blameworthy; no ſin in their nature, no guilt on their conſciences, or wickedneſs in their hands or actions; and particularly they were not aſhamed of their being naked, no more than children are to ſee each other naked, or we are to behold them: beſides, they were not only alone, and none to behold them; but their being naked was no diſgrace to them, but was agreeable to their nature; and they were not ſenſible that there was any neceſſity or occaſion to cover themſelves, nor would they have had any, had they continued in their innocent ſtate: moreover, there was not the leaſt reaſon to be aſhamed to appear in ſuch a manner, ſince they were but one fleſh. The *Jeruſalem Targum* is, "they knew not what ſhame was," not being conſcious of any ſin, which ſooner or later produces ſhame. Thus *Plato* [r] deſcribes the firſt men, who, he ſays, were produced out of the earth; and for whom the fertile ground and trees brought forth fruit of all kind in abundance of themſelves, without any agriculture; that theſe were γυμνοι και αοπλοι, *naked and without any covering*; and ſo *Diodorus Siculus* [s] ſays, the firſt of men were naked and without clothing. The word here uſed ſometimes ſignifies wiſe and cunning; it is rendred *ſubtle* in the firſt verſe of the next chapter: and here the *Targum* of *Jonathan* is, "they were both wiſe, "*Adam* and his wife, but they continued not in "their glory;" the next thing we hear of, is their fall.

CHAP. III.

IN this chapter an account is given of the temptation of our firſt parents, of the inſtrument of it, and of their fall into it, and of the effect of it, ℣. 1—7. their ſummons upon it to appear before God, againſt whom they had ſinned, ℣. 8, 9, 10. their examination by him, and the excuſes they made, ℣. 11, 12, 13. the various ſentences paſſed on the ſerpent, the woman, and the man, ℣. 14—19. ſome incidental things recorded, expreſſive of faith and hope in man, and of favour to him, ℣. 20, 21. and his expulſion from the garden of *Eden*, ℣. 22, 23, 24.

℣. 1. *Now the ſerpent was more ſubtle than any beaſt of the field, which the Lord God had made*, &c.] Many inſtances are given of the ſubtlety of ſerpents, in hiding their heads when ſtruck at, rolling themſelves up, ſtopping their ear at the voice of the charmer, putting off their ſkin, lying in ſand of the ſame colour with them, and biting the feet of horſes, and other things of the like kind; but by theſe it does not appear to be now more ſubtle than any other creature, whatever it might be at its firſt creation; particularly the fox greatly exceeds it: the words therefore may be rendred, *that ſerpent*; that particular ſerpent, of which ſo much is ſpoken of afterwards; or *the ſerpent was become* [t], or *made more ſubtle*, that is, not naturally, but through ſatan being in it, and uſing it in a very ſubtle manner, to anſwer his purpoſes, and gain his point: for tho' a real ſerpent, and not the mere form or appearance of one is here meant, as is clear from this account, and the curſe afterwards pronounced on it; yet not that only, but as poſſeſſed and uſed by ſatan as an inſtrument of his to accompliſh his deſigns, as is evident from its having the faculty of ſpeech, and the uſe of reaſon, employed in a very artful and ſophiſtic manner: nor is it rational to ſuppoſe that human nature, in the height of its glory and excellency, ſhould be outwitted and ſeduced by a creature ſo inferior to it; beſides, the ſcriptures always aſcribe the ſeduction of man to the devil; who becauſe he acted his deceitful part in and by the ſerpent, is called the ſerpent, and the old ſerpent, and the devil and ſatan, 2 *Cor.* xi. 3. *Rev.* 12. 9. The *Targum* of *Jonathan* reſtrains this ſubtlety to wickedneſs, paraphraſing the words, "but the ſerpent "was wiſe to evil." Some *Jewiſh* writers [u] interpret the paſſage of the nakedneſs of the ſerpent, taking the word in the ſenſe it is uſed in ch. ii. 25. and render it *more naked than any beaſt of the field*, the reſt having a clothing, as hair, &c. but this none; and ſo might be more agreeable to *Eve*, being in this reſpect like herſelf; but it is generally interpreted of ſubtlety. The ſerpent early became the object of religious worſhip. *Taautus*, or the *Egyptian Thoth*, was the firſt that attributed deity to the nature of the dragon, and of ſerpents; and after him the *Egyptians* and *Phœnicians*: the *Egyptian* God *Cneph* was a ſerpent with an hawk's head; and a ſerpent with the *Phœnicians* was a good dæmon: what led them to have ſuch veneration for this animal, were its plenty of ſpirits, its fiery nature, its ſwiftneſs, its various forms it throws itſelf into, and its long life [w]; and ſo *Pherecydes* [x] ſpeaks of a deity of the *Phœnicians* called *Ophioneus*; and who alſo affirms [y], that this was the prince of dæmons caſt down from heaven by *Jupiter*; and *Herodotus* [z] makes mention of ſacred ſerpents about *Thebes*; and *Ælianus* [a], of ſacred dragons; and *Juſtin Martyr* ſays [b], the ſerpent with the heathens was a ſymbol of all that were reckoned gods by them, and they were painted as ſuch; and wherever

[p] Juſtin. e Trogo, l. 2. c. 6. [q] Vid. Saldeni Otia Theolog. Exercitat. 1. §. 14. p. 13, 14. [r] In Politico, apud Euſeb. Præpar. Evangel. l. 12. c. 13. p. 588. [s] Bibliothec. l. 1. p. 8. [t] היה factus eſt, Schmidt. [u] Tikkune Zohar, correct. 59. fol. 96. 1. [w] Philo Byblius, apud Euſeb. Præpar. Evangel. l. 1. c. 10. p. 41. [x] Apud Euſeb. Ib. [y] Apud L. Vivem in Aug. de Civ. Dei, l. 4. c. 11. [z] Euterpe ſive, l. 2. c. 74. [a] De Animal. l. 11. c. 2, 17. [b] Apolog. 2. p. 71.

ever ſerpents were painted, according to *Perſius* [c], it was a plain indication that it was a ſacred place. Serpents were ſacred to many of the heathen deities, and who were worſhipped either in the form of one, or in a real one [d]; all which ſeem to take their riſe from the uſe the devil made of the ſerpent in ſeducing our firſt parents. *And he ſaid to the woman*; being alone, which he took the advantage of; not the ſerpent, but ſatan in it; juſt as the angel ſpoke in *Balaam*'s aſs; for we are not to imagine with *Philo*, *Joſephus*, *Aben Ezra*, and others, that beaſts in their original ſtate had the faculty of ſpeech, and whoſe language *Eve* underſtood: it is very probable that good angels appeared in paradiſe to our firſt parents, in one form or another, and converſed with them; it may be in an human form, and it may be in the form of a beautiful flying ſerpent, which looked very bright and ſhining, and that ſort called *Seraph*, *Numb.* xxi. 6. hence angels may bear the name of *Seraphim*, as ſome have thought; ſo that it might not be at all ſurpriſing to *Eve* to hear the ſerpent ſpeak, it being what ſhe might have been uſed to hear, and might take this to be a good angel in ſuch a ſhape, that was come to bring a meſſage to her from God, and to converſe with her for her good, and who thus accoſted her: *yea, hath God ſaid ye ſhall not eat of every tree of the garden?* or *of any tree* [e]; ſo ambiguouſly does he ſpeak, in order to reproach the divine goodneſs, and draw into a diſbelief of it. The ſpeech is abrupt; and, as *Kimchi* obſerves [f], ſuppoſes ſome diſcourſe, as to this purpoſe; ſurely God hates you, for though you are greater than the reſt of the creatures, he has not provided any ſuperior excellency for you, and eſpecially ſince he has ſaid, *ye ſhall not eat*, &c. or as others, taking occaſion from their being naked, ch. ii. 25. he obſerves, that that was unbecoming them, of which they might be aſhamed; yea alſo, that it was unjuſt to forbid them to eat of the tree of good and evil: he might, it is ſuggeſted, firſt endeavour to perſuade the woman, that it was indecent for her, and her huſband, to be naked; which they not being convinced of, he inſinuated that this was owing to a defect of knowledge, and that there was a tree in the garden, which if they eat of, would give them that knowledge, and therefore God had forbid it, to keep them in ignorance: but he ſeems to put this queſtion, to cauſe them to doubt of it, whether there was ſuch a prohibition or not, and as amazing that it ſhould be, and as not believing it to be true; it being, as he would have it, contrary to the perfections of God, to his goodneſs and liberality, and to his profeſſion of a peculiar reſpect to man: wherefore the *Targum* of *Onkelos* renders it, *of a truth*, and that of *Jonathan*, *is it true?* ſurely it cannot be true, that a God of ſuch goodneſs could ever deny you ſuch a benefit, or reſtrain you from ſuch happineſs; he can never be your friend that can lay ſuch an injunction on you.

℣. 2. *And the woman ſaid unto the ſerpent*, &c.] Or to him that ſpoke in the ſerpent, which ſhe might take to be a meſſenger from heaven, a holy angel: had ſhe known who it was, ſhe might be chargeable with imprudence in giving an anſwer, and carrying on a converſation with him; and yet even ſuppoſing this, ſhe might have a good deſign in her anſwer; partly to ſet the matter in a true light, and aſſert what was truth; and partly to ſet forth the goodneſs and liberality of God, in the large proviſion he had made, and the generous grant he had given them: from this diſcourſe of *Eve* and the ſerpent, no doubt *Plato* [g] had his notion of the firſt men diſcourſing with beaſts: *we may eat of the fruit of the trees of the garden*; of all and every one of them, which is to be underſtood, excepting the one after mentioned; ſo far are we from being debarred from eating of any, which the ſpeech of the ſerpent might imply, that they were allowed to eat of what they pleaſed but one.

℣. 3. *But of the fruit of the tree, which is in the midſt of the garden*, &c.] This tree ſtood near the tree of life, as is highly probable, ſince that is deſcribed in the ſame ſituation, ch. ii. 9. ſhe does not give it any name, which perhaps was not as yet given it; or ſhe was not acquainted with it, its name in the preceding chapter being given by anticipation; and moſt likely it is, it had its name from the event, and as yet was without one: *God hath ſaid, ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die*; here the woman is charged by ſome both with adding to, and taking from the law of God; and if ſo, muſt have ſinned very heinouſly before ſhe eat of the fruit: but neither of them are ſufficiently proved; not the former by her ſaying, *neither ſhall ye touch it*, which though not expreſſed in the prohibition, is implied, namely, ſuch a touching the fruit as to pluck it off the tree, take it in the hand, and put it to the mouth, in order to eat it; nor the latter by theſe words, *leſt ye die*, or *leſt perhaps ye die* [h]; as if it was a matter of doubt, when it was moſt ſtrongly aſſured; for the word uſed is not always to be underſtood of doubting, but of the event of a thing, ſee *Pſ.* ii. 12. and may be rendred, *that ye die not* [i]; which would certainly be the caſe, ſhould they pluck the fruit, and eat of it.

℣. 4. *And the ſerpent ſaid unto the woman*, &c.] In reply to her anſwer: *ye ſhall not ſurely die*; in direct contradiction to the divine threatening, and which he would inſinuate was a mere threatening, and which God never intended to put in execution; ſo that they had nothing to fear from that, God would never be ſo rigid and ſevere, and bear ſo hard upon them as to put them to death for ſuch an offence, if it was one; he only gave out the menace to frighten them, and deter from it: however, at moſt it was not a certain thing they ſhould die, and they might ſafely conclude they would not.

℣. 5. *For God doth know*, &c.] Or *but* [k] *God doth know*, who knows all things, and has foreknowledge of all future events; he foreknows what will be the conſequence of this event, eating the fruit of this tree, that it would be ſo far from iſſuing in death, which he has threatened, that the effect of it would be a clearer underſtanding, and a greater degree of knowledge of things, which he is unwilling ſhould be enjoyed, and therefore has endeavoured to prevent it by this prohibition; ſuggeſting hereby even in God hatred of the creatures he had made, and unwilling they ſhould be as happy as they might: *that in the day ye eat thereof, then your eyes ſhall be opened*; not the eyes of their bodies, as if they were now blind, but the

[c] Pinge duos angues pueri, ſacer eſt locus. Satyr. 1. [d] See more of this in a Sermon of mine, called, the Head of the Serpent bruiſed, &c. [e] מכל עץ ex ulla arbore, Piſcator. [f] Sepher Shoreſh in voce יאף. [g] In Politico, ut ſupra, c. 14. [h] פן ne forte, V. L. Tigurine verſion, Fagius. [i] Ινα μη αποθανητε, Sept. [k] כי ſed, Piſcator; quin, Schmidt.

the eyes of their underſtandings; meaning, that their knowledge ſhould be enlarged, and they ſhould ſee things more clearly than they now did, and judge of them in a better manner; yea even together with the light of their mind, the ſight of their bodily eyes would receive ſome advantage; and particularly, that though they ſaw the nakedneſs of their bodies, yet it was as if they ſaw it not, and were unconcerned about it, and heedleſs of it; did not ſee it as unſeemly and indecent, and ſo were not aſhamed; but now they ſhould ſee it as it was, and be filled with ſhame and confuſion: *and ye ſhall be as gods, knowing good and evil*; as *Elohim*, which word is ſometimes uſed of civil magiſtrates, ſometimes of angels, and ſometimes of God himſelf, and of the divine perſons in the Godhead: the *Targum* of *Onkelos* ſeems to reſpect the former, rendering it *as great perſonages*, princes, judges, civil magiſtrates, who ought to know the difference between good and evil, or otherwiſe would be unfit for their office; but this cannot be the ſenſe here, ſince there were no ſuch perſons in being, to whom the reference could be made; nor could it convey any proper idea to the mind of *Eve*, unleſs by them are meant principalities and powers, or *the mighty angels*, as the *Targum* of *Jonathan* paraphraſes the word; and ſo it intimates, that upon eating this fruit they ſhould be as wiſe and as knowing as thoſe intelligent creatures: though perhaps ſatan might mean, ſuch angels as himſelf and his were, and that they ſhould by ſad experience know the difference between good and evil, as they did: but rather it is to be underſtood of that *Elohim* that made the heavens and the earth, for as yet the word had never been uſed, but of the true God, and of the divine perſons in the Trinity: and this agrees with what is ironically ſaid, ℣. 22. *behold the man is become as one of us*, as the devil told him he ſhould, and as he believed he would: this was the bait laid for man, ſuited to his intellectual mind, and to the ambitious deſires of it, not being content with finite knowledge, but aiming at omniſcience, or ſomething like it: now the temptation began to take place and operate.

℣. 6. *And when the women ſaw that the tree was good for food*, &c.] She being near the tree, and perhaps juſt at it when the ſerpent firſt attacked her; wherefore looking more wiſhfully at it, ſhe could diſcern nothing in the fruit of the tree, which ſhewed it to be bad, and unfit to be eaten, or why it ſhould be forbidden for food; but on the contrary, had a moſt promiſing aſpect to be very delicious, nouriſhing and ſalutary, as any other fruit in the garden: *and that it was pleaſant to the eyes*; of a beautiful colour, and very inviting to the taſte: *and a tree to be deſired to make one wiſe*; which above all was the moſt engaging, and was the moſt prevailing motive to influence her to eat of it, an eager deſire of more wiſdom and knowledge; tho' there was nothing ſhe could ſee in the tree, and the fruit of it, which promiſed this; only ſhe perceived in her mind, by the diſcourſe ſhe had with the ſerpent, and by what he had told her, and ſhe believed, that this would be the conſequence of eating this fruit, which was very deſirable, and ſhe concluded within herſelf that ſo it would be: *ſhe took of the fruit thereof, and did eat*; ſhe took it off of the tree, and not only taſted of it, but eat of it; what quantity cannot be ſaid, enough to break the divine law, and to incur the divine diſpleaſure: ſo *Sanchoniatho* ſays [1], that *Æon* (the ſame with *Eve*) found the way of taking food from trees: *and gave alſo to her huſband with her*; that he might eat as well as ſhe, and partake of the ſame benefits and advantages ſhe hoped to reap from hence; for no doubt it was of good will, and not ill will, that ſhe gave it to him; and when ſhe offered it to him, it is highly probable ſhe made uſe of arguments with him, and preſſed him hard to it, telling him what delicious food it was, as well as how uſeful it would be to him and her. The *Jews* infer from hence, that *Adam* was with her all the while, and heard the diſcourſe between the ſerpent and her, yet did not interpoſe nor diſſuade his wife from eating the fruit, and being prevailed upon by the arguments uſed; or however thro' a ſtrong affection for his wife, that ſhe might not die alone, he did as ſhe had done: *and he did eat*; on which an emphaſis may be obſerved, for it was upon his eating the fate of his poſterity depended; for not the woman, but the man, was the federal head, and he ſinning all his poſterity ſinned in him, and died in him; through this offence judgment came upon all to condemnation; all became ſinners, and obnoxious to death, *Rom.* v. 12—19. If *Eve* only had eat of the forbidden fruit, it could only have perſonally affected herſelf, and ſhe only would have died; and had this been the caſe, God would have formed another woman for *Adam*, for the propagation of mankind, had he ſtood; though ſince he fell as well as ſhe, it is needleſs to enquire, and may ſeem too bold to ſay what otherwiſe would have been the caſe.

℣. 7. *And the eyes of them both were opened*, &c.] Not of their bodies, but of their minds; not ſo as to have an advanced knowledge of things pleaſant, profitable and uſeful, as was promiſed and expected, but of things very diſagreeable and diſtreſſing. Their eyes were opened to ſee that they had been deceived by the ſerpent, that they had broke the commandment of God, and incurred the diſpleaſure of their creator and kind benefactor, and had brought ruin and deſtruction upon themſelves; they ſaw what bleſſings and privileges they had loſt, communion with God, the dominion of the creatures, the purity and holineſs of their nature, and what miſeries they had involved themſelves, and their poſterity in; how expoſed they were to the wrath of God, the curſe of the law, and to eternal death: *and they knew that they were naked*; they muſt know before that they were naked in their bodies, but they did not perceive that their nakedneſs was at all uncomely, or any diſadvantage to them; but now they were ſenſible of both, that whereas they could look upon it before, and not bluſh or feel any ſinful emotions in them, now they could not behold it without ſhame, and without finding evil concupiſcence ariſing in them; and it being now the cool of the day, and their ſpirits alſo ſeized with fear of the divine diſpleaſure, they might feel a ſhivering all over them, and wanted ſomething to cover them: but more eſpecially this may reſpect the nakedneſs of their ſouls they were now conſcious of, being ſtripped of that honour and glory, privileges and power, they were veſted with; and having loſt the image of God that was upon them, and that robe of purity, innocence and righteouſneſs, the rectitude of their nature, with which they were arrayed, and finding themſelves naked and defenceleſs, and unable to ſcreen themſelves from the curſes of a righteous law, and the fury of vindictve juſtice: *and they ſewed fig leaves together, and made themſelves aprons*; not to cover their whole bodies, but only thoſe parts which

[1] Apud Euſeb. Præpar. Evangel. l. 1. p. 34.

which ever ſince mankind have been aſhamed to expoſe to public view, and which they ſtudiouſly conceal from ſight: the reaſon of which perhaps is, becauſe by thoſe members, the original corruption of human nature has been from the beginning, and ſtill is propagated from parents to children. The leaves of the fig tree were pitched upon becauſe of the largeneſs of them; the leaves of the common fig-tree are very large, as every one knows; and perhaps thoſe in the eaſtern countries, and eſpecially in paradiſe were much larger than ours. *Pliny* [m] ſays of the fig-tree, that its leaf is the largeſt, and the moſt ſhady. Some think the *Indian* fig-tree is meant; ſo *John Temporarius*, as *Druſius* relates; and ſo our *Milton* [n]; and according to *Pliny* [o], the breadth of the leaves of this tree has the ſhape of an *Amazonian* ſhield. And when they are ſaid to ſew theſe together, it is not to be ſuppoſed that they ſewed them as taylors ſew their garments together, ſince they cannot be thought to be furniſhed with proper inſtruments, or that they tacked them together with ſome ſort of thorns, or made uſe of them inſtead of needles; but they took the tender branches of the fig-tree with leaves on them, as the word ſignifies, ſee *Neh.* viii. 15. and twiſted them round their waiſts; which ſerved for *girdles*, as ſome render the word [p], and the broad leaves hanging down, ſerved for aprons; but theſe, whatever covering they may be thought to have been to their bodies, which yet ſeem to be but a ſlender one, they could be none to their ſouls, or be of any ſervice to hide their ſin and ſhame from the all-ſeeing eye of God; and of as little uſe are the poor and mean ſervices of men, or their beſt works of righteouſneſs to ſhelter them from the wrath of God, and the vengeance of divine juſtice.

℣. 8. *And they heard the voice of the Lord God*, &c.] Which they had heard before and knew, tho' perhaps now in another tone, and very terrible, which before was mild and gentle, pleaſant and delightful: ſome by it underſtand a clap of thunder, ſometimes called the voice of the Lord, *Pſ.* xxix. and the rather becauſe mention is made afterwards of a wind; but rather the voice of the Son of God, the eternal Word is here meant, who appeared in an human form, as a pledge of his future incarnation; and that not only as a judge to arraign, examine and condemn the parties concerned in this act of diſobedience to God, but as a Saviour of men, to whom as ſuch he made himſelf known, as the event ſhews, and therefore they had no reaſon to entertain ſuch terrible apprehenſions of him, as to flee from him; and ſo the *Targums* of *Onkelos* and *Jonathan* paraphraſe it, *the voice of the word of the Lord God*, the eſſential Word of God then with him, and ſince made fleſh, and dwelt among men as the Saviour of them; and to him agrees what follows: *walking in the garden in the cool of the day*; or *at the wind of the day* [q]; of *that day* in which man was created and fell, as ſome conclude from hence; in the evening, at ſunſetting; for very often when the ſun ſets a wind riſes, at leaſt a gentle breeze; and this might bring the ſound of the voice, and of the ſteps of this glorious perſon the ſooner to the ears of *Adam* and his wife, which gave them notice of his near approach, and cauſed them to haſten their flight: ſome render it emphatically, *at the wind of that day* [r]; as if it was a violent wind which aroſe at that time, as a ſign and teſtimony of the indignation of God, as the ſound of a violent wind was a teſtimony of the coming of the Spirit of God, *Acts* ii. 2. *and Adam and his wife hid themſelves from the preſence of the Lord God, amongſt the trees of the garden*; conſcious of their guilt, and vainly imagining they could flee from his preſence which is every where, and hide themſelves from his ſight, before whom every creature is manifeſt, be it where it will; and very fooliſhly fanſying, that the thick trees and buſhes in the garden would be a ſcreen and ſhelter for them: and ſad ſhifts do wretched mortals make to ſecure themſelves from the wrath of God, who are ignorant of the juſtifying righteouſneſs and atoning ſacrifice of the Son of God: it is in the ſingular number in the original text, *in the midſt of the tree of the garden* [s]; which ſome underſtand of the fig-tree, whoſe leaves they covered themſelves with, and under the ſhade of which they hid themſelves; and particularly of the *Indian* fig-tree, which is ſo large, that it is ſaid that fifty horſemen may ſhade themſelves at noonday under it; nay, ſome ſay four hundred [t]; but tree may be put for trees, the ſingular for the plural.

℣. 9. *And the Lord God called unto Adam*, &c.] The *Jeruſalem Targum* is, the Word of the Lord God, the ſecond perſon in the Trinity; and this is the voice he is ſaid to have heard before: *and ſaid unto him, where* art *thou?* which is ſaid, not as ignorant of the place where he was, nor of what he had done, nor of the circumſtances he was in, or of the anſwers he would make; but rather it ſhews all the reverſe, that he knew where he was, what he had done, and in what condition he was, and therefore it was in vain to ſeek to hide himſelf: or as pitying his caſe, ſaying, *alas for thee* [u], as ſome render the words, into what a miſerable plight haſt thou brought thyſelf, by liſtening to the tempter, and diſobeying thy God? thou that waſt the favourite of heaven, the chief of the creatures, the inhabitant of *Eden*, poſſeſſed of all deſirable bliſs and happineſs, but now in the moſt wretched and forlorn condition imaginable: or as upbraiding him with his ſin and folly; that he who had been ſo highly favoured by him, as to be made after his image and likeneſs, to have all creatures at his command, and the moſt delightful ſpot in all the globe to dwell in, and a grant to eat of what fruit he would, ſave one, and who was indulged with intercourſe with his God, and with the holy angels, ſhould act ſuch an ungrateful part as to rebel againſt him, break his laws, and trample upon his legiſlative authority, and bid, as it were, defiance to him: or elſe as the Saviour, looking up his ſtraying ſheep, and loſt creature, man: or rather as a ſummons to appear before him, the judge of all, and anſwer for his conduct; it was in vain for him to ſecrete himſelf, he muſt and ſhould appear; the force of which words he felt, and therefore was obliged to ſurrender himſelf, as appears from what follows:

℣. 10. *And he ſaid, I heard thy voice in the garden*, &c.] The voice of thy Word, as the *Targums* of *Onkelos* and *Jonathan*: this was not the true

[m] Nat. Hiſt. l. 16. c. 26.

[n] ——————There ſoon they choſe
The fig-tree, not that kind for fruit renowned,
But ſuch as at this day in India known. Paradiſe Loſt, B. 9. l. 1100, &c.

[o] Nat. Hiſt. l. 12. c 5.

[p] חגרת περιζωμαλα, Sept. perizomata, V. L. cinctoria, Tigurine verſion, Fagius; cingulos, Pagninus, Montanus; ſo the Targums; ſubligacula, Junius & Tremellius, Piſcator, Vatablus, Druſius.

[q] לרוח היום ad ventum diei, Munſter, Vatablus, Cartwright, Schmidt.

[r] Ad ventum illius diei, Junius & Tremellius, Piſcator, Picherellus.

[s] בתוך עץ intra arborem, Fagius.

[t] Strabo. Geograph. l. 15. p. 477.

[u] איכה hei tibi, Oleaſter.

true cauſe of his hiding himſelf; he had heard his voice in the garden before, when it did not ſtrike him with terror, but gave him pleaſure; *and I was afraid, becauſe I was naked.* This alſo was not the true reaſon; he was naked from his creation as to his body, and it cauſed no ſhame in him, nor any dread to appear before God; he conceals the true cauſe, which was ſin, that made the nakedneſs of his body ſhameful, and had ſtripped his ſoul of its native cloathing, purity and holineſs; and therefore it was, he could not appear before a pure and holy being: *and I hid myſelf*; among the trees of the garden, and his wife alſo; or therefore [w] *hid myſelf*; thro' fear of God, his wrath and diſpleaſure, which he had juſtly incurred by his diſobedience, and becauſe of his ſin which had made his ſoul naked, tho' he was not as yet ingenuous enough to confeſs it.

℣. 11. *And he ſaid*, &c.] The Lord God, or the Word of the Lord; *who told thee that thou waſt naked?* or ſhewed it to thee; by what means haſt thou got knowledge of it? what haſt thou done that thou perceiveſt it, ſo as to cauſe ſhame and fear? man was made naked, and ſo he continued, and he muſt be ſenſible of it, but it gave him no uneaſineſs, becauſe he was without ſhame on account of it; ſo that it was as if it was not, and he was regardleſs of it, as if he was not naked; but now, having ſinned, he could not look upon his nakedneſs without bluſhing, and ſin, being what had produced this ſenſation, he was afraid to appear before God, againſt whom he had ſinned; tho' he did not chuſe to acknowledge it, only alledges his outward nakedneſs, without confeſſing the inward nakedneſs of his ſoul, and being humbled for that as he ought to have been; and in order to bring him to this, is this queſtion and the following put unto him; *haſt thou eaten of the tree, whereof I commanded thee that thou ſhouldeſt not eat?* The Lord knew he had; but he puts this queſtion to bring him to a confeſſion of it, as well as to aggravate his crime; that it was a violation of a precept of his, who had been ſo kind and bountiful to him, who had crowned him with glory and honour, and ſet him over the works of his hands, and had put all creatures under his feet, and had allowed him to eat of every tree in the garden but one; there was but one tree reſtrained from him, but one command he gave him, and this he broke; ſin is a tranſgreſſion of the law, 1 *John*, iii. 4. And in this light it is here put to bring *Adam* under a conviction, and to a confeſſion of it, tho' he made it in a very lame manner, having covered it as long as he could; being found he excuſes it, as loth to bear the blame and ſcandal of it. See *Job*, xxxi. 33.

℣. 12. *And the man ſaid*, &c.] Not being able any longer to conceal the truth tho' he ſhifts off the blame as much as poſſible from himſelf: *the woman whom thou gaveſt to be with me*; to be his wife and his companion, to be an help meet unto him, and ſhare with him in the bleſſings of paradiſe, to aſſiſt in civil and domeſtic affairs, and join with him in acts of religion and devotion: *ſhe gave me of the tree, and I did eat*; ſhe firſt eat of it herſelf, thro' the ſolicitations of the ſerpent, and then ſhe perſuaded me to eat of it; and accordingly I did, I own it. By this anſwer *Adam* endeavours to caſt the blame partly upon his wife, and partly upon God; tho' in what he ſaid he told the truth, and what was matter of fact, yet it carries this innuendo, that if it had not been for his wife he had never eat of it, which was a fooliſh excuſe; for he being her head and huſband, ſhould have taught her better, and been more careful to have prevented her eating of this fruit, and ſhould have diſſuaded her from it, and have reproved her for it, inſtead of following her example, and taking it from her hands: and more than this he tacitly reflects upon God, that he had given him a woman, who, inſtead of being an help meet to him, had helped to ruin him; and that if he had not given him this woman, he had never done what he had: but at this rate a man may find fault with God for the greateſt bleſſings and mercies of life beſtowed on him, which are abuſed by him, and ſo aggravate his condemnation.

℣. 13. *And the Lord God ſaid unto the woman*, &c.] Who was firſt in the tranſgreſſion, and drew her huſband into it, and upon whom he ſeemingly caſts the blame of his eating the forbidden fruit: *what is this that thou haſt done?* doſt thou know how great an offence thou haſt committed in breaking a command of mine, and how aggravated it is when thou hadſt leave to eat of every other tree? what could move thee to do this? by what means haſt thou been brought into it, and not only haſt done it thyſelf, but drawn thine huſband into it, to the ruin of you both, and of all your poſterity? ſo heinous is the ſin thou haſt been guilty of: *and the woman ſaid, the ſerpent beguiled me, and I did eat*; that is, a ſpirit in the ſerpent, which ſhe took for a good one, but proved a bad one, with lying words and deceitful language impoſed upon her, told her that the fruit forbidden was very good food, and very uſeful to improve knowledge; even to ſuch a degree as to make men like God; and this God knew, and therefore out of envy and ill-will to them forbid the eating of it; nor need they fear his menaces, for they might depend upon it they ſhould never die; and thus he cauſed her to err from the truth, and to believe a lie; and by giving heed to the ſeducing ſpirit ſhe was prevailed upon to eat of the fruit of the tree, which was forbidden, and which ſhe owns; and it is an ingenuous confeſſion that ſhe makes as to the matter of fact; but yet like her huſband, and as learning it from him, ſhe endeavours to ſhift off the blame from herſelf, and lay it on the ſerpent.

℣. 14. *And the Lord God ſaid unto the ſerpent*, &c.] And to the devil in it; for what follows may be applied to both; literally to the ſerpent, and myſtically to ſatan; both are puniſhed, and that very juſtly, the ſerpent in being the inſtrument ſatan made uſe of, and is curſed for his ſake, as the earth for man's; and the puniſhing the inſtrument as well as the principal, the more diſcovers God's deteſtation of the act for which they are puniſhed, as appears in other inſtances, *Exod* xxi. 28. *Levit.* xx. 15. Nor could it have been agreeable to the juſtice of God, to puniſh the inſtrument and let the principal go free; and therefore the following ſentence muſt be conſidered as reſpecting them both; and it muſt be obſerved, that no pains is taken to convince ſatan of his ſin, or any time ſpent in reaſoning and debating with him about it, he being an hardened apoſtate ſpirit, and doomed to everlaſting deſtruction, and without any hope of mercy and forgiveneſs; but to ſhew the divine reſentment of his crime, the following things are ſaid: *becauſe thou haſt done this*; beguiled the woman, and drawn her in to eat of the forbidden fruit, thou art *curſed above all cattle, and above every beaſt of the field*; the ſerpent is the moſt hateful of all creatures, and eſpecially the moſt deteſtable to men, and

[w]] Ideo, Vatablus.

and ſatan is accurſed of God, baniſhed from the divine preſence, is laid up in chains of darkneſs, and reſerved for the judgment of the great day, and conſigned to everlaſting wrath, and ruin ſignified by everlaſting fire prepared for the devil and his angels; *upon thy belly ſhalt thou go*, or *breaſt*, as *Aben Ezra*, and others; *Jarchi* thinks it had feet before, but were cut off on this account, and ſo became a reptile, as ſome ſerpents now have feet like geeſe, as *Pliny* [x] relates; or it might go in a more erect poſture on its hinder feet, as the baſiliſk, which is one kind of ſerpent, now does; and if it was a flying one, bright and ſhining in the air, now it ſhould loſe all its glory, and grovel in the duſt, and with pain or at leaſt with difficulty creep along on its breaſt and belly; and this as it reſpects the puniſhment of the devil may ſignify, that he being caſt down from the realms of bliſs and glory, ſhall never be able to riſe more and regain his former place and dignity: *And duſt ſhalt thou eat all the days of thy life*; meaning not that particular ſerpent, and as long as that ſhould live, but all of the ſame kind, as long as there were any in the world, even to the end of it: it is probable, that when the ſerpent moved in a more erect poſture, it lived on herbs and plants as other creatures; but when it was obliged to go upon its belly or breaſt, it licked up the duſt of the earth, and which it could not well avoid in eating whatſoever food it did; and ſome ſerpents are ſaid to live upon it. This is applicable to ſatan, deſigns the mean and abject condition in which he is, and the ſordid food he lives upon; no more on angels food and joys of heaven, but on the baſe, mean, earthly and impure luſts of men; and this will be his caſe, condition, and circumſtances for ever.

℣. 15. *And I will put enmity between thee and the woman*, &c.] Between whom there had been ſo much familiarity, not only whilſt they had the preceding diſcourſe together, but before; for it is conjectured by ſome [y], that ſhe took a particular liking to that creature, and was delighted with it, and laid it perhaps in her boſom, adorned her neck with its windings, or made it a bracelet for her arms; and being a peculiar favourite, the devil made choice of it as his inſtrument to deceive her; but now being beguiled hereby, ſhe conceived an antipathy againſt it, and which is become natural between the ſerpent and man; man abhors the ſight of a ſerpent, and the ſerpent the ſight of man; and the ſpittle of a man and the gall of a ſerpent are poiſon to each other; and this antipathy is obſerved to be ſtronger in the female ſex: and this was not only true of the particular ſerpent that deceived *Eve*, and of the particular woman *Eve* deceived by him, but of every ſerpent and of every woman in ſucceſſive ages; and is alſo true of ſatan and the church of God in all ages, between whom there is an implacable and an irreconcileable hatred, and a perpetual war: *and between thy ſeed and her ſeed*; the poſterity of *Eve* mankind, and the production of ſerpents, between whom the antipathy ſtill continues, and myſtically the evil angels and alſo wicked men called ſerpents; and a generation of vipers on the one hand, and the people of God on the other, the ſeed of the church; the latter of which are hated and perſecuted by the former, and ſo it has been ever ſince this affair happened: and eſpecially by the ſeed of the woman may be meant the Meſſiah; the word *ſeed* ſometimes ſignifying a ſingle perſon, *Gen.* iv. 25. and xv. 2. and xxi. 13. and particularly Chriſt, *Gal.* iii. 16. and he may with great propriety be ſo called, becauſe he was made of a woman and not begotten by man; and who aſſumed not an human perſon, but an human nature, which is called the *holy thing*, and the *ſeed of Abraham*, as here the *ſeed of the woman*, as well as it expreſſes the truth of his incarnation and the reality of his being man; and who as he has been implacably hated by ſatan and his angels, and by wicked men, ſo he has oppoſed himſelf to all them that hate and perſecute his people: *it ſhall bruiſe thy head*; the head of a ſerpent creeping on the ground is eaſily cruſhed and bruiſed, of which it is ſenſible, and therefore it is careful to hide and cover it. In the myſtical ſenſe, *it* or *he*, *Hu*, which is one of the names of God, *Pſal.* cii. 27. *Iſa.* xlviii. 12. and here of the Meſſiah, the eminent ſeed of the woman, ſhould bruiſe the head of the old ſerpent the devil, that is, deſtroy him and all his principalities and powers, break and confound all his ſchemes, and ruin all his works, cruſh his whole empire, ſtrip him of his authority and ſovereignty, and particularly of his power over death, and his tyranny over the bodies and ſouls of men; all which was done by Chriſt, when he became incarnate and ſuffered and died, *Heb.* ii. 14, 15. *Col.* ii. 15. 1 *John*, iii. 8. *And thou ſhalt bruiſe his heel*; the heel of a man being what the ſerpent can moſt eaſily come at, as at the heels of horſes which it bites, *Gen.* xlix. 17. and which agrees with that inſidious creature, as *Ariſtotle* [z] deſcribes it: this, as it refers to the devil, may relate to the perſecutions of the members of Chriſt on earth, inſtigated by ſatan, or to ſome ſlight trouble he ſhould receive from him in the days of his fleſh, by his temptations in the wilderneſs, and agony with him in the garden; or rather by the heel of Chriſt is meant his human nature, which is his inferior and loweſt nature, and who was in it frequently expoſed to the inſults, temptations, and perſecutions of ſatan, and was at laſt brought to a painful and accurſed death; though by dying he got an entire victory over him and all his enemies, and obtained ſalvation for his people. The *Targums of Jonathan* and *Jeruſalem* paraphraſe this paſſage of the days of the Meſſiah, and of health and ſalvation in them: what is here delivered out in a way of threatning to the ſerpent the devil, carries in it a kind intimation of grace and good will to fallen man, and laid a foundation for hope of ſalvation and happineſs: reference ſeems to be had to this paſſage in *Pſ.* xl. 7. *in the volume*, in the firſt roll, εν κεφαλιδι, as in the *Greek* verſion, at the head, in the beginning *of the book, it is written of me, to do thy will, O my God.*

℣. 16. *Unto the woman he ſaid*, &c.] The woman receives her ſentence next to the ſerpent, and before the man, becauſe ſhe was firſt and more deeply in the tranſgreſſion, and was the means of drawing her huſband into it. *I will greatly multiply thy ſorrow and thy conception*, or *thy ſorrow of thy conception* [a], or rather *of thy pregnancy* [b]; ſince not pain but pleaſure is perceived in conception, and beſides is a bleſſing; but this takes in all griefs and ſorrows, diſorders and pains, from the time of conception or pregnancy, unto the birth; ſuch as a nauſea, a loathing of food, dizzineſs, pains in the head and teeth, faintings and ſwoonings,

[x] Nat. Hiſt. l. 11. c. 47. [y] See the Univerſal Hiſtory, Vol. I. p. 126. [z] Hiſt. Animal. l. 1. c. 1. [a] והרנך עצבונך tuum dolorem etiam conceptus tui, Junius & Tremellius, Piſcator; tuum dolorem conceptus tui, Druſius, Noldius, p. 315. n°. 1978. [b] Prægnationis ſive geſtationis, Gataker.

ings, danger of miſcarriage, and many diſtreſſes in ſuch a caſe; beſides the trouble of bearing ſuch a burden, eſpecially when it grows heavy: and when it is ſaid, *I will greatly multiply*, or *multiplying I will multiply* [c], it not only denotes the certainty of it, but the many and great ſorrows endured, and the frequent repetitions of them, by often conceiving, bearing, and bringing forth: *in ſorrow ſhalt thou bring forth children*, ſons and daughters, with many ſevere pangs and ſharp pains, which are ſo very acute, that great tribulations and afflictions are often in ſcripture ſet forth by them: and it is remarked by naturaliſts [d], that women bring forth their young with more pain than any other creature: *and thy deſire* ſhall be *to thy huſband*, which ſome underſtand of her deſire to the uſe of the marriage-bed, as *Jarchi*, and even notwithſtanding her ſorrows and pains in child-bearing; but rather this is to be underſtood of her being ſolely at the will and pleaſure of her huſband; that whatever ſhe deſired ſhould be referred to him, whether ſhe ſhould have her deſire or no, or the thing ſhe deſired; it ſhould be liable to be controuled by his will, which muſt determine it, and to which ſhe muſt be ſubject, as follows; *and he ſhall rule over thee*, with leſs kindneſs and gentleneſs, with more rigour and ſtrictneſs: it looks as if before the tranſgreſſion there was a greater equality between the man and the woman, or man did not exerciſe the authority over the woman he afterwards did, or the ſubjection of her to him was more pleaſant and agreeable than now it would be; and this was her chaſtiſement, becauſe ſhe did not aſk advice of her huſband about eating the fruit, but did it of herſelf, without his will and conſent, and tempted him to do the ſame.

℣. 17. *And unto Adam he ſaid*, &c.] Laſt of all, being the laſt that ſinned, but not to be excuſed: *becauſe thou haſt hearkened unto the voice of thy wife*; which was not only mean but ſinful, ſince it was oppoſite to the voice of God, which he ought to have hearkened to. God is to be hearkened to and obeyed rather than man, and much rather than a woman; to regard the perſuaſion of a woman, and neglect the command of God, is a great aggravation of ſuch neglect; ſee *Acts* iv. 19. and v. 29. *and haſt eaten of the tree, of which I commanded thee, ſaying, thou ſhalt not eat of it*; that is, had eat of the fruit of the tree which God had plainly pointed unto him, and concerning which he had given a clear and an expreſs command not to eat of it; and had delivered it to him in the ſtrongeſt manner, and had moſt peremptorily and ſtrictly enjoined it, adding the threatening of death unto it; ſo that he could by no means plead ignorance in himſelf, or any obſcurity in the law, or pretend he did not underſtand the ſenſe of the legiſlator. The righteous ſentence therefore follows, *curſed is the ground for thy ſake*; the whole earth, which was made for man, and all things in it, of which he had the poſſeſſion and dominion, and might have enjoyed the uſe of every thing in it, with comfort and pleaſure; that which was man's greateſt earthly bleſſing is now turned into a curſe by ſin, which is a proof of the exceeding ſinfulneſs of it, and its juſt demerit: ſo in later inſtances, a *fruitful land* is turned *into barrenneſs, for the wickedneſs of them that dwell therein*, Pſ. cvii. 34. hence, whenever there is ſterility in a country, a want of proviſions, a famine, it ſhould always be imputed to ſin; and this ſhould put us in mind of the ſin of the firſt man, and the conſequence of that: *in ſorrow ſhalt thou eat of it all the days of thy life*, meaning that with much toil and trouble in manuring and cultivating the earth, he ſhould get his living out of the produce of it, though with great difficulty; and this would be his caſe as long as he was in it.

℣. 18. *Thorns alſo and thiſtles ſhall it bring forth to thee*, &c.] Not for his advantage, but to give him more trouble, and cauſe him more fatigue and ſorrow to root them up: theſe include all ſorts of noxious herbs and plants, and troubleſome weeds, which added to man's labour to pluck up, that thoſe more uſeful might grow and flouriſh: and Rabbi *Eliezer* [e] was of opinion, that if there had not been a new bleſſing upon the earth, it would have brought forth nothing elſe, as that which is rejected and nigh unto curſing does, *Heb.* vi. 8. and this curſe continued, at leaſt it was not wholly removed, until the times of *Noah*, Gen. viii. 21. which made it hard and difficult to the Antediluvian patriarchs to get their bread. *And thou ſhalt eat the herb of the field*; not the fruits of the garden of *Eden*, but only the common herbs of the field, ſuch as even the beaſts of the earth fed upon: to ſuch a low condition was man, the Lord of the whole earth, reduced unto by ſin; and this was according to the law of retaliation, that man, who could not be content with all the fruits of *Eden*, ſave one, by eating the forbidden fruit ſhould be deprived of them all.

℣. 19. *In the ſweat of thy face ſhalt thou eat bread*, &c.] Or *of thy noſe* [f], ſweat appearing firſt and chiefly on the forehead, from whence it trickles down by the noſe in perſons employed in hard labour; and here it takes in all the labour uſed in cultivating the earth for the production of herbs, and particularly of corn, of which bread is made; with reſpect to which there are various operations in which men ſweat, ſuch as plowing, ſowing, reaping, threſhing, winnowing, grinding, ſifting, kneading, and baking; and it may have regard to all manufactories by which men get their bread, and not without ſweat; and even ſuch exerciſes as depend upon the brain, are not excuſed from ſuch an expence: ſo that every man, let him be in what ſtation of life he will, is not exempt, more or leſs, from this ſentence, and ſo continues till he dies, as is next expreſſed: *till thou return unto the ground*, his original, out of which he was made; that is, until he dies, and is interred in the earth, from whence he ſprung; ſignifying that the life of man would be a life of toil and labour to the very end of it; and nothing elſe can man expect in it: *for duſt thou art, and unto duſt ſhalt thou return*; his body was compoſed of the duſt, was of the earth earthly, and ſhould be reduced to that again by death, which is not an annihiliation of man, but a bringing him back to his original; which ſhews what a frail creature man is, what little reaſon he has to be proud of himſelf, when he reflects from whence he came and whither he muſt go; ſee *Eccl.* xii. 7.

℣. 20. *And Adam called his wife's name Eve*, &c.] Whom he had before named *Iſhah*, a woman, becauſe taken from him the man, ch. ii. 23. and now gives her a new name upon this ſcene of things, which had taken place; which is derived not from *Chavah*, to *ſhew forth*, to *declare*; as if ſhe was called ſo, becauſe of her diſcourſe with the ſerpent,

[c] הרבה ארבה multiplicando multiplicabo, Pagninus, Montanus. Fagius in loc. [d] Ariſtotel. Hiſt. Animal. l. 7. c. 9. [e] Apud [f] אפיך naſi tui, Picherellus.

ſerpent, being loquacious and talkative, and telling every thing ſhe knew, according to ſome *Jewiſh* writers [g]; but from *Chayah*, *to live*, as the reaſon given in the text ſhews. She is called *Æon (Ævum)* by *Philo Byblius*, the interpreter of *Sanchoniatho* [h]. The word *Eve* is retained in many Heathen writers, and uſed to be frequently repeated in the *Bacchanalian* rites, when the idolaters appeared with ſerpents platted on their heads [i]; which plainly refers to the affair between the ſerpent and *Eve*; hence *Bacchus* is ſometimes called *Evius* [k]: the reaſon of *Adam*'s giving her this name follows, *becauſe ſhe was the mother of all living*; which reaſon is either given by *Moſes*, when from her had ſprung a numerous offſpring, and would be continued to the end of the world; or if given by *Adam* was prophetical of what ſhe would be; and ſo the *Vulgate Latin* verſion renders it, *becauſe ſhe would be the mother of all living*: and the ground of this faith and perſuaſion of his, that he and his wife ſhould not die immediately for the offence they had committed, but ſhould live and propagate their ſpecies, as well as be partakers of ſpiritual and eternal life, was the hint that had been juſt given, that there would be a ſeed ſpring from them; not only a numerous offſpring, but a particular eminent perſon that ſhould be the ruin of the devil and his kingdom, and the Saviour of them; and ſo *Eve* would be not only the mother of all men living in ſucceeding generations, but particularly, or however one deſcending from her would be the mother of him that ſhould bring life and immortality to light, or be the author of all life, natural, ſpiritual, and eternal; and who is called ζωη, *the life*, which is the ſame word by which the *Greek* verſion renders *Eve* in the preceding clauſe. It was with pleaſure, no doubt, that *Adam* gave her this name; and it appears that this affair of her being ſeduced by the ſerpent, and of drawing him into the tranſgreſſion, did not alienate his affection from her; and the rather he muſt needs cleave unto her, and not forſake her, ſince her ſeed was to break the ſerpent's head, and procure life and ſalvation for them; and by means of her, there would be a race of living men produced, which would propagate his ſpecies to the end of time: for all living can only reſpect them, and not other animals, though in ſome ſenſe they may be included, as our *Engliſh* poet [l] hints.

℣. 21. *Unto Adam alſo and to his wife*, &c.] Beſides the kind intimation of grace and favour to them, another token of God's good-will towards them was ſhewn, in that whereas they were naked and aſhamed, *did the Lord God make coats of ſkins and clothed them*; not that before this they were only bone and fleſh, and now God brought a ſkin over them, and covered them with it, or ordered a beaſt, which was very like a man, to have its ſkin ſtripped off, and put on him, as ſome in *Aben Ezra* fooliſhly imagined; but theſe were made of the ſkins of beaſts, not of the ſkin of the ſerpent, as the *Targum* of *Jonathan*; but of creatures ſlain, not merely for this purpoſe, nor for food, but for ſacrifice, as a type of the woman's ſeed, whoſe heel was to be bruiſed, or who was to ſuffer death for the ſins of men; and therefore to keep up and direct the faith of our firſt parents to the ſlain Lamb of God from the foundation of the world, and of all believers in all ages, until the Meſſiah ſhould come and die, and become a ſacrifice for ſin, the ſacrifices of ſlain beaſts were appointed: and of the ſkins of theſe the Lord God, either by his Almighty power, made coats for the man and his wife, or by the miniſtry of angels; or he inſtructed and directed them to make them, which was an inſtance of goodneſs to them; not only to provide food for them as before, but alſo raiment; and which tho' not rich, fine, and ſoft, yet was ſubſtantial, and ſufficient to protect them from all inclemencies of the weather; and they might ſerve as to put them in mind of their fall, ſo of their mortality by it, and of the condition ſin had brought them into; being in themſelves, and according to their deſerts, like the beaſts that periſh: as alſo they were emblems of the robe of Chriſt's righteouſneſs, and the garments of his ſalvation, to be wrought out by his obedience, ſufferings, and death; with which being arrayed, they ſhould not be found naked, nor be condemned, but be ſecured from wrath to come. The Heathens had a notion, that the firſt men made themſelves coats of the ſkins of beaſts: the *Grecians* aſcribe this to *Pelaſgus*, whom they ſuppoſe to be the firſt man [m] among them, and *Sanchoniatho* [n] to *Uſous*, who lived in the fifth generation.

℣. 22. *And the Lord God ſaid*, &c.] The Word of the Lord God, as the *Jeruſalem Targum*; not to the miniſtring angels, as the *Targum* of *Jonathan*; but within himſelf, or to the other two divine perſons: *behold, the man is become as one of us, to know good and evil*; which is generally underſtood as an irony or ſarcaſm at man's deception by ſatan, who promiſed man, and he expected to be as gods, knowing good and evil; behold the man, ſee how much like a god he looks, with his coat of ſkin upon his back, filled with ſhame and confuſion for his folly, and dejected under a ſenſe of what he had loſt, and in a view of what he was ſentenced to; yet muſt be underſtood not as rejoicing in man's miſery, and inſulting over him in it, but in order the more to convince him of his folly, and the more to humble him, and bring him to a more open repentance for affecting what he did, and giving credit to the devil in it: though I rather think they are ſeriouſly ſpoken, ſince this was after man was brought to a ſenſe of the evil he committed, and to repentance for it, and had had the promiſed ſeed revealed to him as a Saviour, and as an emblem of juſtification and ſalvation by him, was clothed with garments provided by God himſelf: wherefore the words are to be conſidered either as a declaration of his preſent ſtate and condition, in and by Chriſt, by whoſe righteouſneſs he was made righteous, even as he is righteous, though he had loſt his own; to whoſe image he was conformed, now bearing the image of the heavenly one, though he was deprived of that in which he was created, having ſinned, and come ſhort of the glory of God; and was now reſtored to friendſhip and amity with God, favoured with his gracious preſence, and having faith and hope of being with him for evermore; the eyes of his underſtanding were enlightened by the Spirit and Grace of God, to know the good things which God had provided for him in Chriſt, and in the covenant of grace, a better covenant than that under

[g] Apud Fagium in loc. vid. Baal Hatturim in loc. [h] Apud Euſeb. Præpar. Evangel. l. 1. p. 34. [i] Virgil. Æneid. l. 6. v. 518, 519. Perſ. Satyr 1. v. 101, 102. vid. Clement. Alex. ad Gentes, p. 9. [k] Horat. Carmin. l. 2. ode 11. v. 17.

[l] Mother of all things living, ſince by thee
Man is to live, and all things live for man. Milton's Paradiſe Loſt, B. 11. l. 160, 161.

[m] Pauſanias in Arcadicis, ſive, l. 8. p. 455, 456. [n] Apud Euſeb. Præpar. Evangel. l. 1. p. 35.

der which he was made, and which he had broke; and to know the evil nature of ſin, its juſt demerit, and the atonement of it, by the death and ſacrifice of the promiſed ſeed: or elſe the words are a declaration of man's paſt ſtate and condition, and may be rendered, *behold, the man was as one of us* [o]; as one of the perſons in the deity, as the Son of God, after whoſe image, and in whoſe likeneſs he was made; both as to his body, that being formed according to the idea of the body of Chriſt in the divine mind, and which was not begotten, but made out of the virgin earth; and as to his ſoul, which was created in righteouſneſs and holineſs, in wiſdom and knowledge, and was like him in the government he had over all the creatures: and beſides, he was in many things a type of Chriſt, a figure of him that was to come; eſpecially in his being a federal head to his poſterity, and in his offices of prophet, prieſt and king; and being created in knowledge, after the image of him that created him, and having the law of God inſcribed on his heart, he knew what was good and to be done, and what was evil and to be avoided: but now he was in a different condition, in other circumſtances, had loſt the image of God, and friendſhip with him, and his government over the creatures; and had ruined himſelf, and all his poſterity, and was become unholy and unwiſe; for being tempted by ſatan to eat of the forbidden fruit, under an expectation of increaſing his knowledge, loſt in a great meaſure what he had: *and now, leſt he put forth his hand, and take alſo of the tree of life*; as well as of the tree of knowledge of good and evil; which ſome take to be a continued ſarcaſm; and others, that it was in pity to him, that he might not live a long life of ſorrow; and others, as a puniſhment, that having ſinned he was juſtly deprived of the ſacrament and ſymbol of life; or elſe to prevent a freſh ſin; or rather to ſhew that there could be no life without ſatisfaction for the ſin committed, and this in no other way than by Chriſt, the antitype of the tree of life: *and eat and live for ever*; not that it was poſſible by eating of the fruit of the tree of life, his natural life could be continued for ever, contrary to the ſentence of death pronounced upon him; or ſo as to elude that ſentence, and by it eternal life be procured and obtained; but he was hindered from eating of it, leſt he ſhould flatter himſelf, that by ſo doing he ſhould live for ever, notwithſtanding he was doomed to die; and very probably the devil had ſuggeſted this to him, that ſhould he be threatened with death, which he made a queſtion of, yet by eating of the tree of life, which ſtood juſt by the other, he might ſave himſelf from dying: wherefore to prevent him, and to cut off all hopes of ſecuring life to himſelf in this way, it is ſuggeſted that ſomething muſt be done, which may be ſupplied from the following verſe, let us ſend him out of the garden.

℣. 23. *Therefore the Lord God ſent him forth from the garden of Eden*, &c.] Gave him orders to depart immediately; ſent or put him away as a man does his wife, when he divorces her; or as a prince baniſhes a rebellious ſubject: however, he did not ſend him to hell at once, as he did the apoſtate angels, but *to till the ground, from whence he was taken*; either the earth in general, out of which he was made, and to which he muſt return, and in the mean while muſt labour hard, in digging and plowing, in planting and ſowing, that ſo he might get a livelihood; or that particular ſpot, out of which he was formed, which is ſuppoſed from hence to have been without the garden of *Eden*, though very probably near unto it: ſome ſay it was a field near *Damaſcus*; the *Targum* of *Jonathan* is, "he went and dwelt in mount *Moriah*, "to till the ground out of which he was created;" and ſo other *Jewiſh* writers ſay [p], the gate of paradiſe was near mount *Moriah*, and there *Adam* dwelt after he was caſt out.

℣. 24. *So he drove out the man*, &c.] Being unwilling to go out upon the orders given, ſome degree of force was uſed, or power exerted, in ſome way or other, to oblige him to depart; the word it is expreſſed by, is uſed of divorces: there was a conjugal relation between God and man, the covenant between them had the nature of a matrimonial contract; which covenant man broke, tho' he was an huſband to him, by committing idolatry, that is, ſpiritual adultery, not giving credit to him, but believing the devil before him; wherefore he wrote him a bill of divorce, and ſent him away; drove him from his preſence and communion with him, from his houſe and habitation, from his ſeat of pleaſure, and garden of delight, and from all the comfortable enjoyments of life; an emblem of that ſeparation and diſtance which ſin makes between God and his creature, and of that loſs which is ſuſtained thereby: *and he placed at the eaſt of the garden of Eden, cherubims*; the *Septuagint* verſion is, "and he placed him, or "cauſed him (*Adam*) to dwell over-againſt the "paradiſe of pleaſure, and he ordered the cherubim." But the words are not to be underſtood either of placing man, or placing the cherubim, but of Jehovah's placing himſelf, or taking up his habitation and reſidence before the garden of *Eden*, or at the eaſt of it: whilſt man abode in a ſtate of innocence, the place of the divine preſence, or where God more glorioufly manifeſted himſelf to him, was in the garden; but now he having ſinned, and being driven out of it, he fixes his abode in a very awful manner at the entrance of the garden, to keep man out of it; for ſo the words may be rendered, *and he inhabited the cherubim*, or *dwelt over*, or *between the cherubim, before* or *at the eaſt of the garden of Eden* [q]; ſo the *Jeruſalem Targum*, "and he made the glory of his Shekinah, or glo-"rious majeſty, to dwell of old at the eaſt of the "garden of *Eden*, over or above the two cherubim;" or between them, as the *Targum* of *Jonathan*; and very frequently is Jehovah deſcribed as ſitting and dwelling between the cherubim, 1 *Sam.* iv. 4. 2 *Sam.* vi. 2. 1 *Kings* xix. 15. *Pſ.* lxxx. 1. and xcix. 1. *Iſ.* xxxvii. 16. by which are meant not flying animals or fowls, whoſe form no man ever ſaw, as *Joſephus* [r]; nor angels, which is the more generally received opinion; for theſe were not real living creatures of any ſort, but forms and repreſentations, ſuch as were made afterwards in the tabernacle of *Moſes*, and temple of *Solomon*; and which *Ezekiel* and *John* ſaw in a viſionary way, and from whom we learn what figures they were: and theſe were hieroglyphicks, not of a trinity of perſons, as ſome of late have ſtupidly imagined; for theſe were the ſeat of the divine majeſty, and between which he dwelt: and beſides, as theſe had four faces, they would rather repreſent a quaternity than a trinity, and would give a ſimilitude of the divine

[o] היה fuit, Pagninus, Montanus, Schmidt. So Abarbinel. apud Abendana in Miclol. Yophi in loc. [p] Pirke Eliezer, c. 20. fol. 20. 2. [q] וישכן את הכרבים & habitavit ſuper *ſeu* cum cherubim, Texelii Phœnix, p. 256. So את ſometimes ſignifies *upon, above*, or *with*. See Nold. Ebr. part. Concord. p. 116, 121. [r] Antiq. l. 3. c. 6. §. 6.

divine being, which cannot be done, and be contrary to the ſecond command; to which may be added, that the word is ſometimes ſingular as well as plural: but theſe were hieroglyphicks of the miniſters of the word, whoſe underſtanding, humility and tenderneſs are ſignified by the face of a man; their ſtrength, courage and boldneſs by that of a lion; their labour and diligence by that of an ox; and their quick ſight and penetration into divine things by that of an eagle, which are the forms and figures of the cherubim; ſee *Ezek.* i. 10. and the note there. Among theſe Jehovah is; with theſe he grants his preſence, and by them ſignifies his mind and will to men; and theſe he makes uſe of to ſhew them the vanity of all ſelf-confidence, and to beat them off of ſeeking for life and righteouſneſs by their own works, and to direct them alone to Chriſt, and point him out as the alone way of ſalvation; and of this uſe the hieroglyphick might be to fallen *Adam*, now driven out of *Eden*: *and a flaming ſword, which turned every way*; a drawn ſword, brandiſhed, and which being very quick in its motion, as it was turned to and fro, glittered and looked like a flame of fire: this is not to be underſtood as by itſelf, and as of itſelf, turning about every way without a hand to move it, nor as with the cherubim, or as in the hands of angels, as in 1 *Chron.* xxi. 16. or as being they themſelves, which are made as flames of fire; but as in the hand of the Lord God, that dwelt between the cherubim; for ſo it may be rendered, *he inhabited the cherubim — and that with a flaming ſword*[s]; that is, with one in his hand, an emblem of the fiery law of God now broken, and of the fire of divine wrath on the account of that, and of the flaming juſtice of God, which required ſatisfaction; and this turning on all ſides, *to keep the way of the tree of life*; ſhewing, that life and ſalvation were not to be had, unleſs the law and juſtice of God were ſatisfied; and that they were not to be expected on the foot of mens works, but only through Chriſt, the way, the truth, and the life; that no happineſs was to be looked for from the covenant of works, now broke, nothing but wrath and vengeance; and that there muſt be another way opened, or there could be no enjoyment of the heavenly paradiſe.

CHAP. IV.

IN this chapter an account is given of the two eldeſt children of *Adam* and *Eve*, their names and calling, ℣. 1, 2. and of their different offerings to the Lord, and the different reſpect had unto them by him, which in *Cain* iſſued in wrath and envy, which appeared in his countenance, and were taken notice of by the Lord, and about which he reaſoned with him, ℣. 3—7.—but it had no effect upon him, he murdered his brother, upon which he was examined about him, but denied he knew any thing of him where he was, ℣. 8, 9. he is arraigned, convicted and condemned, ſentence paſſed upon him, and that executed, which he complains of, and is mitigated, or however a protection is granted him, and a mark ſet on him for his ſecurity, ℣. 10—15. after which we have an account of his poſterity for ſeveral generations, their names, and the buſineſs of ſome of them, ℣. 16—24. and the chapter is cloſed with the birth of another ſon, and of a grandſon to *Adam* and *Eve*, in whoſe days was the beginning of ſocial religion.

℣. 1. *And Adam knew Eve his wife*, &c.] An *euphemiſm* or modeſt expreſſion of the act of coition. *Jarchi* interprets it, *had known*, even before he ſinned, and was drove out of the garden; and ſo other *Jewiſh* writers, who think he otherwiſe would not have obſerved the command, *be fruitful and multiply*: but if *Adam* had begotten children in a ſtate of innocence, they would have been free from ſin, and not tainted with the corruption of nature after contracted; but others more probably think it was ſome conſiderable time after; according to *Mer Thudiuſi*, or *Theodoſius* [t], it was thirty years after he was driven out of paradiſe: *and ſhe conceived and bare Cain*; in the ordinary way and manner, as women ever ſince have uſually done, going the ſame time with her burden. Whether this name was given to her firſt-born by her, or by her huſband, or both, is not ſaid: it ſeems to have been given by her, from the reaſon of it after aſſigned. His name, in *Philo Byblius* [u], is *Genos*, which no doubt was *Cain*, in *Sanchoniatho*, whom he tranſlated; and his wife, or the twin born with him, is ſaid to be *Genea*, that is, קינה, *Cainah*: the *Arabs* call her *Climiah* [v], and the *Jewiſh* writers *Kalmenah* [w]; who are generally of opinion, that with *Cain* and *Abel* were born twin-ſiſters, which became their wives. *And ſaid*, that is, *Eve* ſaid upon the birth of her firſt-born, *I have gotten a man from the Lord*; as a gift and bleſſing from him, as children are; or by him, by his favour and good will; and through his bleſſing upon her, cauſing her to conceive and bare and bring forth a ſon: ſome render it, *I have gotten a man, the Lord* [x]; that promiſed ſeed that ſhould break the ſerpent's head; by which it would appear, that ſhe took that ſeed to be a divine perſon, the true God, even Jehovah, that ſhould become man; though ſhe muſt have been ignorant of the myſtery of his incarnation, or of his taking fleſh of a virgin, ſince ſhe conceived and bare *Cain* through her huſband's knowledge of her: however, having imbibed this notion, it is no wonder ſhe ſhould call him *Cain*, a poſſeſſion or inheritance; ſince had this been the caſe, ſhe had got a goodly one indeed: but in this ſhe was ſadly miſtaken, he proved not only to be a mere man, but to be a very bad man: the *Targum* of *Jonathan* favours this ſenſe, rendering the words, "I have gotten a man, the angel of "the Lord."

℣. 2. *And ſhe again bare his brother Abel*, &c.] Or *added to bare* [y], not directly or immediately, but perhaps the following year; though ſome have thought, becauſe no mention is made of her conceiving

[s] ואת להט החרב idque cum gladio evaginato, Texelius, Ib. [t] Apud Abulpharag. Hiſt. Dynaſt. p. 6.
[u] Apud Euſeb. Præpar. Evangel. l. 1. c. 10. p. 34. [v] Abulpharag. Ib. [w] Shalſhaleth Hakabala, fol. 74. 2.
[x] איש את יהוה virum Dominum, Fagius, Helvicus, Forſter, Schindler, Luther, Pellican, Cocceius; virum qui Jehovah eſt, Schmidt. [y] ותסף ללדת & addidit ut pareret, Pagninus, Montanus; addidit autem parere, Cocceius, Schmidt.

ceiving again, that she brought forth *Abel* at the same time she did *Cain*, or that the birth of the one immediately followed upon that of the other: and it is the common opinion of the *Jews* [z], that with *Abel*, as with *Cain*, was born a twin-sister, whom the *Arabic* writers [a] call *Lebuda*: the name of *Abel*, or rather *Hebel*, signifies not *mourning*, as *Josephus* [b] observes, but *vanity*, *Eve* not making that account of him as she did of *Cain*; or perhaps because by this time she became sensible of her mistake in him, or had met with something which convinced her, that all earthly enjoyments were vanity; or by a spirit of prophecy foresaw what would befall this her second son, that he should be very early deprived of his life in a violent manner: *and Abel was a keeper of sheep*; a calling which he either chose himself, or his father put him to, and gave him; for tho' he and his brother were born to a large estate, being the heirs of *Adam*, the lord of the whole earth, yet they were not brought up in idleness, but in useful and laborious employments: *but Cain was a tiller of the ground*; of the same occupation his father was, and he being the first-born, was brought up in the same business, and might be a reason why he was put into it.

℣. 3. *And in process of time it came to pass*, &c.] Or *at the end of days* [c]; which some understand of the end of seven days, at the end of the week, or on the seventh day, which they suppose to be the sabbath-day, these sons of *Adam* brought their offerings to the Lord: but this proceeds upon an hypothesis not sufficiently established, that the seventh day-sabbath was now appointed to be observed in a religious way; rather according to *Aben Ezra* it was at the end of the year; so *after days* in *Judg.* xi. 4. is meant after a year, and which we there render, as here, *in process of time*. This might be after harvest, after the fruits of the earth were gathered in, and so a proper season to bring an offering to the Lord, in gratitude for the plenty of good things they had been favoured with; as in after-times with the *Israelites*, there was a feast for the ingathering of the fruits of the earth, *Exod.* xxiii. 16. The *Targum* of *Jonathan* fixes this time to the fourteenth of *Nisan*, as if it was the time of the passover, a feast instituted two thousand years after this time, or thereabout; and very stupidly one of the *Jewish* writers [d] observes, that "the night of the feast of the passover came, and "*Adam* said to his sons, on this night the *Israelites* "will bring the offerings of the passovers, offer ye "also before your creator." *That Cain brought of the fruit of the ground, an offering unto the Lord*; corn, herbs, seeds, *&c.* the *Targum* of *Jonathan* says it was flax-seed; so *Jarchi* makes mention of an *agadah* or exposition, which gives the same sense; and another of their writers [e] observes, that *Cain* brought what was left of his food, or light and trifling things, flax or hemp-seed. This he brought either to his father, as some think, being priest in his family; or rather he brought and offered it himself at the place appointed for religious worship, and for sacrifices; so *Aben Ezra*, he brought it to the place fixed for his oratory. It is highly probable it was at the east of the entrance of the garden of *Eden*, where the *Shekinah*, or the divine Majesty was, and appeared in some remarkable manner.

℣. 4. *And Abel, he also brought of the firstlings of his flock*, &c.] As he was a shepherd, his flock consisted of sheep; and of the firstlings of these, the lambs that were first brought forth, he presented as an offering to the Lord; and which were afterwards frequently used in sacrifice, and were a proper type of Christ, Jehovah's first-born, the Lamb of God that takes away the sin of the world, a Lamb without spot and blemish; fitly signified by one for his innocence, harmlessness and meekness: *and of the fat thereof*; which is to be understood, either of the fat properly, which in after-time was claimed by the Lord as his own, *Lev.* iii. 16. or of the fattest of his flock, the best lambs he had; the fattest and plumpest, and which were most free from defects and blemishes; not the torn, nor lame, nor sick, but that which was perfect and without spot; for God is to be served with the best we have. *Josephus* [f] says, it was milk, and the firstlings of his flock; and a word of the same letters, differently pointed, signifies milk; and some learned men, as *Grotius* and others, have given into this sense, observing it to be a custom with the *Egyptians* to sacrifice milk to their gods: but the word, as here pointed, is never used for milk; nor were such sacrifices ever used by the people of God; and *Abel*'s sacrifice is called by the apostle θυσια, a *slain* sacrifice, as *Heidegger* [g] observes: *and the Lord had respect to Abel, and to his offering*; as being what he had designed and appointed to be used for sacrifice in future time, and as being a suitable type and emblem of the Messiah, and his sacrifice; and especially as being offered up by faith, in a view to the sacrifice of Christ, which is of a sweet smelling savour to God, and by which sin only is atoned and satisfied for, see *Heb.* xi. 4. God looked at his sacrifice with a smiling countenance, took, and expressed delight, well pleasedness and satisfaction in it; and he first accepted of his person, as considered in Christ his well beloved Son, and then his offering in virtue of his sacrifice: and this respect and acceptance might be signified by some visible sign or token, and particularly by the descent of fire from heaven upon it, as was the token of acceptance in after-times, *Lev.* ix. 24. and *Theodotion* here renders it, he *fired* it, or *set* it on *fire*; and *Jarchi* paraphrases it, "fire "descended and licked up his offering;" and *Aben Ezra*, "and fire descended and reduced the offer-"ing of *Abel* to ashes;" so *Abraham Seba* [h].

℣. 5. *But unto Cain, and his offering he had not respect*, &c.] Not because of the matter of it, as some have thought; but because it was not offered in faith and sincerity, but in a formal and hypocritical manner, without any regard to the Messiah and his sacrifice, and without any view to the glory of God: no notice was taken, no approbation was given of it by the above token, or any other; so that it was manifest to *Cain* himself, that God did not approve of it, or was well pleased with it, as with his brother's: *and Cain was very wroth*; with God to whom he offered it, because he did not accept of it, and with his brother, because he and his sacrifice were preferred to him and his: *and his countenance fell*; the briskness and cheerfulness of his countenance went off, and he looked dejected; and instead of lifting up his face towards heaven, he looked with a down look to the earth; he looked churlish, morose and sullen, ill natured, full of malice and revenge, and as if he was studying which

[z] Pirke Eliezer, c. 21. [a] Abulpharag. ut supra. [b] Antiq. l. 1. c. 2. §. 1. [c] קצין ימים in fine dierum, Pagninus, Montanus; a fine dierum, Schmidt. [d] Pirke Eliezer, Ibid. [e] Pirke Eliezer, Ib. Vid. Tzeror Hammor, fol. 8. 2. [f] Antiq. l. 1. c. 2. §. 1. [g] Hist. Patriarch. Exercit. 5. §. 20. [h] In Tzeror Hammor, fol. 8. 2.

which way to vent it; he knit his brows and gnaſhed his teeth, put on a ſurly countenance; and there might be ſeen in his face all the ſigns, not only of grief and diſappointment, but of rage and fury; though [i] ſome interpret it of ſhame and confuſion.

℣. 6. *And the Lord ſaid unto Cain, why art thou wroth? and why is thy countenance fallen?* &c.] Which was ſaid not as being ignorant of his wrath and reſentment, but to bring him to a conviction of his ſin or ſins, which were the cauſe of God's rejecting his ſacrifice, and to repentance and amendment; and to ſhew him that he had no cauſe to be diſpleaſed, either with him or his brother, for the different treatment of him and his offering; ſince the fault lay in himſelf, and he had none to blame but his own conduct, which for the future he ſhould take care to regulate according to the divine will, and things would take a different turn.

℣. 7. *If thou doſt well, ſhalt thou not be accepted?* &c.] That is, either if thou doſt thy works well in general, doſt good works in a right way and manner, according to the will of God, and directed to his glory, from right principles, and with right views: ſo all the *Targums*, "if thou "doſt thy works well;" for it is not merely doing a good work, but doing the good work well, which is acceptable to God; hence that ſaying, "that not nouns but adverbs make good works:" or particularly it may reſpect ſacrifice; if thou doſt thine offering well, or rightly offereth, as the *Septuagint*; or offers not only what is materially good and proper to be offered, but in a right way, in obedience to the divine will, from love to God, and with true devotion to him, in the faith of the promiſed ſeed, and with a view to his ſacrifice for atonement and acceptance; then thine offering would be well pleaſing and acceptable. Some render the latter part of the clauſe, which is but one word in the original text, *there will be a lifting up* [k]; either of the countenance of the offerer, and ſo if *Cain* had done well, his countenance would not have fallen, but have been lifted up, and chearful as before; or of ſin, which is the pardon of it, and is often expreſſed by taking and lifting it up, and bearing it away, and ſo of eaſing a man of it as of a burden; and in this ſenſe all the *Targums* take it; which paraphraſe it, "it or thy "ſin ſhall be forgiven thee:" *and if thou doſt not well, ſin lieth at the door*; if thou doſt not do good works, nor offer an offering as it ſhould be offered, ſin lies at the door of conſcience; and as ſoon as that is awakened and opened, it will enter in and make ſad work there, as it afterwards did, ℣. 13. or it is open and manifeſt, and will be taken cognizance of, and puniſhment be inflicted for it; or elſe the puniſhment of ſin itſelf is meant, which lies at the door, is at hand, and will ſoon be executed; and ſo all the *Targums* paraphraſe it, "thy ſin is reſerved to the day of "judgment," or lies at the door of the grave, reſerved to that day, as *Jarchi*. Some render the word a ſin-offering, as it ſometimes ſignifies; and then the ſenſe is, that though he had ſinned, and had done amiſs in the offering he had offered, nevertheleſs there was a propitiatory ſacrifice for ſin provided, which was at hand, and would ſoon be offered; ſo that he had no need to be dejected, or his countenance to fall; for if he looked to that ſacrifice by faith, he would find pardon and acceptance; but the former ſenſe is beſt: *and unto thee ſhall be his deſire*; or *its deſire*, as ſome underſtand it of ſin lying at the door, whoſe deſire was to get in and entice and perſuade him to that which was evil, and prevail and rule over him. The *Targum* of *Jonathan*, and that of *Jeruſalem*, paraphraſe it of ſin, but to another ſenſe, "ſin ſhall "lie at the door of thine heart, but into thine "hand I have delivered the power of the evil "concupiſcence; and to thee ſhall be its deſire, "and thou ſhalt rule over it, whether to be righ-"teous, or to ſin:" but rather it refers to *Abel*; and the meaning is, that notwithſtanding his offering was accepted of God, and not his brother *Cain*'s, this would not alienate his affections from him, nor cauſe him to refuſe ſubjection to him; but he ſhould ſtill love him as his brother, and be ſubject to him as his elder brother, and not ſeek to get from him the birth-right, or think that that belonged to him, being forfeited by his brother's ſin; and therefore *Cain* had no reaſon to be angry with his brother, or envious at him, ſince this would make no manner of alteration in their civil affairs: *and thou ſhalt rule over him*, as thou haſt done, being the firſt-born.

℣. 8. *And Cain talked with Abel*, &c.] Or *ſaid*, or *ſpoke unto* him [l]; either what the Lord God ſaid to him in the foregoing verſes, as *Aben Ezra*, or he ſpoke to him in a kind and friendly manner; and thereby got him to take a walk in the field with him. The *Vulgate Latin* verſion adds, *let us go abroad*; and the *Septuagint* and *Samaritan* verſions, *let us go into the field*; not to fight a duel, which *Abel* doubtleſs would have declined, had that been declared, but to have ſome friendly converſation; and there being a large pauſe here in the *Hebrew* text, the *Jeruſalem Targum* gives us an account of what paſſed between them when in the field; "*Cain* ſaid to *Abel* his brother, there is no "judgment, nor judge, nor will a good reward "be given to the righteous; nor will vengeance "be taken of the wicked; neither is the world "created in mercy nor governed in mercy; other-"wiſe, why is thine offering received with good-"will, and mine not." *Abel* anſwered and ſaid to *Cain*, "there is a judgment," &c. and ſo goes on to aſſert every thing *Cain* denied, and to give a reaſon why the offering of the one was accepted, and the other rejected: and to the ſame purpoſe the *Targum* of *Jonathan*: *and it came to paſs, when they were in the field*; alone and at a diſtance from their parents, or from any town or city, if any were now built, as ſome think there were, and out of the ſight of any perſon that might come and interpoſe and reſcue: about a mile from *Damaſcus*, in a valley, yet on the ſide of a hill, are now ſhewn the place, or the houſe on it, where *Cain* ſlew *Abel* [m]; and ſo Mr. *Maundrel* [n] ſpeaks of a high hill near *Damaſcus*, reported to be the ſame they offered their ſacrifice on, and *Cain* ſlew his brother, and alſo of another hill at ſome diſtance from *Damaſcus*, and an ancient ſtructure on it, ſuppoſed to be the tomb of *Abel*: *that Cain roſe up againſt Abel his brother, and ſlew him*; in a furious manner aſſaulted him, without any juſt provocation, and took away his life, by ſome inſtrument or other, perhaps that was uſed in huſbandry, which might be in the field where they were. The *Targum* of *Jonathan* is, "he fixed a ſtone in his "forehead,

[i] R. Jonah apud R. Sol. Urbin. Obel Moed, fol. 9. p. 2. [k] שאת elevare, Montanus; erit ſublevatio, Fagius, elatio Druſius, elevatio erit, ſome in Vatablus, Mercerus; ſo Aben Ezra; remiſſio, Junius & Tremellius, Schmidt; venia erit Pagninus; ſo Ainſworth. [l] ויאמר et dixit, Pagninus, Montanus, Munſter, Fagius, Vatablus, Druſius. [m] Lud. Vartoman. Navigat. l. 1. c. 6. [n] Journey from Aleppo, &c. l. 1. p. 131, 133, 134.

" forehead, and ſlew him;" and ſo the *Jews* ſay [o] elſewhere: our poet [p] ſays, he ſmote him in the breaſt with a ſtone, into the midriff or diaphragm: it muſt be by ſome means or other, by which his blood was ſhed; but it is not material to enquire what the inſtrument was, as *Aben Ezra* obſerves; ſince though there might be no ſwords, yet there were ſtones and clubs enough, as he takes notice; and there muſt be even inſtruments for agriculture, one of which might be taken up, as being at hand, with which the execution might be made. The *Jewiſh* writers [q] ſay, *Abel* was an hundred years old when he was ſlain; and ſome of them [r] make *Abel* to be the firſt aggreſſor: they ſay, that *Abel* roſe up againſt him, and threw him to the ground, and afterwards *Cain* roſe up and ſlew him; not likely.

℣. 9. *And the Lord ſaid unto Cain, where is Abel thy brother?* &c.] Perhaps this was ſaid to him the next time he came to offer, he not being with him: this queſtion is put not as being ignorant where he was, but in order to bring *Cain* to a conviction and confeſſion of his ſin, to touch his conſcience with it, and fill it with remorſe for it; and for the aggravation of it, obſerves the relation of *Abel* to him, his brother: *and he ſaid, I know not*; which was a downright lye; for he muſt know where he had left him or laid him: this ſhows him to be under the influence of ſatan, who was a lyar, and the father of lies, as well as a murderer from the beginning; and that he was ſo blinded by him, as to forget whom he was ſpeaking to; that he was the omniſcient God, and knew the wickedneſs he had done, and the falſhood he now delivered, and was capable of confronting him with both, and of inflicting juſt puniſhment on him. Am *I my brother's keeper?* which was very ſaucily and impudently ſpoken: it is not only put by way of interrogation, but of admiration, as *Jarchi* obſerves, as wondring at it, that God ſhould put ſuch a queſtion to him, ſince he knew he had not the charge of his brother, and his brother was at age to take care of himſelf; and if not, it rather belonged to God and his Providence to take care of him, and not to him: ſo hardened was he in his iniquity, he had ſtretched out his hand againſt his brother, and now he ſtretched it out againſt God, and ran upon him, even on the thick boſſes of his buckler.

℣. 10. *And he ſaid*, &c.] Not *Cain*, the laſt ſpeaker, but the Lord God, *what haſt thou done?* what an heinous crime haſt thou committed? how aggravated is it? I know what thou haſt done; thou haſt ſlain thy brother, thine own, thine only brother, a holy, righteous, and good man, who never gave thee any offence, or any juſt occaſion of ſhedding his innocent blood: this he ſaid as knowing what he had done, and to impreſs his mind with a ſenſe of the evil, and to bring him to a confeſſion of it, before the ſentence was paſſed, that it might appear to all to be juſt, and of which there was full proof and evidence, as follows: *the voice of thy brother's blood crieth unto me from the ground*; where it was ſpilt, and in which it was covered and hid, and where perhaps *Cain* had buried his body, that it might not be ſeen, and the murder not diſcovered; but God ſaw what was done, and the voice of innocent blood came into his ears, and cried for vengeance at his hands: it is in the original, *the voice of thy brothers bloods* [s], in the plural; which the *Jews* generally underſtood of the poſterity that would have deſcended from *Abel*, had he not been murdered: the *Targum* of *Onkelos* is, " the voice of the blood of the ſeeds or " generations that ſhould come from thy brother;" ſee 2 *Kings* ix. 26. or it may reſpect the blood of the ſeed of the woman, of all the righteous ones that ſhould be ſlain in like manner. The *Jeruſalem Targum* is, " the voice of the bloods of the multi- " tude of the righteous that ſhall ſpring from *Abel* " thy brother," or ſucceed him; ſee *Matt.* xxiii. 35. *Jarchi* thinks it has reference to the many wounds which *Cain* gave him, from whence blood ſprung; and every wound and every drop of blood, as it were, cried for vengeance on the murderer.

℣. 11. *And now* art *thou curſed from the earth*, &c.] From receiving benefit by it, and enjoying the fruits of it as before, and from having a ſettled dwelling in it, as is afterwards explained: *which hath opened her mouth to receive thy brother's blood from thy hand*; the blood of his brother which was ſhed by his own hand, was received and ſucked into the earth, where it was ſpilt, thro' the pores of it, and drank up and covered, ſo as not to be ſeen; in which it was as it were more humane to *Abel*, and as it were more aſhamed of the crime, and ſhuddered more, and expreſſed more horror at it, than *Cain*.

℣. 12. *When thou tilleſt the ground*, &c.] Which was the buſineſs he was brought up in and followed, ℣. 2. *it ſhall not henceforth yield unto thee her ſtrength*; the earth had been curſed for *Adam*'s ſin, and was not ſo fruitful as in its primigenial ſtate; and now it was curſed again for *Cain*'s ſin; not the whole earth, but that part which belonged to *Cain*, and was cultivated by him; and ſo it muſt be ſuppoſed to be curſed, not only in the ſpot where he had been ſettled, but in every other place where he ſhould come and occupy, and which thro' this additional curſe became ſo barren that it did not yield ſuch good fruits, and ſuch an increaſe of it as before; it loſt its native and vital juice, by which ſeed caſt into it became not ſo fruitful, and did not increaſe; but inſtead of this, tho' much pains were taken to manure it, and much was ſown, yet it brought forth little, at leaſt but little to *Cain*, whatever it did to others; and therefore it is ſaid, *ſhall not yield unto thee*; it would not turn much to his account, or yield much profit and increaſe to him, or bring forth much fruit; ſee *Job* xxxi. 38. *a fugitive and a vagabond ſhalt thou be in the earth*; being obliged to quit his former habitation, and remove to a place at ſome diſtance from the houſe of his father *Adam*, which was near the garden of *Eden*, as *Aben Ezra* obſerves; and to wander about from place to place, having no quiet ſettlement in any one place: the *Septuagint* render it *groaning and trembling*; the guilt of his ſin lay heavy on his conſcience, and filled him with ſuch horror and terror that he was continually ſighing and groaning, and was ſeized with ſuch a tremor that he ſhook in all his limbs; ſo the *Arabic* writers [t] ſay, that he was trembling and quivering, and had a ſhaking in his head all the days of his life; and *Aben Ezra* obſerves, that there are ſome that ſay that the firſt of theſe words ſignifies to moan and lament; but it may be, it was not ſo much his ſin, at leaſt the evil of

[o] Pirke Eliezer, c. 21.

[p] ——— And as they talked,
Smote him into the midriff with a ſtone,
That beat out life. Milton's Paradiſe Loſt, B. 11. l. 444, &c.

[q] Joſippon apud Abendana in Miclol. Yophi in loc.

[r] Tikkune Zohar, correct 69. fol. 112. l. 2.

[s] קול דמי vox Sanguinum, Pagninus, Montanus, &c.

[t] Patricides, apud Hottinger. Smegma Oriental. l 1. c. 8. p. 223.

of it, that he lamented, as the miſchief that came by it, or the calamities and misfortunes it brought upon him.

℣. 13. *And Cain ſaid unto the Lord*, &c.] In the anguiſh of his ſpirit and the diſtreſs of his mind: *my puniſhment is greater than I can bear*; thus complaining of the mercy of God, as if he acted a cruel part, inflicting on him more than he could endure; and arraigning his juſtice, as if it was more than he deſerved, or ought in equity to be laid on him; whereas it was abundantly leſs than the demerit of his ſin, for his puniſhment was but a temporal one; for excepting the horrors and terrors of his guilty conſcience, it was no other than a heavier curſe on the land he tilled, and baniſhment from his native place, and being a fugitive and wanderer in other countries; and if ſuch a puniſhment is intolerable, what muſt the torments of hell be? the worm that never dies? the fire that is never quenched? and the wrath of God which is a conſuming fire, and burns to the loweſt hell? ſome render the words, *my ſin is greater than can be forgiven* [u]; as deſpairing of the mercy of God, having no faith in the promiſed ſeed, and in the pardon of ſin through his atonement, blood and ſacrifice; or, *is my ſin greater than can be forgiven* [w]? is there no forgiveneſs of it? is it the unpardonable ſin? but *Cain* ſeems not to be ſo much concerned about ſin, and the pardon of it, as about his temporal puniſhment for it; wherefore the firſt ſenſe ſeems beſt, and beſt agrees with what follows.

℣. 14. *Behold, thou haſt driven me out this day from the face of the earth*, &c.] Not from being upon the earth, or had chaſed him out of the world as a wicked man is at death, but from a quiet ſettlement in it, and from ſociety and converſe with the inhabitants of it; and eſpecially he was driven from that part of it, where he was born and brought up, and which he had been employed in manuring; where his parents dwelt, and other relations, friends and acquaintance: and to be baniſhed into a ſtrange country, uninhabited, and at a diſtance from thoſe he had familiarly lived with, was a ſore puniſhment of him: *and from thy face ſhall I be hid*; not from his omniſcience and omnipreſence, for there is no ſuch thing as being hid from the all-ſeeing eye of God, or flying from his preſence which is every where; but from his favour and good-will and the outward tokens of it, as well as from the place where his ſhekinah or divine majeſty was; and which was the place of public worſhip, and where good men met and worſhipped God, and offered ſacrifice to him: and from the place of divine worſhip and the ordinances of it, and the church of God and communion with it, an hypocrite does not chuſe to be debarred: *and I ſhall be a fugitive and a vagabond in the earth*; as was threatned him, ℣. 12. ſee the note there: *and it ſhall come to paſs, that every one that findeth me, ſhall ſlay me*; that is, ſome one, the firſt that ſhould meet him, for he could be ſlain but by one; ſo odious he knew he ſhould be to every one, being under ſuch marks of the divine diſpleaſure, that his life would be in danger by whomſoever he ſhould be found: and this being near an hundred and thirty years after the creation of man, ſee ℣. 25. and chap. v. 3, there might in this time be a large number of men on earth; *Adam* and *Eve* procreating children immediately after the fall, and very probably many more beſides *Cain* and *Abel*, and thoſe very fruitful, bringing many at a birth and often, and few or none dying, the increaſe muſt be very great; and we read quickly after this of a city being built, ℣. 17. *Cain* ſeems to be more afraid of a corporal death, than to have any concern about his ſoul, and the eternal welfare of it, or to be in dread and fear of an eternal death, or wrath to come; tho' ſome think the words ſhould be rendered prayerwiſe [x], *let it be that any one that findeth me, may kill me*; being weary of life under the horrors of a guilty conſcience.

℣. 15. *And the Lord ſaid unto him*, &c.] In order to ſatisfy him, and make him eaſy in this reſpect, that he need not fear an immediate or bodily death, which was ſhewing him great clemency and lenity; or in anſwer to his begging for death, *therefore*, or as ſome render the word, taking them for two, *not ſo* [y]; it ſhall not be that whoever finds thee ſhall ſlay thee, thou needeſt not be afraid of that; nor ſhall thy requeſt be granted, that thou mighteſt be ſlain by the firſt man that meets thee: it was the will of God, that tho' *Cain* deſerved to die, yet that he ſhould not die immediately, but live a long miſerable life, that it might be a terror to others not to commit the like crime; tho' rather the particle ſhould be rendered *verily, ſurely, of a truth* [z]; ſo it will certainly be, it may be depended on: *whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſevenfold*; ſeven times more than on *Cain*; that is, he ſhall be exceedingly puniſhed; vengeance ſhall be taken on him in a very viſible manner, to a very great degree: the *Targum* of *Onkelos* and *Jonathan* are "unto or thro' ſeven generations;" the meaning of which is, that the ſlayer of *Cain* ſhould not only be puniſhed in his own perſon, but in his poſterity, even unto ſeven generations; and not as *Jarchi* and *Aben Ezra* interpret it, that God deferred his vengeance on *Cain* unto ſeven generations, and at the end of them took vengeance on him by *Lamech*, one of his own poſterity, by whom he is ſuppoſed by that *Jewiſh* writer to be ſlain: *and the Lord ſet a mark upon Cain*, about which there is a variety of ſentiments [a]: ſome ſay it was a horn in his forehead; others, a leproſy in his face; others, a wild ghaſtly look; others, a ſhaking and trembling in all his limbs; and others, that there was an earthquake wherever he ſtepped; and others will have it, that the dog which guarded *Abel*'s flock was given him to accompany him in his travels, by which ſign it might be known that he was not to be attacked, or to direct him from taking any dangerous road: ſome ſay it was a letter imprinted on his forehead, either taken out of the great and glorious name of God, as the *Targum* of *Jonathan*, or out of his own name as *Jarchi*; others the mark or ſign of the covenant of circumciſion [b]: but as the word is often uſed for a ſign or miracle, perhaps the better rendering and ſenſe of the words may be, *and the Lord put*, or *gave a ſign* [c]; that is, he wrought a miracle before him to aſſure him, that *whoever found him ſhould not kill him*; ſo that this was not a mark or ſign to others, to direct or point out to them that they ſhould not kill

[u] גדול עוני מנשא major eſt iniquitas mea, quam ut veniam merear, V. L. iniquitas mea major eſt quam ut remittatur, Tigurine verſion, Fagius; quam ut remittat, ſub. Deus mihi, Vatablus; ſo the Targum of Onkelos, Sept. Syr. & Ar. [w] Ergone majus eſt delictum meum, quam ut remittatur; Schmidt. [x] Lightfoot, vol. 1. p. 3. [y] לכן quaſi לא כן οὐχ οὕτως, Sept. nequaquam ita fiet, V. L. [z] In veritate, certe, Vatablus; profecto, utique, De Dieu. [a] See Bayle's General Dict. art. Cain. [b] Tikkune Zohar, correct. 69. fol. 115. 1. & 117. 1. 2. [c] וישם יהוה לקין אות, ſed & poſuit Kaino miraculum (in confirmationem) quod non cæſurus eſſet ipſum quiſque, &c. Schmidt.

kill him, or to deter them from it; but was a ſign or miracle confirming him in this, that no one ſhould kill him; agreeable to which is the note of *Aben Ezra*, "it is right in my eyes that God made "a ſign (or wrought a miracle) for him, until he "believed;" by which he was aſſured, that his life would be ſecure, go where he would; even that no one ſhould *ſtrike*[d] him, as the word is, much leſs kill him.

ver. 16. *And Cain went out from the preſence of the Lord*, &c.] Either from the place where the Lord was talking with him; or from the place where his glorious majeſty uſually reſided, where was ſome viſible token of his preſence, ſome ſtream of light and glory which ſhewed him to be there, and which was at the eaſt of the garden of *Eden*; from whence *Cain* was obliged to go, not being ſuffered to appear any more before God, or among his worſhippers: there was a place near *Tripoli* in *Syria*, near where mount *Lebanon* ends, called προσωπου τȣ̃ Θεȣ̃, *the face of God*, made mention of by *Polybius*[e], and *Strabo*[f]; and was near thoſe parts where ſome place the garden of *Eden*; and it is poſſible might have its name from ſome tradition that this was the place where the face of God was ſeen, or his preſence enjoyed by our firſt parents after their ejection from *Eden*, and from whence *Cain* went forth: *and dwelt in the land of Nod*; ſo called, not before he went there, but from his wandering up and down in it; continuing in no one place in it, as well as his mind was reſtleſs and uneaſy; *Jarchi* mentions another reaſon of its name, that in every place where he went the earth ſhook under him, and men ſaid, depart from him, this is he that ſlew his brother: *on the eaſt of Eden*; farther eaſt from the place where his father *Adam* and his other children dwelt; not being allowed to continue any longer with them, or converſe with them, after he had been guilty of ſo horrid a crime.

ver. 17. *And Cain knew his wife*, &c.] Who this woman was is not certain, nor whether it was his firſt wife or no; whether his ſiſter, or one that deſcended from *Adam* by another of his ſons, ſince this was about the 130th year of the creation. At firſt indeed *Cain* could marry no other than his ſiſter; but whether he married *Abel*'s twin ſiſter or his own twin ſiſter, is diſputed; the *Jews* ſay[g], that *Cain*'s twin ſiſter was not a beautiful woman, and therefore he ſaid I will kill my brother and take his wife: on the other hand, the *Arabic* writers ſay[h], that *Adam* would have had *Cain* married *Abel*'s twin ſiſter whom they call *Awin*; and *Abel* have married *Cain*'s twin-ſiſter, whom they call *Azron*; but *Cain* would not, becauſe his own ſiſter was the handſomeſt; and this they take to be the occaſion of the quarrel, which iſſued in the murder of *Abel*: *And ſhe conceived and bare Enoch*; which ſignifies *trained up*, not in the true religion, and in the ways of God and godlineſs, as one of this name deſcending from *Seth* was, who is ſaid to walk with God; but in the practices of his father *Cain*, and in a wicked courſe of life: *and he builded a city*; for a ſettlement on earth, thinking of nothing but this world, and the things of it; or to ſecure himſelf from being ſlain by men; or it may be for his amuſement, to divert his thoughts from the melancholy ſcene always preſented to his mind, by being thus employed; and his poſterity growing numerous, he took this method to keep them together, and that they might be able to defend themſelves from the aſſaults of others. Some render the words, *he was building a city*[i]; as if he did not live to finiſh it; but it looks as if it was finiſhed by him, by what follows: *and called the name of the city, after the name of his ſon Enoch*; not after his own name which was odious and infamous, but after his ſon's name, to ſhew his affection to him, and that his name might be continued in ages to come; ſee *Pſ.* xlix. 11. This was the firſt city that was built, that we read of. Sir *Walter Raleigh* conjectures[k], that the *Henochii* or *Heniochi* of *Pliny*, *Ptolemy*, and other writers, took their name from this city of *Henoch*, or from the country where it ſtood, when it was re-peopled after the flood, ſince theſe people were due eaſt from the garden of *Eden*.

ver. 18. *And unto Enoch was born Irad*, &c.] But of neither of them is any other mention made, either in ſacred or prophane hiſtory; nor is it ſaid how old *Enoch* was when *Irad* was born, nor how long he lived after; as is recorded of *Adam*, *Seth*, and their poſterity: and *Irad begat Mehujael*, and *Mehujael begat Methuſael*; of whom alſo we have no other account; and *Methuſael begat Lamech*; and it ſeems for the ſake of *Lamech* that the genealogy of *Cain*'s poſterity is deſcribed and carried down thus far, ſome things being to be taken notice of concerning him. The names of the immediate poſterity of *Genos* or *Cain*, according to *Sanchoniatho*, and, as *Philo Byblius*[l] has tranſlated them, were *light*, *fire*, and *flame*; who found out fire by rubbing pieces of wood together, and taught the uſe of it, from whence they ſeem to have their names. Theſe begat ſons that exceeded others in bulk and height, whoſe names were given to the mountains they firſt poſſeſſed, and from them were called *Caſſius*, *Libanus*, *Antilibanus*, and *Brathy*; and of them were begotten *Memrumus* and *Hypſuranius*, ſo called by their mothers, women, who, without ſhame, lay with every one they could meet with; of theſe came *Agreus* and *Halieus*, the inventors of fiſhing and hunting; and theſe ſeem to anſwer to the generations from *Cain* to *Lamech*; and it is no wonder *Moſes* ſhould take no more notice of ſuch a ſett of men; which, according to their own hiſtorian, deſerved but little regard.

ver. 19. *And Lamech took unto him two wives*, &c.] He was the firſt we read of that introduced polygamy, contrary to the firſt inſtitution of marriage, whereby only one man and one woman were to be joined together, and become one fleſh, ch. ii. 24. This evil practice, though it began in the race of wicked *Cain*, was in after-ages followed by ſome among the people of God, which was connived at becauſe of the hardneſs of their hearts; otherwiſe it was not ſo from the beginning. This was the firſt inſtance of it known; *Jarchi* ſays it was the way of the generation before the flood to have one wife for procreation of children, and the other for carnal pleaſure; the latter drank a cup of ſterility, that ſhe might be barren, and was adorned as a bride, and lived deliciouſly; and the other was uſed roughly, and mourned like a widow; but by this inſtance it does not appear, for theſe both bore children to *Lamech*. *The name of the one was Adah*,

[d] הכות אתו, ne percuteret eum, Pagninus; ad non percutiendum eum, Montanus. [e] Hiſt. l. 5. p. 260. [f] Geograph. l. 16. p. 519. [g] Pirke Eliezer, c. 21. [h] Abulpharag. Hiſt. Dynaſt. p. 4. patricides apud Selden. de Jure Nat. & Gent. l. 3. c. 2. & l. 5. c. 9. [i] ויהי בנה et fuit ædificans, Montanus, Druſius; erat ædificans, Fagius: ſo Ainſworth; ſtudebat ædificare, Junius & Tremellius. [k] Hiſtory of the world, par. 1, B. 1. c. 5. ſ. 2. p. 43. [l] Apud Euſeb. Præpar. Evangel. l. 1. p. 34. 35.

Adah, and the name of the other Zillah; whose daughters they were cannot be said, no doubt of the race of *Cain*: the name of the one signifies an *ornament*, or beauty, and might seem to answer to the account *Jarchi* gives of the wife for pleasure, if there were any foundation for it; and the other signifies a *shadow*, being continually under the shadow of her husband.

℣. 20. *And Adah bare Jabal*, &c.] According to *Hillerus* [m], this name, and *Jubal* and *Tubal*, after mentioned, all signify a river; why *Lamech* should call all his sons by names signifying the same thing, is not easy to say. *He was the father of such as dwelt in tents, and* of such as have *cattle*; not in a proper sense the father of them, though his posterity might succeed him in the same business; but he was the first author and inventor of tents or moveable habitations, which could be carried from place to place for the convenience of pasturage for cattle: he was not the first that had cattle in his possession, or that first fed and kept them, for *Abel*, the son of *Adam*, was a keeper of sheep; but he was the first that found out the use of tents, and the pitching of them to abide in at proper places, so long as the pasturage lasted, and then to remove elsewhere; as we find in after-times the patriarchs *Abraham*, *Isaac* and *Jacob* did, and as the *Scenitæ* and *Nomades* among the *Arabs*, and who retain the same method of keeping cattle to this day; and so the words may be rendered according to *Bochart* [n] and *Noldius* [o], "he was the father of such that dwell in tents *with* cattle." *Heidegger* [p] thinks this *Jabal* to be the same with *Pales*, the god of shepherds [q], to whom the *Palilia* were sacred with the *heathens*; and that from *Jabal* may be formed *Bal*, leaving out the *jod*, as is sometimes done, and by adding the termination, it will be *Bales*, and by changing the letters of the same organ, *Pales*.

℣. 21. *And his brother's name was Jubal*, &c.] This was another son of *Lamech* by *Adah*, and his name differs only in one letter from his brother's: *he was the father of all such that handle the harp and organ*; he was the inventor of instrumental music, both of stringed instruments, such as were touched by the fingers, or struck with a quill, as the *harp*; and of wind-instruments, such as were blown, as the *organ*, which seems not to be the same we call so, being a late invention; but however a pleasant instrument, as its name signifies. *Jubal* is thought by some to be the same with *Apollo*, to whom with the *Greeks* the invention of the harp is ascribed; and some have been of opinion, that the jubile-trumpet was so called from *Jubal*, *Lev.* xxv. 9. *Sanchoniatho* [r] makes *Chrysor* or *Vulcan*, the same with *Tubal-Cain*, the brother of *Jubal*, to exercise himself in eloquence, songs and divination, confounding or mistaking the employment of the two brothers. The *Arabs* have such a notion of the *Cainites* being the inventors of music, that they commonly call a singing girl *Cainah* [s]; and the *Arabic* writers [t] make *Jubal* to be the first inventor of music, and that the beasts and birds gathered together to hear him; the same that is said of *Orpheus*.

℣. 22. *And Zillah, she also bare Tubal-Cain*, &c.] Thought by many to be the same with *Vulcan*, his name and business agreeing; for the names are near in sound, *Tubal-Cain* may easily pass into *Vulcan*; and who, with the heathens, was the god of the smiths, and the maker of *Jupiter*'s thunderbolts, as this was an artificer in iron and brass, as follows: his name is compounded of two words, the latter of which was no doubt put into his name in memory of *Cain* his great ancestor; the former *Josephus* [u] reads *Thobel*, and says of him, that he exceeded all in strength, and had great skill in military affairs: *an instructor of every artificer in brass and iron*; he taught men the way of melting metals, and of making armour and weapons of war, and other instruments for various uses, out of them; and he seems to be the same with the *Chrysor* of *Sanchoniatho*; for he says [w] of them (*Agreus* and *Halieus*) were begotten two brothers, the inventors of iron, and of working of it; one of these, called *Chrysor*, is said to be *Hephæstus* or *Vulcan*; and *Chrysor*, as *Bochartus* [x] seems rightly to conjecture, is חרש־אור *Chores-Ur*, *a worker in fire*; that by means of fire, melted metals, and cast them into different forms, and for different uses; and one of these words is used in the text of *Tubal-Cain*; and so, according to *Diodorus Siculus* [y], *Vulcan* signifies fire, and was not only the inventor of fire, but he says he was the inventor of all works in iron, brass, gold and silver, and of all other things wrought by fire, and of all other uses of fire, both by artificers and all other men, and therefore he was called by all πυρ, fire. *Clemens* of *Alexandria* [z] ascribes the invention of brass and iron to the *Idæans* or priests of *Cybele* in *Cyprus*; and so *Sophocles* in *Strabo* [a]: *and the sister of Tubal-Cain was Naamah*; whose name signifies *pleasant*, fair and beautiful; and is thought by some to be the *Venus* of the heathens; the *Arabic* writers [b] say she was a most beautiful woman, and found out colours and painting; and by others *Minerva*, and *Josephus* [c] says, she excelled in the knowledge of divine things; and *Minerva* is by the *Greeks* called *Nemanoum* [d]. The *Jews* say [e], she was the wife of *Noah*; and some of them say [f], she was the wife of one *Shimron*, and the mother of the evil spirit *Asmodeus*, mentioned in *Tobit*, and of whom other dæmons were begotten: the *Targum* of *Jonathan* adds, "she was the mistress of lamentation and songs;" but our bishop *Cumberland* [g] conjectures, that she was the wife of *Ham*, was with him in the ark, and after the flood was the means of leading him into idolatry: what led him to this conjecture was, that he observed in *Plutarch*, that the wife of *Cronus*, the same with *Ham*, is by some called *Nemaus*, which brought *Naamah* to his mind. *Josephus* [h] makes the number of children *Lamech* had by his two wives, to be seventy-seven.

℣. 23. *And Lamech said unto his wives, Adah and Zillah*, &c.] Confessing what he had done, or boasting what he would do should he be attacked; or in order to make his wives easy, who might fear from his fierceness and cruelty, and the murders he had committed, or on account of *Abel*'s murder, ℣. 15. that either the judgments of God would fall upon him and them, or some man or other would dispatch him and his; wherefore calling them together, he thus bespeaks them, *hear my voice, ye wives of Lamech, hearken unto my speech*;

[m] Onomastic. Sacr. p. 35, 45, 349. [n] Hierozoic. par. 1. l. 2. c. 44. col. 466. [o] Ebr. Part. Concord. p. 273. N°. 1196. [p] Hist. Patriarch. Exercit. 6. §. 11. [q] Vid. Servium & Probum in Virgil. Georgic. l. 3. ℣. 1. [r] Apud Euseb. Præpar. Evangel. l. 1. p. 35. [s] Abulpharag. Hist. Dynast. p. 9. [t] Elmacinus, p. 8. apud Hottinger. Smegma, p. 232. [u] Antiq. l. 1. c. 2. §. 2. [w] Ut supra. [x] Canaan, l. 2. c. 2. col. 706. [y] Bibliothec. l. 1. p. 11, 13. & l. 5. p. 341. [z] Stromat. l. 1. p. 307. Vid. Plin. Nat. Hist. l. 34. c. 1, 2. [a] Geograph. l. 10. p. 326. [b] Elmacinus, p. 8. apud Hottinger. Smegma Oriental. l. 1. c. 8. p. 232. [c] Antiq. l. 1. c. 2. §. 2. [d] Plutarch. de Iside. [e] Bereshit Rabba, §. 23. fol. 20. 3. Jarchi in loc. Shalshalet Hakabala, fol. 1. 2. [f] R. Elias Levita in Tishbi, fol. 19. 21. [g] History of Sanchoniatho, p. 107. [h] Ut supra.

ſpeech; this he ſaid in an imperious manner to them, demanding their attention and regard, and as glorying in, inſtead of being aſhamed of his polygamy, and in a bluſtering way, as neither fearing God nor man; or rather ſpeaking comfortably to them, to remove their fears: *for I have ſlain a man to my wounding, and a young man to my hurt*; which, as ſome ſay, were his great grandfather *Cain*, and his ſon *Tubal-Cain*: according to a tradition of the *Jews* [l], it was after this manner; *Cain* being old, and blind, and weary, ſat in a thicket among the trees to reſt himſelf; when *Lamech*, who was blind alſo, and led by *Tubal-Cain* a hunting, who ſeeing *Cain*, and taking him for a wild beaſt, bid *Lamech* draw his bow, which he did, and killed him; but coming nearer, and finding it was *Cain*, was wroth and angry, and ſlew the young man: the *Arabic* writers [k] tell the ſtory with a little variation, and "*Lamech* being in a wood with "one of his ſons, and hearing a noiſe in it, ſuppoſing it to be a wild beaſt, caſt a ſtone, which "fell upon *Cain*, and killed him ignorantly; and "the lad that led him, ſaid, what haſt thou done? "thou haſt killed *Cain*; at which being very ſorrowful after the manner of penitents, he ſmote his "hands together, and the lad ſtanding before him, "he ſtruck his head with both his hands, and "killed him unawares; and coming to his wives, "*Adah* and *Zillah*, ſaid to them, hear my word, "he that ſlew *Abel* ſhall be avenged ſevenfold, "but *Lamech* ſeventy times ſeven, who killed a "man with the caſt of a ſtone, and a young man "by clapping of his hands." And our verſion, and others, imply, that he killed both a man, and a young man, or ſome one perſon or more, and that he was ſorry for it, made confeſſion of it; it was to the wounding and grief of his ſoul, which does not ſo well agree with one of the wicked race of *Cain*: wherefore the words may be rendered, though *I have ſlain a man* [l], that is nothing to you, you are not accountable for it, nor have any thing to fear coming upon you by reaſon of that; it is to my own wounding, damage and hurt, if to any, and not to you. Some verſions render it, *I would ſlay a man*, &c. [m] any man, young or old, that ſhould attack me; I fear no man: if any man wounds me, or offers to do me any hurt, I would ſlay him at once; I doubt not but I ſhould be an over-match for him, be who he will that ſhall ſet upon me, and kill him; though I might receive ſome ſlight wound, or ſome little hurt in the engagement, and therefore you need not be afraid of any man's hurting me. The *Arabic* verſion reads interrogatively, *have I killed a man?* &c. and ſo ſome others [n], I have not; with which agree the *Targums* of *Onkelos* and *Jonathan*, "I have not killed a man;" for which he or his poſterity ſhould be puniſhed, as they interpreted it; and therefore his wives had no need to fear any ill ſhould befall him or them, or that the murder of *Abel* ſhould be avenged on them, this being the ſeventh generation in which it was to be avenged, ℣. 15. wherefore it follows,

℣. 24. *If Cain ſhall be avenged ſevenfold, truly Lamech ſeventy and ſeven fold.*] Which if underſtood of him as confeſſing and lamenting his ſin of murder, the ſenſe is, if *Cain* was ſo ſeverely puniſhed for killing one man, of how much ſorer puniſhment am I deſerving, and ſhall have, who have killed two perſons, and that after I had ſeen the puniſhment of *Cain*, and yet took no warning by it? or if he that killed *Cain*, who ſlew his brother, was to be avenged ſevenfold, or to ſeven generations, then how much more, or longer, ſhall he be avenged, that ſhall ſlay me, who have ſlain none, or however not deſignedly; and therefore you may be eaſy and quiet, your fears, either from God or man, are groundleſs.

℣. 25. *And Adam knew his wife again*, &c.] The *Targum* of *Jonathan* adds, at the end of a hundred and thirty years after *Abel* was killed, ſee ch. v. 3. but, according to biſhop *Uſher*, *Seth* was born the ſame year, which is moſt probable. *And ſhe bare a ſon, and called his name Seth*, that is, *put, placed, ſet*; not with any reſpect to *Cain*, who had no ſettled fixed abode, but wandred about; or to *Seth* as a foundation of the church and true religion, being a type of Chriſt the only foundation, tho' he may be conſidered in ſuch a light; but the reaſon of his name follows: *for God*, ſaid ſhe, *hath appointed me another ſeed inſtead of Abel, whom Cain ſlew*; that is, another ſon in his room; and by calling him a *ſeed*, ſhe may have reſpect unto the promiſed ſeed, whom ſhe once thought *Cain* was, or however expected him in his line, as being the firſt-born; but he proving a wicked man, and having ſlain his brother *Abel*, on whom her future hope was placed, has another ſon given her, and ſubſtituted in his room, in whom, and in whoſe family the true religion would be preſerved, and from whom the Meſſiah, the promiſed ſeed, would ſpring; ſee *Gal.* iii. 16.

℣. 26. *And to Seth, to him alſo there was born a ſon*, &c.] When he was an hundred and five years old, chap. v. 6. and this is mentioned as a further proof and inſtance of God's goodneſs to *Adam*'s family in this line, that there was a ſucceſſion in it, where the true worſhip of God was kept, and from whence the Meſſiah was to ariſe, and as a pledge and confirmation of it: *and he called his name Enos*; which is generally interpreted a weak, feeble, frail, mortal, miſerable man; which *Seth* being ſenſible of, and obſerving the ſorrows of human life, and eſpecially an increaſe of them amongſt good men thro' the growing corruptions of the age, gave this name to his ſon; tho' it may be obſerved, that the derivation of this name may be from the *Arabic* word انس *anas* [o], to be ſociable and familiar; man being a ſociable creature, not only in civil but in religious things, and ſo a reaſon of the name may be taken from what follows; *then began men to call upon the name of the Lord*; not but that *Adam* and *Abel*, and all good men, had called upon the name of the Lord, and prayed to him, or worſhipped him before this time perſonally, and in their families; but now the families of good men being larger, and more numerous, they joined together in ſocial and public worſhip: or ſince it may be thought there were public aſſemblies for religious worſhip before this time, though it may be they had been neglected, and now were reviyed with more zeal and vigour; ſeeing the *Cainites* incorporating themſelves, and joining families together, and building cities, and carrying on their civil and religious affairs among themſelves, they alſo formed themſelves into diſtinct bodies; and not only

[l] R. Gedaliah, Shalſhaleth Hakabala, fol. 74. 2. Jarchi in loc. [k] Elmacinus, p. 7. apud Hottinger. Smegma Oriental. l. 1. c. 8. p. 224, 225. [l] So the particle בי is ſometimes uſed; ſee Nold. Part. Ebr. Concord. p. 399. [m] הרגה׳ interficerem Vatablus; certe auſim interficere, Piſcator; ſane occiderem, aut occiderim, Muis, Rivet. [n] An virum interfeci? De Dieu. [o] Conſuevit, aſſuevit, & familiaris evaſit, Golius, col. 169.

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only ſeparated from them, but called themſelves by a different name; for ſo the words may be rendered: *then began men to call themſelves*, or *to be called by the name of the Lord* [p]; the ſons of God, as diſtinct from the ſons of men; which diſtinction may be obſerved in ch. vi. 2. and has been retained more or leſs ever ſince: ſome chuſe to tranſlate the words, *then began men to call in the name of the Lord* [q]; that is, to call upon God in the name of the Meſſiah, the mediator between God and man; having now ſince the birth of *Seth*, and eſpecially of *Enos*, clearer notions of the promiſed ſeed, and of the uſe of him, and his name, in their addreſſes to God; ſee *John* xiv. 13, 14. and xvi. 23, 24. The *Jews* give a very different ſenſe of theſe words; the *Targum* of *Onkelos* is, "then "in his days the children of men ceaſed from "praying in the name of the Lord;" and the *Targum* of *Jonathan* is, "this was the age, in the "days of which they began to err, and they made "themſelves idols, and ſurnamed their idols by "the name of the word of the Lord;" with which agrees the note of *Jarchi*, "then they be-"gan to call the names of men, and the names "of herbs, by the name of the bleſſed God, to "make idols of them:" and ſome of them ſay, particularly *Maimonides* [r], that *Enos* himſelf erred, and fell into idolatry, and was the firſt inventor of images, by the mediation of which men prayed to God: but all this ſeems to be without foundation, and injurious to the character of this antediluvian patriarch; nor does it appear that idolatry obtained in the poſterity of *Seth*, or among the people of God ſo early; nor is ſuch an account agreeable to the hiſtory which *Moſes* is giving of the family of *Seth*, in oppoſition to that of *Cain*; wherefore one or other of the former ſenſes is beſt.

CHAP. V.

THIS chapter contains a liſt or catalogue of the poſterity of *Adam* in the line of *Seth*, down to *Noah*; it begins with a ſhort account of the creation of *Adam*, and of his life and death, ℣. 1—5. next of five of the antediluvian patriarchs, their age and death, namely *Seth*, *Enos*, *Cainan*, *Mahaleel*, *Jared*, ℣. 6—20. then a particular relation of *Enoch*, his character and tranſlation, ℣. 21—24. then follow an account of *Methuſelah*, the oldeſt man, and *Lamech*'s oracle concerning his ſon *Noah*, ℣. 25—29. and the chapter is cloſed with the life and death of *Lamech*, and the birth of the three ſons of *Noah*, ℣. 30—32.

℣. 1. *This is the book of the generations of Adam*, &c.] An account of perſons born of him, or who deſcended from him by generation in the line of *Seth*, down to *Noah*, conſiſting of ten generations; for a genealogy of all his deſcendants is not here given, not of thoſe in the line of *Cain*, nor of the collateral branches in the line of *Seth*, only of thoſe that deſcended one from another in a direct line to *Noah*: *in the day that God created man, in the likeneſs of God made he him*; this is repeated from ch. i. 27. to put in mind that man is a creature of God; that God made him, and not he himſelf; that the firſt man was not begotten or produced in like manner as his ſons are, but was immediately created; that his creation was in time, when there were days, and it was not on the firſt of theſe, but on the ſixth; and that he was made in the likeneſs of God, which chiefly lay in knowledge, righteouſneſs and holineſs, and in dominion over the creatures.

℣. 2. *Male and female created he them*, &c.] *Adam* and *Eve*, the one a male, the other a female; and but one male and one female, to ſhew that one man and one woman only were to be joined together in marriage, and live as man and wife for the procreation of poſterity; and theſe were not made together, but firſt the male, and then the female out of him, though both in one day: *and bleſſed them*; with a power of propagating their ſpecies, and multiplying it; and with all other bleſſings of nature and providence; with an habitation in the garden of *Eden*; with leave to eat of the fruit of all the trees in it, but one; with ſubjection of all the creatures to them, and with communion with God in their enjoyments: *and called their name Adam, in the day when they were created*; which, as *Philo* [s] obſerves, ſignifies *earth*; and according to *Joſephus* [t] red earth, out of which *Adam* was made; and as ſoon as he was made, this name was impoſed upon him by God, to put him in mind of his original, that he was of the earth, earthly; and the ſame name was given to *Eve*, becauſe made out of him, and becauſe of her marriage with him, and union to him; on that account, as ever ſince man and wife bear the ſame name: wherefore I ſhould rather think the name was given them from their junction and union together in love; ſo the name may be derived from the *Arabic* word [u] ſignifying to *join*; tho' ſome think they had it from their beauty, and the elegance of their form [w], being the moſt fair and beautiful of the whole creation. The names of *Adam* and *Eve* in *Sanchoniatho* [x], as tranſlated into *Greek* by *Philo Byblius*, are *Protogonos*, the firſt-born, and *Aeon*, which has ſome likeneſs to *Eve*: the name of the firſt man with the *Chineſe* is *Puoncuus* [y].

℣. 3. *And Adam lived an hundred and thirty years*, &c.] The *Septuagint* verſion, through miſtake, gives the number, two hundred and thirty years: *and begat* a ſon; not that he had no other children during this time than *Cain* and *Abel*; this is only obſerved to ſhew how old he was when *Seth* was born, the ſon here meant; who was begotten *in his own likeneſs, after his image*; not in the likeneſs, and after the image of God, in which *Adam* was created; for having ſinned, he loſt that image, at leaſt it was greatly defaced, and he came ſhort of that glory of God, and could not convey it to his poſterity; who are, and ever have been conceived in ſin, and ſhapen in iniquity; are polluted and unclean, fooliſh and diſobedient; averſe to all that is good, and prone to all that is evil: the ſinfulneſs

[p] לקרא בשם יהוה vocari de nomine Jehovæ, Piſcator. vocare in nomine Domini, Cartwright. [q] Ad invocandum in nomine Domini, Montanus; vel junxit, addiditque rem rei—amore junxit, Golius, col. 48. [r] Hilchot Obede Cochabim, c. 1. §. 1. R. Gedaliah, Shalſhalet Hakabala, fol. 74. 2. Juchaſin, fol. 134. 2. Ludolph. Hiſt. Ethiop. l. 1. c. 15. [s] Leg. Allegor. l. 1. p. 57. [t] Antiq. l. 1. c. 1. §. 2. [u] דם [w] אדם pulcher fuit, nituit, Stockius, p. 13. Vid. [x] Apud Euſeb. Præpar. Evangel. l. 1. p. 34. [y] Martin. Hiſt. Sinic. l. 1. p. 3.

neſs of nature is conveyed by natural generation, but not holineſs and grace; that is not of blood, nor of the will of man, nor of the fleſh, but of God, and produced of his own will, by his mighty power impreſſing the image of his Son in regeneration on his people; which by beholding his glory they are more and more changed into by the Spirit of God. The *Jewiſh* writers underſtand this in a good ſenſe, of *Seth* being like to *Adam* in goodneſs, when *Cain* was not: ſo the *Targum* of *Jonathan*, "and he begat *Seth*, who was like to his "image and ſimilitude; for before *Eve* had brought "forth *Cain*, who was not like unto him—but afterwards ſhe brought forth him who was like unto "him, and called his name *Seth*." So they ſay [z], *Cain* was not of the ſeed, nor of the image of *Adam*, nor his works like *Abel* his brother; but *Seth* was of the ſeed and image of *Adam*, and his works were like the works of his brother *Abel*; according to that, *he begat* (a ſon) *in his own likeneſs*. And they aſſert [a], that *Adam* delivered all his wiſdom to *Seth* his ſon, who was born after his image and likeneſs; and particularly *Maimonides* [b] obſerves, that all the ſons of *Adam* before *Seth* were rather beaſts than men, and had not the true human form, not the form and image of men; but *Seth*, after *Adam* had taught and inſtructed him, was in human perfection, as it is ſaid of him, *and he begat in his likeneſs:* but the text ſpeaks not of the education of *Seth*, and of what he was through that, but of his birth, and what he was in conſequence of it; and we are told by good authority, that *that which is born of the fleſh is fleſh*, carnal and corrupt, and ſuch are all the ſons of *Adam* by natural generation; ſee *Job* xiv. 4.

℣. 4. *And the days of Adam, after he had begotten Seth, were eight hundred years*, &c.] The *Septuagint* verſion is ſeven hundred; for having added one hundred years more than ſhould be, to the years of his life before the birth of *Seth*, here they are taken away to make the number of his years compleat: *and he begat ſons and daughters*; not only after the birth of *Seth*, but before, though we have no account of any, unleſs of *Cain*'s wife; but what their number was, is not certain, either before or after; ſome ſay he had thirty children, beſides *Cain*, *Abel* and *Seth*; and others a hundred [c].

℣. 5. *And all the days that Adam lived, were nine hundred and thirty years*, &c.] Not lunar years, as *Varro* [d], but ſolar years, which conſiſted of three hundred and ſixty five days and odd hours, and ſuch were in uſe among the *Egyptians* in the times of *Moſes*; and of theſe muſt be the age of *Adam*, and of his poſterity in this chapter, and of other patriarchs in this book; or otherwiſe, ſome muſt be ſaid to beget children at an age unfit for it, particularly *Enoch*, who muſt beget a ſon in the ſixth year of his age; and the lives of ſome of them muſt be very ſhort, even ſhorter than ours, as *Abraham* and others; and the time between the creation and the deluge, could not be 200 years: but this long life of the *antediluvians*, according to the ſcripture-account, is confirmed by the teſtimony of many heathen writers, who affirm that the ancients lived a thouſand years, as many of them did pretty near, though not quite, they uſing a round number to expreſs their longævity by; for the proof of this *Joſephus* [e] appeals to the teſtimonies of *Manetho* the *Egyptian*, and *Beroſus* the *Chaldean*, and *Mochus* and *Heſtiæus*; beſides *Jerom* the *Egyptian*, and the *Phœnician* writers; alſo *Heſiod*, *Hecatæus*, *Hellanicus*, *Acuſilaus*, *Ephorus* and *Nicolaus*. And though the length of time they lived may in ſome meaſure be accounted for by natural things as means, ſuch as their healthful conſtitution, ſimple diet, the goodneſs of the fruits of the earth, the temperate air and climate they lived in, their ſobriety, temperance, labour and exerciſe; yet no doubt it was ſo ordered in Providence for the multiplication of mankind, for the cultivation of arts and ſciences, and for the ſpread of true religion in the world, and the eaſier handing down to poſterity ſuch things as were uſeful, both for the good of the ſouls and bodies of men. *Maimonides* [f] is of opinion, that only thoſe individual perſons mentioned in ſcripture lived ſo long, not men in common; and which was owing to their diet and temperance, and exact manner of living, or to a miracle; but there is no reaſon to believe, that they were the only temperate perſons, or that any miracle ſhould be wrought, particularly on their account for prolonging their lives, and not others. But though they lived ſo long, it is ſaid of them all, as here of the firſt man, *and he died*, according to the ſentence of the law in *Gen.* ii. 17. and though he died not immediately upon his tranſgreſſion of the law, yet he was from thence forward under the ſentence of death, and liable to it; yea, death ſeized upon him, and was working in him, till it brought him to the duſt of it; his life, though ſo long protracted, was a dying life, and at laſt he ſubmitted to the ſtroke of death, as all his poſterity ever ſince have, one or two excepted, and all muſt; for *it is appointed unto men once to die*, Heb, ix. 27. The *Arabic* [g] writers relate, that *Adam* when he was near death called to him *Seth*, *Enos*, *Kainan* and *Mahaleel*, and ordered them by his will, when he was dead, to embalm his body with myrrh, frankincenſe and caſſia, and lay it in the hidden cave, the cave of *Macphelah*, where the *Jews* [h] ſay he was buried, and where *Abraham*, *Sarah*, &c. were buried; and that if they ſhould remove from the neighbourhood of paradiſe, and from the mountain where they dwelt, they ſhould take his body with them, and bury it in the middle of the earth. They are very particular as to the time of his death. They ſay [i] it was on a *Friday*, the 14th of *Niſan*, which anſwers to part of *March* and part of *April*, A. M. 930. in the ninth hour of that day. The *Jews* are divided about the funeral of him; ſome ſay *Seth* buried him; others, *Enoch*; and others, God himſelf [k]: the primitive chriſtian fathers will have it, that he was buried at *Golgotha*, on mount *Calvary*, where Chriſt ſuffered.

℣. 6. *And Seth lived an hundred and five years, and begat Enos.*] Not that this was his firſt-born, no doubt but he had other children before this time; but this is only mentioned, becauſe it carried the lineage and deſcent directly from *Adam* to *Noah*, the father of the new world, and from whom the Meſſiah was to ſpring; whoſe genealogy to give is a principal view of this book, or account of generations from *Adam* to *Noah*.

℣. 7. *And Seth lived after he begat Enos, eight hundred and ſeven years*, &c.] The *Septuagint* verſion makes the ſame miſtake in the numbers of *Seth* as of *Adam*, giving him two hundred and five years

[z] Pirke Eliezer, c. 22. [a] Shalſhalet Hakabala, apud Hottinger. Smegma, p. 212. [b] More Nevochim, par. 1. c. 7. [c] Shalſhalet Hakabala, fol. 74. 2. [d] Apud Lactant. Inſtitut. l. 2. c. 13. [e] Antiq. l. 1. c. 3. §. 9. [f] More Nevochim, par. 2. p. 47. [g] Patricides, p. 5. Elmacinus, p. 6. apud Hottinger. Smegma Oriental. l. 1. c. 8. p. 216, 217. [h] Pirke Eliezer, c. 20. Juchaſin, fol. 5. 1. [i] Patricides & Elmacinus, apud Hottinger. Ib. [k] Juchaſin, ut ſupra.

years before the birth of *Enos*, and but ſeven hundred and ſeven years after: *and begat ſons and daughters*; very probably both before and after *Enos* was born; but how many is not ſaid.

℣. 8. *And all the days of Seth, were nine hundred and twelve years, and he died.*] As his father *Adam* before him. *Seth*, according to *Joſephus* [l], was a very good man, and brought up his children well, who trod in his ſteps, and who ſtudied the nature of the heavenly bodies; and that the knowledge of theſe things, they had acquired, might not be loſt, remembring a prophecy of *Adam*, that the world ſhould be deſtroyed both by fire and by water, they erected two pillars, called *Seth*'s pillars; the one was made of brick, and the other of ſtone, on which they inſcribed their obſervations, that ſo if that of brick was deſtroyed by a flood, that of ſtone might remain; and which the above writer ſays continued in his time in the land of *Siriad*. The *Arabic* writers [m] make *Seth* to be the inventor of the *Hebrew* letters, and ſay, that when he was about to die he called to him *Enos*, *Cainan*, *Mahaleel*, *Jared*, *Enoch*, their wives and children, and adjured them by the blood of *Abel*, not to deſcend from the mountain, where they dwelt, after the death of *Adam*, nor ſuffer any of their children to go to, or mix with any of the ſeed of *Cain*, which were in the valley; whom he bleſſed, and ordered by his will to ſerve the Lord, and then died in the year of his age 912, on the third day of the week of the month *Ab* (which anſwers to part of *July* and part of *Auguſt*) A. M. 1142. and his ſons buried him in the hidden cave in the holy mountain, and mourned for him forty days.

℣. 9. *And Enos lived ninety years, and begat Cainan.*] According to the *Septuagint* a hundred and ninety years; it can hardly be thought but that he had ſons or daughters before, but this is only taken notice of for a reaſon before given.

℣. 10. *And Enos lived after he begat Cainan, eight hundred and fifteen years*, &c.] The *Septuagint* verſion is ſeven hundred and fifteen; the hundred which is wanting is to be ſupplied from the preceding verſe, which in that verſion has an hundred too much: *and begat ſons and daughters*; others beſides *Enos*, as very likely he had before he was born.

℣. 11. *And all the days of Enos, were nine hundred and five years, and he died.*] According to the *Arabic* writers [n], this man was a very good man, governed his people well, and inſtructed them in the ways of righteouſneſs, and the fear of God; and when his end drew nigh, his offſpring gathered about him for his bleſſing; and calling them to him, he ordered them by his will to practiſe holineſs, and exhorted them not to mix with the offſpring of *Cain* the murderer; and having appointed *Cainan* his ſucceſſor, he died in the year of his age 905. A. M. 1340. and was buried in the holy mountain; but according to biſhop *Uſher* it was A. M. 1140.

℣. 12. *And Cainan lived ſeventy years, and begat Mahaleel.*] Here the *Septuagint* verſion adds an hundred years, as before.

℣. 13. *And Cainan lived after he begat Mahaleel, eight hundred and forty years*, &c.] The *Septuagint* has ſeven hundred and forty, which added to the years given him before, makes the ſame ſum: *and begat ſons and daughters*; as his progenitors did.

℣. 14. *And all the days of Cainan, were nine hundred and ten years, and he died.*] The *Arabic* writers [o] alſo commend him as a good ruler of his people; and at his death he charged them not to deſert the holy mountain, and join themſelves with *Cain*'s poſterity; and having appointed *Mahaleel*, who they ſay was his eldeſt ſon, his ſucceſſor, he died on the fourth day of the week, and the thirteenth of the month *Cheziran*, A. M. 1535. and was buried in the double cave, and they mourned for him, according to cuſtom, forty days: according to biſhop *Uſher* it was in A. M. 1235.

℣. 15. *And Mahaleel lived ſixty and five years, and begat Jared.*] A hundred and ſixty according to the *Septuagint* verſion.

℣. 16. *And Mahaleel lived after he begat Jared, eight hundred and thirty years*, &c.] Seven hundred and thirty, as the above verſion, ſtill making the ſame miſtake: *and he begat ſons and daughters*; how many cannot be ſaid.

℣. 17. *And all the days of Mahaleel, were eight hundred ninety and five years, and he died.*] He alſo is ſpoken well of by the *Arabic* writers [p] as a good governor, a pious man that walked in the way of righteouſneſs; and when he died bleſſed his children, and adjured them by the blood of *Abel*, not to ſuffer any of theirs to deſcend from the mountain to the ſons of *Cain*: according to biſhop *Uſher* he died A. M. 1290.

18. *And Jared lived an hundred and ſixty-two years, and he begat Enoch.*] Here the *Septuagint* agrees with the *Hebrew* text, and the *Samaritan* verſion differs, reading only ſixty-two; but this can hardly be thought to be his firſt ſon at ſuch an age.

℣. 19. *And Jared lived after he begat Enoch, eight hundred years*, &c.] And ſo the *Greek* verſion, but the *Samaritan* is ſeven hundred and eighty-five: *and begat ſons and daughters*; in that time, as well as before; for it is not to be imagined in this, or either of the foregoing or following inſtances, that theſe ſons and daughters were begotten after living to ſuch an age, ſince it is plain at that age they died.

℣. 20. *And all the days of Jared, were nine hundred ſixty and two years, and he died.*] The name of this patriarch ſignifies *deſcending*; and according to the *Arabic* writers [q], he had his name from the poſterity of *Seth*, deſcending from the holy mountain in his time; for upon a noiſe being heard on the mountain, about an hundred men went down to the ſons of *Cain*, contrary to the prohibition and dehortation of *Jared*, and mixed themſelves with the daughters of *Cain*, which brought on the apoſtacy: when *Jared* was near his end, he called to him *Enoch*, *Methuſelah*, *Lamech*, *Noah*, and their children, and ſaid unto them, ye know what ſome have done, that they have gone down from the mountain, and have had converſation with the daughters of *Cain*, and have defiled themſelves; take you care of your purity, and don't deſcend from the holy mountain; after which he bleſſed them, and having appointed *Enoch* his ſucceſſor, he died the 12th of *Adar*, anſwering to *February*, A. M. 1922. according to the *Samaritan* verſion, he lived only eight hundred and forty-ſeven years: he died according to biſhop *Uſher* A. M. 1422.

℣. 21. *And Enoch lived ſixty and five years, and begat Methuſelah.*] Here the *Septuagint* verſion adds again an hundred years; and that *Enoch* had a ſon, whoſe name was *Methuſelah*, is affirmed by *Eupolemus* [r], an heathen writer; and *Enoch* being a pro-

[l] Antiq. l. 1. c. 2. §. 3. [m] Elmacinus, Patricides, apud Hottinger, p. 228, 229. [n] Elmacinus, apud Hottinger. p. 231. [o] Ib. p. 233. [p] Elmacinus, & Patricides in Ib. p. 234. [q] Ib. p. 235. [r] Apud Euſeb. Evangel. Præpar. l. 9 c. 17. p. 419.

prophet gave him this name under a ſpirit of prophecy, foretelling by it when the flood ſhould be; for his name, according to *Bochart* [s], ſignifies, *when he dies there ſhall be an emiſſion*, or ſending forth of waters upon the earth, to deſtroy it.

℣. 22. *And Enoch walked with God, after he begat Methuſelah, three hundred years*, &c.] The *Greek* verſion is two hundred. He had walked with God undoubtedly before, but perhaps after this time more cloſely and conſtantly: and this is obſerved to denote, that he continued ſo to do all the days of his life, notwithſtanding the apoſtacy which began in the days of his father, and increaſed in his. He walked in the name and fear of God, according to his will, in all the commandments and ordinances of the Lord then made known: he walked by faith in the promiſes of God, and in the view of the Meſſiah, the promiſed ſeed; he walked uprightly and ſincerely, as in the ſight of God; he had familiar converſe, and near and intimate communion with him: and even the above heathen writer, *Eupolemus*, ſeems to ſuggeſt ſomething like this, when he ſays, that he knew all things by the angels of God, which ſeems to denote an intimacy with them; and that he received meſſages from God by them: *and begat ſons and daughters*; the marriage-ſtate and procreation of children being not inconſiſtent with the moſt religious, ſpiritual and godly converſation.

℣. 23. *And all the days of Enoch, were three hundred and ſixty-five years.*] A year of years, living as many years as there are days in a year; not half the age of the reſt of the patriarchs: our poet [t] calls him one of middle age; though his being taken away in the midſt of his days, was not a token of divine diſpleaſure, but of favour, as follows; ſee *Pſ.* lv. 23.

℣. 24. *And Enoch walked with God*, &c.] Which is repeated both for the confirmation of it, and for the ſingularity of it in that corrupt age; and to cauſe attention to it, and ſtir up others to imitate him in it, as well as to expreſs the well-pleaſedneſs of God therein; for ſo it is interpreted, *he had this teſtimony, that he pleaſed God*, Heb. xi. 5. *and he was not*; not that he was dead, or in the ſtate of the dead, as *Aben Ezra* and *Jarchi* interpret the phraſe following, *for God took him*, out of the world by death, according to 1 *Kings* xix. 4. *Ezek.* xxiv. 16, 18. *for he was tranſlated, that he ſhould not ſee death*, Heb. xi. 5. nor was he annihilated, or reduced to nothing, *for God took him*, and therefore he muſt exiſt ſomewhere: but the ſenſe is, he was not in the land of the living, he was no longer in this world; or with the inhabitants of the earth, as the *Targum* of *Jonathan* paraphraſes it; but the Lord took him to himſelf out of the world, in love to him, and removed him from earth to heaven, ſoul and body, as *Elijah* was taken; ſee the note on *Heb.* xi. 5. The *Arabic* writers [u] call him *Edris*, and ſay he was ſkilled in aſtronomy and other ſciences, whom the *Grecians* ſay is the ſame with *Hermes Triſmegiſtus*; and the *Jews* call him *Metatron*, the great ſcribe, as in the *Targum* of *Jonathan:* they ſay [w], that *Adam* delivered to him the ſecret of the intercalation of the year, and he delivered it to *Noah*, and that he was the firſt that compoſed books of aſtronomy [x]; and ſo *Eupolemus* [y] ſays he was the firſt inventor of aſtrology, and not the *Egyptians*; and is the ſame the *Greeks* call *Atlas*, to whom they aſcribe the invention of it. The apoſtle *Jude* ſpeaks of him as a prophet, ℣. 14. and the *Jews* ſay [z], that he was in a higher degree of prophecy than *Moſes* and *Elias*; but the fragments that go under his name are ſpurious: there was a book aſcribed to him, which is often referred to in the book of *Zohar*, but cannot be thought to be genuine.

℣. 25. *And Methuſelah lived an hundred and eighty and ſeven years, and begat Lamech.*] The *Septuagint* verſion is an hundred and ſixty-ſeven; the *Samaritan* only ſixty-ſeven; the ſame names were given to ſome of the poſterity of *Seth*, as were to thoſe of *Cain*, as *Lamech* here, and *Enoch* before.

℣. 26. *And Methuſelah lived after he begat Lamech, ſeven hundred eighty and two years*, &c.] The *Greek* verſion is eight hundred and two years, and ſo makes the ſum total of his life the ſame; but the *Samaritan* verſion only ſix hundred and fifty-three, and ſo makes his whole life but ſeven hundred and twenty; and thus inſtead of being the oldeſt, he is made the youngeſt of the antediluvian patriarchs, excepting his father *Enoch: and begat ſons and daughters*; ſome, it is highly probable, before he begat *Lamech*, ſince then he was near two hundred years of age, as well as others after.

℣. 27. *And all the days of Methuſelah, were nine hundred and ſixty nine years, and he died*, &c.] This was the oldeſt man that ever lived, no man ever lived to a thouſand years: the *Jews* give this as a reaſon for it, becauſe a thouſand years is God's day, according to *Pſ.* xc. 4. and no man is ſuffered to arrive to that. His name carried in it a prediction of the time of the flood, which was to be quickly after his death, as has been obſerved on ℣. 21. Some ſay he died in the year of the flood; others, fourteen years after, and was in the garden of *Eden* with his father, in the days of the flood, and then returned to the world [a]; but the eaſtern writers are unanimous that he died before the flood: the *Arabic* writers [b] are very particular as to the time in which he died; they ſay he died in the ſix hundredth year of *Noah*, on a *Friday*, about noon, on the twenty-firſt day of *Elul*, which is *Thout*; and *Noah* and *Shem* buried him, embalmed in ſpices, in the double cave, and mourned for him forty days: and ſome of the *Jewiſh* writers ſay he died but ſeven days before the flood came, which they gather from *Gen.* vii. 10. *after ſeven days*; that is as they interpret it, after ſeven days of mourning for *Methuſelah* [c]: he died A. M. 1656. the ſame year the flood came, according to biſhop *Uſher*.

℣. 28. *And Lamech lived an hundred eighty and two years, and begat a ſon.*] According to the *Septuagint* verſion he was an hundred and eighty-eight years old; but according to the *Samaritan* verſion only fifty-three; the name of his ſon, begotten by him, is given in the next verſe, with the reaſon of it.

℣. 29. *And he called his name Noah*, &c.] Which ſignifies reſt and comfort; for reſt gives comfort, and comfort flows from reſt, ſee 2 *Sam.* xiv. 17. where a word from the ſame root is rendred *comfortable*, and agrees with the reaſon of the name, as follows: *ſaying, this ſame ſhall comfort us, concerning*

[s] Phaleg. l. 2. c. 13. col. 88. ſo Ainſworth. [t] Milton's Paradiſe Loſt, B. 11. l. 665. [u] Elmacinus, Patricides, apud Hottinger. p. 239, 240. Abulpharag. Hiſt. Dynaſt. p. 9. [w] Juchaſin, fol. 5. 1. Pirke Eliezer, c. 8. [x] Shalſhalet Hakabala, fol. 74. 2. [y] Ut ſupra. [z] Shalſhalet Hakabala, fol. 1, 2. [a] Shalſhalet Hakabala, Ib. [b] Apud Hottinger. p. 244. [c] Bereſhit Rabba, §. 32. fol. 27. 3. Juchaſin, fol. 6. 1. Baal Hatturim in Gen. vii. 10.

cerning our work and toil of our hands, because of the ground, which the Lord hath cursed; this he spake by a spirit of prophecy, foreseeing what his son would be, and of what advantage to him and his family, and to the world, both in things temporal and spiritual. In things temporal: the earth was cursed for the sin of man immediately after the fall, and continued under it to this time, bringing forth thorns and thistles in great abundance of itself, which occasioned much trouble to root and pluck them up, and nothing else, without digging, and planting, and sowing; and being barren through the curse, it was with great difficulty men got a livelihood: now *Noah* eased them in a good measure of their toil and trouble, by inventing instruments of plowing, as *Jarchi* suggests, which they had not before, but threw up the ground with their hands, and by the use of spades, or such like things, which was very laborious; but now by the use of the plough, and beasts to draw it, their lives were made much more easy and comfortable; hence he is said to begin to be an *husbandman*, or a *man of the earth*, that brought agriculture to a greater perfection, having found out an easier and quicker manner of tilling the earth: and as he was the first that is said to plant a vineyard, if he was the inventor of wine, this was another way in which he was an instrument of giving refreshment and comfort to men, that being what cheers the heart of God and men, see *Gen.* ix. 20. and if the *antediluvians* were restrained from eating of flesh, and their diet was confined to the fruits of the earth; *Noah*, as Dr. *Lightfoot* [d] observes, would be a comfort in reference to this, because to him, and in him to all the world, God would give liberty to eat flesh; so that they were not obliged to get their whole livelihood with their hands out of the ground: and moreover, as *Lamech* might be apprized of the flood by the name of his father, and the prediction of his grandfather, he might foresee that he and his family would be saved, and be the restorer of the world, and repeople it, after the destruction of it by the flood. And he may have respect to comfort in spiritual things, either at first taking him to be the promised seed, the Messiah, in whom all comfort is; or however a type of him, and from whom he should spring, who would deliver them from the curse of the law, and from the bondage of it, and from toiling and seeking for a righteousness by the works of it; or he might foresee that he would be a good man, and a preacher of righteousness, and be a public good in his day and generation.

℣. 30. *And Lamech lived after he begat Noah, five hundred ninety and five years*, &c.] The *Septuagint* version is five hundred and sixty-five; and the *Samaritan* version six hundred: *and begat sons and daughters*; of which we have no account.

℣. 31. *And all the days of Lamech, were seven hundred seventy and seven years, and he died.*] According to the *Greek* version, he lived but seven hundred and fifty-three; and according to the *Samaritan* version, only six hundred and fifty-three: but it is best and safest in these, and all the above numbers, to follow the original *Hebrew*, and the numbers in that, with which the *Targum* of *Onkelos* exactly agrees, written about the time of Christ; and these numbers were just the same when the two *Talmuds* were composed. Some of the *Jewish* writers, and so some christians, confound this *Lamech* with the other *Lamech*, who was of the race of *Cain*, spoken of in the preceding chapter, and say he was a bigamist and a murderer; and that in his days sins were committed openly, and witchcraft was throughout the whole world [e]: he died according to bishop *Usher* A. M. 1651. Eight times in this chapter the phrase is used, *and he died*, to put us in mind of death; to observe that it is the way of all flesh; that those that live longest die at last, and it must be expected by every one.

℣. 32. *And Noah was five hundred years old*, &c.] Or *the son of five hundred years* [f]; he was in his five hundredth year: it can hardly be thought that he should live to this time a single life, and have no children born to him, which he might have had, but were dead; though some think it was so ordered by Providence, that he should not begin to procreate children until of this age, because it being the will of God to save him and his family from the flood, had he began at the usual age, he might have had more than could conveniently be provided for in the ark; or some of them might have proved wicked, and so would deserve to perish with others: *and Noah begat Shem, Ham and Japheth*; not together, but one after another; and since *Ham* was the younger son, see *Gen.* ix. 24. and *Shem* was an hundred years old two years after the flood, *Gen.* xi. 10. he must be born in the five hundred and second year of his father's age; so that it seems most probable, that *Japheth* was the eldest son, and born in the 501st year of his age; though *Shem* is usually mentioned first, because of his superior dignity and excellency, God being in an eminent manner the God of *Shem*, *Gen.* ix 26. and from whom the Messiah was to spring, and in whose line the church of God was to be continued in future ages. The name of *Japheth* is retained in *Greek* and *Latin* authors, as *Hesiod* [g], *Horace* [h], and others [i], by whom he is called *Japetos* and *Japetus*.

CHAP. VI.

THIS chapter gives an account of the wickedness of the old world, both among the prophane and the professors of religion, which was taken notice of and resented by God, upon which he determined the destruction of it, ℣. 1—7. only one man, *Noah*, is excepted, who found favour with God, and whose character is given, ℣. 8, 9, 10. and to whom was observed by God the general corruption of the earth, ℣. 11, 12, 13. and to whom he gave orders and directions for the building an ark for himself, and his family, being determined to destroy the earth with a flood, and all creatures in it, ℣. 14—17. only he would preserve him and his wife, his three sons and their wives, and two of every living creature, for which, and for himself and his family, he was to take food into the ark when built, ℣. 18—21. and the chapter is concluded with observing, that *Noah* did as he was commanded, ℣. 22.

℣.

[d] Works, vol. 1. p. 9. [e] Shalshalet Hakabala, fol. 1. 2. & 74. 2. [f] בן חמש מאות שנה filius quingentorum annorum, Pagninus, Montanus, &c. [g] Theogonia prope principium & passim. [h] Carmin. l. 1. Ode 3. [i] Apollodorus de Deorum Orig. l. 1. p. 24. Ovid. Metamorph. l. 1. Fab. 2.

℣. 1. *And it came to paſs when men began to multiply upon the face of the earth*, &c.] Either mankind in general, or rather the poſterity of *Cain*, who were mere natural men, ſuch as they were when born into the world, and as brought up in it, deſtitute of the grace of God, and of the knowledge and fear of him; and who in proportion much more multiplied than the poſterity of *Seth*, becauſe of the practice of polygamy, which by the example of *Lamech*, one of that race, might prevail among them: *and daughters were born unto them*; not daughters only, but ſons alſo, though it may be more daughters than ſons, or it may denote remarkable ones, for their beauty or immodeſty or both; and chiefly this is obſerved for the ſake of what follows.

℣. 2. *That the ſons of God ſaw the daughters of men, that they were fair*, &c.] Or *good* [k], not in a moral but natural ſenſe; goodly to look upon, of a beautiful aſpect; and they looked upon, and only regarded their external beauty, and luſted after them: thoſe *ſons of God* were not angels either good or bad, as many have thought, ſince they are incorporeal beings, and cannot be affected with fleſhly luſts, or marry and be given in marriage, or generate and be generated; nor the ſons of judges, magiſtrates, and great perſonages, nor they themſelves, as the *Targums* of *Onkelos* and *Jonathan*, and ſo *Jarchi* and *Aben Ezra*; but this could be no crime in them, to look upon and take in marriage ſuch perſons, though they were the daughters of the meaner ſort; and ſuppoſing they acted a criminal part in looking at them, and luſting after them, and committing fornication with them, and even in marrying irreligious perſons; yet this could only be a partial not an univerſal corruption, as is after affirmed, though ſuch examples muſt indeed have great influence upon the populace; but rather this is to be underſtood of the poſterity of *Seth*, who from the times of *Enos*, when men began to be called by the name of the Lord, ch. iv. 25. had the title of the ſons of God in diſtinction from the children of men; theſe claimed the priviledge of divine adoption, and profeſſed to be born of God, and partakers of his grace, and pretended to worſhip him according to his will, ſo far as revealed to them, and to fear and ſerve and glorify him. According to the *Arabic* writers [l], immediately after the death of *Adam* the family of *Seth* was ſeparated from the family of *Cain*; *Seth* took his ſons and their wives to a high mountain (*Hermon*) on the top of which *Adam* was buried, and *Cain* and all his ſons lived in the valley beneath, where *Abel* was ſlain; and they on the mountain obtained a name for holineſs and purity, and were ſo near the angels that they could hear their voices and join their hymns with them; and they, their wives and their children went by the common name of the ſons of God: and now theſe were adjured by *Seth* and by ſucceeding patriarchs, by no means to go down from the mountain and join the *Cainites*; but notwithſtanding in the times of *Jared* ſome did go down it ſeems; ſee the note on ch. v. 20. and after that others, and at this time it became general; and being taken with the beauty of the daughters of *Cain* and his poſterity, they did as follows: *and they took them wives of all that they choſe*; not by force, as *Aben Ezra* and *Ben Gerſom* interpret, for the *Cainites* being more numerous and powerful than they, it can hardly be thought that the one would attempt it, or the other ſuffer it; but they intermarried with them, which the *Cainites* might not be averſe unto; they took to them wives as they fancied, which were pleaſing to the fleſh, without regard to their moral and civil character, and without the advice and conſent of their parents, and without conſulting God and his will in the matter; or they took women as they pleaſed, and were to their liking, and committed fornication, to which the *Cainites* were addicted; for they ſpent their time in ſinging and dancing, and in uncleanneſs, whereby the poſterity of *Seth* or ſons of God were allured to come down and join them, and commit fornication with them, as the *Arabic* writers [m] relate.

℣. 3. *And the Lord ſaid*, &c.] Not to *Noah*, as in ℣. 13. for, as yet he is not taken notice of, or any diſcourſe addreſſed to him; but rather to or within himſelf, he ſaid what follows, or thus concluded, and reſolved on in his own mind: *my ſpirit ſhall not always ſtrive with man*; meaning either the ſoul of man, called the ſpirit of God, *Job* xxvii 3. becauſe of his creation, and is what he breathes and puts into men, and therefore is ſtiled the father of ſpirits; and which is in man, as ſome in *Aben Ezra* obſerve, to be the ſenſe of the word uſed, as a ſword in the ſcabbard; and ſo the meaning is, it ſhall not always abide there, but be unſheathed and drawn out; man ſhall not live always, ſince he is corrupt, and given to carnal luſts: or elſe, as *Jarchi* thinks, God himſelf is meant, and that the ſenſe is, my ſpirit ſhall not always contend within myſelf; or there ſhall not always be contention within me concerning man, whether I ſhall deſtroy him, or have mercy on him; I am at a point to puniſh him, ſince he is wholly carnal: or rather, this is to be underſtood of the holy Spirit of God, as the *Targum* of *Jonathan*, which agrees with 1 *Pet.* iii. 18, 19, 20. and to be thus interpreted; that the Spirit of God, which had been litigating and reaſoning the point, as men do in a court of judicature, as the word ſignifies, with theſe men in the court, and at the bar of their own conſciences, by one providence or by one miniſter or another, particularly by *Noah*, a preacher of righteouſneſs in vain, and to no purpoſe; therefore, he determines to proceed no longer in this way, but paſs and execute the ſentence of condemnation on them: *for that he alſo is fleſh*; not only carnal and corrupt, but ſadly corrupted, and wholly given up to and immerſed in ſenſual luſts and carnal pleaſures, ſo as not to be reſtrained nor reformed; even the poſterity of *Seth*, profeſſors of religion alſo, as well as the prophane world and poſterity of *Cain*: *yet his days ſhall be an hundred and twenty years*; meaning not the term of man's life, reduced to this from the length of time he lived before the flood; but this deſigns the ſpace that God would give for repentance, before he proceeded to execute his vengeance on him; this is that *long ſuffering of God*, the apoſtle ſpeaks of in the forementioned place, *that waited in the days of Noah, while the ark was preparing*; and ſo both the *Targums* of *Onkelos* and *Jonathan* interpret it, of a ſpace of an hundred and twenty years, given them to repent: now whereas it was but an hundred years from the birth of *Japheth* to the flood; ſome think the ſpace was ſhortened twenty years, becauſe of their impenitence; but it is more probable what *Jarchi* obſerves, that this decree was made and given out twenty years before his birth, though here related, by a figure called *hyſteron proteron*, frequent in the ſcriptures.

℣. 4.

[k] טובת *καλαι*, Sept. *bonæ* Cocceius. [l] Elmacinus, Patricides apud Hottinger. Smegma, l. 1. c. viii. p. 226, 227. 228. [m] Ib. p. 232. 235, 236. 242. 247.

℣. 4. *There were giants in the earth in thoſe days*, &c.] That is, in the days before the ſons of God took the daughters of men for wives, in ſuch a general manner as before declared, or before the declenſion and apoſtacy became ſo univerſal; even in the times of *Jared*, as the *Arabic* writers [n] underſtand it, who ſay that theſe giants were begotten on the daughters of *Cain*, by the children of *Seth*, who went down from the mountain to them in the days of *Jared*, ſee ch. v. 20. the word *Nephilim* comes from a word which ſignifies to fall; and theſe might be ſo called, either becauſe they made their fear to fall upon men, or men, thro' fear to fall before them, becauſe of their heighth and ſtrength; or rather, becauſe they fell and ruſhed on men with great violence, and oppreſſed them in a cruel and tyrannical manner; or as ſome think, becauſe they fell off and were apoſtates from the true religion, which is much better than to underſtand them of apoſtate angels, whom the *Targum* of *Jonathan* mentions by name, and calls them *Schanchazai* and *Uziel*, who fell from heaven, and were in the earth in thoſe days: *and alſo after that*, which ſhews that the preceding clauſe reſpects giants in former times, *when the ſons of God came in unto the daughters of men*; came into their houſes and chambers, and lay with them: *and they bare* children *unto them*, or giants unto them, as may be ſupplied from the former clauſe; for the ſenſe is, as there were giants before this general defection, ſo there were at this time, when there was a mixture of the *Cainites* and *Sethites*; which were the offspring of the ſons of God or poſterity of *Seth*, mixing with the daughters of men, or the poſterity of *Cain*; for this is not to be underſtood after the flood, as *Aben Ezra*, *Ben Melech*; and ſo they are deſcribed in the following words, *the ſame* became *mighty men*; for tallneſs and ſtrength, for power and dominion, for tyranny and oppreſſion: *which* were *of old*; like thoſe that were of old before; or who in after times were ſpoken of, as in the days of old: *men of renown*, or *of name* [o]; whoſe names were often made mention of, both for their bigneſs and for their wickedneſs; they were much talked of, and extolled for their exploits, and even wicked ones: they were famous men, or rather infamous; for ſome men get a name in the world, not for their goodneſs, but for their greatneſs, and ſometimes for their great wickedneſs; which ſenſe is countenanced by what follows: that there were giants in theſe early times is confirmed by the teſtimony of many heathen writers; ſuch were the *Titans* that made war againſt *Saturn*, begotten by *Ouranus*, who were not only of bulky bodies, but of invincible ſtrength, as *Apollodorus* [p] relates, and *Beroſus* [q] ſpeaks of a city about *Lebanon*, called *Enos*, which was a city of giants, who were men of vaſt bodies, and of great ſtrength, inventors of arms and muſick, were canibals and exceedingly debauched.

℣. 5. *And God ſaw the wickedneſs of man was great in the earth*, &c.] That it ſpread throughout the earth, wherever it was inhabited by men, both among the poſterity of *Cain* and *Seth*, and who indeed now were mixed together, and become one people: this reſpects actual tranſgreſſions, the wicked actions of men, and thoſe of the groſſer ſort, which were *multiplied* [r], as the word alſo ſignifies; they were both great in quality and great in quantity; they were frequently committed, and that every where; the degeneracy was become univerſal; there was a flood of impiety that ſpread and covered the whole earth, before the deluge of waters came, and which was the cauſe of it: this God ſaw, not only by his omniſcience, by which he ſees every thing, but he took notice of it in his providence, and was diſpleaſed with it, and determined in his mind to ſhew his reſentment of it, and let men ſee that he obſerved it, and diſapproved of it, and would puniſh for it: *and* that *every imagination of the thoughts of his heart* was *only evil continually*; the *heart* of man is evil and wicked, deſperately wicked, yea wickedneſs itſelf, a fountain of iniquity, out of which abundance of evil flows, by which it may be known in ſome meaſure, what is in it, and how wicked it is; but God that ſees it, only knows perfectly all the wickedneſs of it, and the evil that is in it: the *thoughts* of his heart are evil; evil thoughts are formed in the heart, and proceed from it; they are vain, fooliſh, and ſinful, and abominable in the ſight of God, by whom they are ſeen, known, and underſtood a-far off: the *imagination* of his thoughts is evil, the formation of them; they were evil while forming, the ſubſtratum of thought, the very beginning of it, the firſt motion to it, yea *every* ſuch one was evil, and *only* ſo; not one good among them, not one good thing in their hearts, no one good thought there, nor one good imagination of the thought; and ſo it was *continually* from their birth, from their youth upwards, throughout the whole of their lives, and all the days of their lives, night and day, and day after day, without intermiſſion: this reſpects the original corruption of human nature, and ſhews it to be univerſal; for this was not only true of the men of the old world, but of all mankind; the ſame is ſaid of men after the flood as before, and of all men in general without any exception, *Gen.* viii. 21. *Pſ.* xiv. 1, 2, 3. *Rom.* iii. 9, 10, 11. Hence appears the neceſſity of regeneration, and proves that the new creature is not an improvement of the old principles of corrupt nature, ſince there is no good thing in man but what is put into him; alſo the diſability of man to do that which is good, even to think a good thought, or do a good action; therefore the works of unregenerate men are not properly good works, ſince they cannot flow from a right principle, or be directed to a right end.

℣. 6. *And it repented the Lord that he had made man on the earth*, &c.] Becauſe of the wickedneſs of man, the wickedneſs of his heart, and the wickedneſs of his life and converſation, which was ſo general, and increaſed to ſuch a degree that it was intolerable; wherefore God could have wiſhed, as it were, that he had never made him, ſince he proved ſo bad; not that repentance, properly ſpeaking, can fall upon God, for he never changes his mind or alters his purpoſes, though he ſometimes changes the courſe and diſpenſations of his providence. This is ſpeaking by an anthropopathy, after the manner of men, becauſe God determined to do, and did ſomething ſimilar to men, when they repent of any thing: as a potter when he has formed a veſſel that does not pleaſe him, and he repents that he has made it, he takes it and breaks it in pieces; and ſo God becauſe of man's wickedneſs, and to ſhew his averſion to it, and diſplicency at it, repented of his making him; that is, he reſolved within himſelf to

[n] Elmacinus & Patricides apud Hottinger. p. 235, 236. [o] אנישי השם viri nominis, Montanus. [p] De origine decorum, l. 1. p. 14. [q] Antiqu. b. 1. fol. 5. 2. vid. Horat. Carmin. l. 2. Ode 19. Ovid Metamorph. l. 1. fab. 1. [r] רבה augeſcere, Junius & Tremellius, Piſcator; multiplicaretur, Schmidt.

to deſtroy him, as in the next verſe, which explains this: *and it grieved him at his heart*; this is to be underſtood by the ſame figure as before, for there can no more be any uneaſineſs in his mind than a change in it; for God is a ſimple being, uncompounded, and not ſubject to any paſſions and affections. This is ſaid to obſerve his great hatred to ſin, and abhorrence of it.

ver. 7. *And the Lord ſaid*, &c.] Not to the angels, nor to *Noah*, but within himſelf, on obſerving to what a height the ſin of man had got, and what a ſpread it made on the earth: *I will deſtroy man, whom I have created, from the face of the earth*; though he is my creature, the work of my hands, I have made him out of the earth, and made him Lord of it; I am now determined to ſhow my deteſtation of his wickedneſs, and for the honour of my juſtice to deſtroy him from off it; juſt as a potter takes a veſſel he diſlikes, when he has made it, and daſhes it to pieces: or *I will wipe men off of the earth*[s]; like ſo much duſt; man was made of the duſt of the earth, he is duſt, yea ſinful duſt and aſhes; and God reſolved to ſend a flood of waters on the earth, which ſhould waſh off man from it, like ſo much duſt upon it, juſt as duſt is carried off by a flood of water, ſee 2 *Kings* xxi 13. or *I will blot out man*[t], as moſt render the words; that is, out of the book of the living, he ſhall no longer live upon the earth; out of the book of creation, or of the creatures, he ſhall have no more a being, or be ſeen among them, any more than what is blotted out of a book: *both man and beaſt*; or *from man to beaſt*[u]; even every living creature upon the earth, from man to beaſt, one as well as another, and one for the ſake of the other, the beaſts for the ſake of man; theſe were made for his uſe and benefit, but he ſinning againſt God, and abuſing his mercies, they are to be taken away, and deſtroyed for his ſake, and as a puniſhment for his ſins: *and the creeping things, and the fowls of the air*; not the creeping things in the great and wide ſea, for the fiſhes died not in the deluge, but the creeping things on the earth, ver. 20. *for it repenteth me that I have made them*; man, male and female, whom he created; *Adam* and *Eve*, and their poſterity, and particularly the preſent inhabitants of the earth: but though it may reſpect men principally, yet is not to be reſtrained to them, but takes in all the creatures before mentioned, made for the uſe of man; and the ends not being anſwered by them, God repented that he had made them, as well as man. Some think the repentance, attributed to God in this and the preceding verſe, is not to be underſtood of him in himſelf, but of his Spirit in good men, particularly *Noah*, producing grief, ſorrow and repentance in him, who wiſhed that man had never been, than to be ſo wicked as he was; but for ſuch a ſenſe there ſeems to be no manner of foundation in the text.

ver. 8. *But Noah found grace in the eyes of the Lord.*] This man and his family were the only exception to the general apoſtacy; God always reſerves ſome, in the worſt of times, for himſelf; there is a remnant, according to the election of grace; it was but a ſmall one, and that now appeared; and this was owing to the grace of God, and his choice upon that, and not to the merits of the creature. This grace, which *Noah* found and ſhared in, was the favour and good will of God; *Noah* was grateful and acceptable to him; he was well pleaſed with him in Chriſt; his perſon, ſervices and ſacrifices were acceptable to him through the beloved; though he might not be acceptable in the eyes of men, who derided him for his piety and devotion, and eſpecially for his prediction of the flood, and making an ark to ſave him and his family from it; yet he was very acceptable in the eyes of the Lord, and grateful in his ſight, and was favoured with grace from him, who is the God of all grace, and with all the ſupplies of it: the *Jeruſalem Targum* is, he "found grace and "mercy;" the grace he found was not on account of his own merit, but on account of the mercy of God: and this ſhews that he was not without ſin, or he would have ſtood in no need of the mercy and grace of God to ſave him; and as he found grace and favour in things ſpiritual, ſo in things temporal; he found favour with God, and therefore he and his family were ſpared, when the whole world of the ungodly were deſtroyed; he found favour with God, and therefore was directed by him to build an ark, for the ſaving of himſelf and his; he found favour with him, and therefore he had the honour of being the preſerver of mankind, and the father of a new world.

ver. 9. *Theſe are the generations of Noah*, &c.] Or this is the account of his poſterity, of the perſons that were generated by him, that ſprung from him, and peopled the earth after the flood, who are mentioned in the next verſe, what follows being to be put in a parenthenſis; as the genealogy of *Adam* is carried on from *Adam* to *Noah*, ch. v. 1—32. ſo the old world ending at the flood, the genealogy of the new world begins with *Noah*: though *Aben Ezra* and *Ben Gerſom* interpret the word *events*, things which days bring forth, *Prov.* xxvii. 1. theſe are the events or the things which befel *Noah*, of which an account is given in this, and ſome following chapters, whoſe character is next obſerved: *Noah was a juſt man*; not only before men, but in the ſight of God; and not by his own works of righteouſneſs, for no man is juſt by them before God, but by the righteouſneſs of the promiſed ſeed, the Meſſiah; for he *became heir of the righteouſneſs which is by faith*, *Heb.* xi. 7. the righteouſneſs which was to be brought in by the Son of God, and which was revealed to him from faith to faith; and which by faith he received and lived upon, as every juſt man does, and believed in as his juſtifying righteouſneſs before God; though he alſo lived a holy and righteous converſation before men, which may rather be intended in the next part of his character: *and perfect in his generations*; not that he was perfecty holy, or free from ſin, but was a partaker of the true grace of God; was ſincere and upright in heart and life; lived an unblemiſhed life and converſation, untainted with the groſs corruptions of that age he lived in, which he eſcaped through the knowledge, grace and fear of God; and therefore it is added, that he was holy, upright and blameleſs *in his generations*; among the men of the ſeveral generations he lived in, as in the generations before the flood, which was very corrupt indeed; and which corruption was the cauſe of that, and in the generation after the flood: or *in his ages*[w], in the ſeveral ſtages of his life, in youth and in old age; he was throughout the whole courſe of his life a holy good man. And *Noah walked with God*; walked according to his will, in the ways

[s] אמחה abſtergam; verbum Hebræum מחה ſignificat aqua aliquid extergere, Pareus. [t] Delebo, V. L. Pagninus, Montanus, &c. [u] מאדם עד בהמה ab homine uſque ad jumentum, Pagninus, Montanus, &c. [w] בדרתיו in ætatibus ſuis, Druſius, Junius & Tremellius, Piſcator, Cocceius.

ways of truth and righteouſneſs; walked in a manner well-pleaſing to him, and enjoyed much communion with him, as *Enoch* had done before him, ch. v. 22, 24.

℣. 10, *And Noah begat three ſons, Shem, Ham and Japheth.*] When he was five hundred years of age, and before the flood came upon the earth; and when it was ſo wicked as is next deſcribed: of theſe ſons of his, and of the order in which they are placed, ſee the note on ch. v. 32.

℣. 11. *The earth alſo was corrupt before God*, &c.] That is, the inhabitants of the earth were corrupt in their lives and converſations; they were corrupt both in principle and practice, and did abominable things; and thoſe corruptions were, according to *Jarchi*, uncleanneſs and idolatry; they were corrupt in the worſhip of God, worſhipping the creature more, or beſides the creator; and they were corrupt in their manners and behaviour to one another, being guilty of fornication and adultery, and other enormous crimes; of ſome againſt God, and of others againſt their neighbours; and theſe they committed openly and impudently, without any fear of God, or dread of his wrath and diſpleaſure, and in contempt of him, his will and laws: *and the earth was filled with violence*; with doing injury to the perſons and properties of men; with oppreſſion and cruelty, by tyrannical decrees and unrighteous judgments; or with rapines and robberies, as the *Targums* and *Jarchi*; and with rapes, as *Aben Ezra* adds: the account that *Lucian* [x] gives from tradition, agrees with this; that the preſent race of men is not the firſt, they totally periſhed by a flood; and thoſe men were very inſolent and addicted to unjuſt actions; for they neither kept their oaths, nor were hoſpitable to ſtrangers, nor gave ear to ſuppliants, for which reaſon they were deſtroyed.

℣. 12. *And God looked upon the earth, and behold it was corrupt*, &c.] This is ſpoken as if he had never looked upon it before; whereas his eyes are always upon the earth, and the inhabitants of it, and upon all their ways and works: but this denotes the ſpecial notice he took, and the particular obſervation he made upon the condition and circumſtances the earth, and its inhabitants, were in. And this is remarked, as well as the particle *behold* is uſed, to denote the certainty of this corruption; it muſt needs be true, that the earth was corrupted, ſince the omniſcient God had declared it to be ſo, who ſees and knows all things: *for all fleſh had corrupted his way upon the earth*; that is, all men, excepting *Noah*; who were fleſh, carnal and unregenerate perſons; theſe had corrupted the way of God, the true religion, with their idolatries; and they had corrupted their own way, their manners, their life and converſation with their uncleanneſs and wickedneſs of various ſorts: the *Arabic* writers [y] ſay, that after *Enoch* was taken away, the children of *Seth* and of *Cain* worſhipped idols, every one as he pleaſed, and were immerſed in wickedneſs, and gave their right hands to each other, and joined in fellowſhip in committing ſin and vice; and that in the times of *Noah*, none were left in the holy mount but he and his wife, and his three ſons and their wives; all went down below and mixed with the daughters of *Cain*, and were immerſed in ſins, and worſhipped ſtrange gods, and ſo the earth was corrupted and filled with laſciviouſneſs. The *Jewiſh* writers alſo obſerve [z], that the generations of *Cain* were guilty of uncleanneſs, men and women, like beaſts, and defiled themſelves with all kind of fornication and inceſt, every one with his mother, and with his own ſiſter, and with his brother's wife, and that openly, and in the ſtreets: and *Sanchoniatho* [a] the heathen hiſtorian, the writer of the hiſtory of *Cain*'s line, ſays of the fifth generation before the flood, that the women of thoſe times without ſhame lay with any man they could meet with.

℣. 13. *And God ſaid unto Noah*, &c.] This is a proof that he found favour in his eyes, ſince he ſpake to him, and told him what he had obſerved, and what he was determined to do, and gave him directions to make an ark for the ſecurity of himſelf and family, when he ſhould deſtroy the world: *the end of all fleſh is come before me*; that is, it was determined to put an end to the lives of all men, and of all cattle, and fowl and creeping things on the earth; all which are included in the phraſe, *all fleſh*, even every living ſubſtance on the earth: *for the earth is filled with violence through them*; that is, through men, for they are principally intended in the preceding clauſe, though not only; and it was through them, and not through other creatures, that the earth was filled with violence, in the ſenſe in which it is explained in ℣. 11. ſee the note there: *and behold, I will deſtroy them with the earth*; meaning, that he would deſtroy all men, together with the cattle and creeping things of the earth, the trees, and herbs, and plants in it, yea that itſelf, for that is ſaid to periſh by the flood, 2 *Pet.* iii. 6. Some render it, *out of the earth* [b]; that is, would deſtroy them from it, that they ſhould be no more on it.

℣. 14. *Make thee an ark of Gopher-wood*, &c.] It is not called a ſhip, for it was not made for ſailing to any diſtant parts, but an ark or cheſt, being like one, flat-bottomed, and ridged and ſloping upwards, and was made for floating on the waters for a little way. So *Lucian* [c], and other heathen writers call it λαρναξ, an ark or cheſt: this was made of *Gopher-wood*, which all the *Targums*, and the more ancient *Rabbins*, underſtand of Cedar-wood; ſome the box-tree, as the *Arabic* verſion; others, the pine; others, fir; the *Mahometans* ſay it was the *Indian* plane-tree; and others, the turpentine-tree: but the cypreſs-tree bids faireſt to be the wood of which the ark was made, as *Fuller* [d], *Bochart* [e], and others [f] have ſhown; that being neareſt to *Gopher* in ſound, and being a wood very durable and incorruptible, and fit for ſhipping. *Alexander* made a navy of cypreſs-trees in the groves and gardens about *Babylon*, as *Strabo* [g] relates: where this ark was made, is not eaſy to ſay: ſome think in *Paleſtine*; others, near mount *Caucaſus*, on the borders of *India*; others, in *China*: but it is moſt likely it was near the garden of *Eden*, where *Noah* lived, and not far from *Ararat*, where the ark reſted. *Bochart* [h] conjectures, that *Gopher* is the name of the place where it was made, as well as of the wood of which it was made; and that it might be *Cupreſſetum* or *Cypariſſon*, which *Strabo* [i] places in *Aſſyria*. How long *Noah* was building the

[x] De dea Syria. [y] Elmacinus & Patricides, apud Hottinger. Smegma Oriental. l. 1. c. 8. p. 242, 247. [z] Pirke Eliezer, c. 22. [a] Apud Euſeb. Præpar. Evangel. l. 1. p. 34, 35. [b] את הארץ e terra, Cartwright; ſome in Vatablus; ſo Ar. verſ. Aben Ezra, Jarchi, Ben Gerſom & Ben Melech. [c] De dea Syria. [d] Miſcellan. Sacr. l. 4. c. 5. [e] Phaleg. l. 1. c. 4. col. 22, 23. [f] Vid. Scheuchzer. Phyſic. Sacr. vol. 1. p. 35. [g] Geograph. l. 16. p. 510. [h] Ut ſupra. [i] Ib. p. 508.

the ark is variouſly conjectured: a *Jewiſh* [k] writer ſays fifty-two years; and an *Arabic* writer [l] an hundred years; others think *Noah* was building it the whole hundred and twenty years [m], the time of God's long-ſuffering and forbearance, which ſome conclude from 1 *Pet.* iii. 20. but though it would require not a few years to build ſuch a veſſel, and prepare every thing neceſſary for the uſe of it, yet one would think it ſhould not take ſo many years as the leaſt account gives unto it: it may be obſerved, the order is, *make thou*, or *for thyſelf* [n]; for thy uſe and benefit, for the ſaving of thyſelf and family, as well as for the preſervation of the ſeveral creatures which were for the ſervice of him and his poſterity: *rooms ſhalt thou make in the ark*; or *neſts* [o]; little apartments, and many of them for the ſeveral creatures, and for their proviſions, as well as for *Noah* and his family. The *Targum* of *Jonathan* gives us the number of them, paraphraſing the words thus, "a hundred and fifty cells "ſhalt thou make for the ark on the left-hand, and "ten apartments in the middle to put food in, and "five cabins on the right, and five on the left:" *and ſhalt pitch it within and without with pitch*; it was pitched without to keep out the waters, and that they might more eaſily ſlide off, and to preſerve the ark from being eat with worms, or hurt with the wind and ſun; and it was pitched within, to take off the ill ſmell that might ariſe from the ſeveral creatures, as well as for the better ſecurity of the ark. Some take it to be *bitumen*, a ſort of clay or ſlime like pitch, ſuch as was uſed at the building of *Babel*, and of the walls of *Babylon*. *De Dieu* conjectures it was that kind of *bitumen* which the *Arabs* calls *Kaphura*, which agrees in ſound with the word here uſed; but why not the pitch of the pine-tree, or the roſin of the *cypreſs*-tree, and eſpecially the latter, if the ark was made of the wood of it [p]?

℣. 15. *And this* is the faſhion *which thou ſhalt make it of*, &c.] The form and bigneſs of it, its length, breadth and height, as follows: *the length of the ark* ſhall be *three hundred cubits*, *the breadth of it fifty cubits*, *and the height of it thirty cubits*; which ſome interpret of geometrical cubits, each of which contained ſix ordinary cubits; others of ſacred cubits, which were larger by an hand's breadth than the common cubit; but the general opinion of learned men now is, that they were common cubits of eighteen inches long; and by the geometrical calculations made by them it is found, that the ark of ſuch dimenſions was abundantly ſufficient to contain *Noah*, and his family, and the ſeveral creatures, and all neceſſary proviſions for them [q]. But if the *Jewiſh* and *Egyptian* cubit, the cubit of the ſcriptures, as Dr. *Cumberland* [r] has ſhown it to be, conſiſted of twenty-one inches and upwards, the ark according to them muſt be very near twice as great, and ſo more convenient for all the ends to which it was deſigned; for as he obſerves, the cube of ſuch a cubit is very near double to the cube of eighteen inches, and therefore ſo muſt the capacity be.

℣. 16. *A window ſhalt thou make to the ark*, &c.] Or a *light*, ſuch as is that at noon, for which the word in the dual number is uſed; and therefore *Junius* and *Tremellius* tranſlate it *a clear light*. The *Jewiſh* writers [s] will have it to be a precious ſtone, a pearl which *Noah* fetched from the river *Piſon*, and hung up in the ark, and it gave light to all the creatures, like a large chandelier; but a window no doubt it was to let light into the ſeveral apartments, and to look out at on occaſion, ſince *Noah* is afterwards ſaid to open it; but what it was made of is difficult to ſay, ſince it does not appear that as yet glaſs was invented. Some think it was made of cryſtal, which would let in light, and keep off the water. A very learned [t] man is of opinion, that *Noah* underſtanding chemiſtry, prepared a fine ſubtle fragrant ſpirit, of an oily nature and luminous, which he put into veſſels made of cryſtal or glaſs, and hung them up in every room in the ark, and which was both illuminating and refreſhing; and this he thinks is what is meant by the *Zohar* or *light*, which we tranſlate a *window*; but this is afterward ſaid to be opened by *Noah*, to ſend forth the raven and the dove, which will not agree with ſuch a veſſel of ſpirituous liquor: *and in a cubit ſhalt thou finiſh it above*; not the window, as ſome think, which they place at top of the ark, and ſuppoſe to be a cubit in length, but the ark itſelf, which was finiſhed with a roof raiſed up a cubit high in the middle: *and the door of the ark ſhalt thou ſet in the ſide thereof*; on which it is not ſaid; an *Arabic* writer [u] places it on the eaſt-ſide of it, on which ſide he ſuppoſes *Noah* and his ſons dwelt, and on the weſt-ſide his wife and his ſons wives. How large this door was is not ſaid; it is reaſonably ſuppoſed [w] to be ten cubits high and eight broad, that there might be room enough for an elephant to enter in by it; and it ſeems it was ſo large, that *Noah*, and thoſe with him, could not ſhut it, but it was done by the Lord, ch. vii. 16. with *lower*, *ſecond and third* ſtories *ſhalt thou make it*: the above *Arabic* writer [x] makes the lower ſtory to be for the beaſts, the ſecond for the birds, and the third for *Noah* and his children; and with him agrees a *Jewiſh* writer [y]: but as by this diſtribution no place is left for proviſions, they ſeem righteſt, who place the beaſts in the lower ſtory, and the birds with *Noah* and his family in the uppermoſt, and the proviſions for all in the middle. This ark was a type of the church of God. As to the form and pattern of it, it was of God, ſo the ſeparation of men from the world in a church-ſtate, is of God; it is by his appointment, and it is his will, that when any numbers of men are converted in a place, that they ſhould be incorporated together in a church-ſtate, the form of which is given by him, its officers appointed, and the laws and ordinances of it fixed by him: and as to the matter of it, *Gopher-wood*, a laſting and incorruptible wood, denoting the duration of the church; God ever had, and ever will have a church in the world: as to the parts of it, and rooms in it, the rooms may point at particular churches, of which there have been many; or may ſignify, that there is always room enough in the church of God to receive ſaints. The ark had three ſtories in it, as the tabernacle and temple had three diviſions, which were types of the ſame alſo; and may have reſpect to the viſible church, conſiſting of believers and unbelievers, the inviſible church, or general aſſembly of the firſt-born, whoſe names are written in heaven, and the church triumphant. The door into the ark may ſignify Chriſt, who, and faith in him

[k] Pirke Elieżer, c. 23. Hakabala, fol. 1. 2. [l] Elmacinus, p. 11. apud Hottinger. Smegma, l. 1. c. 8. p. 249. [m] Shalſhalet Scheuchzer. p. 35. [n] לך tibi, Pagninus, Montanus, &c. [o] קנים nidos, Pagninus, Montanus. [p] Vid. [q] Vid. Buteonem de arca Noe, Hoſtum in fabricam arcæ Noe, & Poli Synopſin. Scheuchzer, ut ſupra, p. 37, 38. [r] Of Scripture-weights and meaſures, ch. 2. p. 56, 57. [s] Targum Jonathan in loc. Pirke Eliezer, c. 23. [t] Dickinſon. Phyſic. vet. & vera, c. 20. p. 324, 325. [u] Patricides, apud Hottinger. p. 248, 250. [w] Scheuchzer, Phyſica Sacra, vol. 1. p. 40. [x] Patricides, apud Hottinger. p. 248, 250. [y] Pirke Eliezer, Ib.

him may be ſaid to be the door into the church, and to all the ordinances of it: the windows may either typify the glorious light of the Goſpel, held forth in the church, or the ordinances of it, to which ſenſible ſouls betake themſelves, as doves to their windows, *Iſ.* lx. 8. Into this ark not only *Noah* and his family, but creatures of all ſorts were admitted, as ſinners of all ſorts called by grace, and become peaceable, are received into the church of God; yea even good and bad have a place here, though the latter under the notion and character of the former, but are hypocrites in *Zion*: here alſo were plenty of proviſions for all in it, as there are in the church of God fulneſs of ſpiritual proviſions for all the people of God. The ark was of the uſe of a ſhip, and was the means of ſaving a few men, even *Noah* and his family; ſo the church of God has the nature and uſe of a ſhip, of which Chriſt is the pilot, and conducts it through the ſea of this world, in which it is often toſſed with tempeſts, and diſtreſſed; but at laſt brought to its haven, in which a few are ſaved, not as the cauſe, which alone is Chriſt, but as the means. The apoſtle *Peter* makes baptiſm its antitype, 1 *Pet.* iii. 21. which is God's ordinance, and not man's, of his appointing; as to the form and manner of it, is the object of the world's ſcorn, when rightly adminiſtred, as *Noah*'s ark was; repreſents a burial, as that did, when *Noah* entered into it; and was an emblem of Chriſt's reſurrection and ours, when he came out of it: it was a type of baptiſm in its ſalutary effect, it ſaves by water, as that does by leading to the reſurrection of Chriſt; it ſaves not as a cauſe, but as a means of directing to Chriſt, the author of ſalvation; and ſaves not all in the water, only thoſe that are in the ark, that is, truly and rightly in the church, and real members of it, or that are in Chriſt; and ſo many make the ark alſo a type of Chriſt.

℣. 17. *And behold, I, even I do bring a flood of waters upon the earth,* &c.] That there was ſuch a flood of waters brought upon the earth, is confirmed by the teſtimonies of heathen writers of all nations; only inſtead of *Noah* they put ſome perſon of great antiquity in their nation, as the *Chaldeans*, *Siſithrus* or *Xiſuthrus*; the *Grecians* and *Romans*, *Prometheus* or *Deucalion*, or *Ogyges*. *Joſephus* [z] ſays, all the writers of the *Barbarian* or heathen hiſtory, make mention of the flood, and of the ark; and he produces the authorities of *Beroſus* the *Chaldean*, and *Hieronymus* the *Egyptian*, who wrote the *Phœnician* antiquities, and *Mnaſeas*, and many others, and *Nicolaus* of *Damaſcus*: and there are others that *Euſebius* [a] makes mention of, as *Melo*, who wrote againſt the *Jews*, yet ſpeaks of the deluge, at which a man with his ſons eſcaped; and *Abydenus* the *Aſſyrian*, whoſe account agrees with this of *Moſes* that follows, in many things; as do alſo what *Lucian* [b] and *Ovid* [c] have wrote concerning it, excepting in the name of the perſon in whoſe time it was: and not only the *Egyptians* had knowledge of the univerſal deluge, as appears from the teſtimony of *Plato*, who ſays [d], that an *Egyptian* prieſt related to *Solon*, out of their ſacred books, the hiſtory of it; and from various circumſtances in the ſtory of *Oſiris* and *Typhon*, which name they give to the ſea, and in the *Chaldee* language ſignifies a deluge; and here the *Targum* of *Onkelos* renders the word by *Tuphana*; and the *Arabs* to this day call the flood *al-tufan*; but the *Chineſe* alſo frequently ſpeak of the deluge [e]; and even it is ſaid the *Americans* of *Mexico* and *Peru* had a tradition of it [f]; and the *Bramines* alſo [g], who ſay that 21000 years ago, the ſea over-whelmed and drowned the whole earth, excepting one great hill, far to the northward, called *Biudd*; and that there fled thither one woman and ſeven men (whoſe names they give, ſee ch. vii. 13.) thoſe underſtanding out of their books that ſuch a flood would come, and was then actually coming, prepared againſt the ſame, and repaired thither; to which place alſo went two of all ſorts of creatures (ſee ℣. 19.) herbs, trees and graſs, and of every thing that had life, to the number in all of 1800000 living ſouls: this flood, they ſay, laſted 120 years (ſee v. 30.) five months and five days; after which time all theſe creatures, that were thus preſerved, deſcended down again, and repleniſhed the earth; but as for the ſeven men and woman, only one of them came down with her, and dwelt at the foot of the mountain. And this flood was not topical or national only, but general and univerſal: it was brought *upon the earth*, upon the whole earth, as the following account ſhews; and by the Lord himſelf, it was not through ſecond cauſes, or the common courſe of things: and to ſhew it poſſible and certain, this form of expreſſion is uſed, *behold, I, even I do bring*; it was wonderful, beyond the power of nature, and therefore a *behold* is prefixed; it was poſſible, becauſe the almighty God declares he would bring it; and it was certain, which the redoubling of the word points at; and would be quickly, ſince he ſaid, *I am bringing*, or *do bring*; juſt about to do it; wherefore the ark was not ſo long preparing, as ſome have thought, and the command to build it was not long before the flood came. The word for the flood comes from one which ſignifys to fall [h], either becauſe of the fall of the waters at it, or becauſe it made all things to fall, wither and decay, as herbs, plants, men, beaſts, and all creatures; or from one that ſignifies to conſume, or to mix and confound, and bring all things to confuſion, as *Jarchi* ſuggeſts [i]: and the end and intention of it, as here expreſſed, was *to deſtroy all fleſh, wherein is the breath of life from under heaven*; every living creature, men and women, the beaſts and cattle of the earth, and every creeping thing on it, and the fowls of the heaven, man principally, and theſe for his ſake. And *every thing that* is *in the earth ſhall die*; but not what was in the waters, the fiſhes of the ſea, which could live in the flood.

℣. 18. *But with thee will I eſtabliſh my covenant,* &c.] Made with *Noah* at this time, though not expreſſed, that on his making an ark, as God directed him, and going into it at his command, he would preſerve him whilſt building it from the rage of wicked men, and ſave him in it and his family, when the flood ſhould come; and that they ſhould come ſafe out of it, and repeople the world, which ſhould be no more deſtroyed by one; for this covenant reſpects that after mentioned, ch. ix. ſo *Aben Ezra*; or the promiſe of the Meſſiah, which ſhould ſpring from him, for the fulfilment of which *Noah* and his family were ſpared; and this in every article God would confirm, of which he might be aſſured from his power, veracity

[z] Antiq. l. 1. c. 3. §. 6. [a] Præpar. Evangel. l. 9. c. 12, 19. [b] De Dea Syria. [c] Metamorph. l. 1. Fab. 7. [d] In Timæo, & de Iſide & Oſir. [e] Sinic. Hiſt. l. 1. p. 3, 26. [f] See biſhop Patrick, in loc. [g] Miſcellanea Curioſa, vol. 3. p. 261, 262. [h] נבל cecidit. [i] בלה conſumpſit, vel בלל confudit, miſcuit.

city and faithfulneſs, and other perfections of his: *and thou ſhalt come into the ark*; when the covenant would begin more clearly to be eſtabliſhed, and more plainly to be fulfilling; *Noah* on the one hand being obedient to the divine will, having built an ark, and entring into it; and on the other, God giving him leave, and an order to enter into it, and ſhutting him up in it to preſerve him: *thou and thy ſons, and thy wife, and thy ſons wives with thee*; that is, *Noah* and his wife, and his ſons and their wives, in all eight perſons; and eight only, as the apoſtle *Peter* obſerves, 1 *Pet.* iii. 20. by this it appears that *Noah*'s three ſons were married before the flood, but as yet had no children. *Jarchi* concludes from the mode of expreſſion uſed, that the men and women were to be ſeparate; that they entred the ark in this manner, and continued ſo, the uſe of the marriage-bed being forbidden them whilſt in the ark.

℣. 19. *And of every living thing of all fleſh, two of every* ſort *ſhalt thou bring into the ark*, &c.] That is, of fowls, cattle and creeping things, as after explained; and two of each ſort at leaſt were to be brought, as *Jarchi* obſerves, and not fewer; though of the clean ſort there were to be more, even ſeven, as after directed; and theſe were to be brought, that they might preſerve their ſpecies, as it follows: *to keep* them *alive with thee*; to be fed and nouriſhed by him in the ark, whilſt others periſhed by the flood, that ſo they might propagate their own ſpecies, and be continued, for which reaſon it is further ordered: *they ſhall be male and female*; not any two, but one male and one female, for the end before mentioned.

℣. 20. *Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind*, &c.] What before is generally expreſſed by *every living thing*, is here particularly explained of every ſort of them; and from the order of them, ſome have thought, that in the ſame manner they were diſpoſed of in the ark, the fowls in the firſt ſtory, the cattle in the next, and the creeping things in the lowermoſt: but others place them in a different manner, ſee the note on ℣. 16. the roots and grain in the lower ſtory, the living creatures of all ſorts in the ſecond, and their hay and litter in the third: the ſecond ſtory being three hundred cubits long, and fifty broad, contained in the whole fifteen thouſand cubits, which is ſuppoſed to be divided into an hundred and fifty equal rooms; ſo the *Targum* of *Jonathan* on ℣. 14. of theſe, four are allowed for *Noah* and his family, two with earth for thoſe animals that live under ground, one for thoſe which live on herbs and roots, and the other for thoſe which live on fleſh; and the other 144 rooms are divided into three parts, that is, twenty-four for birds, twenty-five for beaſts, and the other ninety-five for ſuch animals as are deſigned to be food for the reſt; and according to the calculations of learned men, there appear to have been in this ſtory rooms ſufficient for all ſorts of birds, beaſts and creeping things[k]: *two of every* ſort *ſhall come unto thee, to keep them alive*; that is, they ſhall come of themſelves, as *Jarchi* and *Aben Ezra* obſerve, the providence of God ſo directing and impelling them, juſt as the creatures came to *Adam*; ſo that there was no need for *Noah* to take any pains by hunting or hawking to get ſuch a number together: the *Targum* of *Jonathan* is, "they ſhall come unto thee by the hand of an "angel, who ſhall take and cauſe them to come." So ſays another *Jewiſh*[l] writer, that they were collected by the angels that preſided over each ſpecies; in which, except the notion of angels preſiding over every kind of creature, there is no incongruity, as biſhop *Patrick* obſerves; and two of every ſort were to come to the ark, to be preſerved alive there, that they might propagate their ſpecies. So *Lucian* ſays[m], that ſwine, and horſes, and lions, and ſerpents, and all other creatures which were on the earth, entered into the ark *by pairs*.

℣. 21. *And take thou unto thee of all food that is eaten*, &c.] By man and beaſt; of which ſee ch. i. 29, 30. *and thou ſhalt gather* it *to thee*; to lay up in the ark: *and it ſhall be for food for thee, and for them*, during the flood, a quantity ſufficient for them: and according to the calculation of learned men[n], well verſed in mathematics, there was room enough in the ark, and to ſpare, to put food for them all during the time the flood was on the earth.

℣. 22. *Thus did Noah*, &c.] Or *and* or *therefore Noah made*[o] the ark; and *all things*, as the *Septuagint* and *Vulgate Latin* verſions: *according to all that God commanded him, ſo did he*; he made the ark according to the pattern God gave him, he gathered together food for himſelf and family, and for all the creatures, and laid it up in the ark, as God directed him; and when the time was come, he and they not only entered into it, but he took with him all the creatures he was ordered, as after related; in this we have an inſtance of his fear of God, of his faith in his word, and of his obedience to his will, ſee *Heb.* xi. 7. in all which he was a type of Chriſt, the builder of his church the ark was a figure of, and the pilot of it through the tempeſtuous ſea of this world, and the provider of all good things for it, for the ſuſtenance of it, and of thoſe who are in it.

CHAP. VII.

THIS chapter begins with an order to *Noah* to come with his family, and all the creatures, into the ark, that they might be ſafe from the flood, which would quickly be upon the earth, ℣. 1—4. and then gives an account of *Noah*'s obedience to the divine command in every particular, ℣. 5—9. and of the time of the beginning of the flood, and its prevalence, ℣. 10, 11, 12. then follows a repetition of *Noah*, his family, and the creatures entring into the ark, ℣. 13, 14, 15, 16. and next a relation is given of the increaſe of the waters, and of the heighth they arrived unto, ℣. 17—20, and of the conſequences of the flood, the death and deſtruction of every living creature, except thoſe in the ark, fowl, cattle, beaſt, creeping things and men, ℣. 21, 22, 23. and the chapter is cloſed with an account how long the waters continued before they began to ebb, even one hundred and fifty days, ℣. 24.

℣.

[k] Vid. Bedford's Scripture-chronology, c. 12. p. 155.
[l] Pirke Eliezer, c. 23.
[m] De Dea Syria.
[n] Buteo de arca Noe, Wilkins's Eſſay towards a real character, Bedford's Chronology, &c.
[o] ויעש & fecit, Pagninus, Montanus; fecit itaque, Schmidt.

℣. 1. *And the Lord ſaid unto Noah*, &c.] After *Noah* had built the ark, and got all things ready as were commanded him; and when it was but ſeven days ere the flood would begin: *Come thou and all thy houſe into the ark*; that is, he and his wife, his three ſons and their wives; *for thee have I ſeen righteous before me in this generation*: this was a great character of *Noah*; that he was a *righteous* perſon, not by his own righteouſneſs, but by the righteouſneſs of faith he was both heir and preacher of; and this he was *before* God, in his ſight, ſeen, known, and acknowledged by him as righteous; and therefore muſt be really ſo: and this ſhews that he was not ſo by the works of the law, but by the righteouſneſs of Chriſt; becauſe by them no fleſh living is juſtified in the ſight of God: and *Noah* was a rare inſtance of this character; there was none beſides him in that wicked generation, ſo that he was very conſpicuous and remarkable; and it was wonderful grace to him, that he ſhould have this bleſſing to be righteous in an age ſo ſadly corrupt, which was the cauſe of his being ſaved; for whoever are juſtified ſhall be ſaved eternally, *Rom.* viii. 30. as well as they are often ſaved from temporal calamities, ſee *Iſ.* iii. 10

℣. 2. *Of every clean beaſt thou ſhalt take to thee by ſevens*, &c.] From hence it appears, that the diſtinction of clean and unclean beaſts, at leaſt for ſacrifice, if not for food, was known before the flood, and ſo before the law of *Moſes*; tho' ſome think this is ſaid by anticipation, and as providing a large ſtock of ſuch creatures for the propagation of their ſpecies; becauſe they would be moſt ſerviceable to men both for food and ſacrifice: but as it is certain that ſacrifices were offered ever ſince the fall of man; by the ſame way, namely, by divine revelation, that men were taught to ſacrifice creatures as typical of the ſacrifice of Chriſt, they were directed what ſort of creatures to offer, as were moſt ſuitable figures of him; thoſe beaſts that were clean, and uſed under the law, and ſo no doubt, at this time, were oxen, ſheep, and goats: and theſe were to be taken into the ark by *ſevens*, or *ſeven ſeven* [p]; either only three pairs, male and female, for procreation, and the ſeventh a male for ſacrifice, when the flood was over; or rather fourteen, ſeven couple, an equal number of male and female, as *Aben Ezra* and *Ben Gerſom*, that there might be enough for propagation; ſince a large number of them would be conſumed, both for food and ſacrifice: *the male and his female*, or *the man and his wife* [q]; which confirms the ſenſe given, that there were ſeven pairs, or otherwiſe, if there had been an odd ſeventh, there would not have been a male and his female: *and of beaſts that are not clean, by two*, or only two: *the male and his female*, or *the man and his wife*; which was a number ſufficient for the propagation of creatures, neither uſed for food nor ſacrifice; and many of which are hurtful to mankind, as lions, wolves, tygers, bears, *&c.*

℣. 3. *Of fowls alſo of the air by ſevens, the male and his female*, &c.] That, is of ſuch as were clean; ſeven couple of theſe were to be brought into the ark, for the like uſe as of the clean beaſts, and thoſe under the law; and ſo at this time, and here meant were turtle doves, and young pigeons that were for ſacrifice; and the reſt were for food: and the deſign of bringing both into the ark was, *to keep ſeed alive upon the face of all the earth*; that the ſpecies of creatures might be continued, both of beaſts and birds, clean and unclean.

℣. 4. *For yet ſeven days*, &c.] Or one week more, after the above orders were given, which the *Jews* ſay, were for the mourning at *Methuſelah*'s death; others, that they were an additional ſpace to the 120 given to the old world for repentance; in which time ſome might truly repent, finding that the deſtruction of the world was very near, and who might be ſaved from everlaſting damnation, though not from periſhing in the flood: but it rather was a ſpace of time proper for *Noah* to have, to ſettle himſelf and family, and all the creatures in the ark, and diſpoſe of every thing there, in the beſt manner for their ſuſtenance and ſafety: *and I will cauſe it to rain upon the earth forty days and forty nights*: this was not an ordinary but an extraordinary rain, in which the power and providence of God were eminently concerned, both with reſpect to the continuance of it, and the quantity of water that fell: *and every living ſubſtance that I have made, will I deſtroy from off the face of the earth*: not every ſubſtance that has a vegetative life, as plants, herbs, and trees, which were not deſtroyed, See ch. viii. 11. but every ſubſtance that has animal life, as fowls, cattle, creeping things, and men.

℣. 5. *And Noah did according to all that the Lord commanded him*, &c.] He prepared for his entrance into the ark, and all the creatures with him; got every thing ready for them, the rooms for their habitation, and food for their ſuſtenance.

℣. 6. *And Noah was ſix hundred years old, when the flood of waters was upon the earth*, &c.] When it began, for he was in his ſix hundred and firſt year when it ended, ch. viii. 13. his eldeſt ſon was now an hundred years old, ſince when *Noah* was five hundred years old he begat children, ch. v. 32.

℣. 7. *And Noah went in, and his ſons, and his wife and his ſons wives with him into the ark*, &c.] Within the ſpace of the ſeven days, between the command of God to go into it, and the coming of the flood; or rather on the ſeventh day, on which it began to rain; when he ſaw it was coming on, ſee v. 11. 13. *becauſe of the waters of the flood*; for fear of them, leſt before he entered into the ark with his family, he and they ſhould be carried away with them; or *from the face of the waters* [r], which now began to appear and ſpread; or rather, *before the waters* [s], before they came to any height.

℣. 8. *Of clean beaſts, and of beaſts that are not clean*, &c.] Seven couple of the one, and a couple of the other: *and of fowls*, clean and unclean, alſo a like number: *and of every thing that creepeth upon the earth*; and upon that only, not in the water, for theſe had no need of the ark, they could live in the waters.

℣. 9. *There went in two and two unto Noah into the ark*, &c.] Of themſelves, as *Jarchi* and *Aben Ezra*, being impreſſed with an inſtinct from God ſo to do; or by the miniſtry of angels, as obſerved on ch. vi. 20. there were two of a ſort, and ſome think four: *the male and the female*; and of ſome ſeven, or ſeven pairs, as before obſerved: *as God commanded Noah*; which reſpects his own and his family's entrance and the creatures; both were commanded by God, and attended to by *Noah*, who was obedient in all things.

℣. 10.

[p] שבעה שבעה ſeptena ſeptena, Pagninus, Montanus; ſeptem ſeptem, Vatablus, Druſius. [q] איש ואשתו virum & uxorem ejus, Pagninus, Montanus. [r] מפני מי a facie aquarum, Pagninus, Montanus. [s] Ante aquas diluvii, Schmidt.

℣. 10. *And it came to pass after seven days*, &c.] Were ended, or on the seventh day, after God had given the orders to *Noah*, to prepare for his going into the ark, with his family, and all the creatures: *that the waters of the flood were upon the earth*; that is, they began to be upon the earth; for it continued to rain from hence forty days and forty nights; and still the waters continued to increase, and it was an hundred and fifty days before they began to ebb.

℣. 11. *In the 600th year of Noah's life*, &c.] Not compleat but current, for otherwise *Noah* would have lived after the flood 351 years, whereas he lived but 350; ch. ix. 28. *in the 2d month, the 17th day of the month*: as the *Jews* had two ways of beginning their year, one at the spring, and the other at autumn; the one on ecclesiastical accounts, which began at *Nisan*, and which answers to *March* and *April*; and then the second month must be *Ijar*, which answers to part of *April* and part of *May*: and the other on civil accounts, which began at *Tisri*, and answers to part of *September* and part of *October*; and then the second month must be *Marchesvan*, which answers to part of *October* and part of *November*; so they are divided about this month in which the flood was: one says it was *Marchesvan*; another that it was *Ijar*[t]; a third in particular says[u], it was on the 10th of *Marchesvan*, that all the creatures came together into the ark, and on the 17th the waters of the flood descended on the earth; and this is most likely, since this was the most antient way of beginning the year; for it was not until after the *Jews* came out of *Egypt* that they began their year in *Nisan* on sacred accounts; and besides the *Autumn* was a proper time for *Noah*'s gathering in the fruits of the earth, to lay up in the ark, as well as for the falling of the rains; though others think it was in the spring, in the most pleasant time of the year, and when the flood was least expected: the *Arabic* writers[w], contrary to both, and to the scripture, say, that *Noah*, with his sons, and their wives, and whomsoever the Lord bid him take into the ark, entered on a *Friday*, the 27th day of the month *Adar* or *Agar*: according to the *Chaldean* account by *Berosus*[x], it was predicted that mankind would be destroyed by a flood on the 15th of the month *Dæsius*, the second month from the vernal equinox: it is very remarkable what *Plutarch*[y] relates, that *Osiris* went into the ark the 17th of *Athyr*, which month is the 2d after the autumnal equinox, and entirely agrees with the account of *Moses* concerning *Noah*: according to bishop *Usher*, it was the 7th of *December*, on the first day of the week; others the 6th of *November*; with Mr. *Whiston* the 28th: *the same day were all the fountains of the great deep broken up, and the windows of heaven were opened*; and by both these the flood of waters was brought upon the earth, which drowned it, and all the creatures in it: by the former are meant the vast quantities of subterraneous waters, which are more or greater than we know; and might be greater still at the time of the deluge: "there are large lakes, as *Seneca* observes[z], "which we see not, much of the sea that lies "hidden, and many rivers that slide in secret:" so that those vast quantities of water in the bowels of the earth being pressed upwards, by the falling down of the earth, or by some other cause unknown to us, as bishop *Patrick* observes, gushed out violently in several parts of the earth, where holes and gaps were made, and where they either found or made a vent, which with the 40 days rain, might well make such a flood as here described: it is observed[a], there are seas which have so many rivers running into them, which must be emptied in an unknown manner, by some subterraneous passages, as the *Euxine* sea; and particularly it is remarked of the *Caspian* sea, reckoned in length to be above 120 *German* leagues, and in breadth from east to west about 90, that it has no visible way for the water to run out, and yet it receives into its bosom near an 100 rivers, and particularly the great river *Wolga*, which is of itself like a sea for largeness, and is supposed to empty so much water into it in a year's time, as might suffice to cover the whole earth, and yet it is never increased nor diminished, nor is it observed to ebb or flow: so that if, says my author, the fountains of the great deep, or these subterraneous passages, were continued to be let loose, without any reflux into them, as *Moses* supposes, during the time of the rain of forty days and forty nights; and the waters ascended but a quarter of a mile in an hour; yet in forty days it would drain all the waters for 240 miles deep; which would, no doubt, be sufficient to cover the earth above 4 miles high: and by the former, *the windows* or floodgates of heaven, or the *cataracts*, as the *Septuagint* version, may be meant the clouds, as Sir *Walter Raleigh*[b] interprets them; *Moses* using the word, he says, to express the violence of the rains, and pouring down of waters; for whosoever, adds he, hath seen those fallings of water which sometimes happen in the *Indies*, which are called *the spouts*, where clouds do not break into drops, but fall with a resistless violence in one body, may properly use that manner of speech which *Moses* did, that the windows or floodgates of heaven were opened, or that the waters fell contrary to custom, and that order which we call natural; God then loosened the power retentive in the uppermost air, and the waters fell in abundance: and another writer upon this observes[c], that thick air is easily turned into water; and that round the earth there is a thicker air, which we call the *atmosphere*; which, the farther it is distant from the earth, the thinner it is, and so it grows thinner in proportion, until it loseth all its watry quality: how far this may extend cannot be determined; it may reach as far as the orb of the moon, for aught we know to the contrary: now when this retentive quality of waters was withdrawn; *Moses* tell us, that *the rain was upon the earth* 40 *days and* 40 *nights*; and therefore some of it might come so far as to be forty days in falling; and if we allow the rain a little more than 10 miles in an hour, or 250 miles in a day, then all the watry particles, which were 10,000 miles high, might descend upon the earth; and this alone might be more than sufficient to cover the highest mountains.

℣. 12. *And the rain was upon the earth* 40 *days and* 40 *nights*, &c.] So long it was falling upon it, after the windows of heaven were opened. *Aben Ezra* would have it, that all things were in such confusion, during the flood, that there was no difference between day and night, since, it is said, *day and night shall not cease any more*; and that after the waters ceased, then *Noah* knew that forty days and nights had passed, for God had revealed this secret

[t] In Bab Roshhashnah, fol. 11. 2. [u] Pirke Eliezer, c. 23. [w] Elmacinus, p. 11. apud Hottinger. p. 251. Abulpharag. Hist. Dynast. p. 8. [x] Apud Syncell. p. 30, 31. [y] De Iside & Osir. [z] Nat. Quæst. l. 3. c. 30. [a] Bedford's Scripture Chronology, c. 12. p. 154. [b] History of the World. B. I. c. 7. §. 6. [c] Bedford's Scripture Chronology. p. 153. See Scheuchzer. Physica. vol. 1. p. 45. Ray's Physico-Theolog. Discourses, Disc. 2. c. 2. p. 71.

ſecret to him; but the text ſeems more to make againſt him than for him.

℣. 13. *In the ſelf ſame day entered Noah, and Shem, and Ham, and Japheth, the ſons of Noah*, &c.] That is, on the 17th day of the 2d month; ſee the notes on ℣. 11. the names of *Noah*, and his three ſons are expreſſed, but not the names of his wife, and of the wives of his ſons; they are only deſcribed by their relation as follows: *and Noah's wife, and the three wives of his ſons, into the ark:* but other writers pretend to give us their names; *Beroſus*[c] calls the wife of *Noah Tytea* the great, and *Aretia*, plainly, from *Tit* clay, and *Ærets* the earth; and his ſons wives *Pandora*, *Noela*, and *Noegla*: according to *Sanchoniatho*[d], the name of *Noah* was *Epigeus*, a man of the earth, ſee *Gen.* ix. 20. and afterwards *Ouranus*, heaven; and he had a ſiſter whom he married, called *Ge*, earth; and with this agrees the account that the *Atlantes* give of their deities; the firſt of which was *Uranus*, and his wife's name was *Titea*; who, after her death, was deified and called *Ge*[e]: ſo the *Jewiſh* writers ſay[f], the wife of *Noah* was called *Titzia*, and others ſay *Aritzia*, from the word *Eretz*, earth[g]; though others will have it, that ſhe was *Naamah*, the daughter of *Lamech*: the *Arabic* writers[h] tell us, that the name of *Noah*'s wife was *Hancel*, the daughter of *Namuſa*, the ſon of *Enoch*; that the name of *Shem*'s wife was *Zalbeth*, or as other copies, *Zalith* or *Salit*; that the name of *Ham*'s, *Nahalath*; and of *Japheth*'s, *Areſiſia*; who were all three the daughters of *Methuſelah*; and they alſo relate[i], that when *Noah* entered the ark, he took the body of *Adam* with him, and placed it in the middle of the ark.

℣. 14. *They, and every beaſt after his kind, and all the cattle after their kind*, &c.] They, *Noah* and his family, went into the ark; as did all ſorts of beaſts and cattle, reckoned 130 ſorts, by ſome 150, including ſerpents: *and every creeping thing that creepeth upon the earth after his kind*; ſuppoſed to be ſcarce 30 ſorts; not one ſort of creature was left out, though ever ſo ſmall and deſpicable: *every fowl after his kind*: Biſhip *Wilkins* has divided them into nine ſorts, and reckons them up to be 95 in the whole; *every* bird of *every ſort*, or *bird of every wing*[k], let their wings be what they will; ſome, as *Ainſworth* obſerves, are winged with feathers, others with ſkin, as batts.

℣. 15 *And they went in unto Noah into the ark*, &c.] *Noah* went in firſt, and the creatures of themſelves came to him, or were conducted by the miniſtry of angels; and they were delivered into his hands, and he placed them in the ark as was moſt convenient for them: it is very likely he went in and out as occaſion required, for the better management and diſpoſition of things; for he ſeems to be the laſt of all that went in, See ℣. 16: *two and two of all fleſh, wherein is the breath of life:* they that went by ſevens, yet being ſeven couple, as has been obſerved, as thoſe which were only two or four, went by pairs: this is true of them all.

℣. 16. *And they that went in, went in male and female of all fleſh*, &c.] Theſe pairs were not two males or two females, but one male and one female; ſo they were coupled for the propagation of their ſpecies, which was the end of their entering into the ark, and being preſerved: *as God had commanded him: Noah*, who took care as they entered, that there were ſo many of a ſort, as was injoined, and theſe were male and female: *and the Lord ſhut him in*; or ſhut the door after him[l], he being the laſt that entered; and which he could not ſo well ſhut himſelf, at leaſt ſo cloſe, as was done by the Lord, or by the angels; and this was done to keep out the waters, and all within in ſafety; and to ſhut out others, and preſerve *Noah* from the rage of wicked men, as well as the violence of the waters: ſome[m] have thought that not ſo much the door of the ark is meant, as the way to it, the penſile bridge which was neceſſary for the creatures to enter the ark; which being carried away by the force of the waters near the ark, that not being joined to it, precluded all acceſs of the ſcoffers, whoſe ſcoffs were ſoon turned to lamentation and howling.

℣. 17. *And the flood was forty days upon the earth*, &c.] This is ſaid with reſpect to what follows, and the meaning is, that when and after the flood had been upon the earth ſo long, then *the waters increaſed, and bare up the ark, and it was lift up above the earth:* after this they were ſo many and ſo ſtrong that they lifted up the ark from the place where it ſtood, and bore it up, that it touched not the earth; and *Aben Ezra* from hence infers, that the ark did not remove from its place after the flood began, until forty days.

℣. 18. *And the waters prevailed, and were increaſed greatly upon the earth*, &c.] Still they became greater and more powerful, as to bear up the ark, ſo to caſt down houſes, trees, &c. by the continual rains that fell, though perhaps they were not ſo violent as before, and by the conſtant eruptions of water out of the earth: *and the ark went upon the face of the waters*; it floated about upon them, in an eaſy gentle manner; for there were no ſtorms of wind or tempeſts raiſed, which might endanger it.

℣. 19. *And the waters prevailed exceedingly on the earth*, &c.] Yet more and more, ſo that the people without the ark were obliged to remove, not only from the lower to the higher rooms in their houſes, and to the tops of them, but to the higheſt trees; and when theſe were bore down, to the higheſt hills and mountains; and to thoſe it was in vain to fly, by what follows: *and all the high hills that were under the whole heaven were covered:* whence it appears there were hills before the flood, and that theſe were not cauſed by it, and that the deluge was univerſal, ſince there was not a hill under the whole heaven but what was covered with it. In *Deucalion*'s flood all men are ſaid to periſh, except a few who fled to the high mountains[n]; which ſtory ſeems to be hammered out of this account.

℣. 20. *Fifteen cubits upwards did the waters prevail*, &c.] Either to ſuch an height above the earth, upwards from that, or from the high hills; for though the words do not neceſſarily imply that, yet it may be allowed, ſince there was water enough to cover the higheſt of them; and fifteen cubits of water were enough to drown the talleſt man, or largeſt beaſt that ſhould be upon the top of any of them: *and the mountains were covered*, with water, even it may be allowed fifteen cubits high; nor will this furniſh out ſo conſiderable an objection

[c] De temporibus ante diluvium, l. 1. fol. 8. 20. l. 2. fol. 11. 1. l. 3. fol. 24. 2. [d] Apud Euſeb. Præpar. Evang. l. 1. p. 36. [e] Diodor. Sicul. Bibliothec. l. 3. p. 190. [f] Shalſhalet Hakabala. fol. 75. 1. [g] Shalſhalet. fol. 1. 2. Bereſhit Rabba. ſ. 23. fol. 20. 3. Jarchi in Gen. 4. 22. [h] Eutych. Annal p. 34. Patricides. p. 8. apud Hottinger. p. 245. [i] Ibid. p. 250. [k] כל צפור כל כנף omnes aves cujuſcunque alæ, Junius & Tremellius, Piſcator, Cocceius, Schmidt. [l] בעדו Poſt ipſum, Vatablus, Tigurine Verſion, Cocceius, Schmidt. Pone eum, Piſcator. [m] Scheuchzer. Phyſica Sacra, vol. 1. p. 45. [n] Apollodorus, de Deor. Origin. l. 1. p. 19.

tion to the hiſtory of the flood, as may be thought at firſt ſight, ſince the higheſt mountains are not near ſo high, as they are by ſome calculated. Sir *Walter Raleigh* allows thirty miles for the height of the mountains, yet the higheſt in the world will not be found to be above five direct miles in height. *Olympus*, whoſe height is ſo extolled by the poets, does not exceed a mile and a half perpendicular, and about 70 paces. Mount *Athos*, ſaid to caſt its ſhade into the iſle of *Lemnos* (according to *Pliny* 87 miles) is not above 2 miles in height, nor *Caucaſus* much more; nay, the pike of *Teneriff*, reputed the higheſt mountain in the world, may be aſcended in 3 days (according to the proportion of 8 furlongs to a day's journey) which makes about the height of a *German* mile perpendicular; and the *Spaniards* affirm, that the *Andes*, thoſe lofty mountains of *Peru*, in compariſon of which they ſay the *Alps* are but cottages, may be aſcended in 4 days compaſs [o].

℣. 21. *And all fleſh died that moved upon the earth*, &c.] That had animal life in them, of which motion was a ſign: *both of fowl, and of cattle, and of beaſt, and of every creeping thing that creepeth on the earth*; excepting thoſe that were in the ark. This general deſtruction of the creatures, as it was for the ſins of men, whoſe they were, and by whom they were abuſed, and is expreſſive of God's hatred of ſin, and of his holineſs and juſtice in the puniſhment of it; ſo, on the other hand, it is a diſplay both of the wiſdom of God, in cauſing a decreaſe of the creatures, in proportion to the decreaſe of men, who now would not need ſo many; and of the goodneſs of God to thoſe that were ſpared, that ſo the beaſts of the field, eſpecially the wilder ſort, might not multiply againſt them, and prevail over them, ſee *Exod.* xxiii. 29. *and every man*; except thoſe in the ark; and the number of them is ſuppoſed to be as great, if not greater, than of the preſent inhabitants of the earth, by thoſe who are ſkilful in the calculation of the increaſe of men. It is thought it may be eaſily allowed, that their number amounted to eleven thouſand millions; and ſome have made their number to be eighty thouſand millions [p]. The apoſtle *Peter* calls them, *the world of the ungodly*, 2 Pet. ii. 5.

℣. 22. *All in whoſe noſtrils* was *the breath of life*, &c.] Whether of fowls, beaſt, cattle, or creeping things: *of all that was in the dry land, died*; by which deſcription fiſhes were excepted, ſince they breathe not, having no lungs, and are not on the dry land, where they cannot live, but in the waters. Some pretend it to be the opinion of ſome *Jewiſh* writers, that the fiſhes did die, the waters being made hot, and ſcalded them; but this fable I have not met with.

℣. 23. *And every living ſubſtance was deſtroyed which was upon the face of the ground*, &c.] Not every thing, particularly trees; for after the flood was abated there was an olive-tree, a leaf of which was brought to *Noah* by the dove, ch. viii. 11. but all animals, *both men and cattle, and the creeping things, and the fowl of the heaven, and they were deſtroyed from the earth*; this is repeated, partly for explanation of the preceding clauſe, and partly for confirmation of this general deſtruction, which might ſeem almoſt incredible; there never was ſuch a deſtruction of creatures before, or ſince, nor never will be till the general conflagration; and is a proof of the ſovereignty of God, his almighty power, the purity and holineſs of his nature, and the ſtrictneſs and ſeverity of his juſtice, and ſhows what a fearful thing it is to fall into his hands: *and Noah only remained* alive, *and they that* were *with him in the ark*; beſides thoſe, of the millions of mankind that were upon the earth, not one was left, the flood came and deſtroyed them all, *Luke* xvii. 27. the fable, ſome *Jewiſh* writers relate of *Og*, being found alive, and which they gather from *Deut.* iii. 11. by ſitting upon a piece of wood of one of the ladders of the ark, to whom *Noah* reached out food every day, and ſo he remained alive [q], deſerves no regard; though perhaps from hence aroſe the *Grecian* fable of the flood of *Ogyges*, which ſeems to be the ſame with this of *Noah*.

℣. 24. *And the waters prevailed upon the earth 150 days.*] Which is to be reckoned not from the end of the 40 days rain, but from the beginning of the flood; for from the 17th day of the 2d month, when the fountains of the deep were broken up, and the windows of heaven were opened, unto the 17th day of the 7th month, when the ark reſted on the mountains of *Ararat*, and the waters decreaſed, were juſt 5 months, or 150 days; until which time the waters increaſed yet more and more, even after the 40 days rain; ſo that it ſeems there was a continual rain afterwards, as *Aben Ezra* obſerves, though not ſo vehement; or otherwiſe it is not ſo eaſy to account for the increaſe of the waters.

CHAP. VIII.

THIS chapter gives an account of the going off of the waters from the earth, and of the entire deliverance of *Noah*, and thoſe with him in the ark, from the flood, when all the reſt were deſtroyed: after an 150 days a wind is ſent over the earth, the fountains of the deep and the windows of heaven are ſtopped, the waters go off gradually, and the ark reſts on mount *Ararat*, ℣. 1—4. two months and 13 days after that the tops of the mountains were ſeen, ℣. 5. and 40 days after the appearance of them, *Noah* ſent forth firſt a raven, and then a dove, and that a ſecond time, to know more of the abatement of the waters, ℣. 6—12. When *Noah* had been in the ark 10 months and 13 days he uncovered it, and the earth was dry, yet not ſo dry as to be fit for him to go out upon, until near 2 months after, ℣. 13, 14. when he had an order from God to go out of the ark, with all that were with him, which was accordingly obeyed, ℣. 15—19. upon which he offered ſacrifice by way of thankfulneſs for his great deliverance, which was accepted by the Lord; who promiſed him not to curſe the earth any more, nor to drown it, but that it ſhould remain, and as long as it did, there would be the conſtant revolutions of the ſeaſons of the year, and of day and night, ℣. 20—22.

℣. 1. *And God remembred Noah, and every living thing, and all the cattle that* was *with him in the ark*, &c.] Not that God had forgotten *Noah*, for he

[o] See the Univerſal Hiſtory, vol. 1. p. 218. marg. Bedford's Scripture-chronology, ch. 12. p. 152, 153. [p] Scheuchzer. Phyſica Sacra, vol. 1. p. 55. [q] Pirke Eliezer, c. 23. fol. 23. 1, 2.

he does not, and cannot forget his creatures, properly ſpeaking; but this is ſaid after the manner of men, and as it might have ſeemed to *Noah*, who having heard nothing of him for five months, and having been perhaps longer in the ark than he expected, might begin to think that he was forgotten of God; but God remembred him, and his covenant with him, and the promiſe that he had made to him, that he and his family, and all the living creatures in the ark, ſhould be preſerved alive during the flood, ch. vi. 17, 18, 19. and God may be ſaid particularly to remember him, and them, when he began to take meaſures for removing the waters from the earth, as he did by ſending a wind, next mentioned: and thus God's helping his people when in difficulties and in diſtreſs, and delivering out of them, is called his remembrance of them; and he not only remembred *Noah* and his family, who are included in him, but every living creature alſo, which is expreſſed; for as the creatures ſuffered in the flood for the ſins of men, ſo thoſe in the ark were remembred and preſerved for the ſake of *Noah* and his family, and the world of men that ſhould ſpring from them: *and God made a wind to paſs over the earth, and the waters aſſwaged*; not a ſtormy bluſtering one, that would have endangered the ark, but a gentle, hot, drying one; which ſtopped the increaſe of the waters, and made them leſs, and both drove away the rain, as the north-wind does, as this perhaps was [r], and cauſed the waters to move towards their proper channels and receptacles: this was the work of God, who has the command of the winds and waters, brings the former out of his ſtorehouſes, and reſtrains the latter at his pleaſure; and this wind had this effect to aſſwage the waters, not from its own nature, but was attended with the mighty power of God to make it effectual, in an extraordinary manner: and it was, as the *Targums* of *Jonathan* and *Jeruſalem* call it, *a wind of mercies*, or a merciful wind; or a wind of comforts, as *Jarchi*; for ſo it was to *Noah* and his family, and to all the creatures, ſince it ſerved to dry up the waters of the flood, and cauſed them to ſubſide.

℣. 2. *The fountains alſo of the deep, and the windows of heaven were ſtopped*, &c.] The paſſages which let out the ſubterraneous waters in great quantity upon the earth, and the clouds of heaven, which poured down water upon it like ſpouts, were ſtopped from ſending forth any more, as they had from the firſt of the flood unto 150 days from thence: *Jarchi* obſerves, that it is not ſaid that *all* the fountains of the deep, as when they were broken up, ch. vii. 11. becauſe ſome of them were left open for the uſe and benefit of the world; beſides, ſome muſt be left for the return of the waters: *and the rain from heaven was reſtrained*; which ſeems to confirm what has been before obſerved, that after the rain of forty days and nights it ceaſed not to rain, more or leſs, tho' not ſo vehemently, until the end of an hundred and fifty days, and then it entirely ceaſed.

℣. 3. *And the waters returned from off the earth continually*, &c.] Or *going and returning* [s]; they went off from the earth, and returned to their proper places appointed for them; ſome were dried up by the wind, and exhaled by the ſun into the air; and others returned to their channels and cavities in the earth, or ſoaked into it: *and after the end of the hundred and fifty days, the waters were abated*; or began to abate, as *Jarchi* and the *Vulgate Latin* verſion; which days are to be reckoned from the beginning of the flood, including the 40 days rain; though *Jarchi* reckons them from the time of the ceaſing of it; ſo that there were from the beginning of the flood 190 days; and 6 months, and 10 days of the year of the flood were now paſt; and in this he is followed by Dr. *Lightfoot* [t]: but the former reckoning ſeems beſt, and agrees better with what follows.

℣. 4. *And the ark reſted in the 7th month, on the 17th day of the month*, &c.] That is, five months after the flood began, and when the waters began to decreaſe; for this is not the 7th month of the flood, but of the year, which being reckoned from *Tiſri*, or the autumnal equinox, muſt be the month *Niſan*, which anſwers to part of our *March*, and part of *April*; and ſo the *Targum* of *Jonathan* explains it, "this is the month *Niſan*;" but *Jarchi* makes it to be the month *Sivan*, which anſwers to part of *May*, and part of *June*, taking it to be the 7th month from *Ciſleu*, when the 40 days rain ceaſed; in which he is followed by Dr. *Lightfoot* [u]; and according to biſhop *Uſher* [w], the 17th day of the 7th month, on which the ark reſted, was *Wedneſday* the 6th of *May*: and then it reſted *upon the mountains of Ararat*; that is, on one of them, for *Ararat* is ſaid to be a long ridge of mountains like the *Alps*, or the *Pyrenean* mountains; which, as Sir *Walter Raleigh* [x] thinks, are the ſame which run through *Armenia*, *Meſopotamia*, *Aſſyria*, &c. and are by *Pliny* [y] called *Taurus*. But what is now called *Ararat*, and by the *Armenians Meſſis* or *Macis*, and by the *Turks Augri-daugh* or *Agrida*, is a ſingle mountain, and is ſo high that it overtops all the mountains thereabout; and that which makes it ſeem ſo very high is, that it ſtands by itſelf in the form of a ſugar-loaf, in the middle of one of the greateſt plains one can ſee; it has two tops, one greater, and the ſmaller is moſt ſharp pointed of the two [z]. The *Vulgate Latin* verſion renders it the mountains of *Armenia*; and ſo *Ararat* in the *Septuagint* of *Iſ.* xxxvii. 38. is rendered *Armenia*, and in our verſion alſo; and it is the more commonly received opinion, that *Ararat* was a mountain there; and this agrees with the teſtimonies of various heathen writers, which are produced by *Joſephus* and *Euſebius*. *Beroſus* the *Chaldæan* [a] ſays, "it is reported that in *Armenia*, on a mountain of "the *Cordyæans*, there is part of a ſhip, the pitch "of which ſome take off, and carry about with "them, and uſe it as an amulet to avert evils." And *Nicholas* of *Damaſcus* [b] relates, that in *Minyas* in *Armenia* is an huge mountain called *Baris*, to which, as the report is, many fled at the flood, and were ſaved; and that a certain perſon, carried in an ark or cheſt, ſtruck upon the top of it, and that the remains of the timber were preſerved a long time after; and, adds he, perhaps he may be the ſame that *Moſes*, the lawgiver of the *Jews*, writes of. Now this mountain ſeems plainly to have its name from the ark of *Noah*, for a boat, or

[r] ——— for clouds were fled,
Driv'n by a keen north wind, that blowing dry,
Wrinkled the face of deluge as decayed.
Milton, B. 11. l. 841, &c.

[s] הלוך ושוב eundo & redeundo, Pagninus, Montanus. [t] Works, vol. 1. p. 6. [u] Ib. p. 8. [w] Annales Vet. Teſt. p. 4. [x] Hiſtory of the World, B. 1. ch. 7. §. 13. [y] Nat. Hiſt. l. 5. c. 27. [z] Cartwright's Preacher's Travels, p. 32 Tournefort's Voyage to the Levant, vol. 3. p. 177, 183, 186. [a] Apud Joſeph. Antiq. l. 1. c 3. §. 6. [b] Apud Ib.

or ſhip is, with the *Egyptians*, called *Baris*. *Herodotus* [c] gives a large account of ſhips they call by this name; and the boat in which *Charon* is ſaid to carry the dead bodies over the lake *Acheruſia*, near *Memphis*, is ſaid by *Diodorus Siculus* [d] to have the ſame name. *Abydenus* the *Aſſyrian* [e] tells us, that "*Saturn* having foretold to *Siſithrus*, that "there would be a vaſt quantity of rain on the "15th of the month *Dæſius*, he immediately ſailed "to the *Armenians*; and that the ſhip being driven "to *Armenia*, the inhabitants made amulets of the "wood of it, which they carried about their necks, "as antidotes againſt diſeaſes." And hence *Melo* [f], who wrote againſt the *Jews*, ſuggeſts, as if the deluge did not reach *Armenia*; for he ſays, "at the "deluge, a man that had eſcaped with his ſons "went from *Armenia*, being driven out of his poſ-"ſeſſion by thoſe of the country, and paſſing over "the intermediate region, came into the moun-"tainous part of *Syria* which was deſolate." And with what *Beroſus* ſays of a mountain of the *Cordyæans* in *Armenia*, agree the *Targums* of *Onkelos* and *Jonathan*, and the *Syriac* and *Arabic* verſions, who all render the words here the mountains of *Cardu* or *Carda*: from the reſting of the ark on this day on the mountains of *Ararat*, *Jarchi* concludes, and Dr. *Lightfoot* [g] after him, that the ark drew 11 cubits water, which, according to them, thus appears; on the firſt day of the month *Ab*, the mountain-tops were firſt ſeen, and then the waters had fallen 15 cubits, which they had been 60 days in doing, namely, from the firſt day of *Sivan*, and ſo they had abated the proportion of 1 cubit in 4 days: by this account we find, that on the 16th day of *Sivan* they had abated but 4 cubits, and yet on the next day, the 17th, the ark reſteth on a hill, where the waters yet lay 11 cubits above it.

℣. 5. *And the waters decreaſed continually until the tenth month*, &c.] That is, from the 17th of the 7th month, to the 1ſt of the 10th month, a ſpace of 2 months and 13 days, and being ſummer-time, through the heat of the ſun, they decreaſed apace: *in the tenth* month, *on the firſt* day *of the month*, *were the tops of the mountains ſeen*; not the tenth month of the flood, but of the year; the month *Tammuz*, as the *Targum* of *Jonathan*, and anſwers to part of *June*, and part of *July*; and the 1ſt day of this month, according to biſhop *Uſher* [h], was *Sunday* the 19th of *July*: but according to *Jarchi*, whom Dr. *Lightfoot* [i] follows, this was the month *Ab*, which anſwers to *July* and *Auguſt*, the tenth from *Marcheſvan*, when the rain began.

℣. 6. *And it came to paſs at the end of* 40 *days*, &c.] From the appearance of the mountains, that is, from the 1ſt day of the 10th month, to 40 days after; and being ended, this muſt be the 11th day of the 11th month, the month *Ab*, which anſwers to *July* and *Auguſt*; and according to biſhop *Uſher* [k] it was *Friday* the 28th of *Auguſt*: *that Noah opened the window of the ark which he had made*; of which ſee the note on ch. vi. 16.

℣. 7. *And he ſent forth a raven*, &c.] That by it he might make his obſervation, how high or low the waters were upon the earth; and the rather he ſent out the raven, a bird of prey, which feeds on carrion, that if the earth had been dry, the ſmell of the dead carcaſes would have invited it to go far off from the ark, and not return; but if not, he would ſee it again: *which went forth to and fro, until the waters were dried up from the earth*; or, *and it went forth, going forth and returning* [l]; it went forth out of the ark, and returned, but might not go into it, but went forth again, and then returned; and thus it continued going backwards and forwards, until the waters were dried up, when it returned no more: the *Septuagint* verſion is, *and it returned not*; and ſo ſome *Jewiſh* writers [m] ſay, it found the carcaſe of a man on the top of the mountains, and ſat upon it for food, and returned not: hence came the fable of *Apollo*'s ſending a raven to fetch water, whilſt he was ſacrificing, which lighting on a large cornfield, yet green, and being willing to enjoy ſome grains of it, waited till it was ripe, and neglected its orders [n]; and hence is the proverb, *corvus nuntius*. Some make this creature to be an emblem of the law, firſt ſent forth, but brought no good tidings of the waters of God's wrath being aſſwaged, but worketh wrath, and is the miniſtration of condemnation and death: rather it is an emblem of unregenerate men, who are, like it, black through original ſin and actual tranſgreſſions; are unclean and polluted in all the powers and faculties of their ſouls; are hateful, hating one another, and live in carnal and ſenſual luſts and pleaſures.

℣. 8. *Alſo he ſent forth a dove from him*, &c.] Seven days after he had ſent out the raven, as in ℣. 10. *to ſee if the waters were abated from off the face of the ground*; for the dove is a creature that delights in cleanneſs, flies low, and goes far off, ſo that if it returned not again, he might conclude that the waters were gone off the earth; but being a ſociable creature, and familiar to men, and eſpecially loving to its mate, if they were not gone off, it would certainly return again. This ſome take to be an emblem of the goſpel, bringing the good tidings of peace, pardon, righteouſneſs and ſalvation by Jeſus Chriſt: rather it is an emblem of a ſenſible ſinner, and true believer in Chriſt, being mournful, timorous, ſwift, modeſt and affectionate; ſuch perſons, like doves of the valley, mourn for their iniquities; tremble at the ſight of their ſins, and the curſes of the law, at the apprehenſion of divine wrath, at the awful judgment of God; and are fearful leſt Chriſt ſhould not receive them, to whom they ſwiftly fly for refuge, as doves to their windows; and who are modeſt, meek and lowly, and affectionate to Chriſt, and one another. The *Targum* of *Jonathan* calls this an houſe-dove, or tame one: hence perhaps came the practice of making uſe of doves as meſſengers to carry letters from place to place [o].

℣. 9. *But the dove found no reſt for the ſole of her foot*, and *ſhe returned unto him into the ark*, &c.] It being a creature that feeds upon ſeeds it picks off from the ground, and loving cleanneſs, it could find no place where it could alight, and have food to live upon, and retain its cleanneſs; for though the tops of the mountains were clear of the waters, yet they might be muddy and filthy with what the waters had raiſed up in them, or left upon them; and therefore it returned to *Noah* again, and not only like the raven unto the ark, but into it: *for the waters were on the face of the whole earth*; there was no place dry, and ſo neither food nor footing for this creature; and which was an emblem of

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[c] Euterpe ſive, l. 2. c. 96. [d] Bibliothec. l. 1. p. 87. [e] Apud Euſeb. Evangel. Præpar. l. 9. c. 12. p. 414, 415.
[f] Apud Ib. c. 19. p. 420. [g] Ut ſupra, p. 8. [h] Ut ſupra. [i] Ut ſupra. [k] Ut ſupra.
[l] ויצא יצוא ושוב & exiit egrediendo & redeundo, Pagninus, Montanus, Schmidt. [m] Pirke Eliezer, c. 23. [n] Ælian. Var. Hiſt. l. 1. c. 47. [o] Plin. Nat. Hiſt. l. 10. c. 37.

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a ſenſible ſinner, who finds no reſt in any thing ſhort of Chriſt; not in worldly enjoyments; nor in external duties, not in hearing, reading, praying, faſting, nor in external humiliation and tears; nor in the law, and in the works of it; nor in natural deſcent, nor in education-principles, nor in a profeſſion of religion, and ſubjection to ordinances; only in Chriſt, where it finds reſt from the burden and guilt of ſin, and the tyrannical power of it; from the bondage, curſe, and condemnation of the law, and from a ſenſe of divine wrath and fear of it; and though not from afflictions, yet it finds reſt in Chriſt amidſt them: *then he put forth his hand and took her, and pulled her in unto him into the ark:* ſhe hovered about it, and got near the window, which *Noah* opened and took her in; which may repreſent the gracious reception ſenſible ſouls meet with from Chriſt, who apply to him; he kindly embraces them, and they find room in his heart and affections, fulneſs of every thing they want, and ſecurity from all danger.

℣. 10. *And he ſtayed yet other 7 days*, &c.] As he had ſtayed 7 days between the ſending out of the raven and the dove, ſo he ſtayed 7 days more after he had ſent out the dove, and it returned to him, waiting patiently for his deliverance, and the ſigns of it; though he could have been glad to have known its near approach, for which he made the experiments he did: *and again he ſent forth the dove out of the ark*; very probably the ſelf ſame dove he had ſent out before.

℣. 11. *And the dove came in to him in the evening*, &c.] It having been out all day delighting itſelf in a free air, and perching upon the trees, but yet not finding ſufficient food, or a proper lodging, it returned to *Noah* at the evening for food and dwelling in the ark; *and lo, in her mouth* was *an olive-leaf pluckt off:* which might eaſily be done, and even an *olive-branch*, as the word ſometimes ſignifies, and is by ſome [p] rendred; for it being now the ſummer-ſeaſon, young branches ſprouted out, which being tender, were eaſily cropt: the *Targum* of *Jonathan* adds, "which it had took from the "mount of olives;" but there is no neceſſity to ſuppoſe it went ſo far from the ark, ſince *Aſſyria*, a country nearer, was a land of oil-olive, like that of *Judea*; 2 *Kings* xviii. 32. and beſides, olives grew in *Armenia* itſelf, where the ark reſted. *Gogarene* in *Armenia*, is ſaid by *Strabo* [q] to produce olive trees; though a modern author ſays [r], "I don't ſee "where the dove which was ſent out of the ark, "could find an olive branch, if the ark be ſup-"poſed to have reſted on mount *Ararat*, or any "of the mountains in *Armenia*; for this ſort of "trees is not found hereabout, where the ſpecies "muſt be loſt, and yet olives are known to be a "kind of trees which never die:" but the above accounts ſhew it to be otherwiſe in antient times: *ſo Noah knew the waters were abated from off the earth*; by this he perceived not only that they were gone off the mountains, but the lower grounds, at leaſt, the hills on which olive trees delight to grow; and yet that they were only abated, and not entirely gone off, ſince the dove returned to him: this dove ſent out the ſecond time, and returning, may be conſidered as an emblem of a goſpel-miniſter, comparable to a dove, for the dovelike gifts of the Spirit of God, by which he is qualified for his work, and for his ſimplicity, harmleſſneſs, meekneſs, and humility; and the olive-leaf in its mouth, may be an emblem of the goſpel, which is from Chriſt, the good olive; is the goſpel of peace, which an olive branch is a ſymbol of, proclaiming and publiſhing peace and reconciliation by Chriſt; and as that is ever green, the goſpel always continues, and is the everlaſting goſpel, and which was brought, and more fully and clearly diſpenſed in the evening of the world; and by it, it is known that the waters of divine wrath are aſſwaged, and the people of God may be aſſured, they will never return to come upon them.

℣. 12. *And he ſtayed yet other 7 days*, &c.] After the dove had returned: *and ſent forth the dove*; the ſame dove again; *which returned not again unto him any more:* the earth being dry, it found reſt for the ſole of its feet, ſufficient food to eat, and a proper place for its habitation; and liking to be at liberty, and in the open air, choſe not to return to the ark, even though its mate was there: of thoſe birds ſent out, the heathen writers make mention: *Abydenus* ſays [s], that *Siſithrus*, the ſame with *Noah*, ſent out birds, making an experiment to ſee whether the earth was emerſed out of the water, which returned again to him; and after them he ſent out others; and having done ſo three times, obtained what he wiſhed for, ſince the birds returned with their wings full of clay or mud; and ſo *Joſephus* [t] ſays, the dove which brought the olive-leaf was all over clayey or muddy: and *Plutarch* [u] makes particular mention of the dove, and ſays, that according to the mythologiſts, a dove was let out of the ark; and that her going out was to *Deucalion*, (the ſame with *Noah*) a ſign of fair weather, and her return of foul: and the ſtory that *Lucian* [w] tells of a golden dove upon the head, of a ſtatue in the temple of *Hierapolis*, ſuppoſed to be *Deucalion*'s, ſeems plainly to refer to this dove of *Noah*; for the report, he ſays, was, that this golden dove flew away twice in a year, at the commemoration there made of the flood, by pouring out abundance of water into a chaſm or cleft of the earth, then not very large; and which, it was told him, was formerly a very great one, and ſwallowed up all the flood that drowned the world.

℣. 13. *And it came to paſs in the 601ſt year*, &c.] Of *Noah*'s life, and ſo the *Septuagint* adds, in the 1ſt month, the 1ſt day *of the month*; ſo that it was the 1ſt day of the year, new year's-day, and a joyful one it was to *Noah* and his family, when they ſaw dry ground; which they had not ſeen for above 10 months: according to *R. Joſhua*, this was the month *Niſan*, which was the firſt month with the *Jews* on ſacred accounts; but according to *R. Eliezer* it was the month of *Tiſri*, as *Jarchi* obſerves, which was their firſt month on civil accounts, and was their moſt antient way of reckoning; and ſo the *Targum* of *Jonathan* explains it, adding, and *Tiſri*; which anſwers to part of *September*, and part of *October*; and according to Biſhop *Uſher* [x], this day was *Friday*, *October* 23, A. M. 1657. *the waters were dried up from off the earth*; by the wind that continued to paſs over it, and by the ſun, which exhaled great quantities of it throughout the whole ſummer ſeaſon; as it was from the end of the 150 days, when the wind was firſt made, and the waters began to aſſwage to this time; as well as alſo by their ſoaking into the earth, and by returning to the cavities and receptacles in it: *and Noah removed the covering of the ark, and looked*; not the roof of it, at leaſt not the whole, only

[p] עלה זית ramum olivæ, V. L. ſo Ainſworth, ſee Neh. viii. 15. [q] Geograph. l. 11. p. 363. [r] Tournefort's Voyage to the Levant, vol. 3. p. 173. [s] Apud Euſeb. Præpar. Evangel. l. 9. c. 12. p. 414, 415. [t] Antiq. l. 1. c. 3. p. 5. [u] De Solert. Animal. [w] De Dea Syria. [x] Ut ſupra.

only a board or two; though perhaps this was a covering made of ſkins, that was thrown over the ark, like that which was put over the tabernacle of *Moſes*, and was made of ſkins, *Exod.* xxvi. 14. where the ſame word is uſed as here: the uſe of this might be to hang over the window and defend it from the rain; ſo that the uncovering of the ark was only putting by, or turning up this covering, that he might be able, more clearly to ſee out of the window, how things were: *and behold the face of the ground was dry*; the ſuperficies or ſurface of the earth looked dry; but was not ſo dry and hard as to bear heavy bodies, or the foot to tread on it, being ſoft and tender, through the water ſo long upon it, and had left mud and ſlime, not yet ſufficiently hardened by the wind and ſun to walk upon.

℣ 14. *And in the 2d month, on the 27th day of the month*, &c.] This was the month *Marcheſvan*, as the *Targum* of *Jonathan*, which anſwers to part of our *October*, and part of *November*; though according to Biſhop *Uſher* [y], this day was *Friday* the 18th of *December*, A. M. 1657. it was on the 17th of this month that *Noah* went into the ark, ch. vii. 11. ſo that he was in it twelve months and ten days, according to a ſolar year; but if the reckoning is made according to *Jewiſh* months, 6 of which conſiſted of 30 days, and 6 of 29 only, then the 12 months made but 354 days, add to which 11 days to the 27th, fully ended, it makes 365 days; ſo that he was in the ark juſt a full year, according to the courſe of the ſun; but it ſeems very plain, that the months here reckoned conſiſted of 30 days, ſince the 150 days when the waters abated are reckoned, from the 17th day of the 2d month, to the 17th day of the 7th month; which make exactly 5 months, and allow 30 days to a month: and at this time, when *Noah* had waited almoſt 2 months, after he had removed the covering of the ark, *was the earth dried*; ſo that it was fit to walk upon, and was become commodious both for man and beaſt: a different word from that in the preceding verſe is here uſed for *dry*, this being a different kind, or however, a greater degree of dryneſs than the other.

℣. 15. *And God ſpake unto Noah, ſaying*, &c.] Whether in a dream or viſion, or by an articulate voice, appearing in an human form, or by an impulſe on his mind, is not certain; however, the Lord ſpoke ſo to him, that he heard him and underſtood him: it was, no doubt, very rejoicing to him, ſince he had not heard his voice for a year or more, at leaſt that we read of; and what he ſaid to him was as follows.

℣. 16. *Go forth of the ark*, &c.] Though the earth was dry and fit to be inhabited, yet he would not go out without orders as he had to go in; which he waited for before he would, and now he has them: *thou and thy wife, and thy ſons, and thy ſons wives with thee*: the *Jewiſh* writers [z] obſerve, that the manner of *Noah* and his family coming out of the ark, is different from that of their going into it: when they went into it they went the men by themſelves, and the women by themſelves, and ſo continued apart in the ark, the uſe of the marriage-bed being forbidden them, being a time of diſtreſs; but now when they came out they are coupled together, ſignifying that they were now free to cohabit together.

℣. 17. *Bring forth with thee every living thing that is with thee*, &c.] There is a various reading of the word, for *bring forth*; according to the margin, as *Jarchi* obſerves, the ſenſe is, order them to come forth; and according to the ſcripture, if they will not, oblige them to come: *of all fleſh*, both *of fowl*, and *of cattle, and of every creeping thing that creepeth upon the earth*; for of each of theſe there were ſome that went with him into the ark, and continued there: *that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth*; for which end they were preſerved in the ark. *Jarchi* obſerves, it is ſaid *on the earth*, not in the ark, which ſhews, he thinks that birds and beaſts were not allowed to couple, and that they did not breed there. It is a queſtion with ſome, how the creatures which were only in *Aſia* at their coming out of the ark, could ſpread themſelves all over the earth; particularly how they could get into iſlands, and eſpecially into *America*: to which it may be anſwered, that this might be done by many of them, by ſwimming over narrow ſeas, for ſome wild creatures will ſwim whole days and nights together, when they are forced to it; and by mens carrying others in veſſels to diſtant and different parts, on one account or another, either for profit or pleaſure; and eſpecially, what is it the power and providence of God cannot do, who could not be at a loſs for ways and means to repleniſh a world in all the parts of it he had made deſolate, when it was his pleaſure?

℣. 18. *And Noah went forth*, &c.] Being obedient to the divine command, and no doubt, with great pleaſure in his countenance, and with a heart full of thankfulneſs for ſo great a deliverance; *and his ſons. and his wife, and his ſons wives with him*; in all eight perſons, and no more were ſaved in the ark, as *Peter* obſerves, 1 *Pet.* iii. 20. and the *Arabic* writers ſay [a], *Noah* and his ſons built a city near the place where they came out of the ark, and called it *Themanin*, giving this as a reaſon of the name, we are eight, that is, who have eſcaped; ſo *Beroſus* ſays [b], that the earth being dried of the waters, there were then only eight men in *Armenia*, from whence all mankind ſprung.

℣. 19. *Every beaſt, every creeping thing, and every fowl*, and *whatſoever creepeth upon the earth*, &c.] All went out, not one was left, and they went out *after their kind*; not in a confuſed diſorderly manner, mixing with one another; but as they went in by pairs, male and female of every ſort, ſo they came forth in like manner, or, *according to their families* [c]; by which it ſeems as if the creatures did breed in the ark, and had their families of young ones; and which is the ſenſe of ſome in *Aben Ezra*, and he himſelf thinks it not foreign, though he interprets it as we do, and as the Greek verſion does, *after their kind*: thus they *went forth out of the ark*; every one with his mate, in order to procreate and multiply upon the earth.

℣. 20. *And Noah builded an altar unto the Lord*, &c.] Not an houſe for himſelf and his family, but an altar for God; his firſt and greateſt concern being for the glory of God, and not for the temporal good of himſelf and his: this altar was erected, and devoted to the ſervice of God; it was built according to his will, and by his direction: *Noah*'s view was to renew the worſhip of God, preſerve and propagate it by his example; and this was done by way of thankſgiving to God for his wonderful preſervation of him, and was alſo propitiatory and typical of Chriſt: the *Jewiſh* writers [d] ſay, this was the altar on which *Adam* ſacrificed

[y] Ut ſupra. [z] Pirke Eliezer, c. 23. Jarchi in loc. Smegma Oriental. l. 1. c. 8. p 252. [a] Elmacinus, p. 12. Patricides, p. 10. apud Hottinger. [b] Hiſt. l. 2. fol. 11. 1. [c] למשפחותיהם juxta familias ſuas Targum Jon. in loc. Pirke Eliezer, c. 23. [d] Zohar in Gen. fol. 51. 3. 4. Tigurine Verſion, Pagninus, Montanus, &c.

ficed, when expelled the garden of *Eden*, and on which *Cain* and *Abel* offered; and being demoliſhed by the flood, was rebuilt by *Noah*, which is not at all probable; it is much more likely what *Aben Ezra* ſays, that it was built on one of the mountains of *Ararat*, and that as *Noah* took the firſt opportunity, ſo he built it in the firſt place he came to, or at leaſt not far from the place where he came out of the ark: *and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar*; the clean beaſts were the bullock, the ſheep and goat, and the clean fowl, the turtle and young pigeon, one of each ſort at leaſt was taken. The *Targum* of *Jonathan* ſays, he offered four upon the altar: theſe were typical of Chriſt; the bullock or heifer might denote his ſtrength, the ſheep or lamb his patience and harmleſſneſs, the turtle or dove his meekneſs; and being burnt-offerings, may ſignify the painful and dolorous ſufferings of Chriſt, when the wrath of God was poured on him like fire.

℣. 21. *And the Lord ſmelled a ſweet ſavour*, &c.] Or a *ſavour of reſt*[e]; he was delighted and well-pleaſed with his ſacrifice which was offered up in the faith of the ſacrifice of Chriſt, the apoſtle ſays, is *for a ſweet-ſwelling ſavour*, Eph. v. 2. referring to this paſſage; that being a ſatisfaction to the juſtice of God, an appeaſing of his wrath, and a propitiation for the ſins of men: *and the Lord ſaid in his heart*; within himſelf; it was a while a ſecret there, but *Noah* being a prophet, as *Aben Ezra* obſerves, he revealed it to him, or *to his heart*[f], that is, to the heart of *Noah*, as ſome interpret it, he ſpoke comfortably to him, as follows, when the *Jewiſh* writers[g] ſay he ſtretched out his right-hand and ſwore, agreeable to *Iſ.* liv. 9. *I will not again curſe the ground for man's ſake*, or drown it for the ſin of man, as he had curſed it for the ſin of *Adam*, and which continued till this time; but now was taken off, and it became more fruitful, and very probably by means of the waters which had been ſo long upon it, and had left a fructifying virtue in it, as the waters of the *Nile* do in *Egypt*. Some interpret the phraſe, *for man's ſake*, for the man Chriſt's ſake, for the ſake of his ſacrifice, of which *Noah*'s was a type, and the ſenſe be, that God would no more curſe the earth; for by his ſacrifice the curſe of the law is removed, with reſpect to his people; they are redeemed from it, and ſhall inherit that new earth, of which this earth, renewed after the flood, was a type, in which there will be no more curſe, *Rev.* xxi. 1. and xxii. 3. which ſenſe, though evangelical, cannot be admitted, becauſe of the reaſon following, unleſs the firſt word be rendered *though*, as it may: *for the imagination of man's heart* is *evil from his youth*; his nature is depraved, his heart is corrupt, the thoughts of it evil, yea the imagination of it, and of them is ſinful, and that originally, even from his birth; from the time he is ſhook out of his mother's womb, as *Jarchi* interprets the phraſe: man is conceived in ſin, and ſhapen in iniquity, and is a tranſgreſſor from the womb, and ſo a child of wrath, and deſerving of the curſe of the law upon himſelf, and all that belong to him; and yet this is given as a reaſon why God will not any more curſe the ground for his ſake: that which was a reaſon for deſtroying the earth, is now one againſt it, ſee ch. vi. 5. which may be reconciled thus, God for this reaſon deſtroyed the earth once, for an example, and to diſplay his juſtice; but ſuch is his clemency and mercy, that he'll do it no more to the end of the world; conſidering that man has brought himſelf into ſuch a condition, that he cannot but ſin, it is natural to him from his birth; his nature is tainted with it, his heart is full of it, and all his thoughts and imaginations are wicked and ſinful, from whence continually flow a train of actual ſins and tranſgreſſions; ſo that if God was to curſe and drown the world as often as man ſins, he muſt be continually doing it; for the words may be rendered, *though the imagination of man's heart is evil*, &c.[h] yet I will not do it; and ſo they are expreſſive of the ſuper-abounding grace of God over abounding ſin: *neither will I again ſmite any more every thing living, as I have done*; this hinders not but that there might be, as has been ſince, partial calamities, or particular judgments on individual perſons, towns and cities, as thoſe of *Sodom* and *Gomorrah*, or partial inundations, but not a general deluge, or an univerſal deſtruction of the world and creatures in it, at leaſt not by water as has been, but by fire as will be; for that the earth will have an end, at leaſt as to its preſent nature, form and uſe, may be concluded from the following words.

℣. 22. *While the earth remaineth*, &c.] Which as to its ſubſtance may remain for ever, *Eccl.* i. 4. yet as to its form and quality will be changed; that and all in it will be burnt up; there will be an end of all things in it, for ſo the words are in the original, *as yet all the days of the earth*, or *while all the days of the earth* are[i]; which ſhows that there is a time fixed for its continuance, and that this time is but ſhort, being meaſured by days: but however as long as it does continue, *ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe*; as they had done, or ſeemed to do during the flood; for the year paſt there had been no ſeed-time nor harveſt, and it muſt have been for the moſt part damp and cold through the rains, and the abundance of water on the earth, that the difference of ſeaſons was not very diſcernible; as neither of days and nights at ſome times, eſpecially when the clouds were ſo black and thick all over the heavens, that neither ſun, moon or ſtars could be ſeen; and ſuch floods of water continually pouring down, that it muſt be difficult to know when it was day and when night; but for the future it is promiſed, that theſe ſhould not ceaſe as long as the world ſtands: *ſeed-time and harveſt*; the time of ſowing ſeed in the earth, and the time of gathering in the fruits of it when ripe, ſo neceſſary for the ſuſtenance of man and beaſt: once in ſeven years, and once in fifty years indeed theſe ceaſed in the land of *Judea*, whilſt the people of *Iſrael* reſided there; but then this was not general all the world over, in other places there were ſeed-time and harveſt: *and cold and heat, and ſummer and winter*; in ſome places indeed there is but little cold, in others but little heat, and the difference of ſummer and winter is not ſo diſcernible in ſome places as in others, yet there is of all theſe in the world in general. According to *Jarchi*, *cold* ſignifies a more ſevere ſeaſon than *winter*, or the ſeverer part of the winter; and *heat* a hotter

[e] ריח הניחח odorem quietis, Pagninus, Montanus, Munſter, &c. [f] אל לבו ad cor ſuum, Montanus, Tigurine verſion; prophetæ ſuo, Arab. [g] Jarchi in loc. Pirke Eliezer, c. 23. [h] כי quamvis, Piſcator; ſo Ainſworth. [i] עד כל ימי הארץ cunctis diebus terræ, V. L. adhuc omnes dies terræ, Pagninus, Montanus; ſo Druſius, Cocceius.

ter ſeaſon than the ſummer, or the hotter part of it. The *Jews* obſerve, that the ſeaſons of the year are divided into 6 parts, and 2 months are to be allowed to each part; which *Lyra* from them, and chiefly from *Jarchi*, thus gives, "to ſeed-time "the laſt half of *September*, all *October*, and half "*November*; to cold, the other half of *November*, "all *December*, and half *January*; to winter, half "*January*, all *February*, and half *March*; to har-"veſt, half *March*, all *April*, and half *May*; to "ſummer, half *May*, all *June*, and half *July*; to "heat, half *July*, all *Auguſt*, and the firſt half "of *September*." But theſe accounts refer to the land of *Judea* only: it is enough for the fulfilment of the promiſe, that they are more or leſs, at one time of the year or another, in all parts of the world, and ſo will be until the world ſhall be no more; and may, in a myſtic ſenſe, denote the continuance of the church of God in the world, as long as it endures, and its various viciſſitudes and revolutions; ſometimes it is a time of ſowing the precious ſeed of the word; and ſometimes it is an harveſt, is an ingathering of ſouls into it; ſometimes it is a winter ſeaſon with it, and all things ſeem withered and dead; and at other times it is ſummer, and all things look ſmiling and chearful; ſometimes it is in a ſtate of coldneſs and indifference, and at other times expoſed to the heat of perſecution, and more warm and zealous uſually then; ſometimes it is night with it, and ſometimes day, and ſo it is like to be, until that ſtate takes place deſcribed in *Rev.* vii. 16. and xxi. 25.

CHAP. IX.

IN this chapter we have an account of God's bleſſing *Noah* and his ſons, being juſt come out of the ark, with a renewal of the bleſſing of propagating their ſpecies, and repleniſhing the earth, the dominion over the creatures, and a freedom from the fear of them; with liberty to eat fleſh, only it muſt not be eaten with blood; with a providential care and preſervation of their lives from men and beaſts, by making a law that that man or beaſt ſhould die that ſhed man's blood, ℣. 1—6. and after repeating the bleſſing of procreation, ℣ 7. mention is made of a covenant God made with *Noah*, his ſons, and all the creatures, that he would drown the world no more, the token of which ſhould be the rain-bow in the cloud, ℣. 8—17. the names of the ſons of *Noah* are obſerved, by whom the earth was repeopled, ℣. 18, 19. and ſeem to be obſerved for the ſake of an event after recorded; *Noah* having planted a vineyard, and drank too freely of the wine of it, lay down uncovered in his tent, which *Ham* ſeeing, told his two brothers of it, who in a very modeſt manner covered him, 20—23. of all which *Noah* being ſenſible when he awoke, curſed *Canaan* the ſon of *Ham*, and bleſſed *Shem* and *Japheth*, ℣. 24—27. and the chapter is concluded with the age and death of *Noah*, ℣. 28, 29.

℣. 1. *And God bleſſed Noah and his ſons*, &c.] With temporal bleſſings, not ſpiritual ones; for though ſome of them were bleſſed with ſuch, yet not all, particularly *Ham*: *and ſaid unto them, be fruitful and multiply, and repleniſh the earth*; depopulated by the flood: this is a renewal of the bleſſing on *Adam*, a power and faculty of propagating his ſpecies, which was as neceſſary now as then, ſince there were ſo few of the human race left in the world; and the renewal of this grant was the rather neceſſary, if, as has been obſerved, *Noah* and his ſons were reſtrained from cohabiting with their wives whilſt in the ark: but though theſe words are not an expreſs command, for the propagation of their ſpecies, yet more than a bare permiſſion, at leaſt they are a direction and inſtruction to it, and even carry in them a promiſe of fruitfulneſs, that they ſhould multiply and increaſe, which was very needful at this time.

℣. 2. *And the fear of you*, and *the dread of you, ſhall be upon every beaſt of the earth*, &c.] This is a renewal, at leaſt in part, of the grant of dominion to *Adam* over all the creatures; theſe obeyed him chearfully, and from love, but ſinning, he in a good meaſure loſt his power over them, they rebelled againſt him; but now though the charter of power over them is renewed, they don't ſerve man freely, but are in dread of him, and flee from him; ſome are more eaſily brought into ſubjection to him, and even the fierceſt and wildeſt of them may be tamed by him; and this power over them was the more eaſily retrieved in all probability by *Noah* and his ſons, from the inhabitation of the creatures with them for ſo long a time in the ark: *and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fiſhes of the ſea*; as appears by fowls flying away, by beaſts and creeping things getting off as faſt as they can, and by fiſhes ſwimming away at the ſight of men: *into your hand are they delivered*; as the lords and proprietors of them, for their uſe and ſervice, and particularly for what follows, ſee *Pſ.* viii. 6, 7, 8. where there is an enumeration of the creatures ſubject to men.

℣. 3. *Every moving thing that liveth, ſhall be meat for you*, &c.] That is, every beaſt, fowl, and fiſh, without exception; for though there was a difference at this time of clean and unclean creatures with reſpect to ſacrifice, yet not with reſpect to food; every creature of God was good then, as it is now, and it was left to man's reaſon and judgment what to make uſe of, as would be moſt conducive to his health, and agreeable to his taſte: and though there was a diſtinction afterwards made under the *Levitical* diſpenſation among the *Jews*, who were forbid the uſe of ſome creatures; yet they themſelves ſay [k], that all unclean beaſts will be clean in the world to come, in the times of the Meſſiah, as they were to the ſons of *Noah*, and refer to this text in proof of it: the only exception in the text is, that they muſt be living creatures which are taken, and uſed for food; not ſuch as die of themſelves, or are torn to pieces by wild beaſts, but ſuch as are taken alive, and killed in a proper manner: *even as the green herb have I given you all things*; as every green herb was given for meat to *Adam* originally, without any exception, *Gen.* i. 29, 30. ſo every living creature, without exception, was given to *Noah* and his ſons for food. Some think, and it is a general opinion, that this was a new grant, that man had no right before to eat fleſh, nor did he; and it is certain it is not before expreſſed, but it may be included in the general grant of power and dominion over the creatures

[k] In Bereſhit Rabba, apud Ainſworth in loc.

tures made to *Adam*; and ſince what is before obſerved is only a renewal of former grants, this may be conſidered in the ſame light; or otherwiſe the dominion over the creatures firſt granted to *Adam* will be reduced to a ſmall matter, if he had no right nor power to kill and eat them; beſides in ſo large a ſpace of time, as 1600 years and upwards, the world muſt have been overſtocked with creatures, if they were not uſed for ſuch a purpoſe; nor will *Abel*'s offering the firſtling and fatteſt of his flock appear ſo praiſe-worthy, when it made no difference with him, if he eat not of them, whether they were fat or lean; and who will deny that there were peace-offerings before the flood, which the offerer always eat of? to which may be added the luxury of men before the flood, who thereby were given to impure and carnal luſts; and our Lord expreſly ſays of the men of that age, that they were *eating and drinking*, living in a voluptuous manner, which can hardly be accounted for, if they lived only on herbs, ſee *Luke* xvii. 22. though it muſt be owned, that it was a common notion of poets and philoſophers [l], that men in the golden age, as they call it, did not eat fleſh, but lived on herbs and fruit.

℣. 4. *But fleſh with the life thereof*, which is *the blood thereof, ſhall you not eat.*] This is the only exception to the eating of fleſh; it was not to be eaten with the blood in it, which is ſaid to be its life; not that the blood is of itſelf the life, but becauſe it is a means of life, and that being exhauſted, the creature muſt die, and beauſe the animal and vital ſpirits appear to us moſt vigorous in it; yea, it is the aliment and ſupport of them, and which furniſhes out the greateſt quantity of them: or rather it may be rendred, *the fleſh with its life* in *its blood* [m]; whilſt there is life in the blood, or whilſt the creature is living; the meaning is, that a creature deſigned for food ſhould be properly killed, and its blood let out; that it ſhould not be devoured alive, as by a beaſt of prey; that raw fleſh ſhould not be eaten, as ſince by *Cannibals*, and might be by riotous fleſh-eaters, before the flood; for notwithſtanding this law, as fleſh without the blood might be eaten, ſo blood properly let out, and dreſſed, or mixed with other things, might be eaten, for aught this ſays to the contrary; but was not to be eaten with the fleſh, though it might ſeparately, which was afterwards forbid by another law. The deſign of this was to reſtrain cruelty in men, and particularly to prevent the ſhedding of human blood, which men might be led into, were they ſuffered to tear living creatures in pieces, and feed upon their raw fleſh, and the blood in it. The *Targum* of *Jonathan* is, "but "the fleſh which is torn from a living beaſt at "the time that its life is in it, or which is torn "from a beaſt whilſt it is ſlain, before all its breath "is gone out, ye ſhall not eat." And the *Jewiſh* writers generally interpret this of the fleſh of a creature taken from it alive, which they ſay is the 7th precept given to the ſons of *Noah*, over and above the 6 which the ſons of *Adam* were bound to obſerve, and they are theſe; the 1ſt forbids idolatry, the 2d blaſphemy, the 3d ſhedding of blood, or murder, the 4th uncleanneſs, or unjuſt carnal copulations, the 5th rapine or robbery, the 6th required the adminiſtration of juſtice to malefactors, and this 7th forbids the eating of any member or fleſh of a creature whilſt alive [n]; and ſuch of the heathens who conformed to thoſe precepts, were admitted to dwell among the *Iſraelites*, and were called proſelytes of the gate.

℣. 5. *And ſurely your blood of your lives will I require*, &c.] Or *for ſurely your blood*, &c. ° and ſo is a reaſon of the preceding law, to teach men not to ſhed human blood; or *though, ſurely your blood*, as *Jarchi* and *Aben Ezra*; though God had given them liberty to ſlay the creatures, and ſhed their blood, and eat them, yet he did not allow them to ſhed their own blood, or the blood of their fellow-creatures; ſhould they do this, he would ſurely make inquiſition, and puniſh them for it: *at the hand of every beaſt will I require it*; ſhould a beaſt kill a man, or be the inſtrument of ſhedding his blood, it ſhould be ſlain for it; not by means of another beaſt, God ſo ordering it, as *Aben Ezra* ſuggeſts, but by the hands or order of the civil magiſtrate; which was to be done partly to ſhew the great regard God has to the life of man, and partly to puniſh men for not taking more care of their beaſts, as well as to be an example to others to be more careful, and to leſſen the number of miſchievous creatures: *and at the hand of man, at the hand of every man's brother will I require the life of man*; which may be reaſonably ſuppoſed; for if it is required of a beaſt, and that is puniſhed for the ſlaughter of a man, then much more a man himſelf, that is wilfully guilty of murder; and the rather, ſince he is by general relation a brother to the perſon he has murdered, which is an aggravation of his crime: or it may ſignify, that though he is a brother in the neareſt relation, as his crime is the greater, he ſhall not go unpuniſhed.

℣. 6. *Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed*, &c.] That is, he that is guilty of wilful murder ſhall ſurely be put to death by the order of the civil magiſtrate; ſo the *Targum* of *Jonathan*, "by witneſſes the judges ſhall condemn "him to death," that is, the fact being clearly proved by witneſſes, the judges ſhall paſs the ſentence of death upon him, and execute it; for this is but the law of retaliation, a juſt and equitable one, blood for blood, or life for life; though it ſeems to be the firſt law of this kind that empowered the civil magiſtrate to take away life; God, as it is thought, reſerving the right and power to himſelf before, and which, for ſome reaſons, he thought fit not to make uſe of in the caſe of *Cain*, whom he only baniſhed, and ſuffered not others to take away his life, but now enacts a law, requiring judges to puniſh murder with death; and which, according to this law, ought never to go unpuniſhed, or have a leſſer puniſhment inflicted for it: the reaſon follows, *for in the image of God made he man*; which, though ſadly defaced and obliterated by ſin, yet there are ſuch remains of it, as render him more eſpecially the object of the care and providence of God, and give him a ſuperiority to other creatures; and particularly this image, among others, conſiſts in immortality, which the taking away of his life may ſeem to contradict; however, it is what no man has a right to do.

℣. 7. *And you, be ye fruitful and multiply*, &c.] Inſtead of taking away the lives of men, the great concern ſhould be to multiply them; and this indeed is one reaſon of the above law, to prevent the decreaſe and ruin of mankind; and which was peculiarly needful, when there were ſo few men in the world as only 4, and therefore it is repeated in ſtronger terms: *bring forth abundantly in the earth, and multiply therein*; that the whole earth might be overſpread with men, and

[l] Pythagoras, apud Ovid. Metamorph. l. 15. fab. 2. Porphyr. de abſtinentia, l. 4. §. 2.

[m] בשר בנפשו דמיו carnem cum anima, *ſeu* vita ejus, ſanguine ejus, Cartwright.

[n] Maimon. Hilchot Melachim, c. 9. §. 1.

° ואך και γαρ, Sept. enim, V. L.

and repeopled ſufficiently, as it was by the ſons of *Noah*, ſee ℣. 19. and x. 32.

℣. 8. *And God ſpake unto Noah, and to his ſons with him*, &c.] Not only what is contained in the preceding verſes, but in the ſubſequent ones: *ſaying*; as follows,

℣. 9. *And* I, *behold*, I *eſtabliſh my covenant with you*, &c.] Not the covenant of grace in Chriſt, but of the preſervation of the creatures in common, a promiſe that they ſhould not be deſtroyed any more by a flood; to which promiſe it ſeems an oath was annexed, as appears from *Iſ.* liv. 9. which paſſage refers to this covenant, as *Aben Ezra* on the place obſerves; and both to raiſe attention to what is here affirmed, and to ſhew the certainty of it, the word *behold* is prefixed to it; nor is it amiſs what *Jarchi* obſerves, that this follows upon the direction and exhortation to procreation of children, and is an encouragement to it; ſince it is aſſured that poſterity ſhould be no more cut off in the manner it had been; for this covenant was made and eſtabliſhed not only with *Noah*, and his ſons, but with all their ſucceeding offspring, as follows: *and with your ſeed after you*; with all their poſterity to the end of the world; ſo that this covenant was made with all the world, and all the individuals in it, from *Noah*'s time to the end of it; for from him and his ſons ſprung the whole race of men that peopled the world, and ſtill continue to inhabit it; hence here is nothing in it peculiar to the ſeed of believers.

℣. 10. *And with every living creature that is with you*, &c.] This is a further proof, that this was not the covenant of grace, but of conſervation, ſince it is made with irrational as well as rational creatures: *of the fowl, of the cattle, and of every beaſt of the earth with you*; the birds of the air, the tame cattle, and the wild beaſts: *from all that go out of the ark, to every beaſt of the earth*; which take in the creeping things not mentioned, for theſe were in the ark, and came out of the ark with *Noah*; and this covenant not only included all the ſeveral kinds of creatures that came out of the ark with *Noah*, but it reached to all that ſhould ſpring from them in future ages, to the end of the world.

℣. 11. *And I will eſtabliſh my covenant with you*, &c.] This is repeated to denote the certainty of it, as well as to lead on to the particulars of it: *neither ſhall all* fleſh *be cut off any more, by the waters of a flood*; neither man nor beaſt, at leaſt not all of them, and eſpecially by water: *neither ſhall there be any more a flood to deſtroy the earth*; not a general deluge, otherwiſe notwithſtanding this promiſe there might be, as there have been, particular inundations, which have overflowed particular countries and places, but not the whole earth; and this hinders not but that the whole earth may be deſtroyed by fire, as it will be at the laſt day, only not by water any more: and this is the ſum and ſubſtance of the covenant with *Noah*, his ſons, and all the creatures that have been, or ſhall be.

℣. 12. *And God ſaid, this is the token of the covenant which I make between me and you*, &c.] Meaning the bow in the cloud, and which might be formed in the cloud at this time, that *Noah* might ſee it, and know it when he ſaw it again, and ſeems to be pointed unto: *this is the token*; or ſign of the covenant made between God and *Noah*, and his ſons: *and every living creature that is with you, for perpetual generations*; which more clearly ſhews and proves, that this covenant reaches to all creatures that then were, or ſhould be in all ages, to the end of the world.

℣. 13. *I do ſet my bow in the cloud*, &c.] Or *I have given*, or *have ſet* it [p], which ſeems as if it was at that inſtant ſet; this is the ſame we call the *rainbow*; and ſo *Horace* [q] calls it *arcus pluvius*: it is called a *bow*, becauſe of its form, being a ſemicircle, and a *rainbow*, becauſe it is ſeen in a day of rain, and is a ſign of it, or of its being quickly over, *Ezek.* i. 28. and this appears in a moiſt dewy cloud, neither very thick nor very thin, and is occaſioned by the rays of the ſun oppoſite to it, refracted on it: and this God calls *his bow*, not only becauſe made by him, for notwithſtanding the natural cauſes of it, the cloud and ſun, the diſpoſition of theſe to produce it, ſuch a phænomenon is of God; but alſo becauſe he appointed it to be a ſign and token of his covenant with his creatures; ſo the heathen poets [r] call the rainbow the meſſenger of *Juno*. It is a queſtion, whether there was a rainbow before the flood, and it is not eaſily anſwered; both *Jews* and chriſtians are divided about it; *Saadiah* thought there was one; but *Aben Ezra* diſapproves of his opinion, and thinks it was firſt now made. The greater part of chriſtian interpreters are of the mind of *Saadiah*, that it was from the beginning, the natural cauſes of it, the ſun and cloud, being before the flood; and that it was now after it only appointed to be a ſign and token of the covenant: but tho' the natural cauſes of it did exiſt before, it does not follow, nor is it to be proved, that there was ſuch a diſpoſition of them to produce ſuch an effect; and it might be ſo ordered in Providence, that there ſhould not be any, that this might be entirely a new thing, and ſo a wonderful one, as the word for *token* [s] ſignifies; and the *Greeks* call the rainbow the *daughter of Thaumas* or *Wonder* [t], and be the more fit to be a ſign and token of the covenant, that God would no more deſtroy the earth with water; for otherwiſe, if this had been what *Noah* and his ſons had been uſed to ſee, it can hardly be thought ſufficient to take off their fears of a future inundation, which was the end and uſe it was to ſerve, as follows: *it ſhall be for a token of a covenant between me and the earth*; that is, between God and the creatures of the earth; or of a promiſe that God would no more deſtroy the earth, and cut off the creatures in it by a flood; for though it is a bow, yet without arrows, and is not turned downwards towards the earth, but upwards towards heaven, and ſo is a token of mercy and kindneſs, and not of wrath and anger.

℣. 14. *And it ſhall come to paſs, when I bring a cloud over the earth*, &c.] Or *cloud a cloud* [u], cauſe the clouds to gather thick in the heavens, and to hang over the earth ready to pour down great quantities of water; by reaſon of which the inhabitants might dread another flood coming upon them: wherefore, in order to diſſipate ſuch fears, it ſhall be ſo ordered, *that the bow ſhall be ſeen in the cloud*; after it has pretty much diſcharged itſelf; for the rainbow is always in a thin, not a thick cloud, after the

[p] נתתי dedi, Montanus; ſo Ainſworth; poſui, Piſcator, Druſius, Buxtorf.

[q] De Arte Poetica, ℣. 18.

[r] Nuntia Junonis varios induta colores
Concipit Iris aquas ———— Ovid. Metamorph. l. 1. fab. 7.

[s] אות ſignum, tam nudum, quam prodigioſum, Buxtorf.

[t] Plato in Theæteto, Plutarch. de Placit. Philoſoph. 3, 4. Apollodor. Bibliothec. l. 1. p. 5.

[u] בענני ענן cum obnubilavero nubem, Pagninus, Montanus, Vatablus, Schmidt.

the heavy ſhowers are fallen from the thick clouds, and a ſmall thin one remains, then the rainbow is ſeen in it; not always, but very frequently, and when the ſun and clouds are in a proper poſition: and this is often ſo ordered, to put men in mind of this covenant, and to diveſt them of, or prevent their fears of the world being drowned by a flood; for when they ſee this, it is a ſure ſign the rain is going off, ſince the cloud is thinned, or otherwiſe the rainbow could not appear: and a moſt glorious and beautiful ſight it is, having ſuch a variety of colours in it, and in ſuch a poſition and form. Some think that it ſerves both to put in mind of the deſtruction of the old world by water, through its watry colours, and of the preſent world by fire, through its fiery ones. Others make the three predominant colours, to denote the three diſpenſations, before the law, under the law, and under the goſpel: rather they may ſignify the various providences of God, which all work together for the good of his people; however, whenever this bow is ſeen, it puts in mind of the covenant of preſervation made with all the creatures, and the firmneſs, ſtability and duration of it; and is by ſome conſidered as an emblem of the covenant of grace, from *Iſ.* liv. 9, 10. which is of God's making, as this bow is; is a reverberation of Chriſt the ſun of righteouſneſs, the ſum and ſubſtance of the covenant; conſiſts of various bleſſings and promiſes of grace; is expreſſive of mercy and peace, and is a ſecurity from everlaſting deſtruction: or rather, it may be thought to be an emblem of Chriſt himſelf, who was ſeen by *John* cloathed with a cloud, and a rainbow on his head, *Rev.* x. 1. this being a wonderful thing, as Chriſt is wonderful in his perſon, office, and grace; and as it has in it a variety of beautiful colours, it may repreſent Chriſt, who is full of grace, and truth, and fairer than the children of men; and may be conſidered as a ſymbol of peace and reconciliation by him, whom God looks unto, and remembers the covenant of his grace, he has made with him and his choſen ones in him; and who, is the rainbow round about the throne of God, and the way of acceſs unto it; *Rev.* iv. 3. the *Jews* have a ſaying, "Till ye ſee the bow in its luminous co-"lours, don't look for the feet of the Meſſiah, or "his coming [w]."

℣. 15. *And I will remember my covenant which is between me and you, and every living creature of all fleſh*, &c.] See ℣. 11, 12. *and the waters ſhall no more become a flood to deſtroy all fleſh*; this is repeated to remove thoſe fears which would naturally ariſe, upon the gathering of the clouds in the heavens; but as God would remember his covenant, which he can never forget, and is always mindful of, ſo men, when they ſee the bow in the cloud, may be aſſured, that whatever waters are in the heavens, they ſhall never be ſuffered to fall in ſuch quantity as to deſtroy all creatures as they have done.

℣. 16. *And the bow ſhall be in the cloud*, &c.] Not whenever there is a cloud, but at ſome certain times, when that and the ſun are in a proper poſition to form one, and when divine wiſdom ſees right there ſhould be one; then it appears and continues for a time, and as the cloud becomes thinner and thinner it diſappears: *and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that is upon the earth*; not that forgetfulneſs, or remembrance, properly ſpeaking, belong to God, but this is ſaid after the manner of men; who by this token may be aſſured, whenever they ſee the bow in the cloud, that God is not unmindful of the covenant he has made with all creatures, and which is to continue to the end of the world.

℣. 17. *And God ſaid to Noah, this is the token of the covenant*, &c.] Which is repeated for the greater confirmation and certainty of it, ſince the fears of men would be apt to run very high, eſpecially whilſt the flood was freſh in memory; *which I have eſtabliſhed between me and all fleſh that is upon the earth*: See ℣. 9, 10, 11. it is highly probable, that from the rainbow being the token of the covenant between God and *Noah*, and the creatures, ſprung the fable of the *Chineſe* concerning their firſt emperor *Fohi*, who ſeems to be the ſame with *Noah*, and whom they call the ſon of heaven, and ſay he had no father; which is this, that his mother walking on the bank of a lake near *Lanthien*, in the province of *Xenſi*, trod upon a large footſtep of a man impreſſed upon the ſand, and from thence, being ſurrounded with the rainbow, conceived and brought forth *Fohi* [x].

℣. 18. *And the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japheth*, &c.] Theſe were born before the flood, and went into the ark with *Noah*, and came out with him; ſee ch. v. 32. and vi. 10. *and Ham* is the *father of Canaan*: this is obſerved for the ſake of the following hiſtory, concerning the behaviour of the one to *Noah*, and of the curſe of the other by him, which would not have been ſo well underſtood if this remark had not been made: the father and the ſon, as they were related in nature, they were much alike in manners and behaviour. *Cuſh*, the firſt-born of *Ham* is not mentioned, but *Canaan* his youngeſt ſon, becauſe he was curſed, as *Aben Ezra* obſerves; and who remarks that the paragraph is written to ſhew that the *Canaanites* were accurſed, the father of whom this *Canaan* was; and who is the ſame *Sanchoniatho* [y] calls *Cna*, and ſays, he was the firſt that was called a *Phœnician*.

℣. 19. *Theſe are the three ſons of Noah*, &c.] And his only ones; and if he had any more, they left no poſterity behind them, ſince it follows, *and of them was the whole earth overſpread*; with inhabitants by them and their poſterity only: *Beroſus* [z] indeed ſays, that *Noah*, after the flood, begat more ſons, and giants; and his commentator *Annius*, talks of 17 of them, among whom was *Tuiſcon*, the father of the *Germans*; and the author of *Juchaſin* [a] aſcribes a fourth ſon to *Noah*, whoſe name he calls *Joniko*, who taught aſtronomy in the world, and learnt *Nimrod* the art of war; but theſe are fabulous ſtories, and contrary to the ſacred ſcriptures, which ſpeak of three ſons of *Noah* and no more, and ſay that by theſe the earth was repleniſhed after the flood: hence, among the heathen writers, we read of *Saturn* and his three children, who by many circumſtances appears to be the ſame with *Noah*, as *Bochart* [b] hath proved at large.

℣. 20. *And Noah began to be an husbandman*, &c.] Or *a man of the earth* [c], not lord of it, as *Jarchi*, though he was, but a tiller of the earth, as he

[w] Tikkune Zohar, Correct. 18. fol. 32. 2. Correct. 37. fol. 81. 1.
[x] Martin. Sinic. Hiſt. p. 11.
[y] Apud Euſeb. Evangel. Præpar. l. 1. p. 39.
[z] Antiqu. l. 2. fol. 13. 2.
[a] Fol. 135. 1.
[b] Phaleg. l. 1. c. 1.
[c] איש האדמה vir terræ, Montanus.

he had been before the flood, and now began to be again; he returned to his old employment, and which perhaps he improved, having invented, as the *Jews* [d] say, inſtruments of huſbandry, it may be, the uſe of the plough which made the tillage of the ground more eaſy; he was expert in huſbandry, as *Aben Ezra* obſerves, and which, as he remarks, is great wiſdom; and though he was ſo great a man, yet he employed himſelf in this way: *and he planted a vineyard*; not vines, but a vineyard; there were vines before ſcattered up and down, here one and there another, but he planted a number of them together, and ſet them in order, as the *Jewiſh* writers ſay [e]; and ſome of them [f] will have it, that he found a vine which the flood brought out of the garden of *Eden*, and planted it; but this is mere fable: where this plantation was cannot be ſaid with certainty; the *Armenians* have a tradition that *Noah*, after quitting the ark, went and ſettled at *Erivan*, about 12 leagues from *Ararat*, a city full of vineyards; and that it was there he planted the vineyard, in a place where they ſtill make excellent wine, and that their vines are of the ſame ſort he planted there [g]; which contradicts what *Strabo* [h] ſays of the country of *Armenia*, its hills and plains, that a vine will not eaſily grow there.

℣. 21. *And he drank of the wine, and was drunken*, &c.] Either not being acquainted with the ſtrength of it, as it is thought by many; or having been uſed to weaker liquor, as water; or through the infirmity of his age; however he was overtaken with it, and which is recorded, not to diſgrace him, but to caution men againſt the evil of intemperance, as well as to encourage repenting ſinners to expect pardon: and this ſhews that the beſt of men are not exempted from ſin, nor ſecure from falling; and that though *Noah* was a perfect man, yet not as to be without ſin; and that whereas he was a righteous man, he was not ſo by the righteouſneſs of works, but by the righteouſneſs of faith: *and he was uncovered within his tent*; being in liquor when he laid down, he was either negligent of his long and looſe garments, ſuch as the eaſtern people wore without breeches, and did not take care to wrap them about him; or in his ſleep, through the heat of the weather, or of the wine, or both, threw them off.

℣. 22. *And Ham the father of Canaan ſaw the nakedneſs of his father*, &c.] Which had it been through ſurprize, and at an unawares, would not have been thought criminal; but he went into his father's tent, where he ought not to have entred; he looked with pleaſure and delight on his father's nakedneſs: *Ham* is repreſented by many writers, as a very wicked, immodeſt, and profligate creature: *Beroſus* [i] makes him a magician, and to be the ſame with *Zoroaſt* or *Zoroaſtres*, and ſpeaks of him as the public corrupter of mankind; and ſays, that he taught men to live as before the flood, to lie with mothers, ſiſters, daughters, males and brutes, and creatures of all ſorts; and that he actually did ſo himſelf, and therefore was caſt out by his father *Janus*, or *Noah*, and got the name of *Chem* the infamous and immodeſt: *and told his two brethren without*; he went out of the tent after he had pleaſed himſelf with the ſight; ſee *Hab.* ii. 15. and in a wanton, ludicrous, and ſcoffing manner, related what he had ſeen: ſome of the *Jewiſh Rabbins* [k], as *Jarchi* relates, ſay that *Canaan* firſt ſaw it, and told his father of it; and ſome ſay [l], that he or *Ham* committed an unnatural crime with him; and others [m], that he caſtrated him; and hence, it is ſuppoſed, came the ſtories of *Jupiter* caſtrating his father *Saturn*, and *Chronus* his father *Uranus*: and *Beroſus* [n] ſays, that *Ham* taking hold of his father's genitals, and muttering ſome words, by a magic charm rendered him impotent: and ſome [o] will have it, that he committed inceſt with his father's wife; but theſe things are ſaid without foundation: what *Noah*'s younger ſon did unto him, beſides looking on him, we are not told, yet it was ſuch as brought a curſe on *Canaan*; and one would think it would be more than bare ſight, nay, it is expreſsly ſaid there was ſomething done, but what is not ſaid, ℣. 24.

℣. 23. *And Shem and Japheth took a garment*, &c.] Who were the two brothers *Ham* told what he had ſeen, and who, no doubt, reproved him for his ill behaviour, and then took a garment, a coat of their own, very probably, ſome large garment fit for the purpoſe; *and laid it upon both their ſhoulders*; one part of it on the right ſhoulder of the one, and the other on the left ſhoulder of the other: *and went backward, and covered the nakedneſs of their father*; going backward when they came into the tent, and to the place where their father lay, they threw the garment off from their ſhoulders over him, and ſo covered him: *and their faces were backward, and they ſaw not their father's nakedneſs*: which they purpoſely ſhunned, for which reaſon they went backwards, and their faces were backwards to their father; which ſhewed their modeſty, and their filial piety and duty, and thus by their actions reproved *Ham*, as well as doubtleſs they did by words.

℣. 24. *And Noah awoke from his wine*, &c.] From his ſleep which his wine brought on him; when the force and ſtrength of that was gone, and when not only he awaked, but came to himſelf, and was ſober; *and knew what his younger ſon had done to him*; either by revelation, as ſome, or prophecy, as *Ben Gerſom*, or by the relation of his two ſons, whom, when finding himſelf covered with another's garment, he might queſtion how it came about, and they told him the whole affair: ſome, as *Aben Ezra*, *Ben Gerſom*, and *Abendana*, think that this was not *Ham*, the younger ſon of *Noah*, and whom ſome alſo will have, not to be the youngeſt, being always placed middlemoſt, but *Canaan*, the fourth and youngeſt ſon of *Ham*; and whom *Noah* indeed might call his younger, or, *his ſon, the little one* [p]; as it was uſual for grandchildren to be called the ſons of their grandfather; ſee *Gen.* xxix. 5. and *Noah* might be informed how his little ſon, or rather grandſon *Canaan*, had been in his tent, and ſeeing him in the poſture he was, went very merrily, and told his father *Ham* of it, who made a jeſt of it alſo; and this ſeems the more reaſonable, ſince *Canaan* was immediately curſed by *Noah*, as in the following verſe; ſee the note on ℣. 22. this affair muſt happen many years after *Noah*'s coming out of the ark, ſince then his ſons had no children; whereas *Ham* had at this time

[d] Zohar, apud Hottinger. Smegma Oriental. p. 253. [e] Ben Melech in loc. ſo Abarbinel & Bechai, apud Muis, in loc. [f] Targum Jon. in loc. Pirke Eliezer, c. 23. [g] See Tournefort's Voyage to the Levant, vol. 3. p. 178. Univerſal Hiſtory, vol. 1. p. 261. [h] Geograph. l. 11. p. 363. [i] Antiq. l. 3. fol. 25. 1. [k] In Bereſhit. Rabbi, §. 36. fol. 32. 1. [l] Some in Jarchi. [m] Pirke Eliezer, c. 23. Some Rabbins in Ben Gerſom & Jarchi in loc. [n] Antiq. l. 3. fol. 25. 1. [o] Vander Hart, apud Bayle Dict. vol. 10. Art. Ham, p. 588. [p] בנן הקטן filius ſuus parvus, Montanus; filius ejus parvus, Cartwright.

time four ſons, and *Canaan* was the youngeſt of them; and he was grown up to an age ſufficient to be concerned in this matter, of treating his grandfather in an ill way, ſo as to bring his curſe upon him: *Jarchi* interprets *little* by abominable and contemptible, ſuppoſing it refers not to age but character, and which was bad both in *Ham* and *Canaan*: ſee the note on ℣. 22.

℣ 25. *And he ſaid*, &c.] Not in a drunken fit, as ſome profane perſons would ſuggeſt, for he was awaked from his wine; nor in the heat of paſſion, but by inſpiration, under a ſpirit of prophecy: *curſed* be *Canaan*; or, *O curſed Canaan*, or rather, *Canaan is*, or *ſhall be curſed*[q]; for the words are either a declaration of what was his caſe, or a prediction of what it ſhould be. It may ſeem ſtrange that *Canaan* ſhould be curſed, and not *Ham*, who ſeems to be the only aggreſſor, by what is ſaid in the context: hence one copy of the *Septuagint*, as *Ainſworth* obſerves, reads *Ham*, and the *Arabic* writers the father of *Canaan*; and ſo *Saadiah Gaon* ſupplies it, as *Aben Ezra* relates; and the ſame ſupplement is made by others[r]: but as both were guilty, as appears from what has been obſerved on the former verſes, and *Canaan* particularly was firſt in the tranſgreſſion; it ſeems moſt wiſe and juſt that he ſhould be expreſsly named, ſince hereby *Ham* is not excluded a ſhare in the puniſhment of the crime he had a concern in, being puniſhed in his ſon, his youngeſt ſon, who perhaps was his darling and favourite, and which muſt be very afflicting to him to hear of; and ſince *Canaan* only, and not any of the other ſons of *Ham* were guilty, he, and not *Ham* by name, is curſed, leſt it ſhould be thought that the curſe would fall upon *Ham* and all his poſterity; whereas the curſe deſcends on him, and very juſtly proceeds in the line of *Canaan*; and who is the rather mentioned, becauſe he was the father of the accurſed race of the *Canaanites*, whom God abhorred, and for their wickedneſs, was about to drive out of their land, and give it to his people for an inheritance; and in order to which the *Iſraelites* were now upon the expedition, when *Moſes* wrote this account, and which muſt animate them to it; for by this prediction they would ſee that they were an accurſed people, and that they were to be their ſervants: *a ſervant of ſervants ſhall he be unto his brethren*; the poſterities of *Shem* and *Japheth*, who ſtood in the relation of brethren to *Canaan* and his poſterity; and to thoſe he and his offspring were to become the moſt mean abject ſervants, as the phraſe implies: this character agrees with the name of *Canaan*, which may be derived from כנע to depreſs, humble, and make mean and abject.

℣. 26. *And he ſaid, bleſſed be the Lord God of Shem*, &c.] *Shem* was bleſſed before *Japheth*, becauſe he was the firſt and principal in adviſing and conducting the affair before aſcribed to them, as *Jarchi* on ℣. 23. ſuggeſts; and though the words are in the form of an aſcription of bleſſedneſs to God, the fountain of all good, and by whoſe grace *Shem* was influenced and enabled to do the good he did, for which the Lord's name was to be praiſed and bleſſed; yet it includes the bleſſing of *Shem*, and indeed the greateſt bleſſing he could poſſibly enjoy; for what greater bleſſing is there, than for a man to have God to be his God? this includes every thing, all bleſſings temporal and ſpiritual; ſee *Pſ.* cxliv. 15. ſome interpret the God of *Shem* of Chriſt, who, according to the human nature, was a deſcendant of *Shem*; and according to the divine nature the God of *Shem*, God over all bleſſed for ever, *Rom.* ix. 4, 5. *And Canaan ſhall be his ſervant*; the poſterity of *Canaan* be ſervants to the poſterity of *Shem*: this was fulfilled in the times of *Joſhua*, when the *Iſraelites*, who ſprung from *Shem*, conquered the land of *Canaan*, ſlew thirty of their kings, and took their cities and poſſeſſed them, and made the *Gibeonites*, one of the ſtates of *Canaan*, hewers of wood and drawers of water to them, or the moſt mean and abject ſervants.

℣. 27. *God ſhall enlarge Japheth*, &c.] Or give him a large part of the earth, and large dominions in it, as his poſterity have had; for, as *Bochart*[s] obſerves, to them belonged all *Europe*, and leſſer *Aſia*, *Media*, *Iberia*, *Albania*, part of *Armenia*, and all thoſe vaſt countries to the north, which formerly the *Scythians*, and now the *Tartars* inhabit; not to ſay any thing of the new world (*America*) into which the *Scythians* might paſs through the ſtreights of *Anian*; *and he ſhall dwell in the tents of Shem*; inhabit the countries belonging to the poſterity of *Shem*: this was verified by the *Medes*, who were the deſcendants of *Japheth*, together with the *Babylonians* ſeizing upon the *Aſſyrian* empire and overthrowing that, for *Aſhur* was of *Shem*; and in the *Greeks* and *Romans*, who ſprung from *Japheth*, when they made conqueſts in *Aſia*, in which were the tents of *Shem*'s poſterity; and who, according to the prophecy in *Numb.* xxiv. 24. that ſhips from the coaſt of *Chittim*, *Greece*, or *Italy*, or both, ſhould afflict *Aſhur* and *Eber*, the *Aſſyrians* and the *Hebrews*, or thoſe beyond the river *Euphrates*, who all belonged to *Shem*; and particularly this was fulfilled when the *Romans*, who are of *Japheth*, ſeized *Judea*, which had long been the ſeat of the children of *Shem*, the *Jews*; and at this day the *Turks*, who are alſo *Japheth*'s ſons, literally dwell in the tents of *Shem*, or inhabit *Judea*: the *Targums* underſtand this in a myſtical ſenſe. *Onkelos* thus: "God ſhall cauſe his *Shekinah* or "glorious majeſty to dwell in the tents of *Shem*;" which was remarkably true, when Chriſt the brightneſs of his father's glory, the word, was made fleſh, and tabernacled in *Judea*: *Jonathan Ben Uzziel* thus; "and his children ſhall be proſelytes, and dwell "in the ſchool of *Shem*;" and many chriſtian writers interpret them, of the converſion of the *Gentiles*, and of their union and communion with the believing *Jews* in one goſpel-church-ſtate, which was very evidently fulfilled in the firſt times of the goſpel: and they read theſe words in connexion with the former clauſe thus, *God ſhall perſuade Japheth*[t], *and he ſhall dwell in the tents of Shem*; that is, God ſhall perſuade the *Gentiles*, the poſterity of *Japheth*, by the ſweet alluring voice of his goſpel, and through the power of his grace accompanying it, to embrace and profeſs Chriſt and his goſpel, and join with his churches, and walk with them in all the commandments and ordinances of Chriſt; and at this day all the poſterity of *Japheth*, excepting *Magog*, or the *Turks*, bear the name of chriſtians: the *Talmudiſts*[u] interpret the paſſage of the language of *Japheth* being ſpoken in the tents of *Shem*; which had its accompliſhment when the apoſtles of Chriſt ſpoke and wrote in *Greek*,

[q] ארור כנען maledictus erit Cenahan, Junius & Tremellius. [r] So ſome in Vatablus. [s] Phaleg. l. 3. c. 1. col. 149. [t] יפת alliciet, Junius & Tremellius, Piſcator; perſuadebit, Cocceius; ſo Ainſworth. [u] T. Hieroſ. Megillah, fol. 71. 2. T. Bab. Megillah, fol. 9. 2. Bereſhit. Rabba, ſ. 36. fol. 32. 1.

Greek, one of the languages of *Japheth*'s ſons. Some underſtand this of God himſelf, he ſhall dwell in the tents of *Shem*, or in *Iſrael*, as *Jarchi*, and was verified remarkably in the incarnation of the Son of God: *and Canaan ſhall be his ſervant*; the poſterity of *Canaan* ſervants to the poſterity of *Japheth*; as they were when *Tyre*, which was built by the *Sidonians*, and *Sidon*, which had its name from the eldeſt ſon of *Canaan*, fell into the hands of *Alexander* the *Grecian*, who ſprung from *Japheth*; and when *Carthage*, a colony of the *Phœnicians* of *Canaan*'s race, was taken and demoliſhed by the *Romans* of the line of *Japheth*, which made *Hannibal* a child of *Canaan*, ſay, *agnoſcere ſe fortunam Carthaginis* [u], that he owned the fate of *Carthage*; and in which ſome have thought that he refers to this prophecy.

℣. 28. *And Noah lived after the flood 350 years.*] So that he not only ſaw the old world, and the wickedneſs of that, and the deſtruction of it for it, but an increaſe of wickedneſs again, the building of the tower of *Babel*, the confuſion of languages, the diſperſion of his offspring, and the wars among them in the times of *Nimrod*, and others: however, it was a bleſſing to mankind that he lived ſo long after the flood in the new world, to tranſmit to poſterity, by tradition, the affairs of the old world; and to give a particular account of the deſtruction of it, and to inſtruct them in the doctrines and duties of religion. By this it appears, that he lived within 32 years of the birth of *Abraham*. The *Jews* conclude from hence, that he lived to the 58th year of *Abraham*'s life: it may be remarked, that it is not added here as uſual to the account of the years of the patriarchs, *and he begat ſons and daughters*; from whence it may be concluded, that he had no more children than the three before mentioned, as well as from the ſilence of the ſcriptures elſewhere, and from the old age of himſelf and his wife, and eſpecially from what is ſaid, ℣. 19. ſee the note there.

℣. 29. *And all the days of Noah were 950 years*, &c.] He lived 20 years more than *Adam* did, and within 19 of *Methuſelah*, and his age muſt be called a good old age; but what is ſaid of all the patriarchs, is alſo ſaid of him, *and he died*: the *Arabic* writers ſay [w], when the time of his death drew nigh, he ordered his ſon *Shem* by his will to take the body of *Adam*, and lay it in the middle of the earth, and appoint *Melchizedek*, the ſon of *Peleg*, miniſter at his grave; and one of them is very particular as to the time of his death; they ſay [x] he died on the 2d day of the month *Ijar*, on the 4th day (of the week) at two o'clock in the morning.

CHAP. X.

THIS chapter gives an account of the poſterity of the three ſons of *Noah*, by whom the world was peopled after the flood, ℣. 1. of the poſterity of *Japheth*, ℣. 2—5. of the poſterity of *Ham*, ℣. 6—20. and of the poſterity of *Shem*, ℣. 21—32.

℣. 1. *Now theſe are the generations of the ſons of Noah*, &c.] The genealogy of them, and which is of great uſe to ſhew the original of the ſeveral nations of the world, from whence they ſprung, and by whom they were founded; and to confute the pretended antiquity of ſome nations, as the *Egyptians*, *Chaldeans*, *Chineſe*, and others; and to point out the particular people, which were to be the ſeat of the church of God for many ages, and from whom the Meſſiah was to ſpring; which ſeems to be the principal view of the hiſtory of *Moſes*, and of this genealogy, with which ſhould be compared 1 *Chron.* i. 1—25. *Shem*, *Ham* and *Japheth*; ſee ch. v. 32. and vi. 10. and vii. 13. and ix. 18. *and unto them were ſons born after the flood*; for they had none born to them either before the flood or in it; they were married before the flood, for their wives went into the ark with them; but it does not appear they had any children before, though they then were near an hundred years old; and if they had, they were not in the ark, and therefore muſt periſh with the reſt, which is not likely: *Shem*'s ſon *Arphaxad* was born two years after the flood, ch. x. 10. when the reſt were born, either his or his brethrens, is not ſaid, however they were all born after the flood; though ſome pretend that *Canaan* was born in the ark [y], during the flood, for which there is no authority; yea, it is confuted in this chapter, where *Canaan* ſtands among the ſons of *Ham*, born to him after the flood.

℣. 2. *The ſons of Japheth*, &c.] Who though mentioned laſt, the genealogy begins with him, by a figure which *Rhetoricians* call a *chiaſm*. The poſterity of *Japheth* are thoſe whom *Heſiod* [z] often calls Ιαπετιονιδης, *Iapetionides*, and him Ιαπετος, *Iapetus*. According to *Joſephus* [a], the ſons of *Japheth* inhabited the earth, beginning from the mountains *Taurus* and *Amanus*, and then went on in *Aſia* unto the river *Tanais*, and in *Europe* unto *Gadira*. Seven of his ſons are mentioned, and the firſt is *Gomer*; from whom, according to the ſame writer [b], came the *Gomareans* or *Gomerites*, in his time called by the *Greeks Galatians*, that is, the *Gauls* of *Aſia minor*, who inhabited *Phrygia*; both *Gomer* and *Phrygia* ſignifying the ſame, as *Bochart* [c] obſerves, and the country looking as if it was torrified or burnt; and *Pliny* [d] makes mention of a town in *Phrygia*, called *Cimmeris*; and the *Cimmerians* and *Cimbri* are derived by ſome from this *Gomer*, whom *Herodotus* [e] makes mention of as in *Aſia* and *Scythia*, and ſpeaks of a country called *Cimmerius*, and of the *Cimmerian Boſphorus*; and theſe ſeem to be the *Gauls* before mentioned, under a different name; and it is to be obſerved, that the *Welſh*, who ſprung from the *Gauls*, call themſelves to this day *Cumero*, or *Cymro* and *Cumeri*. It is plain from *Ezekiel*, xxxviii. 6. that *Gomer* and his people lay to the north of *Judea*, and the poſterity of *Japheth* went firſt into the northern parts of *Aſia*, and then ſpread themſelves into *Europe*: ſix more of his ſons follow, and *Magog*, and *Madai*, and *Javan*, and *Tubal*, and *Meſhech*, and *Tiras*; the firſt of theſe, *Magog*, was the father of a northern people which bore his name, ſee *Ezek.* xxxviii. 2, 15. and according to *Joſephus*,

[u] Liv. Hiſt. l. 27. c. 51. [w] Elmacinus, p. 12. Patricides, p. 11. apud Hottinger. Smegma, p. 254. [x] Patricides, Ib. p. 256. [y] See Bayle's Dictionary, vol. 10. art. Ham, p. 587. [z] In Theogonia. [a] Antiq. l. 1. c. 6. §. 1. [b] Ibid. [c] Phaleg. l. 3. c. 8. col. 171, 172. [d] Nat. Hiſt. l. 5. c. 30. [e] Clio ſive, l. 1. c. 16, 103. & Melpomene ſive, l. 4. c. 11, 12, 13.

ſephus [f], who is generally followed, are the ſame that were called *Scythians*; from *Madai* came the *Medes*, often ſpoken of in ſcripture, along with the *Perſians*; ſo *Joſephus* [g] ſays, from him came the nation of *Madæans*, whom the *Greeks* call *Medes*; and very frequently in ſcripture the *Medes* go by the name of *Madai*, their original anceſtor; ſee *Dan.* v. 28. and vi. 8, 12, 15. but Mr. *Mede* [h] is of opinion, that *Macedonia* was the ſeat of this *Madai*, which was formerly called *Æmathia*; that is, as he gives the etymology of it, αια *Madai*, the country of *Madai*; but the former ſenſe is generally received. *Javan* is by all agreed to be the father of the *Grecians*; hence *Alexander*, king of *Grecia*, is, in *Dan.* viii. 21. called king of *Javan*; and one part of *Greece* bore the name of *Ionia*; and the ſea that waſhed it is called the *Ionian* ſea. And his poſterity are Ιαονες, *Iaonians*, in *Homer* [i], and *Ariſtophanes* [k]; and the *Scholiaſt* of the latter ſays, that the *Barbarians* call all *Greeks Iaonians*. The next ſon of *Japheth* is *Tubal* or *Thobel*, as *Joſephus* calls him, who ſays [l] the *Thobelians* in his time were called *Iberians*, a people in *Aſia*, that dwelt near the *Euxine* ſea; and in *Albania* was a place called *Thabilaca*, as may be ſeen in *Ptolemy* [m], and another called *Thilbis*, from whom might ſpring the *Iberians* in *Europe*, now called *Spaniards*; but *Bochart* [n] thinks, that the *Tibarenes* are the deſcendants of *Tubal*, a people that dwelt between the *Trapezuntii* and *Armenia* the leſs; and he wonders that this never was thought of by any; but in that he is miſtaken, for our countryman Mr. *Broughton* [o] makes the *Tibarenes* to ſpring from *Tubal*; and *Epiphanius* [p] many hundreds of years before him. *Meſhech*, his next ſon, is mentioned along with *Tubal* in *Ezek.* xxvii. 13. and xxxviii. 2. and xxxix. 1. from him came the *Moſocheni*, as *Joſephus* [q], who in his time were called *Cappadocians*, with whom there was a city then named *Mazaca*, ſince *Cæſarea* [r]; and theſe ſeem to be the ſame that *Pliny* [s] calls *Moſcheni*, who inhabited the mountains *Moſchici*, which were at the north-eaſt of *Cappadocia*. Some derive the *Muſcovites* from them, which is not improbable: the laſt of *Japheth*'s ſons is *Tiras* or *Thiras*, which *Jarchi* interprets very wrongly by *Paras*, or *Perſia*; much better, the *Targums* of *Jonathan* and *Jeruſalem*, and ſo a *Jewiſh* chronologer [t], by *Thracia*; for the deſcendants of *Thiras*, as *Joſephus* [u] obſerves, the *Greeks* call *Thracians*; and in *Thrace* was a river called *Atyras* [w], which has in it a trace of this man's name; and *Odryſus*, whom the *Thracians* worſhipped, is the ſame with *Tiras*, which God ſometimes goes by the name of *Thuras*; and is one of the names of *Mars*, the god of the *Thracians*.

℣. 3. *And the ſons of Gomer*, &c.] Who was the firſt of the ſons of *Japheth*, three of whoſe ſons are mentioned, and they are as follow: *Aſhkenaz, and Riphath, and Togarmah*; the firſt of theſe ſeated himſelf in the leſſer *Aſia*, in *Pontus* and *Bithynia*, where were ſome traces of his name in the river *Aſcanius*, and in the *Aſcanian* lake or bay; and alſo in the leſſer *Phrygia* or *Troas*, where was a city called *Aſcania*, and where were the *Aſcanian* iſles [x], and the *Euxine Pontus*, or *Axeine* [y], as it was firſt called, which is the ſea that ſeparates *Aſia* and *Europe*, and is no other than a corruption of the ſea of *Aſhkenaz*. It ſeems to have been near *Armenia* by its being mentioned along with *Minni* or *Armenia*, in *Jer.* li. 27. *Germany* is by the *Jews* commonly called *Aſhkenaz*; perhaps ſome of the poſterity of *Aſhkenaz* in *Aſia* might paſs into *Europe*, and *Germany* might be a colony of them; ſo Mr. *Broughton* [z] obſerves of the ſons of *Gomer*, that they firſt took their ſeat in *Aſia*, and then came north and weſt into *Muſcovy* and *Germany*. The next ſon of *Gomer* was *Riphath*. *Joſephus* [a] ſays, that the *Riphathæans*, which came from him, are the *Paphlagonians*, a people of *Aſia minor* near *Pontus*, ſo that he ſettled near his brother *Aſhkenaz*; perhaps his poſterity are the *Arimphæi* of *Pliny* [b], and the *Riphæans* of *Mela* [c], who inhabited near the *Riphæan* mountains, which might have their name from this ſon of *Gomer*, who in 1 *Chron.* i. 6. is called *Diphath*, the letters ר and ד being very ſimilar. His third ſon is called *Togarmah*, who had his ſeat to the north of *Judea*, ſee *Ezek.* xxxviii. 6. his poſterity are the *Phrygians*, according to *Joſephus* [d]; but ſome place them in *Galatia* and *Cappadocia*; and *Strabo* [e] makes mention of a people called *Trocmi*, on the borders of *Pontus* and *Cappadocia*; and *Cicero* [f] of the *Trogmi* or *Trogini*, who may have their name from hence; for the *Greek* interpreters always call him *Torgama* or *Thorgana*. The *Jews* make the *Turks* to be the poſterity of *Togarmah*. *Elias Levita* ſays [g], there are ſome that ſay that *Togarmah* is the land of *Turky*; and *Benjamin* of *Tudela* [h] calls a *Turkiſh Sultan* king of the *Togarmans*, that is, the *Turks*; and among the ten families of *Togarmah*, which *Joſephus ben Gorion* [i] ſpeaks of, the *Turks* are one; and perhaps this notion may not be amiſs, ſince the company of *Togarmah* is mentioned with *Gog*, or the *Turk*, in *Ezek.* xxxviii. 6. ſee the note there. The *Armenians* pretend to be the deſcendants of *Togarmah*, who, with them is the ſon of *Tiras*, the ſon of *Gomer*, by his ſon *Haik*, from whom they and their country, from all antiquity, have bore the name of *Haik* [k].

℣. 4. *And the ſons of Javan*, &c.] Another ſon of *Japheth*; four ſons of *Javan* are mentioned, which gave names to countries, and are as follow: *Eliſhah, and Tarſhiſh, Kittim, and Dodanim*; the firſt of theſe, *Eliſhah*, gave name to the *Elyſæans*, now called *Æoles*, as *Joſephus* [l] ſays; hence the country *Æolia*, and the *Æolic* dialect, all from this name; and there are many traces of it in the ſeveral parts of *Greece*. *Hellas*, a large country in it, has its name from him; ſo the *Targums* of *Jonathan* and *Jeruſalem* interpret *Eliſhah* by *Allas*. *Elis* in *Peloponneſus*, *Eleuſis* in *Attica*, the river *Eliſſus*, or *Iliſſus*, and the *Elyſian* fields, are ſo called from him. *Tarſhiſh*, ſecond ſon of *Javan*, gave name to *Tarſus*, by which *Cilicia* was formerly called, as *Joſephus* ſays [m], of which the city named *Tarſus* was the metropolis, the birth-place of the apoſtle *Paul*, *Acts* xxii. 3. Hence the *Mediterranean* ſea is called *Tarſhiſh*, becauſe the *Cilicians* were maſters of it; and *Tarteſſus* in *Spain* might be a colony from them, as *Broughton* obſerves; and ſo *Euſe-*

bius

[f] Ut ſupra. [g] Ib. [h] Differt. 48. [i] Iliad. 13. ℣. 685. [k] Acharnenſ. act. 1. ſcen. 3. p. 376. [l] Ut ſupra. [m] Geograph. l. 5. c. 12. [n] Phaleg. l 3. c. 12. col. 180. [o] See his works, p. 2, 58. [p] Ancorat. p. 546. [q] Ut ſupra. [r] Vid. Ammian. Marcellin. l. 20. p. 170. Ed. Valeſ. [s] Nat. Hiſt. l. 6. c. 9, 10. [t] Sepher Juchaſin, fol. 145. 1. Vid. T. Bab. Yoma, fol. 10. 1. [u] Ut ſupra. [w] Plin. Nat. Hiſt. l. 4. c. 11. [x] Strabo Geograph. l. 12. p. 387, 388. & l. 14. p. 468. Plin. Nat. Hiſt. l. 4, 12. & 5, 30. 31, 32. [y] Vid. Orphei Argonautic. ℣. 84. [z] See his works, p. 2, 58. [a] Ut ſupra. [b] Nat. Hiſt. l. 6. c. 2. [c] De Situ Orbis, l. 1. c. 2. [d] Ut ſupra. [e] Geograph. l. 4. p. 130. & l. 12. p. 390. [f] De Divinatione, l. 2. [g] In Tiſhbi, p. 259. [h] Itinerarium, p. 27, 54. [i] Hiſt. Heb. l. 1. c. 1. p. 3. [k] See the Univerſal Hiſtory, vol. 1. p. 377. [l] Ut ſupra. [m] Ib.

bius says, from the *Tarsians* are the *Iberians* or *Spaniards*; and which *Bochart* [n] approves of, and confirms by various evidences; and *Hillerus* [o] makes *Tarshish* to be the author of the *Celtæ*, that is, of the *Spanish*, *French* and *German* nations. The third son of *Javan* is *Kittim*, whom *Josephus* [p] places in the island of *Cyprus*, a city there being called *Citium*, from whence was *Zeno* the *Citian*: but rather the people that sprung from him are those whom *Homer* [q] calls *Cetii*; and are placed by *Strabo* [r] to the west of *Cilicia*, in the western parts of which are two provinces, mentioned by *Ptolemy* [s], the one called *Cetis*, the other *Citis*: likewise this *Kittim* seems to be the father both of the *Macedonians* and the *Latines*; for *Alexander* the great is said to come from *Cittim*, and *Perseus* king of *Macedon* is called king of *Cittim*, 1 *Maccab.* i. 1. and viii. 5. and *Macedonia* is sometimes called *Macetia*, as it is in *Gellius* [t], which has something of the name of *Cittim* or *Cetim* in it; and also the *Latines* or *Romans* seem to spring from hence, who may be thought to be meant by *Cittim* in *Numb.* xxiv. 24. *Dan.* xi. 30. and *Eusebius* says the *Citians* are a people, from whom came the *Sabines*, who also are *Romans*; and in *Latium* was a city called *Cetia*, as says *Halicarnassensis* [u]; and *Bochart* [w] has shewn, that *Latium* and *Cethem* signify the same, and both have their names from words that signify to hide; *latium à latendo*, and *cethem* from כתם to hide, see *Jer.* ii. 22. in which sense the word is frequently used in the *Arabic* language; and *Cittim* in the *Jerusalem Targum* is here called *Italy*. The last son of *Javan* mentioned is *Dodanim*; he is omitted by *Josephus*: his country is by the *Targum* of *Jonathan* called *Dordania*; and by the *Jerusalem Targum Dodonia*; and he and his posterity are placed by Mr. *Mede* in part of *Peloponessus* and *Epirus*, in which was the city of *Dodona*, where were the famous temple and oracle of *Jupiter Dodonæus*, under which name this man was worshipped. In 1 *Chron.* i. 7. he is called *Rodanim*, and in the *Samaritan* version here; and the word is by the *Septuagint* translated, *Rodians*; which have led some to think of the island of *Rhodes* as the seat, and the inhabitants of it as the posterity of this man; but *Bochart* [x] is of opinion, that they settled in the country now called *France*, gave the name to the river *Rhodanus*, and called the adjacent country *Rhodanusia*, and where formerly was a city of that name, much about the same tract where now stands *Marseilles*; but this seems too remote for a son of *Javan*.

ver. 5. *By these were the isles of the Gentiles divided in their lands*, &c.] That is, by those sons of *Japheth* before mentioned; and by *isles* are meant, not countries surrounded with water, for the isles in this sense would not have been sufficient for the posterity of *Japheth*; nor can it be thought they would leave the continent, where there was room enough for them, and go into islands; and besides must have found it difficult to get there, when shipping and navigation were little known: but it is usual with the *Hebrews*, of whom *Moses*, the writer of this history, was, to call all places beyond the *Mediterranean* sea, or whatsoever they went to by sea, or that were upon the sea-coasts, islands, as *Greece*, *Italy*, &c. Moreover, the word sometimes signifies countries, as it does in *Job* xxii. 30. *Isa.* xx. 6. and so should be rendered here, as it is by some [y], *the countries of the Gentiles*; so called, because in the times of *Moses*, and at the writing of this history, those countries were inhabited by heathens and idolaters, strangers to the true religion: and this division was not made at random, and at the pleasure of a rude company of men, but in an orderly, regular manner, with the consent and by the advice and direction of the principal men of those times; and especially it was directed by the wise providence of the most High, who divided to the nations their inheritance, and set the bounds of the people, *Deut.* xxxii. 8. *every one after his tongue, after their families in their nations*; this shews, that what is said concerning the division of countries to the sons of *Japheth* is by way of anticipation; and that though thus related, was not done till after the confusion of languages, since the partition was made according to the different languages of men; those that were of the same language went and dwelt together, the several nations of them, and the several families in those nations; by which it appears that this was done by consultation, with great care and wisdom, ranging the people according to their tongues; of which nations were formed, and with them were taken the several families they consisted of.

ver. 6. *And the sons of Ham*, &c.] Next to the sons of *Japheth*, the sons of *Ham* are reckoned; these *Josephus* [z] says possessed the land from *Syria*, and the mountains of *Amanus* and *Lebanon*; laying hold on whatever was towards the sea, claiming to themselves the countries unto the ocean, whose names, some of them, are entirely lost, and others so greatly changed and deflected into other tongues, that they can scarcely be known, and few whose names are preserved entire; and the same observation will hold good of others. Four of the sons of *Ham* are mentioned, *Cush*, *and Mizraim*, *and Phut*, *and Canaan*; the first of these, *Cush*, *Josephus* [a] says has suffered no loss by time; for the *Ethiopians*, whose prince he was, are to this day by themselves, and all in *Asia*, called *Chusæans*: but though this word *Cush*, as used in scripture, is generally rendered by us *Ethiopia*, this must not be understood of *Ethiopia* in *Africa*, but in *Arabia*; and indeed is always to be understood of one part of *Arabia*, and which was near to the land of *Judea*; so *Moses*'s wife is called an *Ethiopian*, when she was an *Arabian*, or of *Midian*, *Numb.* xii. 1. *Exod.* ii. 16, 21. and *Chusan* and *Midian* are mentioned together, *Hab.* iii. 7. see 2 *Kings* xix. 9. 2 *Chron.* xiv. 9. and *Bochart* [b] has shewn by various arguments, that the land of *Cush* was *Arabia*; and so the *Targum* of *Jonathan* interprets it here *Arabia*. There was a city called *Cutha* in *Erac*, a province in the country of *Babylon* [c], where *Nimrod* the son of *Cush* settled, which probably was called so from his father's name. Here the eastern writers say [d] *Abraham* was born, and is the same place mentioned in 2 *Kings* xvii. 24. 30. The second son of *Ham* was *Mizraim*, the same with the *Misor* of *Sanchoniatho* [e], and the *Menes* of *Herodotus* [f], the first king of *Egypt*, and the builder of the city of *Memphis* in *Egypt*, called by the *Turks* to this day *Mitzir* [g]. *Mitzraim* is a name by which *Egypt* is frequently called in scripture, and this man was the father of the *Egyptians*; and because *Egypt* was inhabited by a son of

[n] Phaleg. l. 3. c. 7. [o] Onomastic. Sacr. p. 944. [p] Ut supra. [q] Odyss. 11. ver. 520. [r] Geograph. l. 13. p. 423. [s] Ibid. l. 5. c. 8. [t] Attic. Noct. l. 9. c. 3. [u] Hist. l. 8. p. 376. [w] Phaleg. l. 3. c. 5. col. 159, 160. [x] Ibid. c. 6. col. 163, 164. [y] אי הגוים regiones gentium, Junius & Tremellius, Piscator, Patrick. [z] Ut supra. [a] Ibid. [b] Phaleg l. 4. c. 2. [c] Vid. Hyde Hist. Relig. Pers. c. 2. p. 39, 40. [d] Ibid. p. 72. [e] Apud Euseb. Evangel. Præpar. l. 1. p 36. [f] Euterpe sive, l. 2. c. 4. 99. [g] See Cumberland's Sanchoniatho, p. 59.

of *Ham*, it is ſometimes called the land of *Ham*, *Pſ.* cv. 23, 27. The word is of the dual number, and ſerves to expreſs *Egypt* by, which was divided into two parts, lower and upper *Egypt*. *Joſephus* ſays [h], we call *Egypt Meſtres*, and all the *Egyptians* that inhabit it, *Meſtræans*; ſo the country is called by *Cedrenus* [i], *Meſtre*; and *Kairo*, a principal city in it, is to this day by the *Arabians* called *Al-meſſer*, as Dr. *Shaw* [k] relates. The third ſon of *Ham* is *Phut*; of whom *Joſephus* [l] ſays, that he founded *Libya*, calling the inhabitants of it after his name, *Phuteans*; and obſerves, that there is a river in the country of the *Moors* of his name; and that many of the *Greek* hiſtorians, who make mention of this river, alſo make mention of a country adjacent to it, called *Phute:* mention is made of this river as in *Mauritania*, both by *Pliny* [m] and *Ptolemy* [n], and by the latter of a city called *Putea:* this *Phut* is the *Apollo Pythius* of the heathens, as ſome think. The laſt ſon of *Ham* is *Canaan*, the father of the *Canaanites*, a people well known in ſcripture. Concerning theſe ſons of *Ham*, there is a famous fragment of *Eupolemus* preſerved in *Euſebius* [o]; and is this "the *Babylonians* ſay, that the firſt was *Belus*, "called *Cronus* or *Saturn* (that is, *Noah*) and of "him was begotten another *Belus* and *Chanaan* (it "ſhould be read *Cham*) and he (i. e. *Ham*) begat "*Chanaan*, the father of the *Phœnicians*; and of him "another ſon *Chus* was begotten, whom the *Greeks* "call *Aſſolos*, the father of the *Ethiopians*, and the "brother of *Meſtraim*, the father of the *Egyptians*."

℣. 7. *The ſons of Cuſh*, &c.] The firſt-born of *Ham*, who had five ſons, next mentioned, beſides *Nimrod*, ſpoken of afterwards by himſelf: *Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha*; the firſt of theſe is *Seba*, the founder of the *Sabæans*, according to *Joſephus* [p], a people ſeated in *Arabia deſerta*, which ſeem to be the *Sabæans* brought from the wilderneſs, *Ezek.* xxiii. 42. and very probably the ſame that plundered *Job* of his cattle, ch. i. 14, 15. The ſecond ſon is *Havilah*, who, as *Joſephus* [q] ſays, was the father of the *Evilæans*, now called *Getuli*; but the poſterity of *Havilah* ſeem to be the ſame, whom *Strabo* [r] calls *Chaulotæans*, and whom he ſpeaks of along with the *Nabatæans* and *Agræans*, a people near *Arabia felix*; and by *Pliny* [s] they are called *Chavelæans*, and whom he ſpeaks of as *Arabians*, and places them to the eaſt of the *Arabian Scenites*. The third ſon is *Sabtah*; from him, *Joſephus* [t] ſays came the *Sabathenes*, who by the *Greeks* are called *Aſtabari:* the poſterity of this man ſeemed to have ſettled in ſome part of *Arabia felix*, ſince *Ptolemy* [u] makes mention of *Sabbatha* as the metropolis of that country, called by *Pliny* [w] *Sabotale*, or rather *Sabota*, as it ſhould be read; *Ptolemy* places another city in this country he calls *Saphtha*, which ſeems to have its name from this man. The fourth ſon is *Raamah* or *Ragmas*, as *Joſephus* calls [x] him, from whom ſprung the *Ragmæans* he ſays; and moſt of the ancients call him *Rhegmah*, the letter *y* being pronounced as a G, as in *Gaza* and *Gomorrah:* his poſterity were alſo ſeated in *Arabia felix*, near the *Perſian* gulph, where *Ptolemy* [y] places the city *Rhegama*, or as it is in the *Greek* text, *Regma*. The fifth ſon is *Sabtecha*, whom ſome make to be the father of a people in the ſame country *Arabia felix*, near the *Perſian* gulph, called *Sachalitæ*; but Dr. *Wells* [z] thinks, that the deſcendants of this man might be from him regularly enough ſtiled at firſt by the *Greeks*, *Sabtaceni*, which name might be afterwards ſoftened into *Saraceni*; by which name it is well known, the people of the northern parts of *Arabia*, where he places the deſcendants of this man, were formerly denominated; tho' *Bochart* [a] carries them into *Carmania* in *Perſia*, there being a ſhort cut over the ſtraits of the *Perſian* gulph, out of *Arabia* thither, where he finds a city called *Samydace*, and a river *Samydachus*, which he thinks may come from *Sabtecha*, the letters B and M being frequently changed, as *Berodach* is called *Merodach*, and *Abana*, *Amana*, and ſo in other names. *And the ſons of Raamah, Sheba, and Dedan:* no account is given of any of the poſterity of the other ſons of *Cuſh*, only of this his 4th ſon *Raamah*, who is ſaid to have two ſons; the firſt is called *Sheba*, from whom came the *Sabæans*, according to *Joſephus* [b]; not the *Sabæans* before mentioned in *Arabia deſerta*, but thoſe in *Arabia felix*, where *Pomponius Mela* [c] and *Strabo* [d] ſeat a people called *Sabæans*, and whoſe country abounded with frankincenſe, myrrh and cinnamon; the latter makes mention of a city of theirs called *Mariaba*, and ſeems to be the ſame that is now called *Mareb*, and formerly *Saba* [e], very likely from this man. The other ſon *Dedan*, is called by *Joſephus* [f] *Judadas*, whom he makes to be founder of the *Judadæans*, a nation of the weſtern *Ethiopians*; but the poſterity of this man moſt probably ſettled in *Arabia*, and yet are to be diſtinguiſhed from the *Dedanim* in *Iſ.* xxi. 13. who were *Arabians* alſo, but deſcended from *Dedan* the ſon of *Jokſhan*, a ſon of *Abraham* by *Keturah*, *Gen.* xxv. 3. as well as from the inhabitants of *Dedan* in *Edom*, *Jer.* xxv. 3. and xlix. 8. it is obſerved, that near the city *Regma* before mentioned, on the ſame coaſt eaſtward, was another city called *Dedan*; and to this day *Daden*, from which the neighbouring country alſo takes its name, as *Bochart* [g] has obſerved, from *Barboza*, an *Italian* writer in his deſcription of the kingdom of *Ormuz*; ſo that we need not doubt, ſays Dr. *Wells* [h], but that here was the ſettlement of *Dedan* the ſon of *Raamah* or *Rhegma*, and brother of *Sheba*.

℣. 8. *And Cuſh begat Nimrod*, &c.] Beſides the other five ſons before mentioned; and probably this was his youngeſt ſon, being mentioned laſt; or however he is reſerved to this place, becauſe more was to be ſpoken of him than of any of the reſt. Sir *Walter Raleigh* [i] thinks that *Nimrod* was begotten by *Cuſh* after his other children were become fathers, and of a later time than ſome of his grandchildren and nephews; and indeed the ſons of *Raamah*, the fourth ſon of *Cuſh*, are taken notice of before him: however, the *Arabic* writers [k] muſt be wrong, who make him to be the ſon of *Canaan*, whereas it is ſo clear and expreſs from hence, that he was the ſon of *Cuſh*. In the *Greek* verſion he is called *Nebrod*, and by *Joſephus*, *Nebrodes*, which is a name of *Bacchus*; and indeed *Nimrod* is the ſame with the *Bacchus* of the heathens, for *Bacchus* is no other than *Bar-chus*, the ſon of *Cuſh*; and *Jacchus*, which is another of his names,

[h] Ut ſupra. [i] Apud Grotium de vera Chriſt. Relig. l. 1. p. 82. & Ainſworth in loc. [k] Travels, ch. 3. p. 294. Ed. 2. [l] Ut ſupra. [m] Nat. Hiſt. l. 5, c. 1. [n] Geograph. l. 4. c. 1, 3. [o] Præpar. Evangel. l. 9. c. 17. p. 419. [p] Ut ſupra. [q] Ibid. [r] Geograph. l. 16. p. 528. [s] Nat. Hiſt. l. 5. c. 11. [t] Ut ſupra. [u] Geograph. l. 6. c. 7. [w] Nat. Hiſt. l. 6. c. 28. [x] Ut ſupra. [y] Ut ſupra. [z] Geography of the Old Teſtament, vol. 1. p. 198. [a] Phaleg. l. 4. c. 4. col. 218. [b] Ut ſupra: [c] De Situ Orbis, l. 3. c. 8. [d] Geograph. l. 16. p. 536. [e] Vid. Pocock. Specimen Arab. Hiſt. p. 57. [f] Ut ſupra. [g] Phaleg. l. 4. c. 6. col. 219. [h] Ut ſupra, p. 197. [i] Hiſtory of the world, B. 1. ch. 10. §. 1. p. 109. [k] Elmacinus, p 29. apud Hottinger. Smegma, p. 270. See the Univerſal Hiſtory, vol. 1. p. 276.

names in *Jah* of *Cush*, or the *God* the ſon of *Cush*; and it is with reſpect to his original name *Nebrod*, or *Nebrodes*, that *Bacchus* is repreſented as cloathed with the ſkin of νεβρις, *nebris*, or a young hind, as were alſo his prieſts; and ſo in his name *Nimrod*, there may be an alluſion to נמרא, *Nimra*, which, in the *Chaldee* language, ſignifies a tyger, and which kind of creatures, with others, he might hunt; tygers drew in the chariot of *Bacchus*, and he was ſometimes cloathed with the ſkin of one; though the name of *Nimrod* is uſually derived from מרד, to rebel, becauſe he was a rebel againſt God, as is generally ſaid; and becauſe, as *Jarchi* obſerves, he cauſed all the world to rebel againſt God, by the advice he gave to the generation of the diviſion, or confuſion of languages, the builders of *Babel*: he ſeems to be the ſame with *Belus*, the founder of *Babel* and of the *Babylonian* empire, whom *Diodorus Siculus* [l] confounds with *Ninus* his ſon: *he began to be a mighty man in the earth*; that is, he was the firſt that formed a plan of government, and brought men into ſubjection to it: and ſo the *Jews* [m] make him to be the firſt king after God; for of the ten kings they ſpeak of in the world, God is the firſt, and *Nimrod* the ſecond; and ſo the *Arabic* writers [n] ſay, he was the firſt of the kings that were in the land of *Babylon*; and that, ſeeing the figure of a crown in the heaven, he got a golden one made like it, and put it on his head; hence it was commonly reported, that the crown deſcended to him from heaven; for this refers not to his gigantic ſtature, as if he was a giant, as the *Septuagint* render it; or a ſtrong robuſt man, as *Onkelos*; nor to his moral character, as the *Targum* of *Jonathan*, which is, "he began to be mighty in ſin, "and to rebel before the Lord in the earth;" but to his civil character, as a ruler and governor: he was the firſt that reduced bodies of people and various cities into one form of government, and became the head of them; either by force and uſurpation, or it may be with the conſent of the people, through his perſuaſion of them, and on account of the mighty and heroic actions done by him.

ver. 9. *He was a mighty hunter before the Lord*, &c.] Which might be literally true; for, from the time of the flood to his days, wild beaſts might increaſe very much, and greatly annoy men who dwelt very likely for the moſt part in tents ſcattered up and down in divers places: ſo that he did a good office in hunting and deſtroying them. An *Arabic* writer [o], of ſome authority in the eaſtern parts, ſays, that by hunting he got food ſufficient for the builders of *Babel*, whilſt they were employed therein; and *Aben Ezra* interprets it in his favour, that he built altars, and the creatures he took in hunting he offered them on them a burnt-offering to God. But neither of theſe is probable; however, it may be obſerved, that in this way by hunting he arrived to the power and dominion over men he afterwards had; for not only he ingratiated himſelf into their favour by hunting down and deſtroying the wild beaſts which moleſted them, but by theſe means he might gather together a large number of young men, ſtrong and robuſt, to join him in hunting; whereby they were inured to hardſhips, and trained up to military exerciſes, and were taught the way of deſtroying men as well as beaſts; and by whoſe help and aſſiſtance he might arrive to the government he had over men; and hunting, according to *Ariſtotle* [p], is a part of the military art, which is to be uſed both on beaſts and on ſuch men who are made to be ruled, but are not willing; and it appears, from *Xenophon* [q], that the Kings of *Perſia* were fitted for war and government by hunting, and which is ſtill reckoned in many countries a part of royal education. And it may be remarked, that, as *Nimrod* and *Bacchus* are the ſame, as before obſerved, one of the titles of *Bacchus* is Ζαϛρευς, an hunter. *Cedrenus* [r] ſays, that the *Aſſyrians* deified *Nebrod*, or *Nimrod*, and placed him among the conſtellations of heaven, and called him *Orion*; the ſame firſt diſcovered the art of hunting, therefore they joined to *Orion* the ſtar called the dog-ſtar. However, beſides his being in a literal ſenſe an hunter, he was in a figurative ſenſe one, a tyrannical ruler and governor of men. The *Targum* of *Jonathan* is, "he was a powerful rebel before the Lord;" and that of *Jeruſalem*, "he was powerful in hunting in ſin before the Lord:" and another *Jewiſh* writer [s] ſays, he was called a mighty hunter, becauſe he was all his days taking provinces by force, and ſpoiling others of their ſubſtance; and that he was *before the Lord*, truly ſo, and he ſeeing and taking notice of it, openly and publickly, and without fear of him, and in a bold and impudent manner, in deſpite of him, ſee *Gen.* vi. 11. and xiii. 13. The *Septuagint* render it, *againſt the Lord*; he intended, as *Jarchi*'s note is, to provoke him to his face: *wherefore it is ſaid*, in a proverbial way, when any man is grown mighty and powerful, or is notoriouſly wicked, or is become a tyrant and an oppreſſor of the people, that he is *even as Nimrod the mighty hunter before the Lord.* This was a proverb uſed in the times of *Moſes*, as it is common now with us to call a hunter *Nimrod.*

ver. 10. *And the beginning of his kingdom was Babel*, &c.] The city of *Babel*, or *Babylon*, which was built by his direction; for though *Babylon* is by ſome writers ſaid to be built by *Semiramis*, the wife of *Ninus*, and others by *Ninus* himſelf, yet the trueſt account is, that it was built by *Belus*, the ſame with *Nimrod*. *Curtius* [t] ſays, *Semiramis* built it; or, as moſt believe, adds he, *Belus*, whoſe royal palace is ſhewn: and *Beroſus* [u], the *Chaldean*, blames the *Greek* writers for aſcribing it to *Semiramis*; and *Abydenus* [w], out of *Megaſthenes*, affirms, that *Belus* ſurrounded *Babylon* with a wall: however, this was the head of the kingdom of *Nimrod*, as *Onkelos* renders it, or his chief city, or where he firſt began to reign. Here he ſet up his kingdom, which he enlarged and extended afterwards to other places; and from hence it appears, that what is related in this context concerning *Nimrod*, is by way of anticipation; for it was not a fact that he was a mighty man, or a powerful prince poſſeſſed of a kingdom, until after the building of *Babel*, and the confuſion of languages there; when thoſe that continued on the ſpot either choſe him for their ruler, or he, by power or policy, got the dominion over them. *Artapanus* [x], an heathen writer, relates, that the giants which inhabited *Babylon* being taken away by the gods for their impiety, one of them, *Belus*, eſcaped death and dwelt in *Babylon*, and took up his abode in the tower which he had raiſed up, and which, from him the founder of it, was called

[l] Bibliothec. l. 2. p. 90. [m] Pirke Eliezer, c. 11. [n] Elmacinus, p. 29. Patricides, p. 16. apud Hottinger. Smegma, p. 271, 272. Abulpharag. Hiſt. Dynaſt. p. 18. [o] Abulpharag. ibid. [p] Politic. l. 1. c. 8. [q] Cyropæd. l. 1. c. 5. [r] Apud Abrami Pharum, l. 5. § 6. p. 128. [s] R. Gedaliah, Shalſhalet Hakabala, fol. 76. 2. [t] Hiſt. l. 5. c. 1. [u] Apud Joſeph. contra Apion. l. 1. c. 20. [w] Apud Euſeb. Præpar. Evangel. l. 9. c. 41. p. 457. [x] Apud Euſeb. Evangel. Præpar. l. 9. c. 18. p. 420.

called *Belus*; ſo that this, as *Moſes* ſays, was the beginning of his kingdom, together with *Erech*, *and Accad*, *and Calneh*, *in the land of Shinar*, where the city and tower of *Babel* were built: for of theſe four cities, which were all in the ſame country, did the kingdom of *Nimrod* conſiſt; they all, either by force or by conſent, were brought into ſubjection to him, and were under one form of government, and is the firſt kingdom known to be ſet up in the world. *Erech*, according to the *Targums* of *Jonathan* and *Jeruſalem*, is *Hades*, or *Edeſſa*, a city in *Meſopotamia*; but it is rather thought to be the ſame with the *Aracca* of *Ptolemy* [y], and the *Arecha* of *Marcellinus* [z], placed by them both in *Suſiana*; though one would think it ſhould be that city in *Chaldea* which took its preſent *Arabic* name of *Erak* from *Erech*: the *Arabic* writers ſay [a], when *Irac* or *Erac* is abſolutely put, it denotes *Babylonia*, or *Chaldea*, in the land of *Shinar*; and they ſay that *Shinar* is in *Al-Erac*. The next city, *Accad*, according to the *Targums* of *Jonathan* and *Jeruſalem*, is *Netzibin*, or *Niſibis*, a city in *Meſopotamia*; in the *Septuagint* verſion it is called *Archad*; and *Cteſias* [b] relates, that at the *Perſian Sittace* was a river called *Argad*, which *Bochart* [c] thinks carries in it a manifeſt trace of this name; and obſerves, from *Strabo* [d], that that part of *Babylon* neareſt to *Suſa* was called *Sitacena*. And the other city, *Calneh*, according to the above *Targums*, is *Cteſiphon*, and is generally thought to be the place intended, and was a town upon the *Tigris*, near to *Seleucia* in *Babylon*; it was firſt called *Chalone*, and its name was changed to *Cteſiphon* by *Pacorus*, king of the *Perſians*. It is in *Iſaiah* x. 9. called *Calno*, and by the *Septuagint* verſion there *Chalane*, which adds, "where the tower was built;" and from whence the country called the *Chalonitis* by *Pliny* [e] had its name, the chief city of which was *Cteſiphon*; and who ſays [f], *Chalonitis* is joined with *Cteſiphon*. Thus far goes the account of *Nimrod*; and, though no mention is made of his death, yet ſome writers are not ſilent about it. *Abulpharagius* [g], an *Arabic* writer, ſays, he died in the tower of *Babel*, it being blown down by ſtormy winds; the *Jewiſh* writers ſay [h], he was killed by *Eſau* for the ſake of his coat, which was *Adam*'s, and came to *Noah*, and from him to *Ham*, and ſo to *Nimrod*. When he began his reign, and how long he reigned, is not certain; we have only ſome fabulous accounts: according to *Beroſus* [i], he began to reign 131 years after the flood, and reigned 56 years, and then diſappeared, being tranſlated by the gods: and, indeed, the authors of the *Univerſal Hiſtory* place the beginning of his reign in the year of the flood 131, and 30 years after the diſperſion at *Babylon* [k]; and who relate, that the Eaſtern writers ſpeak of his reign as very long: a *Perſian* writer gives his name a *Perſian* derivation, as if it was *Nemurd*, that is, *immortal*, on account of his long reign of above 150 years: and ſome of the *Mahommedan* hiſtorians ſay, he reigned in *Al-Sowad*, that is, the *black country*, 400 years [l].

℣. 11. *Out of that land went forth Aſhur*, &c.] It is a queſtion whether *Aſhur* is the name of a man or of a country; ſome take it in the latter ſenſe, and render the words, *and out of that land he went forth into Aſſyria*; ſo *Onkelos*; and in this way go *Junius* and *Tremellius*, *Piſcator*, *Bochart*, *Cocceius*, and others, and the margin of our bible, and interpret it of *Nimrod*; and the *Targum* of *Jonathan* is expreſs for him, which is this: "out of that land "went forth *Nimrod*, and reigned in *Aſſyria*, be- "cauſe he would not be in the counſel of the ge- "neration of the diviſion, and he left four cities; "and the Lord gave him therefore a place (or *Aſ- "ſyria*) and he built four other cities, *Nineveh*, "&c." ſo *Theophilus* of *Antioch* ſays [m] that *Nebroth* (*Nimrod*) built the ſame; but then the generality of interpreters which take this way give another and better reaſon for *Nimrod*'s going out of *Shinar* or *Babylon* into *Aſſyria* than the *Targumiſt* gives; which is, that, not content with his own dominions, and willing to enlarge them, he went out and made war upon *Aſſyria*, and ſeized upon it, and built cities in it, and added them to his former ones; in favour of this ſenſe it is urged, that *Moſes* is ſpeaking of what *Nimrod* the ſon of *Cuſh* did, of the line of *Ham*, and not of the ſons of *Shem*, among whom *Aſhur* was; and that it is not probable he ſhould introduce a paſſage relating to a branch of *Shem*, when he is profeſſedly writing about that of *Ham*; nor is it agreeable to the hiſtory to ſpeak of what *Aſhur* did, before any mention of his birth, which is in ℣. 22. nor was it peculiar to him to go out of the land of *Shinar*, ſince almoſt all were diſperſed from thence; add to which, that *Aſſyria* is called the land of *Nimrod*, *Mic.* v. 6. to which it may be replied, that parentheſes of this ſort are frequent in ſcripture, ſee 2 *Sam.* iv. 4. 1 *Kings* x. 11, 12. beſides, it ſeems appoſite enough, when treating of *Nimrod*'s dominion and power, in order to ſhew his intolerable tyranny, to remark, that it was ſuch, that *Aſhur*, a ſon of *Shem*, could not bear it, and therefore went out from a country he had a right unto; and as for the text in *Mic.* v. 6. the land of *Nimrod* and the land of *Aſſyria* are manifeſtly diſtinguiſhed from one another: add to this, that, if *Nimrod* ſo early made a conqueſt of *Aſſyria*, it would rather have been called by his own name than his uncle's; and it is allowed by all that the country of *Aſſyria* had its name from *Aſhur*, the ſon of *Shem*; and who ſo likely to have founded *Nineveh* and other cities as himſelf? Beſides theſe, interpreters are obliged to force the text, and inſert the particle *into*, which is not in it; and the order and conſtruction of the words are more natural and agreeable to the original, as in our verſion and others, which make *Aſhur* the name of a man, than this, which makes it a country: but then it is not agreed on who this *Aſhur* was; ſome will have him to be of the poſterity of *Ham*, and a ſon of *Nimrod*, as *Epiphanius* [n] and *Chryſoſtom* [o]; but this is not probable, nor can any proof be given of it; *Joſephus* [p] is expreſs for it, that *Aſhur*, the ſon of *Shem*, built *Nineveh*, and gave the name of *Aſſyrians* to thoſe that were ſubject to him. The reaſon of his going out from *Shinar*, as given by *Jarchi*, is, when he ſaw his ſons hearkening to *Nimrod*, and rebelling againſt the Lord, by building a tower, he went out from them; or it may be, he was drove out by *Nimrod* by force, or he could not bear his tyrannical government, or live where ſuch a wicked man ruled: and as *Nimrod* built cities and ſet up an empire, *Aſhur* did the ſame, in his own defence and

[y] Geograph. l. 6. c. 3. [z] Lib. 23. [a] Vid. Hyde in notis ad Peritſol. Itinera mundi, p. 65. [b] Apud Ælian. Hiſt. Animal. l. 16. c. 42. [c] Phaleg. l. 4. c. 17. [d] Geograph. l. 15. p. 503. [e] Nat. Hiſt. l. 6. c. 26. [f] Ibid. c. 27. [g] Hiſt. Dynaſt. p. 12. [h] In Pirke Eliezer, c 24. [i] Antiq. l. 4. p. 28, 29. [k] Vol. 1. p. 282. and vol. 21. p. 2. [l] Apud Hyde's Hiſt. Relig. Perſ. c. 2. p. 43. [m] Ad Autolycum. l. 2. p. 106. [n] Cont. Hæreſ. l. 1. p. 3. [o] In Geneſ. Homil. 29. [p] Antiq. l. 1. c 6. § 4.

and that of his poſterity: *and builded Nineveh, and the city Rehoboth, and Calah.* The firſt of theſe cities, *Nineveh*, the *Greeks* commonly call *Ninus*, is placed by *Strabo* [q] in *Atyria*, the *Chaldee* name of *Aſſyria*, who generally ſuppoſe it had its name from *Ninus*, whom *Diodorus Siculus* [r] makes the firſt king of the *Aſſyrians*, and to whom he aſcribes the building of this city; and who one would think ſhould be *Aſhur*, and that *Ninus* was another name of him, or however by which he went among the *Greeks*; and ſo this city was called after him; or rather it had its name from the beauty of it, the word ſignifying a beautiful habitation, as *Cocceius* [s] and *Hillerus* [t] give the etymology of it; or perhaps, when it was firſt built by him, it had another name, but afterwards was called *Nineveh*, from *Ninus*, who lived many years after him, who might repair, adorn, and beautify it. It was deſtroyed by the *Medes* and *Babylonians*, as foretold by *Nahum*, and it is difficult now to ſay where it ſtood; the place where it is ſuppoſed to have been, is now called *Moſul*; of which place *Rauwolff* [u] ſays, who was there in 1574, that "there are ſome very good buildings and "ſtreets in it, and it is pretty large, but very ill "provided with walls and ditches;—beſides this, I "alſo ſaw, ſays he, juſt without the town, a little "hill, that was almoſt quite dug through, and in"habited by poor people, where I ſaw them ſeve"ral times creep in and out as piſmires in ant"hills: in this place, or thereabouts, ſtood for"merly the potent town of *Nineveh*, built by "*Aſhur*, which was the metropolis of *Aſſyria*;— "at this time there is nothing of antiquities to be "ſeen in it, ſave only the fort that lieth upon "the hill, and ſome few villages, which the in"habitants ſay did alſo belong to it in former days. "This town lieth on the confines of *Armenia*, in a "large plain:" ſee the notes on *Jonah* i. 2. and iii. 1—3. and on *Nahum* i. 8. The next city, *Rehoboth*, ſignifies *ſtreets*, and ſo it is rendered in the *Targums* of *Jonathan* and *Jeruſalem*; and, becauſe in the *Chaldee* language ſtreets are called *Beritha*, *Bochart* [w] thinks that this *Rehoboth* is the city which *Ptolemy* [x] calls *Birtha*, on the weſt of *Tigris*, at the mouth of the river *Lycus*, though he places it by *Euphrates*; wherefore it ſhould rather be *Oroba*, he places at the river *Tigris* [y], near to *Nineveh* alſo. The laſt city, *Calah*, or *Calach*, was a principal city in the country, by *Ptolemy* [z] called *Calacine*, and by *Strabo* [a] *Calachene*, and mentioned by both along with *Adiabene*, a country in *Aſſyria*.

℣. 12. *And Reſen, between Nineveh and Calah*, &c.] This was another city built by *Aſhur*, ſituated between thoſe two cities mentioned: the *Targums* of *Jonathan* and *Jeruſalem* call it *Talſar*, or *Thalaſſar*, ſee *Iſ.* xxxvii. 12. The conjecture of *Bochart* [b] is more probable, that it is the *Lariſſa* of *Xenophon*, ſituated on the *Tigris*; though *Junius* thinks it is either *Baſſora*, or *Belcina*, which *Ptolemy* [c] places on the *Tigris*, near *Nineveh*: *the ſame is a great city*; which *Jarchi* interprets of *Nineveh*, called a great city, and was indeed one, being 60 miles in circumference, *Jon.* i. 2. and iii. 3. but the conſtruction of the words carries it to *Reſen*, which might be the greateſt city when firſt built; and if underſtood of *Lariſſa*, was a great city, the walls of it being 100 feet high, and the breadth 25, and the compaſs of it 8 miles. *Benjamin* of *Tudela* [d] ſays, that in his time *Reſen* was called *Gebidagan*, and was a great city, in which were 5000 *Iſraelites*; but, according to *Schmidt*, this refers to all the cities in a coalition, *Nineveh*, *Rehoboth*, *Calah*, and *Reſen*, which all made that great city *Nineveh*; or were a *Tetrapolis*, as *Tripoli* was anciently three cities, built by the joint intereſt of the *Aradians*, *Sidonians*, and *Tyrians*, as *Diodorus Siculus* [e] relates.

℣. 13. *And Mizraim begat Ludim*, &c.] *Mizraim* was the ſecond ſon of *Ham*, of whom ſee the note on ℣. 6. *Ludim* he is ſaid to beget, the word being plural, is not the name of a man, but of his poſterity; and the ſenſe is, that *Mizraim* begat the father of the *Ludim*, whoſe name very probably was *Lud*, which name is preſerved in *Iſ.* lxvi. 19. Theſe *Ludim* are the ſame with the *Lydians*, *Jer.* xlvi. 9. and whoſe country is called *Lydia*, *Ezek.* xxx. 5. but to be diſtinguiſhed from *Lydia* in *Aſia Minor*, and the *Lydians* there, who ſprung from *Lud*, a ſon of *Shem*, ℣. 22. for, as theſe ſprung from *Mizraim*, the founder of *Egypt*, they muſt be ſomewhere thereabout; and *Bochart* [f] has proved, by various arguments, that they are the *Ethiopians* in *Africa*, now called *Abyſſines*, whoſe country lies to the ſouth of *Egypt*, a people formerly famous for archery, as *Lud* and the *Lydians* are ſaid to be, *Iſ.* lxvi. 19. and *Jer.* xlvi. 9. and whoever reads the accounts *Diodorus Siculus* [g] gives of the *Egyptians* and *Ethiopians*, will eaſily diſcern a likeneſs between them, and that the one ſprung from the other; both deifying their kings; ſhewing a like carefulneſs about their funerals; both uſing hieroglyphicks; having the like order of prieſts, who uſed ſhaving; and circumciſion was common to them both, as *Herodotus* obſerves [h]: *and Anamim, and Lehabim, and Naphtuhim*: the name of the father of the *Anamim* very probably was *Anam*, though we have no account of him elſewhere: according to *Hillerus* [i], the *Anamim* were called ſo from the paſtoral life they led; and, by a tranſpoſition of letters, were the ſame with the *Mæonians*, who inhabited that tract of land in *Aſia* which was waſhed by the river *Mæonia*, or *Mæander*, and bordered on *Lydia*; but, as theſe were the deſcendants of *Mizraim*, they muſt be ſought for ſomewhere about *Egypt*: much better therefore does Mr. *Broughton* [k] take them to be the *Nubians* and *Numidians*, which were near both *Egypt* and *Ethiopia*; though *Bochart* [m] ſeems to be righteſt, in making them to be the *Ammonians*, who *Herodotus* ſays were a colony of the *Egyptians* and *Ethiopians*; theſe lived about *Ammon* and *Naſamonitis*, and in that part of *Lybia* in which the temple of *Jupiter Ammon* ſtood, and are the *Nomades*, that lived a paſtoral life; and *Bochart* thinks they are called *Anamim*, from *Anam*, which, in the *Arabic* language, ſignifies a *ſheep*, becauſe they fed ſheep, and lived upon them, and cloathed themſelves with their ſkins. The word *Lehabim*, the name of another people from *Mizraim*, ſignifies *flames*; and were ſo called, as *Jarchi* obſerves, becauſe their faces were like flames, ſee *Iſ.* xiii. 8. burnt with the heat of the ſun, living near the torrid zone; and therefore could not be the *Lycians*, as *Hillerus* [n] thinks, the inhabitants of a country in *Aſia*, between *Caria* and *Pamphylia*, formerly called *Lycia*, now *Aidimelli*, which he obſerves abounds with places that have their names from fire and flames, as mount *Chimæra*, the cities *Hephæſtium*,

[q] Geograph. l. 16. p. 507. [r] Bibliothec. l. 2. p. 90, 91. [s] In Jonam, 1. 2. [t] Onomaſt. Sacr. p. 304, 431. [u] Travels, part 2. c. 9. p. 166. [w] Phaleg. l. 4. c. 21. col. 256. [x] Geograph. l. 5. c. 19. [y] Ibid. l. 6. c. 1. [z] Ibid. [a] Geograph. l. 11. p 347, 365. & l. 16. p. 507. [b] Phaleg. l. 4 c. 23. [c] Ut ſupra. [d] Itinerarium, p. 75. [e] Bibliothec. l. 16. p. 439. [f] Phaleg. l. 4. c. 26. [g] Bibliothec. l. 2. p. 143, &c. [h] Euterpe ſive, l. 2. c. 104. [i] Onomaſtic. Sacr. p. 283. [k] See his works, p. 4, 60. [l] Phaleg. l. 4. c. 30. col. 284. [m] Ut ſupra, c. 42. [n] Onomaſtic. Sacr. p. 281, 583.

phæſtium, *Myra*, *Lemyra*, *Habeſſus*, *Telmeſſus*, *Balbura*, and *Sirbis*; but theſe were too far from *Egypt*, near which it is more probable the *Lehabim* were, and ſeem to be the ſame with the *Lubim*, which came with *Shiſhak* out of *Egypt* to invade *Judea*, 2 *Chron.* xii. 3. and who were called *Lybians*, *Jer.* xlvi. 9. and their country *Lybia*, *Ezek.* xxx. 5. of which *Leo Africanus* [n] ſays, that it is a deſart, dry and ſandy, having neither fountains nor ſprings; which was near *Egypt* as well as *Ethiopia*, with which it is joined in the above place, ſee *Acts* ii. 10. The word *Naphtuhim*, the name of another people that ſprung from *Mizraim*, according to *Hillerus* [o], ſignifies *open*; and he thinks they are the *Pamphylians*, who uſed to admit promiſcuouſly all into their ports and towns, which were open to all ſtrangers, and even robbers, for the ſake of commerce; but, as theſe were a people in leſſer *Aſia*, they cannot be the people here meant. *Bochart* [p] obſerves, from *Plutarch*, that the *Egyptians* uſed to call the extreme parts of a country, and abrupt places and mountains adjoining to the ſea, *Nepthys*, the ſame with *Nephthuah*; and therefore he is of opinion, that theſe *Naphtuhim* dwelt on the ſhores of the *Mediterranean* ſea, near *Egypt*, in *Marmorica*; not far from whence was the temple of *Aptuchus*, mentioned by *Ptolemy* [q], and placed by him in *Cyrene*, which carries in it ſome trace of the name of *Naphtuhim*; and he ſuſpects that *Neptune* had his name from hence, he being a *Lybian* god, as *Herodotus* [r] ſays; for none ever uſed his name before the *Lybians*, who always honoured him as a god: and it may be obſerved, from *Strabo* [s], that many of the temples of *Neptune* were on the ſea-ſhore. Some place theſe people about *Memphis*, the name of which was *Noph*, *Iſ.* xix. 13. but perhaps it may be much better to place them in the country of *Nepate*, between *Syene* and *Meroe*, where *Candace*, queen of *Ethiopia*, had her royal palace in the times of *Strabo* [t].

℣. 14. *And Pathruſim*, &c.] Theſe are other deſcendants of *Mizraim*, the name of whoſe father very probably was *Pathros*, from whom the country of *Pathros* was called, and which is not only ſpoken of in ſcripture along with *Egypt*, but as a part of it, *Iſ.* xi. 11. *Jer.* xliv. 1. *Ezek.* xxix. 14. and theſe *Pathruſim* were doubtleſs the inhabitants of it; which, as *Bochart* [u] has ſhewn, is no other than *Thebais*, or the upper *Egypt*. *Hillerus* [w] takes the word to be compounded of פאת and רוסים, and renders it the corner of the *Roſians*, and makes it to be the ſame with the bay of *Iſſus*, where was a colony of *Egypt*, called *Cilicians*; but the former is more probable. *And Caſluhim*; theſe alſo were the poſterity of *Mizraim*, by another ſon of his, from whence they had their name: according to *Hillerus* [x], they are the *Solymi*, a people near the *Lycians* and *Piſidians*, that came out of *Egypt* and ſettled in thoſe parts; but it is much more likely that they were, as *Junius* [y] obſerves, the inhabitants of *Caſiotis*, a country mentioned by *Ptolemy* [z] in lower *Egypt*, at the entrance of it, where ſtood mount *Caſius*: but *Bochart* [a] is of opinion, that they are the *Colchi*, the inhabitants of the country now called *Mingrelia*, and which, though at a diſtance from *Egypt*, the antient inhabitants came from thence, as appears from ſeveral antient authors of good credit, as the above learned writer ſhews. *Out of whom came Philiſtim*, or the *Philiſtines*, a people often ſpoken of in ſcripture; theſe ſprung from the *Caſluhim*, or were a branch of that people; according to *Ben Melech* they ſprung both from them and from the *Pathruſim*; for *Jarchi* ſays they changed wives with one another, and ſo the *Philiſtines* ſprung from them both; or theſe were a colony that departed from them, and ſettled elſewhere, as the *Philiſtines* did in the land of *Canaan*, from whence that part of it which they inhabited was called *Paleſtine*: and, if the *Caſluhim* dwelt in *Caſiotis*, at the entrance of *Egypt*, as before obſerved, they lay near the land of *Canaan*, and could eaſily paſs into it. Some think this clauſe refers not to what goes before, but to what follows after, *and Caphtorim*, and read the whole verſe thus: *and Pathruſim*, *and Caſluhim*, *and Capthtorim*, *out of whom came Philiſtim*; that is, they came out of the *Caphtorim*. What has led to ſuch a tranſpoſition of the words in the text is *Amos* ix. 7. *and the Philiſtines from Caphtor*: but though they are ſaid to be brought from a place called *Caphtor*, yet did not ſpring from the *Caphtorim*: to me it rather ſeems, that the two latter were brothers, and both ſprung from the *Caſluhim*; ſince the words may be rendered without a parentheſis: *and Caſluhim*, *out of whom came Philiſtim and Caphtorim*; though perhaps it may be beſt of all to conſider the two laſt as the ſame, and the words may be read, *out of whom came Philiſtim*, *even*, or that is, *the Caphtorim*; for the *Philiſtines*, in the times of *Jeremiah*, are ſaid to be the remnant of the country of *Caphtor*, *Jer.* xlvii. 4. and as in *Amos* the *Philiſtines* are ſaid to come out of *Caphtor*, in *Deut.* ii. 23. they are called *Caphtorim*, that came out of *Caphtor*, who deſtroyed the *Avim*, which dwelt in *Hazerim*, even unto *Azzah*, or *Gaza*, afterwards a principal city of the *Philiſtines*; for then, and not before their ſettlement in the land of *Canaan*, were they ſo called; for the word *Philiſtim* ſignifies ſtrangers, people of another country; and the *Septuagint* verſion always ſo renders the word: their true original name ſeems to be *Caphtorim*. *Bochart* [b] indeed will have the *Caphtorim* to be the *Cappadocians*, that dwelt near *Colchis*, about *Trapezunt*, where he finds a place called *Side*, which in *Greek* ſignifies a pomegranate, as *Caphtor* does in *Hebrew*; and ſo *Hillerus* [c] takes it for a name of the *Cappadocians*, who inhabited כפת הור, *Cappath Hor*, or the ſide of mount *Hor*, or כף התור, the ſide of mount *Taurus*; and in this they both follow the *Jewiſh Targumiſts*, who every where render *Caphtorim* by *Cappadocians*, as the three *Targums* do here, and *Caphtor* by *Cappadocia*, and as *Jonathan* on *Deut.* ii. 23. *Jer.* xlvii. 4. and *Amos* ix. 7. but then thereby they underſtood a people and place in *Egypt*, even *Damietta*, the ſame they ſuppoſe with *Peluſium*; for other *Jewiſh* writers ſay [d], *Caphutkia*, or *Cappadocia*, is *Caphtor*, and in the *Arabic* language *Damietta*: ſo *Benjamin* of *Tudela* ſays [e], in two days I came to *Damietta*, this is *Caphtor*; and it ſeems pretty plain, that *Caphtor* muſt be ſome place in *Egypt*, as *Coptus*, or ſome other, and that the *Caphtorim*, or *Philiſtines*, were originally *Egyptians*, ſince they deſcended from *Mizraim*.

℣. 15. *And Canaan begat Sidon his firſt-born*, &c.] *Canaan* is the fourth ſon of *Ham*; the poſterity of *Phut*, his third ſon, are omitted: the firſt-born of *Canaan*

[n] Deſcriptio Africæ, l. 1. p. 74. [o] Onomaſtic. Sacr. p. 161, 178, 283, 421. [p] Phaleg. l. 4. c. 26. [q] Geograph. l. 4. c. 4. [r] Herodot. Thalia, ſive, l. 3. c. 21. ut ſupra, c. 50. [s] Geograph. l. 8. p. 237. [t] Ibid. l. 17. p. 564. [u] Phaleg. l. 4. c. 31. [w] Onomaſtic. Sacr. p. 161, 585. [x] Ibid. p. 161, 583, 777. [y] In loc. [z] Geograph. l. 4. c. 5. [a] Phaleg. l. 4. c. 31. [b] Ibid. l. 4. c. 32. [c] Onomaſtic. Sacr. p. 160, 282. [d] Maimon. & Bartenora in Miſn Cetubot, c. 13, p. 11. [e] Itinerarium, p. 125.

Canaan was *Sidon*, from whom the city of *Sidon* had its name, being either built by himself, who called it after his own name, or by some of his posterity, who called it so in memory of their ancestor: it was a very ancient city, more antient than *Tyre*, for that was built by the *Sidonians*; *Homer* makes mention of it, but not of *Tyre*: it is now called *Said*, as it was in the times of *Benjamin* of *Tudela* [c]. *Justin* [f] says it had its name from the plenty of fish on its coasts; but, since *Canaan* had a son of this name, it was no doubt so called from him. *And Heth*; the father of the *Hittites*, who dwelt about *Hebron*, on the south of the land of *Canaan*; for when *Sarah* died, the sons of *Heth* were in possession of it, *Gen.* xxiii. 2, 3. of this race were the *Anakim*, or giants, drove out from hence by *Caleb*, *Numb.* xiii. 22. *Josh.* xv. 14. and these *Hittites* became terrible to men in after-times, as appears from 2 *Kings* vii. 6. hence חתת signifies to terrify, affright, and throw into a consternation.

℣. 16. *And the Jebusite*, &c.] Who had their name from *Jebus*, a third son of *Canaan*, and from whom *Jerusalem* was called *Jebus*, *Judg.* xix. 10. and where his posterity continued to dwell when the land of *Canaan* was possessed by the *Israelites*; for they were so strong and powerful, that the men of *Judah* could not drive them out from thence, and here they remained until the times of *David*, who dispossessed them of it, *Josh.* xv. 63. 2 *Sam.* v. 6, 7, 8. There is an island near *Spain* formerly called *Ebusus*, now *Ibissa*, where was one of the colonies of the *Phœnicians*, in which *Bochart* [g] observes the name of the *Jebusites* is thought to remain. *And the Emorite*; so called from *Emor*, the fourth son of *Canaan*, commonly called the *Amorite*, a people so strong and mighty, that they are compared to cedars for height, and to oaks for strength, *Amos* ii. 9. they dwelt both on this and the other side *Jordan*: *Sihon*, one of their kings, made war on the king of *Moab*, and took all his country from him unto *Arnon*, *Numb.* xxi. 26. and in the times of *Joshua* there were several kings of the *Amorites*, which dwelt on the side of *Jordan* westward, *Josh.* v. 1. hence it may be *Amor* in the *Arabic* tongue signifying to command, and *Emir* a commander. *And the Girgasite*; the same with the *Gergesene* in *Matt.* viii. 28. who, in the times of Christ, lived about *Gerasa*, or *Gadara*: a *Jewish* writer [h] says, that when they left their country to *Israel*, being forced to it by *Joshua*, they went into a country which to this day is called *Gurgestan*.

℣. 17. *And the Hivite*, &c.] These dwelt in *Hermon*, a part of mount *Lebanon* from mount *Baal-Hermon* unto the entering in of *Hamath*, *Josh.* xi. 3. *Judg.* iii. 3. to the east of the land of *Canaan*; hence they were sometimes called *Kadmonites*, or Easterlings, *Gen.* xv. 19. and are thought to have their name from dwelling in holes and caves like serpents; hence *Cadmus* the *Phœnician*, and his wife *Hermonia*, who seem to have their names from hence, are reported to be turned into serpents, they being *Hivites*, which this word signifies, as *Bochart* [i] observes. *And the Arkite*; the same with the *Aruæans*, or *Arcæans*, *Josephus* [k] speaks of in *Phœnicia* about *Sidon*, and from whom the city *Arce* had its name, which he places in *Lebanon*; and is mentioned by *Menander* [l] as revolting to the king of *Assyria*, with *Sidon* and old *Tyre*; and which is reckoned by *Ptolemy* [m] a city of *Phœnicia*, and placed by him near old *Byblus*; and hence *Bochart* [n] thinks *Venus* had the name of *Venus Architis*, said by *Macrobius* [o] to be worshipped by the *Assyrians* and *Phœnicians*. *And the Sinite*; either the inhabitants of the wilderness of *Sin*, who dwelt in the northern part of the desert of *Arabia*, or the *Pelusiotæ*, as *Bochart* [p] thinks, the inhabitants of *Pelusium*, which was called *Sin*, *Ezek.* xxx. 15. the former being its *Greek* name, the latter its *Chaldee* or *Syriac* name, and both signify *clay*, it being a clayey place; but *Canaan* or *Phœnicia* seems not to have reached so far: *Jerom* speaks of a city not far from *Arca* called *Sin*, where rather these people may be thought to dwell.

℣. 18. *And the Arvadite*, &c.] The inhabitants of *Arvad*, or *Aradus*, an island in the *Phœnician* sea; it is mentioned with *Sidon*, *Ezek.* xxvii. 8. so *Josephus* says [q], the *Arudæans* possessed the island *Aradus*: it is about a league distant from the shore; *Strabo* [r] says it is 20 furlongs from land, and about 7 in circumference, and is said to be built by the *Sidonians*: it is now, as Mr. *Maundrel* [s] says, by the *Turks* called *Ru-ad*, or, as Dr. *Shaw* says [t], *Rou-wadde*; see the note on *Ezek.* xxvii. 8. *And the Zemarite*; who perhaps built and inhabited *Simyra*, a place mentioned by *Pliny* [u], not far from *Lebanon*, and along with *Marathos* and *Antarados*, which lay on the continent, right against the island *Aradus*, or *Arvad*, and near the country of the *Aradians*. *Strabo* [w] makes mention of a place called *Taxymira*, which *Casaubon* observes should be *Ximyra*, or *Simyra*; and *Mela* [x] speaks of the castle of *Simyra* as in *Phœnicia*. There was a city called *Zemaraim* in the tribe of *Benjamin*, *Josh.* xviii. 22. which bishop *Patrick* suggests, and *Ainsworth* before him, that *Zemarus*, the son of *Canaan*, might be the founder of; and there is also a mountain of the same name in mount *Ephraim*, 2 *Chron.* xiii. 4. *And the Hamathite*; who dwelt in *Amathine*, as *Josephus* [y], and was in his time called by the inhabitants *Amathe*; but the *Macedonians* called it, from one of their race, *Epiphania*, which seems to have been the country called *Amathite*, 1 *Maccab.* xii. 25. there was another *Hamath*, called *Antiochia*, but cannot be meant, since *Hamath* was the northern border of the land of *Israel*, then called the entrance of *Hamath*, which border was pretty near to *Epiphania*, but not so far as *Antioch*; this is the *Amathus* of *Syria*, twice mentioned by *Herodotus*, as *Hillerus* [z] observes: but both *Reland* [a] and *Vitringa* [b] are of opinion, that the *Hamath* so often mentioned in scripture, which doubtless had its name from the *Hamathite*, is neither *Antiochia* nor *Epiphania*, but the city *Emesa*, or *Emissa*, which lay below *Epiphania*, upon the *Orontes*, nearer *Damascus* and the land of *Canaan*; and *Hamath* is mentioned with *Damascus* and *Arpad*, or *Arvad*, *Is.* x. 9. *Jer.* xlix. 23. and, according to *Ezek.* xlvii. 16, 17. and xlviii. 1. *Hamath* must lie between *Damascus* and the *Mediterranean* sea. *And afterwards were the families of the Canaanites spread abroad*; not only these eleven, but two more which are not mentioned, the *Canaanites* properly so called, and the *Perizzites*; these families at first dwelt in one place, or within narrow limits; but, as they increased, they spread themselves farther every way, and in process of time possessed all the country from *Idumea* and *Palestine*

[c] Itinerarium, p. 34. [f] E. Trogo, l. 18. c. 3. [g] Phaleg. l. 4. c. 36. fol. 304. [h] R. Zacuth. Sepher Juchasin, fol. 135. 2. [i] Ut supra. [k] Antiq. l. 1. c. 6. § 2. & l. 5. c. 1. § 23. [l] Apud Joseph. Antiq. l. 9. c. 14. § 2. [m] Geograph. l. 5. c. 15. [n] Ut supra. [o] Saturnal. l. 1. c. 21. [p] Ut supra. [q] Antiq. l. 1. c. 6. § 2. [r] Geograph. l. 16. p. 518. [s] Journey from Aleppo, &c. p. 19. Ed. 7. [t] Travels, p. 267. Ed. 2. [u] Nat. Hist. l. 5. c. 20. [w] Geograph. l. 16. p. 518. [x] De situ orbis, l. 1. c. 12. [y] Ut supra. [z] Onomastic. Sacr. p. 780. [a] Palestina Illustrata, tom. 1. l. 1. p. 121, 123, 317. [b] Comment. in Jesaiam. c. 10, 9.

Paleſtine to the mouth of the *Orontes*, and which they held about 700 years, when five of theſe families, with the two other above-mentioned, were caſt out of the land for their ſins, and to make way for the people of *Iſrael*.

℣. 19. *And the border of the Canaanites was from Sidon*, &c.] This is to be underſtood, not of the *Canaanites*, properly ſo called, but of them in general; and is a deſcription of the bounds of the land of *Canaan*, as poſſeſſed by the people of *Iſrael:* the northern or north weſt border of it was *Sidon*, ſee ℣. 15. and is to be underſtood of the country which reached from that city towards the eaſt almoſt as far as *Jordan: as thou comeſt from Gerar unto Gaza*; two cities of the *Philiſtines*, well known in ſcripture, the former for being the place where *Abraham* and *Iſaac* ſometimes ſojourned, and the latter for *Sampſon*'s exploits in it; theſe were the ſouthern or ſouth weſt border of the land of *Canaan: as thou goeſt unto Sodom and Gomorrah, and Admah and Zeboim*; four cities deſtroyed by fire from heaven, as is after related in this book; theſe lay to the ſouth or ſouth eaſt part of the land: *even unto Laſhah*; which, according to the *Targum* of *Jonathan* is *Callirrhoe*, a place famous for hot waters, which run into the dead ſea, and who in this is followed by *Jerom*; but ſince it was not in the ſouthern part of *Judea* as *Laſhah* was, *Bochart* propoſes [a] *Luſa*, as being more likely to be the place, a city of the *Arabs*, which *Ptolemy* [b] puts in the mid-way between the *Mediterranean* and the *Red ſea*; but this is objected to by *Reland* [c], ſince the ſouthern borders of the land of *Canaan* were from the extremity of the dead ſea unto the *Mediterranean* ſea, from which *Luſa* was at a great diſtance: the *Samaritan* verſion of this verſe is very different from the *Hebrew*, and is this, "and the bor-"der of the *Canaanites* was from the river of "*Egypt* unto the great river, the river *Euphrates*, "and unto the hinder ſea:" *i. e.* the weſtern or *Mediterranean*.

℣. 20. *Theſe are the ſons of Ham*, &c.] His ſons and grandſons, which ſome reckon to be 30, others 31, if the *Philiſtines* are taken in: *after their families, after their tongues, in their countries*, and *in their nations:* families of the ſame language joined together and dwelt in the ſame country, ſee the note on ℣. 5. all *Africa* and a conſiderable part of *Aſia* were poſſeſſed by the four ſons of *Ham* and their poſterity; *Mizraim* had *Egypt*, and *Phut* all the reſt of *Africa*; and *Cuſh* and *Canaan* had a large portion in *Aſia*.

℣. 21. *Unto Shem alſo the father of all the children of Eber*, &c.] And for the ſake of thoſe *Shem* is particularly ſaid to be the father of, is this genealogy given, and indeed the whole book of *Geneſis* wrote: *Eber* was the great grandſon of *Shem*, and is here ſpoken of by anticipation, and *Shem* is called not the father of either of his immediate ſons, but of the poſterity of this man; becauſe the *Hebrews* ſprung from him in his line, among whom the church of God and the true religion were preſerved, and from whom the Meſſiah was to come, as he did: the word *Eber*, *Jarchi* interprets, *beyond the river*, *Euphrates* or *Tigris*, or both, as deſcribing the ſeat of the poſterity of *Shem*; but as this too much ſtraitens them, ſince they inhabited on both ſides; Dr. *Hyde* [d] has ſhewn that the word uſed may refer to both, to thoſe beyond theſe rivers, and to thoſe on this ſide; ſee *Numb.* xxiv. 24. *the brother of Japheth the elder*; he was the brother of *Ham* too, but he is not mentioned becauſe of the behaviour towards his father, and becauſe of the curſe that was upon him and his; but *Shem*'s relation to *Japheth* is expreſſed to ſhew, that they were alike in their diſpoſition; and it may be to ſignify, that in times to come, their poſterity would unite in ſpiritual things, which has been fulfilled already in part, and will be more fully by the coalition of the *Jews* the poſterity of *Shem*, and of the *Gentiles*, the poſterity of *Japheth*, in the chriſtian church-ſtate: and from hence we learn that *Japheth* was the eldeſt of *Noah*'s ſons, though ſome render the words, *the elder brother of Japheth* [e]; and ſo make *Shem* to be the eldeſt; but as this is contrary to the accents, ſo to the hiſtory: for *Noah* was 500 years old when he began to beget ſons, ch. v. 32. he was 600 when he went into the ark, ch. vii. 11. 2 years after the flood *Shem* begat *Arphaxad*, when he was 100 years old, and *Noah* 602, ch. xi. 10. ſo that *Shem* muſt be born when *Noah* was 502 years old; and ſince he begot children, there muſt be one two years older than *Shem*, which can be no other than *Japheth*, ſince *Ham* is called his younger ſon, ch. ix. 24. *even to him were* children *born*, who are reckoned as follow.

℣. 22. *The children of Shem*, &c.] Whoſe names are *Elam and Aſhur, and Arphaxad, and Lud, and Aram*; and who, as *Joſephus* [f] ſays, inhabited *Aſia*, from *Euphrates* to the *Indian* ocean: his firſt-born *Elam*, was the father of the *Elymæans*, from whom ſprung the *Perſians*, as the ſame writer obſerves, and his poſterity are called *Elamites*, *Act.* ii. 10. their country *Elam*, and is ſometimes mentioned with *Media*, when the *Perſians* and *Medes* are intended, *Iſ.* xxi. 2. *Jer.* xxv. 25. ſee alſo, *Iſ.* xxii. 6. *Jer.* xlix. 34, *&c.* in *Daniel*'s time, *Shuſhan* in the province of *Elam*, was the ſeat of the kings of *Perſia:* the country of *Elymais*, ſo called from this man, is ſaid by *Pliny* [g], to be divided from *Suſiane* by the river *Eulæus*, and to join with *Perſia*; and the famous city of *Elymais*, the *metropolis* of the country is placed by *Joſephus* [h] in *Perſia*. *Aſhur*, the ſecond ſon of *Shem*, gives name to *Aſſyria*, a country frequently mentioned in ſcripture; and which, according to *Ptolemy* [i], was bounded on the north by part of *Armenia* the great, and the mountain *Niphates*, on the weſt by *Meſopotamia* and the river *Tigris*, on the ſouth by *Suſiane*, and on the eaſt by part of *Media*. *Strabo* ſays [k], they call *Babylonia*, and great part of the country about it, *Aſſyria*, in which was *Ninus* or *Niniveh*, the chief city of the *Aſſyrian* empire; and which was built by *Aſhur*, as *Joſephus* [l] affirms, and ſays, he gave the name of *Aſſyrians* to his ſubjects: *Arphaxad*, the third ſon of *Shem*, from him that part of *Aſſyria*, which lay northward next to *Armenia*, was called *Arphaxitis*, as it is probable that was its original name, tho' corruptly called by *Ptolemy* [m] *Arrapachitis: Joſephus* ſays [n], he gave name to the *Arphaxadæans*, whom he ruled over, now called *Chaldeans*; and indeed the name of the *Chaldeans* may as well be derived from the latter part of *Arphaxad*'s name, כשד

[a] Phaleg, l. 4. c. 37. col. 309. [b] Geograph. l. 5. c. 17. [c] Paleſtina Illuſtrata, Tom. 2. p. 871. [d] Hiſt. Relig. Perſ. c. 2. p. 47, 48. [e] אחי יפת הגדול fratre Japheth majore. V. L. Samar. Syr. Ar. frater major natu ipſius Japheth, Tigurine verſion; fratri Japheti majori, Cocceius; ſo ſome in Vatablus. [f] Antiq. l. 1. c. 6. ſ. 4. [g] Nat. Hiſt. l. 6. c. 27. [h] Antiq. l. 12. c. 8. ſ. 1. [i] Geograph. l. 6. c. 1. [k] Geograph. l. 16. p. 507. [l] Antiq. l. 1. c. 6. ſ. 4. [m] Ut ſupra. [n] Ut ſupra; ſo R. Gedaliah, in Shalſhalet Hakabala, fol. 76. 2.

כשד *Chaſhad*, as from *Cheſed*, the ſon of *Nahor*, and brother of *Abraham*, as it more commonly is; ſince the *Chaldæans* were called *Chaſdim* before *Cheſed* was born, and were a nation when *Abraham* came out of *Ur*, before *Cheſed* could be old or conſiderable enough to build towns and found a nation; ſee *Gen.* xi. 31. and xv. 7. and xxii. 22. though *Bochart* treats this as a mere dream, yet he is obliged to have recourſe to the uſual refuge, that *Ur* was called *Ur* of the *Chaldees*, by anticipation. The fourth ſon of *Shem* was *Lud*, from whom ſprung the *Lydians*, a people of *Aſia minor*, and whoſe country is called *Lydia*, including *Myſia* and *Caria*, which all lay by the river *Mæander*; and *Lud*, in the *Phœnician* language, ſignifies bending and crooked, as that river was, being full of windings and turnings: ſome think that the poſterity of *Lud* are carried too far off from thoſe of his brethren, but know not where elſe to fix them. From *Aram* the laſt ſon of *Shem*, ſprung the *Aramæans*, called by the *Greeks*, *Syrians*, as *Joſephus*[o] obſerves; and by *Homer*[p] and *Heſiod*[q] Αριμοι, and ſo ſays *Strabo*[r], ſome by the *Arimi*, underſtand the *Syrians*, now called *Arami*; and elſewhere[s] he obſerves, that they who are by us called *Syrians*, are by the *Syrians* themſelves called *Aramæans*, and this is the name they give to themſelves to this day: the country inhabited by them included *Meſopotamia* and *Syria*, and particularly all thoſe places that have the name of *Aram* added to them, as *Padan Aram*, and *Aram Naharaim* (which is *Meſopotamia*) *Aram* of *Damaſcus*, *Aram Zobah*, *Aram Maacha*, and *Aram Beth Rehob*, *Gen.* xxviii. 2. and xxiv. 10. 1 *Sam.* viii. 6. and x. 6. 1 *Chron.* xix. 6. *Pſ.* lx. title: the *Septuagint* verſion here adds, *and Cainan*, but without any authority.

℣. 23. *And the children of Aram*, &c.] The four following perſons are called the ſons of *Shem*, 1 *Chron.* i. 17. being his grandſons, which is not unuſual in ſcripture, *Uz*, and *Hul*, and *Gether*, and *Maſh*: the firſt of theſe ſons of *Aram*, *Uz*, is generally thought to be the founder of *Damaſcus*; ſo *Joſephus*[t] ſays. *Uſus* founded *Trachonitis* and *Damaſcus*, which lies between *Paleſtine* and *Cœleſyria*: there was a place called *Uz* in *Idumea*, *Lam.* iv. 21. and another in *Arabia* where *Job* dwelt, ch. i. 1. but neither of them ſeems to be the ſeat of this man and his poſterity, who, in all probability, ſettled in *Syria*: his ſecond ſon *Hul*, whom *Joſephus*[u] calls *Ulus*, according to him, founded *Armenia*; which notion may be ſtrengthened by obſerving that *Cholobotene* is reckoned a part of *Armenia*, by *Stephanus*[w]; which is no other than *Cholbeth*, that is, the houſe or ſeat of *Chol*, the ſame with *Hul*; and there are ſeveral places in *Armenia*, as appears from *Ptolemy*[x], which begin with *Chol* or *Col*, as *Cholus*, *Cholua*, *Choluata*, *Cholima*, *Colſa*, *Colana*, *Colchis*: but perhaps it may be better to place him in *Syria*, in the deſerts of *Palmyrene*, as *Junius* and *Grotius*; ſince among the cities of *Palmyrene*, there is one called *Cholle*, according to *Ptolemy*[y]. *Gether*, the third ſon, is made by *Joſephus*[z], to be the father of the *Bactrians*; but theſe were too far off to come from this man, and were not in the lot of *Shem*: *Bochart*[a] finds the river *Getri*, which the *Greeks* call *Centrites*, between *Armenia* and the *Carduchi*, whereabout, he conjectures, might be the ſeat of this man; but perhaps it may be more probable, with *Grotius* and *Junius*, to place him in *Cœleſyria*, where are the city *Gindarus* of *Ptolemy*[b], and a people called *Gindareni*, by *Pliny*[c]; though biſhop *Patrick* thinks it probable that *Gadara*, the chief city of *Peræa*, placed by *Ptolemy*[d] in the *Decapolis* of *Cœleſyria*, had its name from this man: Mr. *Broughton* derives *Atergate* and *Derceto*, names of a *Syrian* goddeſs, from him, which was worſhipped at *Hierapolis* in *Cœleſyria*, as *Pliny* ſays[e]. The laſt of the ſons of *Aram*, *Maſh*, is called *Meſhech*, in 1 *Chron.* i. 17. and here the *Septuagint* verſion calls him *Maſoch*; his poſterity are ſuppoſed to ſettle in *Armenia*, about the mountain *Maſius*, thought to be the ſame with *Ararat*, and which the *Armenians* call *Maſis*; perhaps the people named *Moſcheni*, mentioned by *Pliny*[f], as dwelling near *Armenia* and *Adiabene*, might ſpring from this man.

℣. 24. *And Arphaxad begat Salah*, &c.] Or *Shelach*, which ſignifies a *ſending forth*; that is, of waters: it is part of the name of *Methuſelah*, given him by his father, as prophetic of the flood, ſee ch. v. 21. and *Arphaxad*, who was born two years after the flood, gives this name to his firſt-born, as commemorative of it: according to ſome, from him are the *Suſians*[g]; and in *Suſiana* is found a city called *Sele*, by *Ptolemy*[h]; but this ſeems not to be a ſufficient proof: *and Salah begat Eber*; from whom, *Joſephus*[i] ſays, the *Jews* were called *Hebrews* from the beginning; and which, perhaps, is as good a derivation of their name as can be given, and ſeems to be confirmed by *Numb.* xxiv. 24. though ſome derive it from *Abraham*'s paſſing over the rivers in his way from *Chaldea* into *Syria*; but be it ſo, why might not this name be given to *Eber*, as prophetical of that paſſage, or of the paſſage of his poſterity over the *Euphrates* into *Canaan*, as well as *Eber* gave to his ſon *Peleg*, his name, as a prediction of the diviſion of the earth in his time? the *Septuagint* verſion of this text, inſerts a *Cainan* between *Arphaxad* and *Salah*, but is not to be found in any *Hebrew* copy, nor in the *Samaritan*, *Syriac*, and *Arabic* verſions, nor in *Joſephus*, ſee *Luke* iii. 36.

℣. 25. *And unto Eber were born two ſons, the name of one was Peleg*, &c.] *Bochart*[k] thinks, that either *Peleg*, or one of his poſterity, in memory of him, gave the name of *Phalga* to a town ſituated on the *Euphrates*; though the reaſon of the name as given by *Arrianus*, as he himſelf obſerves, was becauſe it divided between the two *Seleucias*, as the reaſon of *Peleg*'s name was; *for in his days was the earth divided*; among the three ſons of *Noah*, and their reſpective poſterities; their language was divided, and that obliged them to divide and ſeparate in bodies which underſtood one another; hence that age, in which was this event, was uſually called by the *Jews*, the age of diviſion; whether this was done about the time of his birth, and ſo this name was given him to perpetuate the memory of it, or in ſome after part of his life, and ſo was given by a ſpirit of prophecy, is a queſtion: *Joſephus*, *Jarchi*, and the *Jewiſh* writers, generally go the latter way; if it was at the time of his birth, which is the ſenſe of many, then this affair happened in the 101ſt year after

[o] Ut ſupra. [p] Iliad. 2. [q] Theogonia. [r] Geograph. l. 13. p. 431. l. 16. p. 540.
[s] Ib. l. 1. p. 28. [t] Ut ſupra. [u] Ibid. [w] Apud Bochart. Phaleg. l. 2. c. 9. col. 81.
[x] Geograph. l. 5. c. 13. [y] Ib. c. 15. [z] Ut ſupra. [a] Phaleg, l. 2. c. 10. [b] Geograph. l. 5. c. 15. [c] Nat. Hiſt. l. 5. c. 23. [d] Ut ſupra. [e] Nat. Hiſt. l. 5. c. 23. [f] Nat. Hiſt. l. 6. c. 9. [g] Vid. Bochart. Phaleg, l. 2. c. 13. col. 92. [h] Geograph. l. 6. c. 3. [i] Ut ſupra. [k] Phaleg. l. 2. c. 14. col. 93.

after the flood, for in that year *Peleg* was born, as appears from ch. xi. 11—16. *and his brother's name* was *Joktan*, whom the *Arabs* call *Cahtan*, and claim him as their parent, at leaſt, of their principal tribes; and ſay, he was the firſt that reigned in *Yaman*, and put a diadem on his head [l]; and there is a city in the territory of *Mecca*, about 7 furlongs to the ſouth of it, and one ſtation from the *Red Sea*, called *Baiſath Jektan*, the ſeat of *Jektan* [m], which manifeſtly retains his name; and there are a people called *Catanitæ*, placed by *Ptolemy* [n] in *Arabia felix*.

℣. 26. *And Joktan begat Almodad*, &c.] And 12 more after mentioned: the *Arabic* writers [o] ſay, he had 31 ſons by one woman, but all, excepting two, left *Arabia*, and ſettled in *India*; the *Targum* of *Jonathan* adds, "who meaſured the earth "with ropes," as if he was the firſt inventor and practiſer of *Geometry*: from him are thought to ſpring the *Allumæotæ*, a people whom *Ptolemy* [p] places in *Arabia felix*, called ſo by the *Greeks*, inſtead of *Almodæi*: Mr. *Broughton* [q] ſets *Eldimæi* over againſt this man's name, as if they were a people that ſprung from him; whereas this word is wrongly put in *Ptolemy* [r], for *Elymæans*, as it is in the *Greek* text, a people joining to the *Perſians*: and *Sheleph and Hazarmaveth, and Jerah*: to the firſt of theſe, *Sheleph*, the *Targum* of *Jonathan* adds, "who "drew out the water of the rivers;" his people are ſuppoſed by *Bochart* [s], to be the *Alapeni* of *Ptolemy* [t], which ſhould be read *Salapeni*, who were, he ſays, more remote from the reſt, almoſt as far as the neck of *Arabia*, and not far from the ſpring of the river *Betius*. The next ſon, *Hazarmaveth*, or *Haſermoth*, as in the *Vulgate Latin*, is thought to give name to a people in *Arabia*, called by *Pliny* [u] *Chatramotitæ*, and by *Ptolemy Cathramonitæ*, whoſe country, *Strabo* ſays [w], produces myrrh; according to *Ptolemy* [x] they reached from the mountain *Climax* to the *Sabæans*, among whom were a people, called by *Pliny* [y], *Atramitæ*, who inhabited a place of the ſame name, and which *Theophraſtus* calls *Adramyta*, which comes nearer the name of this man, and ſignifies the court or country of death; and in thoſe parts might be places ſo called, partly from the unwholeſomneſs of the air, being thick and foggy, and partly from the frankincenſe which grew there, which was fatal to thoſe that gathered it, and therefore only the king's ſlaves, and ſuch as were condemned to die, were employed in it, as *Bochart* [z] has obſerved from *Arrianus*; as alſo becauſe of the multitude of ſerpents, with which thoſe odoriferous countries abounded, as the ſame writer relates from *Agatharcides* and *Pliny*. The next ſon of *Joktan* is *Jerah*, which ſignifies the moon, as *Hilal* does in *Arabic*; and *Alilat* with the *Arabians*, according to *Herodotus* [a], is *Urania*, or the moon; hence *Bochart* [b] thinks, that the *Jeracheans*, the poſterity of *Jerah*, are the *Alilæans* of *Diodorus Siculus* [c], and others, a people of the *Arabs*; and the *Arabic* geographer, as he obſerves, makes mention of a people near *Mecca* called *Bene Hilal*, or the children of *Jerah*; and he is of opinion that the iſland *Hieracon*, which the *Greeks* call the iſland of the *Hawks*, placed by *Ptolemy* [d], in *Arabia felix*, adjoining to the country which lies upon the *Arabian* gulph, is no other than the iſland of the *Jeracheans*, the poſterity of this man: the *Arabs* [e] ſpeak of a ſon of *Joktan* or *Cahtan*, they call *Jareb*, who ſucceeded his father, which perhaps may be a corruption of *Jerah*; and another, called by them, *Jorham*.

℣. 27. *And Hadoram, and Uzal, and Diklah.*] The poſterity of *Hadoram*, from the likeneſs of the name and ſound, might ſeem to be the *Adramitæ* of *Ptolemy* [f], but *Bochart* [g] thinks, they are the *Drimati* of *Pliny* [h], who dwelt in the extreme corner of *Arabia*, to the eaſt near the *Macæ*, who were at the ſtraits of the *Perſian* gulph; and he obſerves, that the extreme promontory of that country was called *Corodamum*, by tranſpoſition of the letters D and R: *Uzal* gave name to a city which is ſtill ſo called; for *R. Zacuth* [i] ſays, the *Jews* which dwelt in *Yaman*, the kingdom of *Sheba*, call *Samea*, which is the capital of the kingdom of *Yaman*, *Uzal*; and who alſo relates, that there is a place called *Hazarmaveth* unto this day, of which ſee ℣. 26. the kingdom in which *Uzal* is ſaid by him to be, was the ſouth part of *Arabia felix*, as *Yaman* ſignifies, from whence came the queen of the ſouth, *Matt.* xii. 42. and *Uzal* or *Auzal*, as the *Arabs* pronounce it, is the ſame the *Greeks* call *Auſar*, changing l into r; hence mention is made by *Pliny* [k] of myrrh of *Auſar*, in the kingdom of the *Gebanites*, a people of the *Arabs*, where was a port by him called *Ocila* [l], by *Ptolemy*, *Ocelis* [m], and by *Artemidorus* in *Strabo Acila* [n], and perhaps was the port of the city *Uzal*, to the name of which it bears ſome reſemblance: *Diklah* ſignifies a palm-tree, in the *Chaldee* or *Syriac* language, with which kind of trees *Arabia* abounded, eſpecially the country of the *Minæi*, as *Pliny* [o] relates; wherefore *Bochart* [p] thinks, the poſterity of *Diklah* had their ſeat among them, rather than at *Phænicon* or *Diklah*, ſo called from the abundance of palm-trees that grew there, which was at the entrance into *Arabia felix* at the *Red ſea*, of which *Diodorus Siculus* [q] makes mention; and ſo *Artemidorus* in *Strabo* [r] ſpeaks of a place called *Poſidium*, oppoſite to the *Troglodytes*, and where the *Arabian* gulph ends, where palm-trees grew in a wonderful manner, on the fruit of which people lived, where was a *Phænicon* or continued grove of palm-trees; and here is placed by *Ptolemy* [s], a village called *Phænicon*, the ſame with *Diklah*.

℣. 28. *And Obal, and Abimael, and Sheba.*] The firſt of theſe, *Obal* or *Aubal*, as the *Arabs* pronounce, *Bochart* [t] is obliged to make his poſterity paſs over the ſtraits of the *Arabian* gulph out of *Arabia felix* into *Arabia Troglodytice*; where he finds a bay, called by *Pliny* [u] the *Abalite* bay, which carries in it ſome trace of this man's name, and by *Ptolemy* [w] the *Avalite* bay; and where was not only an *Emporium* of this name, but a people called *Avalites* and alſo *Adulites*, which Biſhop *Patrick* believes ſhould be read *Abulites*, more agreeable to the name of this man, but *Pliny* [x] ſpeaks of a town of the *Adulites* alſo: *Abimael* is ſuppoſed by *Bochart* [y], to be the father of *Mali* or the *Malitæ*, as his name may be thought to ſignify, *Theophraſtus*

[l] Vid. Pocock. Specimen. Arab. Hiſt. p. 39. 55. [m] Arab. Geograph. apud Bochart. Phaleg. l. 2. c. 15. col. 98. [n] Geograph, l. 6. c. 7. [o] Apud Pocock. ut ſupra. p. 40. [p] Geograph. l. 6. c. 7. [q] See his Works, p. 3. 59. [r] Ut ſupra, c. 5. [s] Phaleg. l. 2. c. 16 col. 99. [t] Ut ſupra. [u] Nat. Hiſt. l. 6. c. 28. [w] Geograph. l. 16. p. 528. [x] Ut ſupra. [y] Nat. Hiſt. l. 12. c. 14. [z] Phaleg. l. 2. c. 17. col. 102. [a] Thalia ſive, l. 3. c. 8. [b] Ut ſupra, c. 19. [c] Bibliothec. l. 3. p. 179. [d] Ut ſupra. [e] Apud Pocock. Specim. Arab. Hiſt. p. 40. [f] Ut ſupra. [g] Ut ſupra, c. 20. [h] Nat. Hiſt. l. 6. c. 28. [i] Juchaſin, fol. 135. 2. [k] Ib. l. 12. c. 16. [l] Ib. c. 19. [m] Ut ſupra,, So Plin. Nat. Hiſt. l. 6. c. 23. [n] Geograph. l. 16. p. 529. [o] Nat. Hiſt. l. 6. c. 28. [p] Ut ſupra, c. 22. [q] Bibliothec. l. 3. p. 175. [r] Geograph. l. 16. p. 34. [s] Ut ſupra. [t] Ut ſupra, c. 23. [u] Nat. Hiſt. l. 26. c. 29. [w] Geograph. l. 4. c. 7, 8. [x] Ut ſupra. [y] Ut ſupra, c. 24.

phraſtus [y] making mention of a place called *Malì* along with *Saba*, *Adramyta*, and *Citibæna*, in ſpicy *Arabia*, which is the only foundation there is for this conjecture: *Sheba* gave name to the *Sabæans*, a numerous people in *Arabia*; their country was famous for frankincenſe; the nations of them, according to *Pliny* [z], reached both ſeas, that is, extended from the *Arabian* to the *Perſian* gulf; one part of them, as he ſays [a], was called *Atramitæ*, and the capital of their kingdom *Sabota*, on a high mountain, eight manſions from which was their frankincenſe-country called *Saba*; elſewhere he ſays [b], their capital was called *Sobotale*, including 60 temples within its walls; but the royal ſeat was *Mariabe*; and ſo *Eratoſthenes* in *Strabo* [c] ſays, the metropolis of the *Sabæans* was *Mariaba*, or as others call it, *Merab*, and which, it ſeems, is the ſame with *Saba*; for *Diodorus Siculus* [d] and *Philoſtorgius* [e] ſay, the metropolis of the *Sabæans* is *Saba*; and which the former repreſents as built on a mountain, as the *Sabota* of *Pliny* is ſaid to be.

℣. 29. *And Ophir, and Havilah, and Jobab*, &c.] If ſeveral of the ſons of *Joktan* went into *India*, as the *Arabs* ſay, one would be tempted to think that *Ophir* in *India*, whither *Solomon* ſent his ſhips once in three years had its name from the firſt of theſe; ſee the note on ℣. 26. but as this would be carrying him too far from the reſt of his brethren, who appear to have ſettled in *Arabia*, ſome place muſt be found for him there; and yet there is none in which there is any likeneſs of the name, unleſs *Coper* can be thought to be, a village in the country of the *Cinædocolpites* on the *Arabian* gulph, as in *Ptolemy* [f], or *Ogyris*, an iſland in the ſame ſea; *Pliny* makes mention of the ſame with the *Organa* of *Ptolemy* [h], placed by him on the *Sachalite* bay; wherefore *Bochart* [i] looks out elſewhere for a ſeat for this *Ophir*, or *Oupheir*, as in the *Septuagint* verſion, and finding in a fragment of *Eupolemus* preſerved by *Euſebius* [k], mention made of the iſland of *Ourphe*, which he thinks ſhould be *Ouphre* or *Uphre*, ſituated in the *Red ſea*, ſeems willing to have it to be the ſeat of this man and his poſterity, and that it had its name from him; or that their ſeat was among the *Caſſanites* or *Gaſſandæ*, the ſame perhaps with the tribe of *Ghaſſan*, *Aupher* and *Chaſan* ſignifying much the ſame, even great abundance and treaſure: *Havilah* next mentioned, is different from *Havilah* the ſon of *Cuſh*, ℣. 7. and ſo his country; but it is difficult where to fix him; one would rather think that the *Avalite* bay, emporium, and people ſhould take their name from him than from *Obal*, ℣. 28. but *Bochart* [l] chuſes to place him and his poſterity in *Chaulan*, a country in *Arabia felix*, in the extreme part of *Caſſanitis* near the *Sabæans*: and *Jobab*, the laſt of *Joktan*'s ſons, was the father of the *Jobabites*, called by *Ptolemy* [m] *Jobarites*, corruptly for *Jobabites*, as *Salmaſius* and *Bochart* think; and who are placed by the above geographer near the *Sachalites* in *Arabia felix*, whoſe country was full of deſarts, as *Jobab* in *Arabic* ſignifies, ſo *Bochart* [n] obſerves, as the countries above the *Sachalite* bay were, by which theſe *Jobabites* are placed: *all theſe* were *the ſons of Joktan*; the 13 before-mentioned, all which had their dwelling in *Arabia* or near it, and which is further deſcribed in the following verſe.

℣. 30. *And their dwelling was from Meſha, as thou goeſt unto Zephar, a mount of the eaſt.*] *Meſha*, which is thought to be the *Muza* of *Ptolemy* and *Pliny*, was a famous port in the *Red ſea*, frequented by the merchants of *Egypt* and *Ethiopia*, from which the *Sappharites* lay directly eaſtward; to whoſe country they uſed to go for myrrh and frankincenſe and the like, of which *Saphar* was the metropolis, and which was at the foot of *Climax*, a range of mountains, which perhaps might be formerly called *Saphar*, from the city at the bottom of it, the ſame with *Zephar* here: by inſpecting *Ptolemy*'s tables [o], the way from one to the other is eaſily diſcerned, where you firſt meet with *Muza* a port in the *Red ſea*, then *Ocelis*, then the mart *Arabia*, then *Cane*, and ſo on to *Sapphar* or *Sapphara*; and ſo *Pliny* ſays [p], there is a third port which is called *Muza*, which the navigation to *India* does not put into, only the merchants of frankincenſe and *Arabian* odours: the towns in the inland are the royal ſeat *Saphar*, and another called *Sabe*; now the ſons of *Joktan* had their habitations all from this part in the weſt unto *Zephar* or *Saphar* eaſtward, and thoſe were reckoned the genuine *Arabs*: *Hillerus* [q] gives a different account of the ſituation of the children of *Joktan*, as he thinks, agreeable to theſe words of *Moſes*; underſtanding by *Kedem*, rendered the eaſt, the mountains of *Kedem*, or the *Kedemites*, which ſprung from *Kedem* or *Kedomah*, the youngeſt ſon of *Iſhmael*, *Gen.* xxv. 15. and *Zephar* the ſeat of the *Sepharites*, as between *Meſha* and *Kedem*; for, ſays he, *Meſha* is not *Muza*, a mart of the *Red ſea*, but *Moſcha* a famous port of the *Indian* ſea, of which *Arrian* and *Ptolemy* make mention; and from hence the dwelling of the *Joktanites* was extended, in the way you go through the *Sepharites* to the mountainous places of *Kedem* or *Cadmus*: perhaps nearer the the truth may be, the *Arabic* paraphraſe of *Saadiah* [r], which is "from *Mecca* till you come to the city "of the eaſtern mountain, or (as in a manuſcript) "to the eaſtern city," meaning perhaps *Medina*, ſituate to the eaſt; ſo that the ſenſe is according to this paraphraſe, that the ſons of *Joktan* had their dwelling from *Mecca* to *Medina*; and ſo *R. Zacuth* [s] ſays, *Meſha* in the *Arabic* tongue is called *Mecca*; and it is a point agreed upon by the *Arabs* that *Meſha* was one of the moſt antient names of *Mecca*; they believe that all the mountainous part of the region producing frankincenſe went in the earlieſt times by the name of *Sephar*; from whence *Golius* concludes this tract to be the mount *Zephar* of *Moſes*, a ſtrong preſumption of the truth of which is that *Dhafar*, the ſame with the modern *Arabs*, as the antient *Saphar*, is the name of a town in *Shibr*, the only province in *Arabia* bearing frankincenſe on the coaſt of the *Indian* ocean [t].

℣. 31. *Theſe are the ſons of Shem*, &c.] His ſons, and grandſons, and great grandſons, in all 26, no doubt but there were many more, but theſe are only mentioned; for none of the ſons of *Elam*, *Aſhur* and *Lud* are named, and but one of *Arphaxad*'s, and one of *Salah*'s, and two of *Eber*'s, and none of *Peleg*'s; when it is not to be queſtioned but they had many, as is certain of *Arphaxad*, *Salah*, *Eber* and *Peleg*, ch. xi. 13—15. 17. 19. *after their families, after their tongues, in their lands, after*

[y] Hiſt. Plant. l. 9. c. 4. [z] Nat. Hiſt. l. 6. c. 28. [a] Ib. l. 12. c. 14. [b] Ut ſupra. [c] Geograph. l. 16. p. 528. [d] Bibliothec. l. 3. p. 180. [e] Hiſt. Eccleſiaſt. l. 3. p. 477. [f] Geo. l. 6. c. 7. [g] Nat. Hiſt. l. 6. c. 28. [h] Ut ſupra. [i] Phaleg. l. 2 c. 27. [k] Præpar. Evangel. l. 9. c. 30. p. 457. [l] Ut ſupra, c. 20. [m] Ut ſupra. [n] Ut ſupra, c. 29. [o] Geographi. l. 6. c. 7. [p] Nat. Hiſt, l. 6. c. 23. [q] Onomaſtic. Sacr. p. 116. [r] In Pocock. Specimen Hiſt. Arab. p. 34. [s] In Juchaſin, fol. 135. 2. [t] Univerſal Hiſtory, vol. 18. p. 353.

after their nations: from hence ſprung various families at firſt, and theſe of different languages upon the confuſion of *Babel*, which thenceforward, formed different nations, dwelt in different lands; which have been pointed at as near as we can at this diſtance, and with the little helps and advantages we have: it ſeems from hence that *Shem*'s poſterity were of different languages as well as thoſe of *Ham* and *Japheth*.

℣. 32. *Theſe are the families of the ſons of Noah, after their generations, in their nations*, &c.] This is the account of their families, from whom the ſeveral nations of the earth ſprung: *and by theſe were the nations divided in the earth after the flood*; not immediately, not till they were ſo increaſed as to form diſtinct nations; not till *Peleg*'s time when the diviſion was made; not until the building of the city and tower of *Babel*, for unto that time theſe families were together, and then and not before were they diſperſed abroad upon the face of the earth; and by degrees peopled all the known parts of the world, *Aſia*, *Africa* and *Europe*, and no doubt *America*, though the way of their paſſage thither is unknown to us; and to this partition of the earth by the three ſons of *Noah*, *Pindar* [u] ſeems to have reſpect, when he ſays, "according to the "antients, *Jupiter* and the immortal ones parted "the earth;" and he ſpeaks of one man having three ſons who dwelt ſeparate, the earth being divided into three parts.

CHAP. XI.

THIS chapter gives an account of the inhabitants of the earth before the confuſion of tongues at *Babel*, of their ſpeech and language, which was one and the ſame, and of the place where they dwelt, ℣. 1, 2. and of their deſign to build a city and tower to make them a name and keep them together, which they put in execution, ℣. 3, 4. of the notice the Lord took of this affair, and of the method he took to put a ſtop to their deſigns, by confounding their ſpeech, and diſperſing them abroad upon the face of the earth, ℣. 5—9. then follows a genealogy of *Shem*'s poſterity down to *Abraham*, ℣. 10—26. and a particular relation is given of *Terah*, the father of *Abraham* and his family, and of his going forth with them from *Ur* of the *Chaldees*, in order to go into the land of *Canaan*, and of his death at *Haran* by the way, ℣. 27—32.

℣. 1. *And the whole earth was of one language, and of one ſpeech*, &c.] Or *had been* [w] before the flood, and from that time to this, and ſtill was, until the confuſion took place; the account of which, and the occaſion of it, are given in this chapter: by the whole earth is meant the inhabitants of it, ſee *Iſ.* xxxvii. 18. 1 *King.* x. 24. and ſo the *Jeruſalem Targum* paraphraſes the words, "and all the generations of the earth were of one "language, and of one ſpeech, and of one coun-"ſel, for they ſpoke in the holy tongue in which "the world was created at the beginning;" and to the ſame purpoſe the *Targum* of *Jonathan*: all the poſterity of *Shem*, *Ham* and *Japheth*, uſed the ſame language, though it does not appear that they were all in one counſel or conſultation, or of one mind about building a city or tower, which the *Targum* ſeems to ſuggeſt; for it is not likely that *Shem* and his ſons were in it: nor by *one lip* and *the ſame words* or *things* [x], as theſe phraſes may be rendred, are we to underſtand the ſame ſimplicity of ſpeech and buſineſs, and likeneſs of manners; for it appears there was a difference with reſpect to theſe in the immediate ſons of *Noah*, and it may be ſuppoſed to be much more in their remote offſpring; nor as if they were all of the ſame religion, embraced the ſame doctrines, and ſpoke the ſame things; for as idolatry and ſuperſtition, obtained in the race of *Cain* before the flood, ſo *Ham* and his poſterity ſoon fell into the ſame, or the like afterwards: and it may be obſerved that the ſame diſtinction was made of the children of God, and of the children of men, before the confuſion and diſperſion, as was before the flood, ℣. 5. from whence it appears they were not in the ſame ſentiments and practice of religion: but this is to be underſtood of one and the ſame language, without any diverſity of dialects, or without any hard and ſtrange words, not eaſily underſtood; and perhaps it was pronounced by the lip and other inſtruments of ſpeech in the ſame way; ſo that there was no difficulty in underſtanding one another, men, women and children, all the people in common, princes and peaſants, wiſe and unwiſe, all ſpoke the ſame language and uſed the ſame words; and this the *Targumiſts* take to be the holy or *Hebrew* language; and ſo *Jarchi* and *Aben Ezra*, and the *Jewiſh* writers in general, and moſt chriſtians; though ſome make a queſtion of it, whether it might not be rather the *Syriac*, or *Chaldee*, or *Arabic*; but there is no need of ſuch a queſtion, ſince theſe with the *Hebrew* are all one and the ſame language; and no doubt it was the eaſtern language, without giving it any other name, which now ſubſiſts in the above dialects, though not in any one alone, which was firſt ſpoken; though more purely and without the difference of dialects it now conſiſts of, or without the various different inflexions now made in it; for nothing is more reaſonable to ſuppoſe, than that the language *Adam* ſpoke was uſed by *Noah*, ſince *Adam* lived, within 100 years and a little more of the birth of *Noah*; and it is not to be queſtioned but *Noah*'s ſons ſpoke the ſame language as he did, and their poſterity now, which was but little more than 100 years after the flood: there are various teſtimonies of heathens confirming this truth, that originally men ſpoke but one language; thus *Sibylla* in *Joſephus* [y], who ſays, "when "all men were ομοφωσσων, of the ſame language, "ſome began to build a moſt high tower, *&c.*" ſo *Abydenus* [z] an heathen hiſtorian, ſpeaking of the building of the tower of *Babel* ſays, "at that time "men were ομογλωσσους, of the ſame tongue;" in like manner *Hyginus* [a] ſpeaking of *Phoroneus*, the firſt of mortals that reigned, ſays, "many ages before, men "lived without towns and laws, *una lingua loquentes*, ſpeaking one language, under the empire of "*Jove*."

℣. 2.

[u] Olymp. Ode 7.

[w] ויהי & fuerat, Junius & Tremellius, Piſcator; cæterum fuit olim, Schmidt.

[x] שפה אחת ודברים אחדים unum labium & verba eadem, Schmidt; Labii unius & ſermonum eorundem, vel rerum, Clarius.

[y] Antiqu. l. 1. c. 4. ſ. 3.

[z] Apud Euſeb. Evangel. Præpar. l. 9. c. 14. p. 416.

[a] Fabulæ, fab. 143.

℣. 2. *And it came to paſs, as they journeyed from the eaſt*, &c.] That is, the inhabitants of the whole earth; not *Ham* and his poſterity only, or *Nimrod* and his company; but as all the ſons of *Noah* and his poſterity for a while dwelt together, or at leaſt very near each other, and finding the place where they were too ſcanty for them, as their ſeveral families increaſed, they ſet out in a body from the place where they were, to ſeek for a more convenient one: it ſeems a little difficult how to interpret this phraſe, *from the eaſt*, ſince if they came from *Ararat* in *Armenia*, where the ark reſted, as that lay north of *Shinar* or *Babylon*, they might rather be ſaid to come from the north than from the eaſt, and rather came to it than from it: ſo ſome think the phraſe ſhould be rendered, *to the eaſt* [b], or eaſtward, as in *Gen.* xiii. 11. *Jarchi* thinks this refers to ch. x. *and their dwelling was, &c.* at *the mountain of the eaſt*; from whence he ſuppoſes they journeyed, to find out a place that would hold them all, but could find none but *Shinar*; but then this reſtrains it to *Joktan's* ſons, and beſides their dwelling there, was not until after the confuſion and diſperſion. But it is very probable the caſe was this, that when *Noah* and his ſons came out of the ark, in a little time they betook themſelves to their former habitation, from whence they had entered into the ark, namely to the eaſt of the garden of *Eden*, where was the appearance of the divine preſence, or Shekinah; and from hence it was that theſe now journeyed: and ſo it was as they were paſſing on, *that they found a plain in the land of Shinar*; which the *Targum* of *Jonathan* paraphraſes the land of *Babylon*; and *Heſtiæus* [c], a *Phœnician* hiſtorian, calls it *Sennaar* of *Babylon*; there are plain traces of this name in the *Singara* of *Ptolemy* [d] and *Pliny* [e], the *Hebrew* letter ע being ſometimes pronounced as G, as in *Gaza* and *Gomorrah*; the firſt of theſe place a city of this name in *Meſopotamia*, near the *Tigris*, and that of the other is reckoned a capital of the *Rhetavi*, a tribe of the *Arabs*, near *Meſopotamia*. This plain was very large, fruitful and delightful, and therefore judged a fit place for a ſettlement, where they might have room enough, and which promiſed them a ſufficient ſuſtenance: *and they dwelt there*; and provided for their continuance, quickly beginning to build a city and tower, afterwards called *Babylon*: and that *Babylon* was built in a large plain, is not only here aſſerted, but is confirmed by *Herodotus* [f], who ſays of it, that it lay εν πεδιω μεγαλω, in a vaſt plain, and ſo *Strabo* [g]; which was no other than the plain of *Shinar*.

℣. 3. *And they ſaid one to another, go to*, &c.] Adviſing, exhorting, ſtirring up and encouraging one another to the work propoſed, of building a city and tower for their habitation and protection; ſaying, *let us make brick, and burn them thoroughly*; they knew the nature of bricks, and how to make them before: according to *Sanchoniatho* [h], the brothers of *Vulcan*, or *Tubal-Cain*, before the flood, were the firſt inventors of them; for he relates, that "there are ſome that ſay that his brothers invented the way of making walls of bricks: he "adds, that from the generation of *Vulcan* came "two brothers, who invented the way of mixing "ſtraw or ſtubble with brick-clay, and to dry "them by the ſun, and ſo found out tiling of "houſes." Now in the plain of *Shinar*, tho' it afforded no ſtones, yet they could dig clay enough to make bricks, and which they propoſed to burn thoroughly, that they might be fit for their purpoſe. According to an eaſtern tradition [i], they were 3 years employed in making and burning thoſe bricks, each of which was 13 cubits long, 10 broad, and 5 thick, and were 40 years in building: *and they had brick for ſtone, and ſlime had they for mortar*; they could not get ſtone, which they would have choſen, as more durable; they got the beſt bricks they could make, and inſtead of mortar they uſed ſlime; or what the *Septuagint* verſion calls *aſphaltos*, a bitumen, or kind of pitch, of which there was great plenty in that neighbourhood. *Herodotus* [k], ſpeaking of the building of *Babylon*, uſes language very much like the ſcripture, "digging a foſs or ditch, ſays he, the earth "which was caſt up they formed into bricks, and "drawing large ones, they burnt them in furnaces, uſing for lime or mortar hot aſphaltos "or bitumen." And he obſerves, that "8 days "journey from *Babylon* was another city, called "*Is*, where was a ſmall river of the ſame name, "which ran into the river *Euphrates*, and with its "water were carried many lumps of bitumen, "and from hence it was conveyed to the walls of "*Babylon*." This city is now called *Ait*, of which a traveller [l] of the laſt century gives the following account; "from the ruins of old *Babylon* we came "to a town called *Ait*, inhabited only with *Arabians*, but very ruinous; near unto which town "is a valley of pitch, very marvellous to behold, "and a thing almoſt incredible, wherein are many "ſprings throwing out abundantly a kind of black "ſubſtance, like unto tar and pitch, which ſerveth "all the countries thereabout to make ſtaunch "their barks and boats; every one of which "ſprings makes a noiſe like a ſmith's forge, which "never ceaſeth night nor day, and the noiſe is "heard a mile off, ſwallowing up all weighty "things that come upon it; the *Moors* call it *the "mouth of hell*." *Curtius* relates [m], that *Alexander* in his march to *Babylon*, came to a city called *Mennis*, where was a cavern, from whence a fountain threw out a vaſt quantity of bitumen or pitch; ſo that, ſays he, it is plain, that the huge walls of *Babylon* were daubed with the bitumen of this fountain; and he afterwards ſpeaks of the walls, towers and houſes being built of brick, and cemented with it; and ſo *Diodorus Siculus* ſays [n] from *Cteſias*, that the walls of *Babylon* were built of bricks, cemented with bitumen; and not only theſe, but all heathen authors that write of *Babylon*, confirm this; and not only hiſtorians, but poets, of which *Bochart* [o] has made a large collection; as well as *Joſephus* [p] ſpeaks of it, and this ſort of pitch ſtill remains. *Rauwolf* ſays [q], near the bridge over the *Euphrates*, where *Babylon* ſtood, are ſeveral heaps of *Babylonian* pitch, which is in ſome places grown ſo hard, that you may walk over it; but in others, that which hath been lately brought over thither is ſo ſoft, that you may ſee every ſtep you make in it.

℣. 4. *And they ſaid, go to, let us build us a city and a tower*, &c.] Some *Jewiſh* writers [r] ſay, theſe are the words of *Nimrod* to his people; but it is a queſtion whether he was now born, or if he was, muſt be too young to be at the head of ſuch a body

[b] מקדם ad Orientem, *ſive* Orientem verſus; ſo ſome in Schmidt. Vid. Druſium in loc. & Fuller. Miſcell. Sacr. l. 1. c. 4. [c] Apud Joſeph. Antiq. l. 1. c. 4. §. 3. [d] Geograph. l. 5. c. 18. [e] Nat. Hiſt. l. 5. c. 24. [f] Clio ſive, l. 1. c 178. [g] Geograph. l. 16. p. 508. [h] Apud Euſeb. Evangel. Præpar. l. 1. p. 35. [i] Elmacinus, p. 14. apud Hottinger. Smegma, p. 263, 264. [k] Clio ſive, l. 1. c. 179. [l] Cartwright's Preacher's Travels, p. 105, 106. [m] Hiſt l. 5. c. 1. [n] Bibliothec. l. 2. p. 96. [o] Phaleg. l. 1. c. 11. [p] Antiq. l. 1. c. 4. §. 3. [q] Travels, par. 2. ch. 7. p. 138. [r] In Pirke Eliezer, c. 24.

body of people; but they are ſpoken to one another, or by the principal men among them, to the common people, adviſing and encouraging to ſuch an undertaking. It is generally thought what led them to it, was to ſecure them from another flood, they might be in fear of; but this ſeems not likely, ſince they had the covenant and oath of God, that the earth ſhould never be deſtroyed by water any more; and beſides, had this been the thing in view, they would not have choſen a plain to build on, a plain that lay between two of the greateſt rivers, *Tigris* and *Euphrates*, but rather one of the higheſt mountains and hills they could have found: nor could a building of brick be a ſufficient defence againſt ſuch a force of water, as the waters of the flood were; and beſides, but few at moſt could be preſerved at the top of the tower, to which, in ſuch a caſe, they would have betook themſelves. The reaſon of this building is given in a following clauſe, as will be obſerved. Some think by *a city and tower* is meant, by the figure *Hendyadis*, one and the ſame thing, a city with towers; and according to *Cteſias* [s], there were 250 towers in *Babylon*: but no doubt the city and tower were two diſtinct things; or there was one particular tower propoſed to be built beſides the city, though it might ſtand in it, or near it, as an acropolis or citadel to it; as it is not unuſual in cities to have ſuch, to betake unto in caſe of danger: *whoſe top* may reach *unto heaven*; not that they imagined ſuch a thing could be literally and ſtrictly done, but that it ſhould be raiſed exceeding high, like the cities in *Canaan*, ſaid to be walled up to heaven, *Deut.* i. 28. and ix. 1. hyperbolically ſpeaking; and ſuch was the tower of *Babel*, by all accounts, even of heathens: the *Sibyl* in *Joſephus* [t] calls it a moſt high tower; and ſo *Abydenus* [u] reports, "there are, ſays he, that ſay, "that the firſt men that roſe out of the earth, "proud of their ſtrength and largeneſs (of their "bodies) and thinking themſelves greater than the "gods, erected a tower of a vaſt height, near to "heaven, where *Babylon* now is." And the temple of *Belus*, which ſome take to be the ſame with this tower, at leaſt was that perfected, and put to ſuch a uſe, was, according to *Cteſias* [w], of an immenſe height, where the *Chaldeans* made their obſervations of the ſtars: however the tower that was in the middle of it, and which ſeems plainly to be the ſame with this, was exceeding high: the account *Herodotus* [x] gives of it is, "in the midſt of "the temple a ſolid tower is built, of a furlong "in length, and of as much in breadth; and upon "this tower another tower is placed, and another "upon that, and ſo on, to 8 towers." Μηκος, the word uſed by *Herodotus*, tranſlated *length*, ſignifies alſo *height*, and ſo it is taken here by ſome; and if ſo, it looks as if every tower was a furlong high, which makes the whole a mile, which is too extravagant to ſuppoſe, though it may denote the height of them all, a furlong, which makes it a very high building. This agrees with *Strabo*'s account of it, who calls it a pyramid, and ſays it was a furlong high [y]: according to *Rauwolf* [z], the tower of *Babel* is ſtill in being; this, ſays he, we ſaw ſtill (in 1574) and it is half a league in diameter; but it is ſo mightily ruined, and low, and ſo full of vermin, that hath bored holes through it, that one may not come near it for half a mile, but only in two months in the winter, when they come not out of their holes. Another traveller [a], that was in thoſe parts at the beginning of the laſt century, ſays, "now at this day, that which re-"maineth is called the remnant of the tower of "*Babel*; there ſtanding as much as is a quarter of "a mile in compaſs, and as high as the ſtone-work "of *Paul*'s ſteeple in *London*—the bricks are three "quarters of a yard in length, and a quarter in "thickneſs, and between every courſe of bricks "there lieth a courſe of matts, made of canes and "palm-tree leaves, ſo freſh as if they had been "laid within one year." Not to take notice of the extravagant account of the eaſtern writers, who ſay the tower was 5533 fathoms high [b]; and others, beyond all belief, make it 10000 fathoms, or twelve miles high [c]; and they ſay the builders were forty years in building it: their deſign in it follows, *and let us make us a name*; which ſome render *a ſign* [d], and ſuppoſe it to be a ſignal ſet upon the top of the tower, which ſerved as a beacon, by the ſight of which they might be preſerved from ſtraying in the open plains with their flocks, or return again when they had ſtrayed. Others take it to be an idol propoſed to be ſet upon the top of the tower; and the *Targums* of *Jonathan* and *Jeruſalem* intimate, as if the tower was built for religious worſhip, paraphraſing the words, "let us build in the midſt of it a temple "of worſhip on the top of it, and let us put a "ſword into his (the idol's) hand." And it is the conjecture of Dr. *Tenniſon*, in his book of idolatry, that this tower was conſecrated by the builders of it to the ſun, as the cauſe of drying up the waters of the deluge: but the ſenſe is, that they propoſed by erecting ſuch an edifice to ſpread their fame, and perpetuate their name to the lateſt poſterity, that hereby it might be known, that at ſuch a time, and in ſuch a place, were ſuch a body of people, even all the inhabitants of the world; and all of them the ſons of one man, as *Ben Gerſom* obſerves; ſo that as long as this tower ſtood, they would be had in remembrance, it being called after their names; juſt as the *Egyptian* kings afterwards built their *pyramids*, perhaps for a like reaſon; and in which, the end of neither have been anſwered, it not being known who were by name concerned therein, ſee *Pſ.* xlix. 11. though a late learned writer [e] thinks, that by making a name is meant chuſing a chief or captain, which was propoſed by them; and that the perſon they pitched upon was *Nimrod*, in which ſenſe the word he ſuppoſes is uſed, 2 *Sam.* xxiii. 17, 18, 19. but what has been obſerved at the beginning of this note, may be objected to it; though *Beroſus* [f] ſays, that *Nimrod* came with his people into the plain of *Sennaar*, where he marked out a city, and founded the largeſt tower, in the year of deliverance from the waters of the flood, 131, and reigned 56 years; and carried the tower to the height and bigneſs of mountains, *for a ſign* and *monument*, that the people of *Babylon* were the firſt in the world, and ought to be called the kingdom of kingdoms; which laſt clauſe agrees with the ſenſe given: *leſt we be ſcattered abroad upon the face of the whole earth*; which they ſeemed to have ſome notion of, and feared would be their caſe, liking better to be together than

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[s] Apud Diodor. Sicul. Bibliothec. l. 2. p. 96. [t] Antiq. l. 1. c. 4. §. 3. [u] Apud Euſeb. Evangel. Præpar. l. 9. c. 14. p. 416. [w] Apud Diodor. ut ſupra, p. 98. [x] Clio ſive, l. 1. c. 181. [y] Geograph. l. 16. p. 508. [z] Travels, ut ſupra. [a] Cartwright's Preacher's Travels, p. 99, 100. [b] Elmacinus, p. 14. Patricides, p. 13. apud Hottinger. Smegma, p. 264. [c] Vid. Univerſal Hiſtory, vol. 1. p. 331. [d] Perizonius, apud Univerſal Hiſtory, Ib. p. 325. [e] Dr. Clayton's Chronology of the Hebrew Bible, p. 56. [f] Antiq. l. 4. p. 28, 29.

than to ſeparate, and therefore were careful to avoid a diſperſion; it being ſome way or other ſignified to them, that it was the will of God they ſhould divide into colonies, and ſettle in different parts, that ſo the whole earth might be inhabited; or *Noah*, or ſome others had propoſed a diviſion of the earth among them, each to take his part, which they did not care to hearken to; and therefore to prevent ſuch a ſeparation, propoſed the above ſcheme, and purſued it.

℣. 5. *And the Lord came down to ſee the city and the tower*, &c.] Not locally or viſibly, being immenſe, omnipreſent and inviſible; nor in order to ſee and take notice of what he otherwiſe could not ſee from heaven, for he is omniſcient; but this is ſpoken after the manner of men, and is to be underſtood of ſome effects and diſplays of his power, which were manifeſt, and ſhewed him to be preſent: the *Targum* is, "and the Lord was revealed "to take vengeance on them on account of the "buſineſs of the city and tower the children of "men built." This ſhows the patience and long-ſuffering of God, that he did not immediately proceed againſt them, and his wiſdom and juſtice in taking cognizance of the affair, and enquiring into it; examining the truth and reality of things before he paſſed judgment and took meaſures to hinder them in the execution of their deſign; all which muſt be underſtood agreeable to the divine majeſty, and as accommodated to the capacities of men, and as an inſtruction to them in judging matters they have a concern in: *which the children of men builded*; or were building, for they had not finiſhed their building, at leaſt not the city, as appears from ℣. 8. Theſe were either the whole body of the people, under the general appellation of *the children of men*; or elſe a part of them, diſtinguiſhed by this character from the *ſons of God*, who were truly religious; by which it ſeems that *Noah*, *Shem*, *Arphaxad*, *Salah*, and others were not concerned in this affair, who though they might come with the reſt unto *Shinar*, yet when they underſtood their deſign, refuſed to join with them in it; ſo that it was only the carnal and irreligious part of them, who very probably were by far the majority, and therefore there was no over-ruling their debates, and ſtopping them in their works, that were the builders; and theſe might be the poſterity of *Ham* in general, with others of *Shem* and *Japheth* mixed with them. *Joſephus* [g] makes *Nimrod* to be the head of them, which is not likely, as before obſerved.

℣. 6. *And the Lord ſaid*, &c.] Not to the angels, as *Aben Ezra*, but rather to the Son and Spirit, or within himſelf: *behold, the people is one, and they have all one language*; which ſome think is ſpoken ironically; but I ſee no reaſon why it may not be underſtood ſeriouſly, that the people who were concerned in this building were unanimous, not only in their religious principles, ſuch as they were, as *Aben Ezra*, but in their counſel, purpoſe and deſign in building; they went on with great concord, harmony and vigour, and being of one language, they underſtood one another, and ſo could carry on their work with the greater expedition: *and this they begin to do*; to build the city and the tower, and had made conſiderable progreſs in it: *and now nothing will be reſtrained from them, which they have imagined to do*; they had prepared bricks, and ſlime or bitumen, a ſufficient quantity for their uſe, or could eaſily come at more if they wanted; and they were not to be prevailed upon to deſiſt from their work, by any advice that the ſons of God could give them; they were obſtinate and ſelf-willed, and not to be argued with and perſuaded to leave off; and there was no power on earth ſuperior to them, to oblige them to it; they could only be reſtrained from their enterprize, and hindered from executing it, by divine power; and which was judged neceſſary to exert, as appears by what follows: and the words may be rendered, *ſhall they not be reſtrained?* &c. they ſhall.

℣. 7. *Go to, let us go down*, and *there confound their language*, &c.] Theſe words are not ſpoken to the angels, as the *Targum* and *Aben Ezra*; for as *Philo* the *Jew* obſerves [h], they are ſaid to ſome as co-workers with God, which angels could not be in this work of confounding the language of men; it being above the power of creatures ſo to work upon the mind, and on the faculty of ſpeech, as to make ſuch an alteration, as was at the confuſion of tongues, when men were made to forget their former language, and had another put into their minds, and a faculty of ſpeaking it given; or however the firſt language was ſo differently inflected and pronounced, that it ſeemed another, and various; all which could not be done but by him who is almighty, even that Jehovah, Father, Son and Spirit, ſaid ℣. 8. to confound man's language; and the firſt of theſe ſpeaks to the other two, with whom he conſulted about doing it, and with whom he did it. Not that every man had a new and diſtinct language given him, for then there could have been no ſociety and converſe in the world, but one was given to each family; or rather to as many families as conſtituted a nation or colony, deſigned for the ſame place of habitation; how many there were, cannot be ſaid with any certainty. *Euphorus*, and many other hiſtorians [i] ſay, they were 75, according to the number of *Jacob*'s poſterity that went down into *Egypt*; others ſay 72: the *Jewiſh* writers generally agree with the *Targum* of *Jonathan* in making them 70, according to the number of the poſterity of *Noah*'s ſons, recorded in the preceding chapter; but ſeveral of them ſpoke the ſame language, as *Aſhur*, *Arphaxad* and *Aram* ſpoke the *Chaldee* or *Syriac* language; the ſons of *Canaan* one and the ſame language; and the 13 ſons of *Joktan* the *Arabic* language; *Javan* and *Eliſha* the *Greek* language; ſo that, as *Bochart* [k] obſerves, ſcarce 30 of the 70 will remain diſtinct: and it is an obſervation of Dr. *Lightfoot* [l] not to be deſpiſed, that "the 15 "named in *Acts* ii. were enough to confound the "work (at *Babel*) and they may very well be ſup-"poſed to have been the whole number." The end to be anſwered by it was, *that they may not underſtand one another's ſpeech*; or *hear* [m], that is, ſo as to underſtand; the words were ſo changed, and ſo differently pronounced from what they had uſed to hear, that though they heard the ſound, they could not tell the meaning of them: hence as *Jarchi* obſerves, when one aſked for a brick, another brought him clay or ſlime, on which he roſe up againſt him, and daſhed his brains out.

℣. 8. *So the Lord ſcattered them abroad from thence, upon the face of all the earth*, &c.] Hence that which they feared came upon them, and what they were ſo careful to guard againſt, befel them, occaſioned by thoſe meaſures they took to ſecure them-

[g] Antiq. l. 1. c. 4. §. 2, 3.
[h] De Confuſ. Ling. p. 344.
[i] Apud Clement. Alexandr. Strom. l. 1. p. 338.
[k] Phaleg. l. 1. c. 15. col. 55.
[l] See his works, vol. 1. p. 694.
[m] שמעו audiant, Pagninus, Montanus, &c.

themſelves from it; for not being able to underſtand one another, they left off their deſign, and as many as ſpoke the ſame language joined together, and ſo parted in bodies; ſome went one way, and ſome another, and ſettled in different places, until at length, by degrees, the whole world was peopled by them, which was the will of God ſhould be done, and was brought about in this way. The heathen writers themſelves aſcribe this diſperſion to a divine being, as well as ſpeaking different tongues. *Eupolemus* [n] ſays, that firſt the city of *Babylon* was built by thoſe that were ſaved from the flood, who were giants; and then they built the tower, ſo much ſpoken of in hiſtory, which falling by the power of God, the giants were *ſcattered throughout the whole earth.* One would think this writer, by his language, muſt have read this account of *Moſes:* ſome of them ſay the fall of the tower was by ſtorms and tempeſts raiſed by the gods. So the *Sibyl in Joſephus* [o] ſays, "the gods "ſending winds overthrew the tower, and gave to "every one his own ſpeech, and hence the city came "to be called *Babylon.*" Agreeable to which *Abydenus* [p], an *Aſſyrian* writer, relates, that "the winds "being raiſed by the gods overthrew the mechaniſm "(the tower) upon them (the builders of it) and "out of the ruins of it was the city called *Baby-*"*lon*, when thoſe who were of the ſame language, "from the gods ſpoke a different one, and of va-"rious ſounds." And ſo *Heſtiæus* [q] a *Phœnician* writer, ſpeaking of thoſe who came to *Sennaar* or *Shinar* of *Babylon*, ſays, from thence they were ſcattered; and becauſe of the diverſity of language, formed colonies every where, and every one ſeized on that land which offered to him. Theſe writers indeed ſeem to be miſtaken as to the deſtruction of the tower, and that by tempeſtuous winds; otherwiſe they agree with *Moſes* in the confuſion of languages, and ſcattering of the people at the tower of *Babel:* in what year this was done is not certain; it was in the days of *Peleg*, who was born in the year 101 after the flood; and if it was at the time of his birth, as many are of opinion, both *Jews* [r] and chriſtians, it muſt be in the above year; but the phraſe uſed does not determine that: the eaſtern writers [s] ſay, that it was in the 40th year of the life of *Peleg*, and then it muſt be in the year after the flood 141; but others, and which is the common opinion of the *Jewiſh* chronologers [t], ſay, it was at the end of *Peleg*'s days; and whereas he lived 239 years, this muſt happen in the year 340 after the flood; and ſo it was 10 years, as they obſerve, before the death of *Noah*, and when *Abraham* was 48 years of age. But of this ſee more in *Buxtorf*'s diſſertation concerning the confuſion of the *Hebrew* language. It follows here, *and they left off to build the city*; it ſeems they had finiſhed the tower, but not the city, and therefore are only ſaid to leave off building that; though the *Samaritan* and *Septuagint* verſions add, *and the tower*; for not underſtanding one another, they were not able to go on with their work, for when they aſked for one thing, as before obſerved out of *Jarchi*, they had another brought them; which ſo enraged them, that the *Targum* of *Jonathan* ſays they killed one another; and ſay ſome *Jewiſh* writers [u], they fought one with another upon this occaſion, until half the world fell by the ſword.

℣. 9. *Therefore is the name of it called Babel*, &c.] The name of the city mentioned, and the tower alſo, which ſignifies *confuſion*, as the *Septuagint* verſion renders it; and ſo *Joſephus* [w] ſays the *Hebrews* call confuſion *Babel:* perhaps this name was given it by the ſons of *Eber*, or it might be a common name preſerved in all languages, as ſome are; and tho' the firſt builders deſiſted from going on with building it, yet it ſeems that afterwards *Nimrod* went on with it, and compleated it, and made it the beginning of his kingdom, or his capital city; and perhaps he and his family might continue after the confuſion and diſperſion ſomewhere near unto it, ſee *Gen.* x. 10. The reaſon of its name is given, *becauſe the Lord did there confound the language of all the earth*; and therefore it is falſe what is ſaid by ſome, that the above city had its name from *Babylon*, the ſon of *Belus: and from thence did the Lord ſcatter them abroad upon the face of all the earth*; which is repeated for the confirmation of it, and that it might be taken notice of and obſerved as a very wonderful and important event. Theſe *Babel*-builders were an emblem of ſelf-righteous perſons, who, as thoſe were, are the greater part of the world, and under different forms of religion are all upon the ſame foot of a covenant of works; they all ſpeak the ſame language; and indeed all men naturally do, declaring and ſeeking for juſtification by their own works; and journey from the eaſt, depart from Chriſt, one of whoſe names is the eaſt, or riſing ſun; they turn their backs on him and his righteouſneſs; build on a plain, not on a rock or mountain, but on the ſandy bottom of their own works, in a land of *Shinar*, or ſhaking, on a tottering foundation; their view is to get themſelves a name, to be ſeen of men, and be applauded for their work-ſake, and that they might reach heaven, and get to it this way; but the iſſue of all is confuſion and ſcattering abroad; for upon the foot of their own righteouſneſs they can never enter into the kingdom of heaven.

℣. 10. *Theſe are the generations of Shem*, &c.] Or a genealogy of the poſterity of *Shem*; not of all of them, only of thoſe of the line which led to *Abraham*, by which might appear the true line in which the Meſſiah from *Adam* through *Abraham* ſprung: *Shem was* 100 *years old, and begat Arphaxad* 2 *years after the flood*; by which it is pretty plain that he was younger than *Japheth*; ſee the note on ch. x. 21. of *Arphaxad* his ſon, ſee the note on ch. x. 22.

℣. 11. *And Shem lived, after he begat Arphaxad,* 500 *years*, &c.] So that his whole age was 600 years, and therefore muſt live to the times of *Abraham*, and even throughout the life of that patriarch, or near the end of it; and if he was the ſame with *Melchizedek*, as is the general opinion of the *Jews*, and is embraced by many chriſtians, they had an interview with each other: *and begat ſons and daughters*; of whom we have no account, becauſe the Meſſiah did not ſpring from them; the deſign of this genealogy being to carry down his direct line from *Shem* to *Abraham:* it is to be obſerved, that in the account of the patriarchs, and their children after the flood, it is not added as before the flood, *and he died*, their lives being long, that remark is made; but the lives of theſe being ſhorter,

[n] Apud Euſeb. Præpar. Evangel. l. 9. c. 17. p. 418. [o] Antiq. l. 1. c. 4. §. 13. [p] Apud Euſeb. ut ſupra, c. 14. p. 416. [q] Apud Joſeph. ut ſupra. [r] Vid. Shalſhalet Hakabala, fol. 75. 2. [s] Elmacinus, p. 28. Patricides, p. 13. apud Hottinger. Smegma Oriental. p. 267. [t] Séder Olam Rabba, c. 1. p. 1. Juchaſin, fol. 8. 1. Shalſhalet Hakabala, fol. 1. 2. [u] Pirke Eliezer, c. 24. [w] Ut ſupra.

ſhorter, and gradually decreaſing, it is omitted. An *Arabic* writer [x] ſays, that *Shem* died in the month *Elul*, on a *Friday*, at the cloſe of the year of the world 2758. A *Jewiſh* writer [y] ſays, he died in the 15th year of *Jacob*, and that he ſaw 12 generations; according to biſhop *Uſher* he died A. M. 2158.

℣. 12. *And Arphaxad lived 35 years, and begat Salah.*] *Arphaxad* is the firſt on record that had a ſon born to him ſo early; of *Salah*, ſee the note in ch. x. 24.

℣. 13. *And Arphaxad lived after he begat Salah, 403 years*, &c.] In all 438; the *Vulgate Latin* wrongly reads, 303: *and begat ſons and daughters*; not mentioned by name: he died, as the above *Arabic* writer [z] ſays, in the month *Niſan*, A. M. 2696. and a *Jewiſh* writer [a] ſays, he died in the 48th year of *Iſaac*, and who alſo ſays [b], that in his days they began to build the city of *Babel*.

℣. 14. *And Salah lived 30 years, and begat Eber.*] He had a ſon born to him 5 years ſooner than his father had; of *Eber*, ſee the note on ch. x. 25.

℣. 15. *And Salah lived after he begat Eber*, 403 *years*, &c.] In all 433: *and begat ſons and daughters*; of whom alſo there is no other account: the ſame *Arabic* writer [c] ſays, he died in the month *Adar*, which is called *Barhamath*, at the cloſe of A. M. 2950. and the *Jewiſh* chronologer [d] ſays, he died in the 14th year of *Jacob*.

℣. 16. *And Eber lived 34 years and begat Peleg.*] Of *Peleg*, ſee the note on ch. x. 25.

℣. 17. *And Eber lived after he begat Peleg*, 430 *years*, &c.] All the years of his life were 464: *and he begat ſons and daughters*; one of which is elſewhere mentioned, whoſe name is *Joktan*, ch. x. 25. according to the above *Jewiſh* writer [e], he died in the 79th year of *Jacob*.

℣. 18. *And Peleg lived 30 years, and begat Reu.*] Or *Ragau*, as he is called in the *Septuagint* verſion, the letter ע being pronounced as a G, as in *Gaza* and *Gomorrah*: he is ſuppoſed to give name to a large plain called *Ragau* near *Aſſyria*, about *Tigris* and *Euphrates*, *Judith*. i. 5. and to *Ragis* in *Media*, *Tobit*. iv. 1. where *Strabo* [f] makes mention of a city of the ſame name.

℣. 19. *And Peleg lived after he begat Reu 209 years*, &c.] In all 239, little more than half the age of his father: *and begat ſons and daughters*; but not named: the *Arabic* writers [g] ſay, he begat *Melchizedek* the prieſt, and that he died in the month *Elul*, A. M. 3126. and a *Jewiſh* writer [h] ſays, he died in the 48th year of *Abraham*.

℣. 20. *And Reu lived 32 years, and begat Serug.*] He is thought to give name to a city called *Sarug*, which, according to the *Arabic* geographer [i] was near *Charræ* or *Haran* in *Chaldea*; and another *Arabic* writer * ſpeaks of a city called to this day سروج *Sarug*, which he places in *Meſopotamia*.

℣. 21. *And Reu lived after he begat Serug 207 years*, &c.] So that the whole of his life was 239 years, the exact age of his father: in his days various kingdoms aroſe; according to the *Arabic* writer [k] in the 130th year of his life began *Nimrod* to reign at *Babylon*, the firſt king that reigned on earth: and according to the *Jewiſh* writers [l], in his days began the kingdom of *Egypt*, which continued to the times of *Octavian*; and the kingdom of the *Bohemians*, the metropolis of which was *Prague*, and the kingdom of the *Amazons*, which continued to the times of *Alexander*: in his time alſo, the *Arabic* writers [m] ſay, idolatry prevailed, the worſhip of the ſun, moon and ſtars, and other things; and images of men and women, were made by the *Babylonians* and *Egyptians*, and worſhipped by them: *and he begat ſons and daughters*; of whom no account is given; according to a *Jewiſh* writer [n], he died in the 75th year of *Abraham*.

℣. 22. *And Serug lived 30 years, and begat Nahor.*] The grandfather of *Abraham*, one of the ſame name was *Abraham*'s brother, ℣. 26.

℣. 23. *And Serug lived after he begat Nahor 200 years*, &c.] The years of his life were 230: *and he begat ſons and daughters*; no where elſe mentioned: he died, according to the above *Jewiſh* writer [o], in the 100th year of *Abraham*, and in his days, according to the eaſtern writers [p], idolatry began, and the kingdom of *Damaſcus* was ſet up [q]; and *Samirus* king of the *Chaldeans* invented weights and meaſures, weaving ſilk, and the art of dying [r].

℣. 24. *And Nahor lived 29 years, and begat Terah.*] The father of *Abraham*, and the firſt of the patriarchs of this line of *Shem* that fell off from the true religion to idolatry.

℣. 25. *And Nahor lived after he begat Terah 119 years*, &c.] In all 148 years; ſo ſenſibly did the lives of the patriarchs decreaſe: in the days of *Nahor*, the *Arabic* writers [s] ſay, was a great earthquake, which had never been obſerved before; idolaters increaſing and offering their children to dæmons, God raiſed a tempeſt like a deluge, which broke their images and deſtroyed their temples in *Arabia*, and covered them in heaps of ſand, which remained to the days of thoſe writers, as they affirm: in his days it is alſo ſaid *Spain*, *Portugal* and *Arragon* were founded [t]: *and begat ſons and daughters*; of whom no other account is given: he died, as a *Jewiſh* chronologer ſays [u], in the 110th year of *Abraham*.

℣. 26. *And Terah lived 70 years, and begat Abram, Nahor and Haran.*] *Abram*, though named firſt, does not appear to be the eldeſt, but rather *Haran*; nay, it ſeems pretty plain that *Abram* was not born until the 130th year of his father's life, for *Terah* was 205 years old when he died, ℣. 32. and *Abram* was but 75 years of age when he went out of *Haran* to *Canaan*, ch. xii. 4. and that was as ſoon as his father died there; and ſo that if 75 are taken out of 205, there will remain 130, in which year and not before *Abram* muſt be born: the wife of *Terah*, of whom *Abram* was born, according to the *Jewiſh* writers [x], her name was *Chamtelaah*, the daughter of *Carnebo*, or as others [y] call her, *Amthalai*; but by the *Arabic* writers [z] ſhe is called *Juna*: the *Jews* ſay [a] *Terah* was the firſt that found out the way of coining money, and that in his days men began to worſhip images, and that he

[x] Elmacinus, p. 13. apud Hottinger. Smegma, p. 258. [y] R. Gedaliah, Shalſhalet, fol. 1. 2. [z] Apud Ibid. p. 260. [a] R. Gedaliah, ut ſupra. [b] Ib. fol. 75. 1. [c] Ut ſupra, p 261. [d] R. Gedaliah, ut ſupra. [e] Ib. [f] Geograph, l. 11. p. 354. [g] Elmacinus apud Hottinger. p. 269. [h] R. Gedaliah, ut ſupra. [i] Apud Bochart, Phaleg. l. 2. c. 14. col. 95. * Comment. ad Tab. Ilchanic. apud Hyde, Hiſt. Relig. Perſ. c. 2. 57. [k] Elmacinus. p. 29. apud Hottinger. p. 270. [l] Juchaſin, fol. 135. 2. Shalſhalet Hakabala. fol. 76. 1. Tzemach. David, par. 2. fol. 3. 2. [m] Elmacinus, p. 20. Patricides, p. 14. apud Hottinger. p. 275, 276. [n] R. Gedaliah, Ib. fol. 2. 1. [o] R. Gedaliah, Ib. [p] Apud Hyde, ut ſupra. [q] Juchaſin, fol. 135. 2. [r] Abulpharag. Hiſt. Dynaſt p. 18. [s] Patricides, p. 15. Elmacinus, p. 30. apud Hottinger, p. 279, 280. [t] Juchaſin, fol. 135. 2. [u] R. Gedaliah, ut ſupra. [x] Shalſhalet Hakabala fol. 2. 1. & Bathra in Ib. [y] Pirke Eliezer, c. 26. [z] Elmacinus, p. 31. Patricides, p. 17. apud Hottinger. p. 281. [a] Shalſhalet, fol. 76. 1.

he was the chief of their prieſts, but afterwards repented; and that he was an idolater appears from *Joſh.* xxiv. 2.

℣. 27. *Now theſe are the generations of Terah*, &c.] Or the genealogy of his poſterity, which is a very ſhort one; for it only gives an account of his three ſons as before, *Terah begat Abram, Nabor and Haran*; and of three grand children, *Lot*, *Milcah* and *Iſcah*, the children of *Haran*; and chiefly for the ſake of *Abram* it is given, and indeed the above genealogy of *Shem*, which ends with him; and of whom and whoſe poſterity the remaining part of this book of *Geneſis* treats: *and Haran begat Lot*; of whom we have ſome further account in ch. xiii. xiv. xix.

℣. 28. *And Haran died before his father Terah*, &c.] In his father's preſence, before his face, in his life-time, as *Jarchi*; he ſeeing him, as *Aben Ezra*: it does not ſo much reſpect the time of his death, that it was before his father, though that is true, as the place where he died, his father being preſent there at the time this was: *in the land of his nativity, in Ur of the Chaldees*; *Ur*, which *Ben Melech* renders a valley, was the place of his birth, as it was of *Abram*'s; it was in *Meſopotamia*, that part of it next to *Aſſyria* being called the land of the *Chaldeans*; hence theſe are ſpoken of as the ſame by *Stephen*, *Acts* vii. 2. 4. mention is made by *Pliny* [b], of a place in thoſe parts called *Ura*, which ſeems to be the ſame with this: *Eupolemus* [c] ſays, "that *Abram* was born at *Camarine*, a city of *Babylon*, ſome call *Urie*, and is interpreted a city of the *Chaldeans*," now *Camarine*, is from כמר *Camar*, to heat or burn, and *Ur* ſignifies fire, ſo that both words are of the ſame ſignification: *Joſephus* [d] ſays, that *Haran* died among the *Chaldeans*, in a city called *Ur* of the *Chaldees*, where, he adds, his grave is ſhewn to this day: the *Jews* [e] have a fable concerning the death of *Haran*; they ſay that *Terah* was not only an idolater but a maker and ſeller of images; and that one day going abroad, he left his ſon *Abraham* in the ſhop to ſell them, who, during his father's abſence, broke them all to pieces, except one; upon which, when *Terah* returned and found what was done, he had him before *Nimrod*, who ordered him to be caſt into a burning furnace, and he ſhould ſee whether the God he worſhipped would come and ſave him; and whilſt he was in it, they aſked his brother *Haran* in whom he believed? he anſwered, if *Abraham* overcomes, he would believe in his God, but if not, in *Nimrod*; wherefore they caſt him into the furnace, and he was burnt; and with reſpect to this it is ſaid, *and Haran died before the face of Terah his father*; but *Abraham* came out ſafe *before* the eyes of them all.

℣. 29. *And Abram and Nahor took them wives*, &c.] Very probably after the death of their elder brother *Haran*, whoſe daughters they married, at leaſt one of them did, and ſome think both; *the name of Abraham's wife was Sarai*: it is not ſaid whoſe daughter ſhe was, unleſs ſhe is the ſame with *Iſcah*, the daughter of *Haran*, and ſo had two names, *Iſcah* her name before marriage, *Sarai* after it, *Abram* calling her *my miſtreſs*, as *Sarai* ſignifies, as ſhe called him my lord; ſo the *Targum* of *Jonathan*, *Iſcah*, this is *Sarai*; in like manner *Jarchi*, *Baalhatturim*, and other *Jewiſh* writers [f], take them to be the ſame; but according to ch. xx. 12. *Sarai* ſhould be the daughter of *Terah*, the father of *Abraham*, by another woman; and ſo the *Arabic* writers [g] ſay, "the mother of *Abraham* died, whoſe name was *Juna*; and *Terah* married another wife, whoſe name was *Lahazib*; ſhe bore him *Sarah*, whom *Abraham* afterwards married:" and *the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iſcah*: ſo that *Nahor* married his brother's daughter, which ſort of marriage was then allowed of, as formerly that of own brothers and ſiſters, but afterwards was ſtrictly forbidden in the *Levitical* law: this account is given of *Nahor*'s wife, as *Aben Ezra* obſerves, to ſhew the pedigree of *Rebekah*, *Rachel* and *Leah*: ſome think, as before obſerved, that *Abram* married the other daughter of his brother *Haran*, *Iſcah*, and that ſhe is the ſame with *Sarai*; and indeed, without ſuppoſing that, it is difficult to conceive, for what reaſon this ſhould be obſerved, that *Haran* the father of *Milcah*, was alſo the father of *Iſcah*; and if *Sarai* is not *Iſcah*, no account is given by *Moſes* of her deſcent, which may ſeem ſtrange; and it can hardly be thought he would omit it, when it muſt be ſo agreeable to his people to know from whom they deſcended, both by the father's and mother's ſide.

℣. 30. *But Sarai was barren, ſhe had no child.*] *Aben Ezra* obſerves, there are ſome that ſay that *Abraham* was impotent, and not *Sarai* barren; the very reverſe of the ſcriptures; but as he rightly adds, his ſon *Iſhmael* and his ſons by *Keturah* ſhew the contrary, ſee *Gen.* xv. 2. and xvi. 1.

℣. 31. *And Terah took Abram his ſon, and Lot the ſon of Haran, his ſon's ſon, and Sarai his daughter in law, his ſon Abram's wife*, &c.] Many words are made uſe of in deſcribing *Lot* and *Sarai*, and yet ſtill we are left pretty much in the dark, who *Sarai* was; for, as *Aben Ezra* obſerves, if ſhe was the ſiſter of *Abram* and daughter of *Terah*, the ſcripture would have ſaid, *Terah* took *Abram* his ſon and *Sarai* his daughter, and wife of *Abram*; and if ſhe was the ſiſter of *Lot*, it would have ſaid, and *Sarai* the daughter of his ſon, as it does of *Lot*: *and they went forth with them from Ur of the Chaldees, to go into the land of Canaan*; that is, as *Jarchi* interprets it, *Terah* and *Abram* went forth with *Lot* and *Sarai*, or *with them* may mean with *Nahor* and *Milcah*; for *Joſephus* [h] ſays, that all went into *Charan* of *Meſopotamia*, the whole family of *Terah*; and the *Arabic* hiſtorian [i] is expreſs for it, "*Terah* went out from *Choraſan*, and with him, *Abram*, *Nahor*, *Lot*, his children, and their wives, and he went to *Charan*, where he dwelt:" and it is certain, if *Nahor* and his wife did not ſet out with them, they followed them afterwards, for *Haran* was the city of *Nahor*, where his family in after-times dwelt, ſee *Gen.* xxiv. 10. 15. and xxvii. 43. and xxix. 4, 5. what moved *Terah* to depart from *Ur* of the *Chaldees* ſeems to be the call of God to *Abram*, which, though after related, was previous to this; and he acquainting his father *Terah* with it, he liſtened to it, being now convinced of his idolatry and converted from it, and readily obeyed the divine will; and being the father of *Abram* is repreſented as the head of the family, as he was, and their leader in this tranſaction; who encouraged their departure from the idolatrous country in which they were, and ſet out

[b] Nat. Hiſt. l. 5. c. 24. [c] Apud Euſeb. Præpar. Evangel. l. 9. c. 17. p. 418. [d] Antiq. l. 1. c. 6. ſ. 5. [e] Shalſhalet, fol. 2. 1. 2. Jarchi in loc. [f] Bereſhit Rabba, ſ. 38. fol. 33. 3. 4. [g] Ut ſupra apud Hottinger, p. 281. [h] Ut ſupra. [i] Elmacinus, p. 31. apud Hottinger, p. 282.

out with them to ſeek another, where they might more freely and ſafely worſhip the true God. Tho' *Joſephus* [i] repreſents it in this light, that *Terah* hating the country of *Chaldea*, becauſe of the mourning of *Haran*, he and all his went out from thence: *and they came unto Haran, and dwelt there*; which *Joſephus* [k] calls *Charan* of *Meſopotamia*, and yet *Stephen* ſpeaks of *Abraham* being in *Meſopotamia* before he dwelt in *Charan*; but then *Meſopotamia* is to be taken both in a more general and a more limited ſenſe; in general, it took in *Meſopotamia* and *Chaldea*, and in the eaſtern part of it was *Ur* of the *Chaldees*, and when *Abram* came from thence to *Haran*, he came into *Meſopotamia*, ſtrictly ſo called. *Stephen* calls it *Charran*; it is by *Herodian* [l] called Καρραι, by *Ptolemy* [m] *Carræ*, by *Pliny* [n] *Carra*, a city famous in *Lucan* [o] for the ſlaughter of *Craſſus*, by whom it is called an *Aſſyrian* city. *Benjamin* of *Tudela* [p] ſpeaks of it as in being in his time, and as two days journey from the entrance into the land of *Shinar* or *Meſopotamia*; and ſays, that in that place where was the houſe of *Abraham*, there is no building on it, but the *Iſhmaelites* (the *Mahometans*) honour the place and come thither to pray. *Rauwolf*, who was in this town A. D. 1575. calls it *Orpha*; his account of it is this [q], that it is a coſtly city, with a caſtle ſituated on the hill very pleaſantly; that the town is very pleaſant, pretty big, with fortifications well provided; and that ſome ſay, it was antiently called *Haran* and *Charras*: a later traveller [r] ſays, who alſo calls it *Orpha*, "the air of this city is very healthful, and the country fruitful; that it is built four-ſquare, the weſt part ſtanding on the ſide of a rocky mountain, and the eaſt part trendeth into a ſpacious valley, repleniſhed with vineyards, orchards and gardens: the walls are very ſtrong, furniſhed with great ſtore of artillery, and contain in circuit three *Engliſh* miles, and for the gallantneſs of its ſight, it was once reckoned the metropolitical ſeat of *Meſopotamia*." What detained *Terah* and his family here, when they intended to go further, is not ſaid. *Aben Ezra* ſuggeſts, that the agreeableneſs of the place to *Terah* cauſed him to continue there; but it is very probable he was ſeized with a diſeaſe which obliged them to ſtay here, and of which he died.

℣. 32. *And the days of Terah were* 205 *years*, &c.] His days are ſummed up as none of the reſt are in this genealogy, that it might be obſerved; his death being the æra of *Abram*'s leaving *Chaldea* and coming into the land of *Canaan*, given to him and his ſeed for an inheritance; ſee *Acts* vii. 4, 5. *and Terah died in Haran*: the *Arabic* hiſtorian [s] ſays, he died in *Haran* in the month *Elul*, in the year of his age 265; but he gives him 60 years too many: a *Jewiſh* chronologer [t] ſays, he died in the 35th year of *Iſaac*. Perhaps he gave the name to this place, where he dwelt a while, in memory of his ſon *Haran*, which before might be called by another name, *Padan Aram*, as it ſeems to be called even after this; ſee *Gen.* xxiv. 10. and xxv. 20. and xxviii. 2. 5, 10. and xxix. 4, 5.

CHAP. XII.

IN this chapter an account is given of the call of *Abraham* to depart from his own country, with a promiſe of a divine bleſſing, ℣. 1, 2, 3. of his obedience to it, ℣. 4, 5. of his journey through the land of *Canaan*, and of the Lord's appearance to him in it, and his promiſe of it to his ſeed, and of *Abram*'s building altars in it, and calling on the name of the Lord, ℣. 6, 7, 8, 9. and of a famine there, which occaſioned him to go into *Egypt*, ℣. 10. where, through fear of being ſlain, he deſired his wife to call herſelf his ſiſter, ℣. 11, 12, 13. and ſhe being greatly admired by the *Egyptians* for her beauty, it went well with *Abram* for her ſake, ℣. 14, 15, 16. but the *Egyptians* were plagued becauſe of her, who, when they underſtood ſhe was *Abram*'s wife, ſent them both away, and all that belonged to them, ℣. 17, 18, 19, 20.

℣. 1. *Now the Lord had ſaid unto Abram*, &c.] In *Ur* of the *Chaldees*, before he came and dwelt in *Charran*, as ſeems from *Acts* vii. 2. and ſo *Aben Ezra* interprets it; but *Jarchi* and others think, that what follows was ſaid to him in *Haran*, and ſo the words may be more literally rendred [u], *and the Lord ſaid unto Abram*; after the death of *Terah*, who died in *Haran*; and indeed it is highly probable, there were two appearances of God to *Abram*, and that the ſame words, or very near the ſame, were ſpoken to him at two ſeveral times, firſt in *Ur* of the *Chaldees* and then in *Haran*: *get thee out of thy country*; the land of *Chaldea*, and the city of *Ur*, which was in it, or out of *Meſopotamia*, in which, when taken in a large ſenſe, were both *Ur* and *Haran*; and this country was now become idolatrous, for though it was firſt inhabited and peopled by the poſterity of *Shem* in the time of *Arphaxad*, yet theſe, in proceſs of time, degenerated from the true religion and fell into idolatry. The ſame *Maimonides* [w] calls *Zabæans*, in whoſe faith and religion, he ſays *Abram* was brought up, and who aſſerted there was no other God but the ſun, moon and ſtars; and theſe *Zabæans*, as he relates from their books and annals, ſay of *Abram* themſelves, that he was educated in *Cuthia*, and diſſented from the common people; and aſſerted, that beſides the ſun, there was another creator; to whom they objected, and ſo diſputes aroſe among them on this ſubject: now *Abram* being convinced of idolatry, is called out from thoſe people, and to have no fellowſhip with them; it is literally in the *Hebrew* text [x], *go to thee out of thy country*; for thy profit and good, as *Jarchi* interprets it; as it muſt be to quit all ſociety with ſuch an idolatrous and ſuperſtitious people: *and from thy kindred*; as *Nahor* his brother, and his family, who are

[i] Ut ſupra. [k] Ibid. [l] Hiſt. l. 4. ſ. 24. [m] Geograph. l. 5. c. 18. [n] Nat. Hiſt. l. 5. c. 24.

[o] ——— Miſerando funere Craſſus,
Aſſyrias latio maculavit ſanguine Carrhas. Luan. Pharſal. l. 1. v. 105.

[p] Itinerarium, p. 60. [q] Travels, par. 2. ch. 10. §. 176. by Ray. [r] Cartwright's Preachers Travels, p. 14, 15. [s] Elmacinus, ut ſupra. [t] R. Gedaliah, Shalſhalet, fol. 2. 1. [u] ויאמר et dixit, Pagninus, Montanus, Cocceius. [w] More Nevochim, par. 3. c. 29. p. 421. [x] לך לך vade tibi, Pagninus, Montanus, Vatablus, Druſius, &c.

are not mentioned, and ſeem to be left behind when *Terah*, *Abram*, *Lot*, and *Sarai* came out of *Ur* of the *Chaldees*; though it looks as if afterwards *Nahor* did follow them to *Haran* or *Padan-Aram*, which are the ſame, and where he continued, and therefore is called his city; ſee *Gen.* xxiv. 10. and xxv. 20. and xxviii. 2, 5, 10. and xxix. 4, 5. ſo with great propriety *Abram* might be called a ſecond time to leave his kindred as well as his country; and certain it is, *Haran*, or *Padan-Aram*, as well as *Ur* of the *Chaldees*, is called by himſelf his country, and *Nahor* and his family, his kindred, *Gen.* xxiv. 4. *and from thy father's houſe*; or houſhold, his family, which better agrees with the ſecond call at *Haran*, than with the firſt at *Ur*; for, upon the firſt call, *Terah* and his family came along with *Abram*, and therefore this phraſe is omitted by *Stephen*, who ſpeaks of that call, *Acts* vii. 3. but *Terah* dying at *Haran*, his houſe or family went no farther, but continued there with *Nahor*; only *Abram* and *Lot*, upon this ſecond call, went from thence, as the following hiſtory makes it appear; and ſo *Abram* left, as he was bid, his father's houſe and family to go, as it follows: *unto a land that I will ſhew thee*; meaning the land of *Canaan*, though not mentioned, and ſeems to be omitted for the trial of *Abram*'s faith; hence the author of the epiſtle to the *Hebrews*, ch. xi. 8. obſerves, that *he obeyed and went out, not knowing whither he went*; and yet it is ſaid, that, when he and *Terah* came out of *Ur* of the *Chaldees*, *they went forth to go into the land of Canaan*, ch. xi. 31. and, when he and *Lot* went firſt from *Haran*, the ſame is ſaid of them, ℣. 5. it is probable the caſe was this; there was no mention made at firſt what land he was to go to, and when he prepared for his journey, he knew not where he was to go, but afterwards it was revealed to him that *Canaan* was the land, and therefore ſet out in order to go thither; and ſtill, though he might know the place by name where he was to go, he might neither know the way to it, nor what ſort of country it was for quality or quantity; and therefore God promiſes to ſhew him the way, and direct his courſe right unto it, and give him a view of it, that he might ſee what ſort of a country and how large it was, that he would give to his poſterity. This call of *Abram* is an emblem of the call of men by the grace of God out of the world, and from among the men of it, and to renounce the things of it, and not be conformed unto it, and to forget their own people and their father's houſe, and to cleave to the Lord, and follow him whitherſoever he directs them.

℣. 2. *And I will make of thee a great nation*, &c.] In a literal ſenſe, as the people of the *Jews* were that deſcended from him, and in a ſpiritual ſenſe believers in all ages and of all nations, that walk in the ſteps of the faith of *Abram*, who are his children, and are bleſſed with him: *and I will bleſs thee*; not only with temporal bleſſings, but principally with ſpiritual ones, ſince *Abram* in perſon had no ſhare of the land of *Canaan*; even with the adoption of children and friendſhip with God; with juſtification by the imputed righteouſneſs of Chriſt, which bleſſedneſs came upon him when uncircumciſed; with a large meaſure of faith and every other grace; with the ſanctification of the ſpirit, and an increaſe of it, until brought to perfection; and with eternal glory and happineſs, a right, title and meetneſs for it, and the full poſſeſſion of it: *and make thy name great*; as it was among the *Jews* his deſcendants, who boaſted of having *Abram* for their father; and among the ſeveral nations of the world; his name is famous in prophane hiſtory, and is in high eſteem with the *Mahometans* to this day; and eſpecially his name is great and famous, and the memory of him precious, among all thoſe who have obtained like precious faith with him, in every age and in every nation: *and thou ſhalt be a bleſſing*; to all that knew him and converſed with him, they receiving ſpiritual light and knowledge by means of his inſtruction, and to all that ſhould hear and read of his faith and piety, being encouraged by his example: or, *ſhall be bleſſing*; bleſſing itſelf, that is, moſt bleſſed, exceedingly bleſſed; as a very wicked man may be called wickedneſs itſelf, as *ſcelus* for *ſceleſtus* with the *Latins*; ſo a good man may be called bleſſing itſelf, extremely happy.

℣. 3. *And I will bleſs them that bleſs thee*, &c.] Not the prieſts only that ſhould bleſs his children, the children of *Iſrael*, as the *Targum* of *Jonathan*, but all men of all nations, and of every age, that ſpeak well of him, commend him for his faith and holineſs, and tread in his ſteps, theſe are bleſſed with faithful *Abraham*, *Gal.* iii. 7, 9. *And curſe him that curſeth thee*; here is a change of numbers before the plural, here the ſingular, denoting, it may be, that many would bleſs him, and but few curſe him, and that every individual perſon that did curſe him, ſhould be curſed himſelf: the *Targum* of *Jonathan* wrongly reſtrains this to *Balaam*'s curſing *Abraham*'s children, and was curſed by God; *Maimonides*[y] thinks, there is no doubt to be made of it, that the *Zabæans*, the idolatrous people *Abram* was brought up with, when he contradicted them, loaded him with curſes and reproaches; and, becauſe he bore them all patiently, for the glory of God, as became him, therefore theſe words are ſaid; but they, without queſtion, reſpect future as well as preſent times, and regard all ſuch, in every age and of every nation, that diſapproves of, or rejects and reproaches *Abram*'s God, his faith, his religion, and his people. *And in thee ſhall all families of the earth be bleſſed*; that is, in his ſeed, as in ch. xxii. 18. and which is interpreted of Chriſt, *Acts* iii. 25. *Gal.* iii. 8, 16. meaning not every individual of all the families or nations of the earth; but that as many as believe in Chriſt, of all nations, are bleſſed in him; and that whoever of them are bleſſed, they are bleſſed and only bleſſed in him, and that they are bleſſed for his ſake with all ſpiritual bleſſings; ſee *Eph.* i. 3. ſuch as redemption, juſtification, remiſſion of ſins, ſanctification, adoption, and eternal life.

℣. 4. *So Abram departed, as the Lord had ſpoken unto him*, &c.] Or, *when the Lord had ſpoken to him*, as *Coccius* renders the words; when he had called him a ſecond time, even when in *Haran*, immediately after the death of his father *Terah*; as ſoon as ever the words were ſpoken to him before recorded, he immediately prepared and got all things ready for his journey, and departed from *Haran*, as he had done before from *Ur* of the *Chaldees*: *and Lot went with him*; of his own accord, and he only, beſides his wife *Sarai* and his ſervants, for *Terah* was dead, and *Nahor* and his family ſtayed behind. *And Abram was 75 years old when he departed out of Haran*; by which it appears, as has been obſerved, that he was not *Terah*'s eldeſt ſon, born when he was 70 years of age, ch. xi. 26. for then he muſt have been at this time 135 years old, ſince his father, who was juſt now dead, lived to be

[y] More Nevochim, ut ſupra.

be 205 years old, ch. xi. 32. so that *Abram* must be born in the 130th year of *Terah*: how many years before this time he was converted from idolatry, cannot be said with any certainty; various are the accounts given by the *Jewish* writers; some say, that at 3 years of age he knew his Creator; others at 8; others 13; others more probably when 40; others 51; others 52; and others say he was 60 years old when he began publickly to assert the unity of God in heaven [z]: however, all agree it was before the age here mentioned, as it may well be concluded.

℣. 5. *And Abram took Sarai his wife, and Lot his brother's son*, &c.] The son of *Haran* his brother, not against their wills, but with their full consent: *Sarai* went readily with him, not only as being his wife, and so obliged by the law of marriage and tie of relation, but on the score of religion; and *Lot* as being a good man, and so willing to go with him, as his near relation too, for the sake of religion. *And all their substance that they had gathered*; either in *Ur* of the *Chaldees*, or in *Haran*, and indeed in both; which, as it was their own property, they had a right to take with them, and it was their wisdom so to do, both for the support of their families, and for the service of religion; and it appears from hence, that they were not slothful, but industrious persons, and by the blessing of God were succeeded in their employments: *and the souls that they had gotten in Haran*; the more excellent part of man being put for the whole; and the meaning is, either that were procreated [a], as some render it, or begotten by them; for, though *Abram* had no children, *Lot* had, and possibly some that might be begotten whilst there; and their servants might have children by their fellow-servants, and to which *Abram* and *Lot* had a right, and therefore took them with them; or rather it means servants which they had bought with their money there, and so had gotten or obtained them as their own property: some understand it of the proselytes made during their stay there; and no doubt they were as industrious in spreading and propagating the true religion, as in acquiring substance and servants; and to this sense are the several *Chaldee* paraphrases; that of *Onkelos* is, "and the souls which they made sub-"ject to the law in *Haran*;" the *Targums* of *Jerusalem* and *Jonathan* are, "and the souls of the "proselytes, or which they proselyted in *Haran*;" and with this agrees the note of *Jarchi*, "which "they brought under the wings of the *Shekinah*; "*Abram* proselyted the men, and *Sarai* the wo-"men;" though in the literal sense he takes it to be, the acquiring of servants and handmaids; there might be of both sorts, both proselytes and servants bought with money, which made up the number of 318 trained servants, *Gen.* xiv. 14. how long *Abram* stayed in *Haran* is not certain, it must be some time, to gather more substance, increase servants, and make proselytes; the *Jews* [b] generally say he was there 5 years. *And they went forth to go into the land of Canaan, and into the land of Canaan they came*; which last clause is very fitly added, since, when they came out of *Ur*, they went forth to go into the land of *Canaan*, ch. xi. 31. but they did not then come into it, but stopped by the way at *Haran*; but now, when they went out from thence, they proceeded on in their journey, and made no stay any where, of any length, until they came into the land of *Canaan*; which is reckoned to be 300 miles from the one to the other, and by some 400 to *Sichem*, and a troublesome way through the deserts of *Palmyrene*, and over the mountains of *Lebanon* and *Hermon* [c]: of *Ura Pliny* says [d], which seems to be the same with *Ur*, it is a place where, turning to the east, we leave the *Palmyrene* deserts of *Syria*, which belong to the city *Petra*, and the country called *Arabia Felix*; and, as it was at the northern part of *Canaan* they entered, they must come over *Lebanon*, which was the northern border of it.

℣. 6. *And Abram passed through the land*, &c.] Entering the northern part of it, as appears by his going southward, ℣. 9. he went on *unto the place of Sichem, unto the plain of Moreh*; the place afterwards called *Shechem*, from a prince of that name in the times of *Jacob*; and so it was called when *Moses* wrote, and therefore, by way of anticipation, calls it so here; it was about the middle of the land of *Canaan*, and the same with *Sychar*, a city of *Samaria*, in the times of Christ, *John* iv. 5. *Moreh* was the name of a man, from whence the plain took its name, which was near *Sichem*; some render it the oak of *Moreh* [e], perhaps the same with that in ch. xxxv. 4. or a grove of oaks of that name; the *Syriac* and *Arabic* versions render it the oak of *Mamre* wrongly. *And the Canaanite* was *then in the land*; in that part of the land where they were in *Jacob*'s time, see ch. xxxiv. 40. this land belonged to the posterity of *Shem*, but *Canaan*'s offspring seized upon it and held it, as they did in the times of *Moses*, but were then quickly to be removed from it; but now they were settled in it in *Abram*'s time, which was a trial of his faith, in the promise of it to his seed, as well as it was troublesome and dangerous to be in a country where such wicked and irreligious persons lived.

℣. 7. *And the Lord appeared unto Abram*, &c.] Perhaps in an human form, and so it was the son of God; for whenever there was any visible appearance of a divine person, under the former dispensation, it seems to be always of the essential word, that was to be incarnate, and who spake with an articulate voice: *and said, unto thy seed will I give this land*; the whole of it inhabited by *Canaanites* and others; and it was for this end chiefly that *Abram* was called out of *Chaldea* into *Canaan*, to be shown the land, and have the grant of it for his posterity: *and there builded an altar unto the Lord, who appeared unto him*; by way of gratitude and thankfulness for his kind and gracious appearance, and for the gift of the land of *Canaan* to his offspring; for on this altar he no doubt offered sacrifice in a way of thanksgiving, as *Noah* did when he came out of the ark.

℣. 8. *And he removed from thence unto a mountain on the east of Bethel*, &c.] As it was afterwards called by *Jacob*, which before and at this time had the name of *Luz*, *Gen.* xxviii. 19. now to the east of this place was a mountain, whither *Abram* removed his tent from *Sichem*, which was about 20 miles from it, as Sir *Walter Raleigh* [f] observes, some say 28 [g]: *and pitched his tent*; that is, upon the mountain, as before upon the plain, fitly representing the state of the people of God, as sojourners

[z] Vid. Pirke Eliezer, c. 26. Maimon. Hilchot obede cocabim, c. 1. § 3. & Comment. in Ib. Juchasin, fol. 9. 2. Shalshelet, fol. 2. 2. [a] עשו, procreaverant, Piscator. [b] Seder Olam Rabba, Ganz. Tzemach David, par. 1. fol. 5. 2. [c] See Sir Walter Raleigh's History of the World, par. 1. b. 2. § 3. p. 130. and Bunting's Travels, p. 56. [d] Nat. Hist. l. 5. c. 24. [e] אלון מורה quercetum More, Tigurine Version, quercum Moreh, Pagninus, Montanus. [f] History of the World, par. 1. b. 2. § 3. p. 132. [g] Bunting's Travels, p. 56.

journers in this world, living like *Abram* in tents and tabernacles, having no abiding place: *having Bethel on the weſt*, or *on the ſea* [h], the *Mediterranean* ſea, which *Aben Ezra* calls the *Spaniſh* ſea, and lay to the weſt of the land of *Canaan*: *and Hai on the eaſt*; the ſame which is called *Ai*, and ſaid to be on the eaſt ſide of *Bethel*, *Joſh.* vii. 2. hard by this place, *Rauwolff* [i] ſays, you ſhall ſtill find ſome old ruins of old ſtones, where firſt *Abraham* the patriarch did build a tent, as you read in *Gen.* xii. 8. and he ſays that *Bethel* is ſtill called to this day *Bethiſella*, and is ſituated half a league farther towards the weſt, at the foot of the hill, in a very fruitful country: *and there he builded an altar unto the Lord*; as he had done at *Sichem*; for wherever he went he worſhipped God, and offered ſacrifice unto him: *and called upon the name of the Lord*; prayed unto him for freſh mercies, as well as gave thanks for paſt ones; or, *he called in the name of the Lord* [k]; he called upon Jehovah the father, in the name of his ſon, the glorious mediator, who had appeared unto him, and whoſe day he ſaw and was glad.

℣. 9. *And Abram journeyed*, &c.] He did not ſtay long in the mountain between *Bethel* and *Hai*, but moved from thence, and kept on journeying in the land of *Canaan: going on ſtill toward the ſouth*; the ſouthern part of the land of *Canaan*, which lay neareſt *Egypt*, into which he is ſaid to go next, the occaſion of which follows.

℣. 10. *And there was a famine in the land*, &c.] The land of *Canaan*, which was a very fruitful country, abounding with all kind of proviſions uſually, but now there was a ſcarcity of all; and which was both for the ſins of the inhabitants of the land, and for the trial of *Abram*'s faith, who was brought out of his own country, where was bread enough and to ſpare, into one in which there was a famine; and this might be a temptation to *Abram* to return from whence he came, and to ſlight and deſpiſe the country that was given him: *and Abram went down into Egypt to ſojourn there*; not to dwell there, only till the famine was over; and rightly is he ſaid to go down to *Egypt*, ſince that lay lower than the land of *Canaan*; and his going thither only to ſojourn, and with an intention to return again to *Canaan*, ſhows the ſtrength of his faith in the promiſe; and ſo far was he from going back to his own country, from whence he came, that he went directly the contrary, for *Chaldee* lay north-eaſt of *Canaan*, and *Egypt* ſouth-weſt: this country is in the *Hebrew* text called *Mizraim*, from the ſecond ſon of *Ham*, ſee ch. x. 6. it had its name *Egypt* not from *Ægyptus*, one of its kings, as ſome [l] ſay, but from the blackiſh colour of its ſoil, and alſo of its river *Nile*, and of its inhabitants; which colour is by the *Greeks* called *ægyptios*, from *ægyps*, a vulture, a bird of that colour: it is bounded on the ſouth by the kingdom of *Sennar*, tributary to the king of *Ethiopia*, and the cataracts of the *Nile*; on the north by the *Mediterranean* ſea; on the eaſt by the *Arabian* gulph, or *Red* ſea, and the iſthmus of *Suez*; and on the weſt by a region of *Lybia*, called *Marmorica* [m]. *For the famine* was *grievous in the land*; in the land of *Canaan*, and perhaps no where elſe; God ordering it ſo in his wiſe providence, that there ſhould be plenty of food in one land, when there is a ſcarcity in another, that countries may be helpful to one another: of this famine, and of *Abram*'s going down to *Egypt* on account of it, mention is made by heathen writers; *Nicolaus* of *Damaſcus* ſays [n], that *Abram* came out of *Chaldee* into *Canaan*, now called *Judea*, and a grievous famine being there, and underſtanding there was plenty in *Egypt*, he readily went thither, partly to partake of their plenty, and partly to hear what the prieſts would ſay of the gods; and *Alexander Polyhiſtor* relates, from *Eupolemus* [o], that *Abram* removed from the place of his nativity, *Camarine*, called by ſome *Urie*, and ſettled in *Phœnicia*, where being a famine, he went with all his family into *Egypt* and dwelt there.

℣. 11. *And it came to paſs, when he was come near to enter into Egypt*, &c.] Juſt entering into it, having travelled from the mountain between *Bethel* and *Hai*, 240 miles [p]; or when he *cauſed to come near* [q], either his camp, as *Aben Ezra* ſupplies it, or his tent, or his family, as others: *that he ſaid unto Sarai his wife, behold now, I know that thou art a fair woman to look upon*; though 65 years of age, being 10 years younger than her huſband, ſee ch. xvii. 17. who was now 75 years old, ℣. 4. yet might ſtill be a fair woman, having a good complexion and comely features, and having never bore children, and eſpecially ſhe would be reckoned ſo among the *Egyptians*, whoſe women were of a blackiſh, ſallow, ſwarthy complexion.

℣. 12. *Therefore it ſhall come to paſs, when the Egyptians ſhall ſee thee*, &c.] Who were a luſtful people, and whoſe eyes would ſoon be faſtened upon, and be taken with the beauty of *Sarai: that they ſhall ſay, this is his wife*; this beautiful woman is ſuch a man's wife: *and they will kill me, but they will ſave thee alive*; ſo great a regard had they in thoſe times, and even in heathen countries, to the laws of marriage, that they choſe rather to be guilty of murder than of adultery, though a luſtful people; and therefore would, as *Abram* feared, take away his life, that it might be free and lawful for them to marry *Sarai*.

℣. 13. *Say, I pray thee, that thou art my ſiſter*, &c.] Which though it was not putting a direct lye into her mouth, ſhe being his ſiſter in ſome ſenſe, as appears from ch. xx. 12. yet it was done to conceal truth and to deceive the *Egyptians*, and tended to endanger his wife's chaſtity, as well as ſhewed great timorouſneſs in him, and diſtruſt of the divine care and protection of him; and upon the whole it muſt be criminal in him, and ſhews that the beſt of men are liable to ſin, and the ſtrongeſt believer to fall, and that a ſaint may fail in the exerciſe of that grace for which he is moſt eminent, as *Abram* was for his faith, and yet fell into unbelief, and through that into other ſins; this he ſaid to his wife, and deſired her to ſay on occaſion, when ſhe found it neceſſary: *that it may be well with me for thy ſake*; his life ſpared, as follows: *and my ſoul ſhall live becauſe of thee*; his life be ſafe and ſecure for her ſake, being reckoned her brother, whereas he feared it would be in the utmoſt danger ſhould it be known ſhe was his wife.

℣. 14. *And it came to paſs, that when Abram was come into Egypt*, &c.] To the city of *Heliopolis*; for there it was that *Abram* had his abode, as *Eupolemus* [r] ſays, when upon the famine he went into *Egypt*, and where he converſed with the *Egyptian* prieſts,

[h] מים a mari, Montanus, Piſcator, Schmidt. [i] Travels, part 3. ch. 21. p. 317. Ed. Ray. [k] ויקרא בשם יהוה & invocavit in nomine Domini, Montanus, Tigurine Verſion. [l] Apollodorus, l. 2. in initio. [m] Vid. Univerſal Hiſtory, vol. 1. p 391. [n] Apud Euſeb. Præpar. Evangel. l. 9. c. 16. p. 417. [o] Apud Ib. c. 17. p. 418, 419. [p] Travels of the Holy Patriarchs, &c. p. 56. [q] כאשר הקריב quum admoveret, ſub tentorium, ſo ſome in Vatablus; familiam, Munſter. [r] Apud Ib. ut ſupra.

priests, and taught them astrology, and other things belonging to it; and of this descent of *Abram* into *Egypt*, and teaching astrology, *Artapanus* [s], another heathen writer, speaks; *Abram*, he says, having learned the science of astrology, went first into *Phœnicia* and taught it the *Phœnicians*, and afterwards went into *Egypt*, and taught it there. The *Egyptains beheld the woman, that she* was *very fair*; *Abram* knew that *Sarai* was a fair woman; but in the eyes of the *Egyptians* she was very fair, exceeding fair, they not being used to see very beautiful women.

℣. 15. *The princes also of Pharaoh saw her, and commended her before Pharaoh*, &c.] The king of *Egypt*; so it seems by this, that *Abram* and *Sarai* were at the place where the court was kept, which the *Arabic* writers [t] say was *Mesr* (or *Memphis*) the capital of the kingdom. And these princes were the king's courtiers, who taking notice of *Sarai*, and admiring her beauty, praised her for it to the king, and recommended her to be taken into the number of his wives or concubines, they understanding that she was a single woman, and the sister of *Abram*; and this they did to gratify their king, and gain his favour: *and the woman was taken into Pharoah's house*; or palace, as the *Jerusalem Targum*; his royal palace, as the *Targum* of *Jonathan*; very probably into that part of his palace where his women were kept, or to some apartment where she might be purified and prepared for him; and this requiring time, was the means of preserving her from the danger she was exposed unto, see *Esth.* ii. 8—12. The kingdom of *Egypt*, according to the *Jewish* and *Arabic* writers [u], was set up in the times of *Reu*, about 300 years before *Abram* was here; its first king was *Mizraim*, a son of *Ham*, the same with the *Menes* of *Herodotus*; by whom also mention is made of a king of *Egypt*, whose name was *Pheron* [w], which seems to bear some likeness to the name of this king, who by *Artapanus* [x] is called *Pharethone*, and whom, he says, *Abram* taught astrology. It is generally thought, that *Pharaoh* was a common name to the kings of *Egypt*, and continued to be so to the times of *Ezekiel*, as *Ptolemy* was some time after, and as *Cæsar* with the *Romans*: whether this king was the first of the name, is not certain, but probable; according to some [y], he was one of the *Hycsi* or shepherd-kings. Mr. *Bedford* [z] calls him *Janias*, their fifth king, and this was about A. M. 2084, and before Christ 1920. A *Jewish* chronologer [a] asserts, he was the first *Pharaoh*, who was in the times of *Abram*, and that his name was *Totis*, or *Tutis*, as the *Arabic* writers [b], one of which [c] says, that in the times of *Serug* lived *Apiphanus* king of *Egypt*, (the same with *Apophis*; who according to bishop *Usher* [d] was this *Pharaoh*) after him was *Pharaoh*, the son of *Sanes*, from whom they (the kings of *Egypt*) were called *Pharaohs*. The name of *Pharaoh* is derived by some [e] from פרע, which signifies both to be free, and to revenge; and so kings were called, because free from laws themselves, and were revengers of them that do evil: but it rather seems to come from the *Arabic* word [f], which signifies to be above others, and rule over them; and so may be thought to be not the proper name of a man, but an appellative, or the name of an office; or in other words, a king, see *Gen.* xli. 44. and so it may be always rendered, where it is used, as here, the king's courtiers saw her, and commended her to the king, and she was taken into the king's house; though to this may be objected, that *Pharaoh* is sometimes called *Pharaoh* king of *Egypt*, and then there would be a tautology; wherefore it may be better perhaps to take it in the former sense.

℣. 16. *And he intreated Abram well for her sake*, &c.] *Pharaoh* was very complaisant to him, shewed him great respect, and bestowed many favours on him on account of *Sarai*, whom he took to be his sister, and which were done, that he would consent that she might be his wife: *and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels*; which were some at least, if not all, the gifts of *Pharaoh* to him, or otherwise there seems to be no reason why they should be made mention of here. The *Jews* say [g], that *Pharaoh*, because of the love he had to *Sarai*, gave to her by writing all his substance, whether silver or gold, or servants or farms, and also the land of *Goshen* for an inheritance; and therefore the children of *Israel* dwelt in the land of *Goshen*, because it was *Sarai* our mother's, say they.

℣. 17. *And the Lord plagued Pharaoh and his house with great plagues*, &c.] Perhaps with the same sort that *Abimelech* and his servants were smote with on a like account, chap. xx. 17, 18. The *Jews* [h] say they were smitten with ulcers; not only *Pharaoh* was plagued, but those of his household also, his courtiers and servants, who were accessory to the bringing of *Sarai* into his house: for all this was *because of Sarai Abram's wife*; or *upon the word of Sarai* [i], as it may be literally rendered: hence the *Jews* have a notion, that an angel stood by *Sarai* with a scourge in his hand, and when *Sarai* bid him smite *Pharaoh*, he smote him [k]; but דבר signifies not a word only, but thing, matter and business; and so *Onkelos* renders it here: and the sense is, that *Pharaoh* and his courtiers were smitten, because of the affair and business of *Sarai*; because she was taken by them, and detained in *Pharaoh*'s house, and designed to be made his wife or concubine; and thus for evil intentions was this punishment inflicted; so that evil designs, not brought into execution, are punishable; though the word of *Sarai* may mean, what she was bid to say, and did.

℣. 18. *And Pharaoh called Abram, and said*, &c.] Understanding how it was, that *Sarai* was his wife, which he came at the knowledge of, either by consulting his priests and diviners, as some say, on account of the plagues inflicted; or rather suspecting they were on the account of *Sarai*, from the nature of them, sent for her, and questioned her about this affair, who confessed the whole matter to him; unless it can be thought that he was warned of God in a dream, as *Abimelech* was on a like occasion; however he sent for *Abram* on what intelligence he had, and justly, though gently, reproved him: *what is this that thou hast done unto me?* to impose upon me, and deceive me after this manner, by giving out that *Sarai* was thy sister, when she is thy wife; by which means I have been led to prepare to take her for my wife,

and

[s] Apud Ib. c. 18. p. 420. [t] In the Universal History, vol. 2. p. 115. [u] Shalshalet Hakabala, fol. 76. 1. Elmacinus, p. 29. apud Hottinger. Smegma, p. 274. [w] Euterpe sive, l. 2. c. 111. [x] Apud Euseb. ut supra. [y] Vid. Rollin's Ancient History, vol. 1. p. 68. [z] Scripture-chronology, p. 314. [a] Juchasin, fol. 135. 1. [b] In the Universal History, vol. 2. p. 115. [c] Abulpharag. Hist. Dynast. p. 19. [d] Annal. Vet. Test. p 7. [e] Malvenda, Ainsworth, &c. [f] فرع in summo fuit, summumque cepit vel tenuit, Golius, col. 1787. Castel. col. 3077. [g] Pirke Eliezer, c. 26. [h] Jarchi in loc. Bereshit Rabba, §. 41. fol. 35. 4. [i] על דבר שרי propter verbum Sarai, Montanus; super verbo, Munster, Piscator. [k] Jarchi in loc. Bereshit Rabba, ut supra.

and have brought plagues upon myſelf and family? and thus he reſented it as an injury done him, as he well might: *why didſt thou not tell me that ſhe* was *thy wife?* when he firſt took her into his houſe, and no doubt *Abram* was preſent then, and very often afterwards was in company with *Pharaoh*, and converſed with him, having reſpect for him for the ſake of *Sarai*, he took to be his ſiſter, and yet would never tell him ſhe was his wife.

℣. 19. *Why ſaidſt thou, ſhe is my ſiſter?* &c.] He could not imagine what could be the reaſon of it, what could induce him to give out ſuch a ſtory as this; for he knew not the fears that *Abram* was poſſeſſed with, which led him to it, and which might be in a good meaſure groundleſs, or elſe *Pharaoh* might have gueſſed at the reaſon; or this he ſaid as being willing to be ſatisfied of the true one: *ſo I might have taken her to me to wife*; ignorantly, and without any ſcruple, ſuppoſing her to have been free; and ſo ſhould have been guilty of taking another man's wife, and of depriving him of her; which with him were crimes he did not chuſe to commit, though polygamy was not accounted any by him, for no doubt he had a wife or wives when about to take *Sarai* for one: *now therefore behold, thy wife, take* her *and go thy way*; *Sarai* it ſeems was preſent at this interview, who was delivered to her huſband untouched, as his own property, and is ordered to depart the country, that ſo neither the king, nor any of his courtiers or ſubjects might be under any temptation to do him an injury, by violating the chaſtity of his wife. The whole of this affair is related by *Eupolemus* [l], an heathen hiſtorian, in a few words, in great agreement with this account; only he repreſents *Sarai* as married to the king of *Egypt*; he ſays, that *Abram*, on account of a famine, went to *Egypt*, with all his family, and there dwelt, and that the king of the *Egyptians* married his wife, he ſaying ſhe was his ſiſter: he goes on to relate more at large, ſays *Alexander Polyhiſtor* that quotes him, that the king could not enjoy her, and that his people and family were infected with a plague, upon which he called his diviners or prophets together, who told him, that the woman was not a widow; and when the king of the *Egyptians* ſo underſtood it, that ſhe was the wife of *Abram*, he reſtored her to her huſband.

℣. 20. *And Pharaoh commanded his men concerning him*, &c.] His courtiers and ſervants, not to do him any hurt or injury in his perſon or ſubſtance; who he might ſuppoſe would be enraged at hearing how the king and they had been impoſed upon and deceived; he ordered a guard about him whilſt he was there, and to conduct him, and all that belonged to him, ſafely out of his dominions, as appears by what follows: but Dr. *Lightfoot* [m] is of opinion, that he gave charge to the *Egyptians*, making it as it were a law for the time to come, that they ſhould not converſe with *Hebrews*, nor with foreign ſhepherds, in any ſo near familiarity, as to eat or drink with them, which the *Egyptians* obſerved ſtrictly ever after, *Gen.* xlii. 32. and xlvi. 34. *and they ſent him away, and his wife, and all that he had*; they did not drive him out by force, or in any diſgraceful manner, but being committed to a guard of men, appointed by the king, he had ſafe-conduct out of the land, with his family, and all that he had; all that he brought with him, and all the increaſe he had made there, and all the gifts he had received of the king. The *Jews* [n] interpret it of the writings and gifts he had given to *Sarai*; and they [o] obſerve a great likeneſs between *Abram*'s deſcent into *Egypt*, his being there, and departure out of it, and that of his poſterity in after-ages; as that they both went thither on account of a famine; that they both went down to ſojourn there; and that they both went out with great ſubſtance; with other particulars obſerved by them.

CHAP. XIII.

THIS chapter gives an account of the return of *Abram* from *Egypt* to the land of *Canaan*, and to the ſame place in it he had been before, ℣. 1—4. and of a ſtrife between the herdſmen of *Abram* and *Lot*, and the occaſion of it, ℣. 5, 6, 7. which was compoſed by the prudent propoſal of *Abram*, ℣. 8, 9. upon which they parted; *Abram* continued in *Canaan*, and *Lot* choſe the plain of *Jordan*, and dwelt near *Sodom*, a place infamous for wickedneſs, ℣. 10—13. after which the Lord renewed to *Abram* the grant of the land of *Canaan* to him, and to his ſeed, ℣. 14—17. and then he removed to the plain of *Mamre* in *Hebron*, and there ſet up the worſhip of God, ℣. 18.

℣. 1. *And Abram went up out of Egypt*, &c.] That country lying low, and ſo more eaſy to be watered by the river *Nile*, as it was, and *Canaan* being higher; whither he went, but not till the famine in *Canaan* ceaſed: he went out of *Egypt*, as the *Jewiſh* [p] chronologers ſay, after he had been there 3 months; but *Artapanus* [q], an heathen writer, ſays, he ſtayed there 20 years: *he and his wife, and all that he had*; ſervants and cattle: *and Lot with him*; from whence it is clear, that he went down with him into *Egypt*, and it is highly probable had great reſpect and favour ſhown him on account of his relation to *Abram* and *Sarai*; for it appears by what follows, that he was become very rich: and they all went up *into the ſouth*; into the ſouthern part of the land of *Canaan*, for otherwiſe they came to the north; for as *Egypt* lay ſouth with reſpect to *Canaan*, *Canaan* was north from *Egypt*; but they journeyed to that part of that land which was commonly called the ſouth, either *Negeb*, as here, or *Daroma*; ſee the note on *Zech.* vii. 7.

℣. 2. *And Abram* was *very rich*, &c.] He was rich in ſpiritual things, in faith, and in all other graces, and was an heir of the kingdom of heaven; and in temporal things, as it ſometimes is the lot of good men to be, though but rarely, at leaſt to be exceeding rich, as *Abram* was; or *very heavy* [r], as the word ſignifies, he was loaded with wealth and riches; and ſometimes an abundance of riches are a burden to a man, and inſtead of making him more eaſy, create him more trouble; and as we may obſerve preſently, were the occaſion of much

[l] Apud Euſeb. ut ſupra. [m] See his works, vol. 1. p. 694. [n] Pirke Eliezer, c. 26. [o] Bereſhit Rabba, §. 40. fol. 35. 3. [p] Seder Olam Rabba, p. 2. [q] Apud Euſeb. Evangel. Præpar. l. 9 c. 18. p. 420.
[r] כבד מאד gravis valde, Montanus, Vatablus, Druſius, Schmidt.

much trouble to *Abram* and *Lot*. *Abram*'s riches lay *in cattle, in ſilver, and in gold*; cattle are mentioned firſt, as being the principal part of the riches of men in thoſe days, ſuch as ſheep and oxen, he and ſhe-aſſes and camels, ſee ch. xii. 16. and beſides theſe he had great quantities of ſilver and gold: the *Jews* ſay [s] he coined money in his own name, and that his coin had on one ſide an old man and an old woman, and on the other ſide a young man and a young woman. His riches no doubt were greatly increaſed by the gifts and preſents he received from the king of *Egypt* during his ſtay there.

℣. 3. *And he went on in his journeys from the ſouth*, &c.] He took the ſame tour, went the ſame road, ſtopping at the ſame reſting places, as when he went down to *Egypt*; having learned, as *Jarchi* obſerves, the way of the earth, that a man ſhould not change his hoſt. Though ſome, as *Ben Gerſom*, underſtand it of his taking his journeys as were ſuitable for his cattle, as they were able to bear them, and not over-drive them, leſt he ſhould kill them, but made ſhort ſtages, and frequently ſtopped and reſted. And thus he went on through the ſouthern part of the land, until he came *even to Bethel*; as it was afterwards called, tho' now *Luz*, ch. xxviii. 19. *unto the place where his tent had been at the beginning*; when he firſt came into the land of *Canaan*, to a mountain *between Bethel* and *Hai*; afterwards called mount *Ephraim*, and was four miles from *Jeruſalem* on the north [t]; ſee ch. xii. 8.

℣. 4. *Unto the place of the altar, which he had made there at the firſt*, &c.] When he firſt came to that place, and before he went down to *Egypt*: it is not ſaid he came to the altar, but *to the place* where it had ſtood, for it ſeems now to have been demoliſhed, either having fallen of itſelf, being made of earth, or had been deſtroyed by the *Canaanites*, ſince *Abram* left it; or perhaps it might be pulled down by *Abram* himſelf before he went from thence, that it might not be uſed and polluted by the idolatrous *Canaanites*. *And there Abram called on the name of the Lord*; prayed unto him, and gave him thanks for the preſervation of him and his wife in *Egypt*; for the ſupport of himſelf and his family there during the famine in *Canaan*; for the increaſe of his worldly ſubſtance, and for the protection of him, and all that belonged to him in his journey from *Egypt* thither; and for all the inſtances of his grace, and the rich experiences of his goodneſs he had favoured him with; ſee the note on ch. xii. 8. where the ſame form of expreſſion is uſed.

℣. 5. *And Lot alſo which went with Abram*, &c.] Into *Egypt*, and was now come back with him: *had flocks, and herds, and tents*; flocks of ſheep, and herds of cattle, of oxen, aſſes and camels, and tents for himſelf and his ſervants to dwell in, and put his ſubſtance in.

℣. 6. *And the land was not able to bear them that they might dwell together*, &c.] That part of the country where *Abram* and *Lot* were could not afford them room enough for their ſeveral tents; or however could not furniſh them with ſufficient paſturage for their flocks and herds, they were ſo numerous; at leaſt could not do it ſo as to be contiguous to each other, that there was a neceſſity of one of them going farther off: *for their ſubſtance was great, ſo that they could not dwell together*; we have before an account of the ſubſtance of each of them, how great it was; and here now is noted an inconvenience which ariſes from a large increaſe of riches, that relations and friends are obliged to part, and can't dwell together; what one would think would make them more comfortable together, is the cauſe and occaſion of their ſeparation.

℣. 7. *And there was a ſtrife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle*, &c.] Not between the two maſters, but between their ſervants, their upper ſervants, that had the care of their herds to feed them, and water them; and it is very probable their ſtrife was about paſturage and watering places, the one endeavouring to get them from the other, or to get the beſt; which is much more likely than what *Jarchi* ſuggeſts, that the herdmen of *Lot* were wicked men, and fed their cattle in the fields of others, and the herdmen of *Abram* reproved them for their robbery; but they ſaid, the land is given to *Abram*, and he hath no heir, but *Lot* is his heir, and what robbery is this? and to this ſenſe are the *Targums* of *Jonathan* and *Jeruſalem*: *and the Canaanite, and the Perizzite dwelled then in the land*; which obſervation is made by *Moſes* to point to a reaſon why they could not both of them have a ſufficiency for their large flocks and herds, becauſe the country was in the poſſeſſion of others; and though there was to ſpare, yet not enough for them both. The *Canaanite*, though it was a general name for the people of the whole land, yet was given to a particular family in it, and was derived from their firſt founder *Canaan*, the ſon of *Ham*; the *Perizzite* was another family or tribe of the ſame nation, who had their name from פרזן *a village*; theſe being pagans or villagers, living in huts, or houſes, or tents ſcattered up and down in the fields, and were a rough, inhuman and unſociable ſort of people, and therefore it could not be expected that they would oblige them with much paſturage and water for their flocks; and beſides, this may be remarked, partly to ſhew the danger that *Abram* and *Lot* were in through the diſſention of their herdmen, ſince thoſe people that were ſo nigh might take the advantage of their quarrels among themſelves, and fall upon them both, and deſtroy them, and therefore a reconciliation was neceſſary; and partly to obſerve the reproach that was like to come upon them, and upon the true religion, for their ſakes, ſhould they differ among themſelves, which ſuch ſort of men would gladly catch at, and improve againſt them.

℣. 8. *And Abram ſaid unto Lot*, &c.] Being either an ear-witneſs himſelf of the contentions of their ſervants, or having it reported to him by credible perſons, he applied himſelf to *Lot*, in order to make peace, being a wiſe and good man; and though he was ſenior in years, and ſuperior in ſubſtance, and higher in the claſs of relation, and upon all accounts the greateſt man, yet he makes the propoſal firſt, and lays a ſcheme before *Lot* for their future friendſhip, and to prevent quarrels, and the miſchievous conſequences of them: *let there be no ſtrife, I pray thee, between me and thee*; there had been none yet, but it was very likely there would, if the diſſention ſhould go on between their ſervants; they could not well avoid intereſting themſelves in it, when it related to their reſpective properties; and there muſt be a right and wrong in ſuch caſes to be looked into and adjuſted, which might occaſion a difference between them; and this *Abram* was deſirous of preventing, and therefore be-

[s] Shalſhalet Hakabala, fol. 2. 1.

[t] Bunting's Travels, &c. p. 59.

beſpeaks his kinſman in this loving, affectionate and condeſcending language: *and* or *or between my herdmen and thy herdmen*; as he underſtood there was, and which, if not timely put an end to, might be of bad conſequence to them both, eſpecially as to their peace and comfort, giving this excellent reaſon to enforce his requeſt: *for we* be *brethren*; or *men brethren we* be [u]; we are men, let us act like ſuch, the rational and humane part; they were brethren being men, ſo by nature all are brethren; by natural relation, *Lot* being the ſon of his brother *Haran*; brethren in religion, of the ſame faith in the one true and living God, and worſhippers of him; and therefore on all accounts, by the ties of nature, relation and religion, they were obliged to ſeek and cultivate peace and love.

℣. 9. *Is not the whole land before thee?* &c.] Signifying, that though there were not room and convenience for them both in that part of the country in which they were, yet there were in other parts; and though the land was given to *Abram*, he did not deſire *Lot* to depart out of it; nay, he ſets it all before him to chuſe what part he would dwell in, which was great condeſcenſion in him: *ſeparate thyſelf, I pray thee, from me*; not that he was weary of his company and fellowſhip with him, but as things were circumſtanced, a ſeparation was neceſſary for the ſubſiſtence of their herds and flocks, and for the peace and comfort of their reſpective families; nor did he deſire him to go out of the land, or be ſo far from him, that he could be of no advantage to him; but though ſeparate, yet ſo near him as to give him help and aſſiſtance, as there might be occaſion for it, and as there was ſome time after, which appears from the hiſtory of the following chapter. *If* thou wilt take *the left hand, then I will go to the right, or if* thou depart *to the right hand*, then *I will go to the left*; or as the *Targums* of *Onkelos* and *Jonathan* are, "if thou wilt go to the north, I will "go to the ſouth, or if thou wilt go to the ſouth, "I will go to the north:" for when a man ſtands with his face to the eaſt, the principal part, the north is on his left hand, and the ſouth on his right; and this was an uſual way of ſpeaking in the eaſtern countries; but they were not, as *Grotius* obſerves, *Ariſtotelians*, who make the eaſt the right hand, and the weſt the left. This was an inſtance of the peaceable diſpoſition of *Abram*, and of his humility and condeſcenſion to give his nephew leave, who was in all reſpects inferior to him, to make his choice, to go which way he would, and take what part of the country he pleaſed.

℣. 10. *And Lot lifted up his eyes*, &c.] He immediately fell in with *Abram*'s propoſal, but had not the ingenuity to return back the choice to *Abram* which he gave him, but took the advantage of it; nor did he ſhew any uneaſineſs or unwillingneſs to part from *Abram*, though ſo near a relation, and ſo wiſe and good a man, and by whoſe means greatly he had obtained his riches; but without giving himſelf any concern about this, he at once caſt about in his mind where to make his choice; he conſidered within himſelf which was the beſt part of the country, and moſt convenient for his flocks and herds, and where he was moſt likely to increaſe his ſubſtance; for this phraſe chiefly has reſpect to the eyes of the underſtanding, he made uſe of, conſulted with himſelf with his rational powers what was fitteſt to be done; unleſs we can ſuppoſe him ſituated on ſome conſiderable eminence, from whence he could have a view of the whole country he made choice of, as follows: *and beheld all the plain of Jordan, that it* was *well watered*; a large plain, full of rich paſturage, which had its name from the river *Jordan*, which by various windings and turnings ran through it, and which at harveſt-time overflowed its banks, and greatly contributed to the richneſs of the ſoil: *before the Lord deſtroyed Sodom and Gomorrah*; as he afterwards did by fire from heaven, and then that part of the plain on which thoſe cities ſtood was turned into a ſulphurous lake: even *as the garden of the Lord*; as any moſt excellent garden that is full of plants and trees, well watered, and well cultivated, and taken care of; as things moſt excellent are ſometimes expreſſed by having the name of God, or the Lord, added to them, as the *cedars of God*, &c. or as the garden of *Eden*, which was planted by the Lord, abounding with all kind of trees, and was well watered by a river running through it: and ſome think that the plain of *Jordan*, and the parts thereabout, were the real garden of *Eden*; wherefore one learned [w] man takes the *as* here not to be a note of ſimilitude, but of reality, and not merely comparative but cauſal, giving a reaſon why it was ſo watered, being the garden of God; ſo that the plain was not like unto, but really was the garden of *Eden*: and another obſerves [x], that the words ſhould be rendered, *ſo was the garden of the Lord, as the land of Egypt*, and that the repetition of the ſimilitude only makes one compariſon, and not two; not that the plain of *Jordan* is firſt compared with the garden of the Lord, and then with the land of *Egypt*; but the plain of *Jordan*, or garden of the Lord, is only compared with the land of *Egypt*; and with that undoubtedly it is compared, it being once a year overflowed by the river *Jordan*, as the land of *Egypt* was with the *Nile*, and was a moſt delightful and fruitful ſpot like that: *as thou comeſt unto Zoar*; which is not to be connected with the land of *Egypt*, for *Zoar* was at a great diſtance from *Egypt*, but with the plain of *Jordan*, well watered every where till you come to *Zoar*, at the ſkirts of it, and which is by an anticipation called *Zoar*; for at this time when *Abram* and *Lot* parted, it was called *Bela*, and afterwards, on another account, had the name of *Zoar*; ſee ch. xiv. 2. and xix. 20, 22.

℣. 11. *Then Lot choſe him all the plain of Jordan*, &c.] Becauſe of its good paſturage, and becauſe of the plenty of water there; the want of both which was the inconvenience he had laboured under, and had occaſioned the ſtrife between his and *Abram*'s ſervants: *and Lot journeyed eaſt*, or *eaſtward*; for the plain of *Jordan*, and that part of the land on which *Sodom* and *Gomorrah* ſtood, were to the eaſt of *Bethel*: the phraſe is by ſome rendered *from the eaſt* [y], and the particle uſed moſt commonly ſo ſignifies; and *Jarchi* obſerves, that he journeyed from eaſt to weſt; and *Aben Ezra* ſays, that *Sodom* was at the weſt of *Bethel*, in which he is moſt certainly wrong, for it was moſt clearly in the eaſtern part of the land; wherefore others that follow this verſion, interpret it, that he went from the eaſt of *Bethel*, or he went into that country ſituated at the eaſt with reſpect to the land of *Canaan*; but it is beſt to render it as we do, eaſt or eaſtward, to or towards the eaſt [z]: *and they ſeparated*

[u] אנשים אחים אנחנו viri fratres vos, Pagninus, Montanus, Druſius, Schmidt. [w] Nic. Abram. Pharus Vet. Teſt. p. 59. [x] Texelii Phœnix, l. 3. c. 7. p. 262. [y] מקדם ab Oriente, V. L. Pagninus, Montanus, Tigurine verſion, Cocceius, Schmidt. [z] Orientem verſus, Junius & Tremellius, Piſcator, Druſius, Cartwrightus.

parated themſelves the one from the other; that is, *Abram* and *Lot*, they parted good friends by conſent; and the one went with his family, flocks and herds to one place, and ſettled there; and the other in another place, and ſo further animoſities and contentions were prevented.

℣. 12. *Abram dwelled in the land of Canaan*, &c.] In that part of the land, ſtrictly ſo called, where the family of the *Canaanites* had their abode; for otherwiſe taking *Canaan* in a more general ſenſe, the plain of *Jordan*, and cities of *Sodom* and *Gomorrah*, were in the land of *Canaan*. And *Lot dwelled in the cities of the plain*; in the neighbourhood of them, or near thoſe cities, which were built on the plain of *Jordan*, for he could not dwell in more than one, if in one; for it looks as if at his firſt ſettlement he did not dwell in any, but near them all, eſpecially *Sodom*: ſince it follows, *and pitched his tent toward Sodom*, or *even unto Sodom* [a]; and it may be rendered, as it is by ſome, *he pitched his tents* [b], for himſelf, his family, and his ſervants, his ſhepherds and his herdmen, which reached unto *Sodom*, and where he afterwards dwelt, at leaſt at the gate of it.

℣. 13. *But the men of Sodom were wicked*, &c.] Which either he knew not, and ſo ignorantly made this bad choice, to take up his abode among ſuch very wicked men, which occaſioned a great deal of grief, trouble and vexation to him; or if he knew it, the pleaſing proſpect of convenience for his cattle, and of enriching himſelf, was a temptation to him, and prevailed upon him to take ſuch a ſtep; and ſo *Jarchi* interprets it, *although* they were ſo, *Lot* was not reſtrained from dwelling among them: *and ſinners before the Lord exceedingly*; exceeding great ſinners, guilty of the moſt notorious crimes, and addicted to the moſt ſcandalous and unnatural luſts that can be thought of; and theſe they committed openly and publickly in the ſight of God, in the moſt daring and impudent manner, and in defiance of him, without any fear or ſhame. The *Targum* of *Jonathan* reckons up many of their ſins, as defrauding of one another in their ſubſtance, ſinning in their bodies, inceſt, unclean copulation, ſhedding of innocent blood, worſhipping of idols, and rebelling againſt the name of the Lord; ſee *Iſ.* iii. 9. *Ezek.* xvi. 49.

℣. 14. *And the Lord ſaid unto Abram, after that Lot was ſeparated from him*, &c.] The Lord appeared unto him, as he had before, and with an articulate voice ſpoke unto him, to comfort him upon the ſeparation of his kinſman from him, and to renew the grant of the land of *Canaan* to him and his ſeed, and to aſſure him, that though *Lot* had choſen the moſt delightful and fruitful part of the country, yet it ſhould not be an inheritance to him and his poſterity, but the whole land ſhould be *Abram*'s and his ſeed's. *Lift up now thine eyes, and look from the place where thou art*; being upon mount *Ephraim*, between *Bethel* and *Hai*, ſee ch. xii. 8. and xiii. 3. from whence his view of the land might be extended very far: *northward, and ſouthward, and eaſtward, and weſtward*; the north of the land of *Canaan* was mount *Lebanon*, the ſouth of it *Edom* or *Idumea*, the eaſt the plain and river of *Jordan*, the weſt the *Mediterranean* ſea; and the word for *weſtward* here is *to the ſea* [c]; northward of it was *Babylon*, ſouthward *Egypt*, eaſtward *Arabia*, and weſtward the *Mediterranean* ſea.

℣. 15. *For all the land which thou ſeeſt, to thee will I give it*, &c.] Not only ſo much of it as his eye could reach, but all of it, as far as it went, which way ſoever he looked; and this he gave him to ſojourn in now where he pleaſed, and for his poſterity to dwell in hereafter; he gave him the title to it now, and to them the poſſeſſion of it for future times: and *to thy ſeed for ever*; the meaning is, that he gave it to his poſterity to be enjoyed by them until the Meſſiah came, when a new world would begin; and which *Abram* in perſon ſhall enjoy, with all his ſpiritual ſeed, after the reſurrection, when that part of the earth will be renewed, as the reſt; and where particularly Chriſt will make his perſonal appearance and reſidence, the principal ſeed of *Abram*, and will reign a thouſand years, ſee *Matt.* xxii. 32. and the note there; beſides, this may be typical of the heavenly *Canaan* given to *Abram*, and all his ſpiritual ſeed, and which ſhall be enjoyed by them for evermore.

℣. 16. *And I will make thy ſeed as the duſt of the earth*, &c.] An hyperbolical expreſſion denoting the great multitude of *Abram*'s poſterity, as they were in the days of *Solomon*, and as they will be in the latter day; and eſpecially as this may reſpect all the ſpiritual ſeed of *Abram*, *Jews* and *Gentiles*, and as they will be in the ſpiritual reign of Chriſt, ſee *Hoſ.* i. 10, 11. *ſo that if a man can number the duſt of the earth*, then *ſhall thy ſeed be numbred*; but as it is impoſſible to do the one, ſo the other is not practicable, ſee *Numb.* xxiii. 10.

℣. 17. *Ariſe, walk through the land*, &c.] And take a ſurvey of it, and ſee what a land it is, how good and how large, and take poſſeſſion of it for himſelf and his, though he was only to be a ſojourner in it; and ſo the *Targum* of *Jonathan* adds, and making in it a poſſeſſion, which in civil law was done by walking: *in the length of it, and in the breadth of*; the extent of it is variouſly ſettled by geographers; ſome giving it no more than about 170 or 180 miles in length, from north to ſouth, and about 140 in breadth from eaſt to weſt, where broadeſt, as it is towards the ſouth, and but about 70 where narroweſt, as it is towards the north: but it is obſerved [d] from the lateſt and moſt accurate maps, that it appears to extend near 200 miles in length, and about 80 in breadth about the middle, and 10 or 15 more or leſs where it widens or ſhrinks: *for I will give it unto thee*; that is, to his ſeed, the whole of it in its utmoſt extent, as to length and breadth; which if he pleaſed for his own ſatisfaction he might take a tour thro', whereby he would be a judge what was beſtowed on him and his.

℣. 18. *Then Abram removed* his *tent*, &c.] From the mountain between *Bethel* and *Hai*, ℣. 3. *and came and dwelt in the plain of Mamre*, or *in the oaks of Mamre* [e]; in a grove of oaks there, as being ſhady and pleaſant to dwell among or under, and not through any ſuperſtitious regard to ſuch trees and places where they grew; which has obtained ſince among the heathens, and particularly among the *Druids*, who have their name from thence. Indeed ſuch ſuperſtitions might take their riſe from hence, being improved and abuſed to ſuch purpoſes; and both *Jerom* [f] and *Sozomen* [g] ſpeak of the oak of *Abram* being there in the times of *Conſtantine*, and greatly reſorted to, and had in great veneration; and they and others make mention of a tur-

[a] עד סדם uſque Sodom, Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator, Schmidt. [b] ויאהל movens tentoria, Junius & Tremellius, Piſcator & Tigurine verſion; ſo Jarchi. [c] וימדה & ad mare, Montanus, Schmidt. [d] Vid. Univerſal Hiſtory, vol. 2. p. 385. [e] באלני ממרא juxta quercetum Mamre, Tigurine verſion, Pagninus, Montanus; ſo Ainſworth. [f] De loc. Heb. fol. 87. E. tom. 3. [g] Eccleſ. Hiſt. l. 2. c. 4. p. 447.

turpentine tree, which it is pretended ſprung from a walking ſtick of one of the angels that appeared to *Abram* at this place, greatly regarded in a ſuperſtitious way by all ſorts of perſons: this plain or grove of oaks, here ſpoken of, was called after a man, whoſe name was *Mamre*, an *Amorite*, a friend and confederate of *Abram*: *which was in Hebron*; or near it, an ancient city built ſeven years before *Zoan* or *Tanis* in *Egypt*, *Numb.* xiii. 22. it was firſt called *Kirjath Arbah*, but in the times of *Moſes*, *Hebron*, ch. xxiii. 2. The place they call the *Turpentine*, from the tree that grows there, according to *Sozomen* [g], was 15 furlongs diſtant from *Hebron* to the ſouth; but *Joſephus* [h] ſays, it was but 6 furlongs, or 3 quarters of a mile; who ſpeaking of *Hebron* ſays, "the inhabitants of it ſay, that it is "not only more ancient than the cities of that "country, but than *Memphis* in *Egypt*, and is "reckoned to be of 2300 years ſtanding: they report, that it was the habitation of *Abram*, the "anceſtor of the *Jews*, after he came out of *Meſopotamia*, and that from hence his children deſcended into *Egypt*, whoſe monuments are now "ſhown in this little city, made of beautiful marble, and elegantly wrought; and there is ſhown, "ſix furlongs from it, a large turpentine tree, "which they ſay remained from the creation to "that time." A certain traveller [i] tells us, that the valley of *Mamre* was about half a mile from old *Hebron*; from *Bethel*, whence *Abram* removed to *Mamre*, according to Sir *Walter Raleigh* [k], was about 24 miles; but *Bunting* [l] makes it 32: *and built there an altar unto the Lord*; and gave thanks for the prevention of ſtrife between *Lot* and him, and for the renewal of the grant of the land of *Canaan* to him and his ſeed; and performed all acts of religious worſhip, which the building of an altar is expreſſive of.

CHAP. XIV.

THIS chapter gives an account of a war that was waged, and a battle fought between four kings on one ſide, and five on the other, and of the occaſion and iſſue of it, who were the firſt kings, and this the firſt battle the ſcriptures ſpeak of, ℣. 1—11. *Lot* and his goods being taken and carried off, with thoſe of *Sodom*, by the conquerors, *Abram* hearing of it armed his men, and purſued after them, and overtook and overcame them, and reſcued *Lot* and his goods, with others, and returned, ℣. 12—16. when he was met by the kings of *Sodom* and *Salem*, who congratulated him on his victory, ℣. 17, 18, 19. and what paſſed between him, and thoſe great perſonages, is related, ℣. 20—24.

℣. 1. *And it came to paſs in the days of Amraphel king of Shinar*, &c.] Or *Babylon*, as *Onkelos*, where *Nimrod* began his kingdom. This was *Nimrod* himſelf, as the *Jewiſh* writers generally ſay [m]; tho' more likely *Ninyas* the ſon of *Ninus* and *Semiramis*, and grandſon of *Nimrod*; or rather ſome petty prince or deputy-governor of *Shinar*, under the king of *Babylon*; ſince, though named firſt, he was not the principal in this war, but fought under the king of *Elam*, and as an ally and auxiliary of his; and it may be the kingdom of *Babylon* was not as yet of any great extent and power, and that all thoſe ſtories told of *Ninus*, *Semiramis* and *Ninyas* are mere fables; and indeed we hear nothing in ſcripture of this kingdom, and the kings of it, from this time, until the times of *Merodach Baladan* the ſon of *Baladan* king of *Babylon*, in the reign of *Hezekiah* king of *Judah*; nor of the *Aſſyrian* kingdom, and the kings of it, until *Pul* king of *Aſſyria* in the times of *Menahem* king of *Iſrael*; wherefore it is greatly to be queſtioned, whether thoſe kingdoms roſe to any conſiderable height until theſe times: though ſome think that *Shinar* here does not intend *Shinar* in *Chaldea* or *Babylon*, which was too far diſtant from *Abram*, but *Shinar* in *Meſopotamia*, a large city at the foot of a mountain, three days diſtant from *Manſil*, which is now in *Arabic*, called *Singjar*, and by *Ptolemy*, *Singara* [n]. *Arioch king of Ellaſar*; or *Telaſſar*, according to the *Targum* of *Jonathan*, a place in *Meſopotamia*, inhabited by the children of *Eden*, *Iſ.* xxxvii. 12. and *Stephanus* [o] makes mention of a city in *Cœleſyria*, upon the borders of *Arabia*, called *Ellas*, of which this prince may be thought to be the governor; or rather he was king of a people called *Eleſari*, whoſe country is placed by *Ptolemy* [p] in *Arabia*; and could *Ninyas* be thought to be *Amraphel*, this king would bid fair to be *Ariæus* a king of *Arabia*, or a ſon of his of the ſame name, that was a confederate of *Ninus*, as *Diodorus Siculus* [q] relates out of *Cteſias*. Next follows, *Chedorlaomer king of Elam*; or the *Elamites*, as the *Vulgate Latin* verſion, the *Perſians*, ſee *Acts* ii. 9. This led *Diodorus* [r] to ſay, that the war *Moſes* ſpeaks of, is what the *Perſians* waged againſt the *Sodomites*. This ſeems to have been the moſt powerful prince at this time, to whom the five kings of *Sodom*, &c. had been ſubject for 12 years, but now had rebelled, and to ſubdue them again he came forth, with three other kings his allies, ſee ℣. 4, 5. but if *Elam* is the ſame with *Perſia*, as it often ſignifies, or with *Elymais*, a part of *Perſia*, that kingdom could not be at this time ſo large and potent as it has been ſince; or *Chedorlaomer* would not have ſtood in need of the aſſiſtance of other princes againſt ſuch petty kings as thoſe of *Sodom*, &c. Nor does it ſeems credible that he ſhould come out of *Perſia*, and paſs through ſo great a part of the world as the countries of *Aſſyria*, *Chaldea*, *Meſopotamia*, *Syria*, and part of *Arabia* and of *Canaan*, to bring five ſuch ſmall towns or cities into ſubjection to him, as he muſt, as Sir *Walter Raleigh* [s] obſerves; nor could the trifle of goods, as they may be comparatively called, he carried off, be an equivalent to the expence he muſt be at in ſo long a march. It is more probable therefore, that this was the name of ſome place near to the land of *Canaan*, built by ſome of the poſterity of *Elam*, the ſon of *Shem*, and called after the name of their anceſtor; or it may be a colony of the *Elamites* in thoſe parts, of which this prince was their head and chief: *and Tidal king of nations*;

[g] Eccleſ. Hiſt. l. 2. c. 4. p. 447. [h] De Bello Jud. l. 5. c. 9. §. 7. [i] Baumgarten. Peregrinatio, l. 2. c. 4. p. 79. [k] Hiſtory of the World, par. 1. B. 2. § 3. p. 132. [l] Travels, p. 57. [m] Targum Jon. & Jarchi in loc. T. Bab. Erubim, fol. 53. 1. Bereſhit Rabba, §. 42. fol. 37. 1. [n] Hyde Hiſt. Relig. Perſ. c. 2. p. 46. [o] De Urbibus. [p] Geograph. l. 6. c. 7. [q] Bibliothec. l. 2. p. 90. [r] Apud Druſium in loc. [s] Hiſtory of the World, par. 1. B. 2. c. 1. §. 13. p. 138.

tions; that is, either of other nations diſtinct from thoſe before mentioned, ſo *Aben Ezra*; or elſe, as he alſo obſerves, the name of a province; or as *Jarchi* and *Ben Melech*, the name of a place called *Goim*, becauſe there were gathered together many out of various nations and places, and they ſet a man to reign over them, whoſe name was *Tidal*; juſt as one of the *Galilees* in after-times was called *Galilee* of the nations, for a like reaſon. Sir *Walter Raleigh* [t] conjectures, that as there were many petty kingdoms joining to *Phœnicia* and *Paleſtine*, as *Palmyrene*, *Batanea*, *Laodicene*, *Apamene*, *Chalcidice*, *Caſſiotis* and *Celibonitis*, theſe might be gathered together under this man. According to *Eupolemus* [u], an heathen writer, theſe ſeveral princes were *Armenians* that fought with the *Phœnicians*, and overcame them, by whom *Lot* was carried captive. *Joſephus* [w] indeed accommodating himſelf to the *Greek* hiſtorians, and in favour of them ſays, that the *Aſſyrians* at this time were maſters of *Aſia*, and led out an army under four generals, and made the kings of *Sodom*, &c. tributary to them; and they rebelling againſt them, made another expedition upon them under theſe four kings as their generals, and conquered them: but it ſeems not likely that the *Aſſyrian* monarchy was ſo large at this time; or if it was, theſe five petty kings of the plain of *Jordan*, who had not ſo much ground as our *Middleſex*, as Sir *Walter Raleigh* [x] obſerves, and perhaps not a quarter of the people in it, would never have dared to have engaged with ſo powerful an adverſary.

℣. 2. That theſe *made war with Bera king of Sodom*, &c.] A city in the plain of *Jordan*, which with the 4 following made the *Pentapolis*, or 5 cities of the plain. *Strabo* [y] ſays, in this place formerly were 13 cities, the metropolis of which was *Sodom*, and which yet had remaining a compaſs of 60 furlongs; according to Dr. *Lightfoot* [z], it ſhould be placed in the ſouthern extremity of the lake *Aſphaltites*, whereas it is uſually ſet in the maps in the northern bounds of it: *and with Birſha king of Gomorrah*; another city in the plain of *Jordan*, called by *Solinus* [a], *Gomorrum*: *Shinab king of Admah*; a third city ſituated in the ſame plain: *and Shemeber king of Zeboim*; a fourth city of the plain, which ſeems to have its name from the pleaſantneſs of its ſituation: *and the king of Bela, which is Zoar*; ſo it was afterwards called by *Lot*, being a little city, ch. xix. 20, 22. but before, *Bela*; the name of its king is not mentioned, being a perſon of no great note and importance, and his city ſmall.

℣. 3. *All theſe were joined together in the vale of Siddim*, &c.] Or *of fields*, or *ploughed lands* [b], a fruitful vale abounding with corn; or of *gardens* or paradiſes, as the *Targums* of *Jonathan* and *Jeruſalem*, being full of gardens and orchards, and was as the garden of the Lord, even as *Eden*, ſee ch. xiii. 10. though *Aben Ezra* thinks it had its name from the ſlime or bitumen, of which there was great plenty in it, ſee ℣. 10. Now the above five kings, as they all dwelt in the plain, they entered into a confederacy, met together, and joined their forces in this vale, to oppoſe the four kings that were come to make war with them, as being an advantageous place as they judged, perhaps on more accounts than one; and here they ſtayed to receive the enemy, and give him battle, ſee ℣. 8. *which is the Salt Sea*; afterwards ſo called, not at this time, for then it would not have been fit for armies to be drawn up in battle-array in it; but it was ſo called in the times of *Moſes*, and after this fine vale was turned into a bituminous lake, and had its name from the ſaltneſs of the waters of the lake, or from the city *Melach*, or city of ſalt, which was near it, *Joſh.* xv. 62.

℣. 4. *Twelve years they ſerved Chedorlaomer*, &c.] King of *Elam*, who was of the race of *Shem*, and ſo the prophecy of *Noah* began to be fulfilled, that *Canaan* ſhould be ſervant to *Shem*, ch. ix. 26. for the kings of *Sodom*, &c. and their ſubjects were of the race of *Ham* in the line of *Canaan*, who had by violence ſeized on that part of the earth which was allotted to the ſons of *Shem*, and therefore *Chedorlaomer* being a deſcendant of his claimed his right, and made them tributary to him, which they were for the ſpace of 12 years: *and in the thirteenth year they rebelled*; refuſed homage to *Chedorlaomer* and to pay tribute to him.

℣. 5. *And in the fourteenth year came Chedorlaomer*, &c.] Not in the 14th year of their rebellion againſt him, as *Jarchi*, but from their becoming vaſſals to him: *and the kings that were with him*; thoſe kings before mentioned: *and ſmote the Rephaims in Aſhteroth Karnaim*; which were in their way to *Sodom*, &c. and very probably were confederates with the five kings; the *Targum*, and ſo the *Septuagint* render the word *giants*, as it is in *Deut.* ii. 11. but they were one of the nations or tribes of the *Canaanites*, *Gen.* xv. 20. and had their name either from the *Hebrew* word רפא which ſignifies to be healthful and robuſt, as thoſe people might be, or from *Rephas*, the *Remphan* of *Stephen*, *Acts* vii. 43. called *Chiun*, *Amos* v. 26. and with *Cronus* or *Ham* the father of *Canaan*, as biſhop *Cumberland* [c] obſerves; and theſe dwelt in *Aſhteroth Carnaim*, which was a place in *Baſhan*, *Deut.* i. 4. it is about 6 miles, as *Euſebius* [d] ſays, from *Adraa* or *Edrei*, and in 2 *Maccab.* xii. 26. mention is made of a place called *Carnion*, where was a temple of *Atergates*, a *Phœnician* deity, as *Aſhteroth* or *Aſtarte* was; and this city here had its firſt name, from *Aſtarte* the wife of *Cronus* or *Ham*, and whoſe name may be preſerved in *Carnaim*, as biſhop *Cumberland* thinks; though as *Aſtarte* is ſaid by *Sanchoniatho* [e], to put on her head the mark of her ſovereignty, a bull's head, that is with its horns, this might be another of her names retained in this city; and it is certain that ſhe was a *Phœnician* goddeſs, called the goddeſs of the *Sidonians*, 1 *Kings* xi. 5. and *Sanchoniatho* relates [f], that the *Phœnicians* ſay that *Aſtarte* is ſhe, who among the *Greeks* is called *Aphrodite* or *Venus*; and *Aſtarte* is called by *Lucian* [g] the *Phœnician Venus*, and by *Cicero* [h] the *Syrian Venus*; and if ſhe was the ſame with *Diana* or the moon, as ſome think, ſhe might have the name of *Carnaim* from its two horns,

[t] Hiſtory of the World, par. 1. B. 2. c. 1. §. 11. p. 137. [u] Apud Euſeb. Præpar. Evangel. l. 9. c. 17. p. 418. [w] Antiq. l. 1. c. 9. [x] Ut ſupra, §. 10. p. 136. [y] Geograph. l. 16. p. 526. [z] Works, vol. 2. p. 6. Vid. Reland. Paleſtina illuſtrata, tom. 2. p. 1020. [a] Polyhiſtor. c. 48. [b] אל עמק השדים valle amæniſſimorum agrorum, Munſter; in planitie agrorum, Fagius; ſo Jarchi; in valle occationum, Hiller. Onomaſtic. Sacr. p. 937. dicta ab agris occatis, Schmidt. [c] Sanchoniatho's Phœnician Hiſtory, p. 220, 221. [d] Apud Reland. Paleſt. illuſtrata, tom. 2. p. 598. [e] Sanchoniatho's Phœnician Hiſtory, p. 35. [f] Ibid. p. 36. [g] De Dea Syria. [h] De Natura Deorum, l. 3.

horns, as the word ſignifies: our *Engliſh* poet [1] ſeems to have this in his thoughts, when he ſpeaks of *Aſtoreth* as the goddeſs of the *Phœnicians*: however the inhabitants of this place who belonged to the *Canaanites* were firſt attacked by the four kings and routed, though not utterly deſtroyed, becauſe we hear of them afterwards, as well as they that follow: *and the Zuzims in Ham*; or *Hemtha*, as *Onkelos* and *Jonathan* render it, a place ſo called from *Ham* the father of *Canaan*, and was ſomewhere in the land of *Canaan* or near it, and near the former place; for it can hardly be thought the land of *Egypt*, ſometimes called the land of *Ham*, is meant; theſe *Zuzim* are ſuppoſed by *Jarchi* to to be the ſame with the *Zamzummim* in *Deut.* ii. 20. the word is by *Onkelos* and *Jonathan* rendred ſtrong and mighty ones, as alſo by the *Septuagint*, mighty nations: *and the Emims in Shaveh-Kirjathaim:* a people, great, and many, and tall, as the *Anakim*, and were accounted giants as they, and who in aftertimes were by the *Moabites* called *Emim*, *Deut.* ii. 10, 11. and therefore *Moſes* gives them the ſame name here, which they had from the dread and terror they injected into men, and ſo the word in all the three *Targums* is rendered terrible ones; and theſe dwelt in *Kirjathaim*, a city in the tribe of *Reuben*, taken from *Sihon* king of the *Amorites*, and which ſeems to be ſituated in a plain, ſee *Joſh.* xiii. 19.

℣. 6. *And the Horites in their mount Seir*, &c.] Or the *Horim* who dwelt in mount *Seir*, ſo called from *Seir* the *Horite*, who continued here till they were drove out by the ſons of *Eſau* or *Edom*, from whom their country was afterwards called *Edom* or *Idumea*, ſee *Gen.* xxxvi. 20—30. *Deut.* ii. 12. 22. *unto El-paran, which is by the wilderneſs*; ſo far theſe *Horites* inhabited, and the four kings ſmote all they met with unto this place, which was either the plain or oak of *Paran*, near a wilderneſs of the ſame name; the wilderneſs of *Arabia*, thro' which the *Iſraelites* travelled 40 years, in their way to *Canaan*.

℣. 7. *And they returned, and came to En-Miſhpat, which is Kadeſh*, &c.] Purſuing their victories as far as *El-paran* by the wilderneſs, they had paſſed by the country of the *Amalekites*; wherefore they *returned*, or came back to fall upon them, and they came to a place called *En-Miſhpat*, or the *fountain of judgment*; which was not its future name, as *Jarchi* thinks, becauſe there *Moſes* and *Aaron* were to be judged concerning the buſineſs of that fountain, even the waters of *Meribah*, with which agrees the *Targum* of *Jonathan*; "and they re-"turned and came to the place where the judg-"ment of *Moſes* the prophet was determined by "the fountain of the waters of contention:" but it ſeems to have been the antient name of the place, and by which it was called at this time, as *Kadeſh* was the name of it at the time of *Moſes* writing this; and therefore he adds, *which is Kadeſh*; that is, which is now called *Kadeſh*, becauſe there the Lord was ſanctified when the rock at that place was ſmitten and waters guſhed out: it was a city on the uttermoſt border of the land of *Edom*, *Numb.* xx. 1. 12, 13. 16. and ſeems formerly to have been a place where cauſes were heard and judgment paſſed; and ſo *Onkelos* paraphraſes it, "to the plain of the diviſion or deciſion of judg-"ment;" which, as *Jarchi* himſelf interprets it, "is "a place where the men of the province gathered "together for all judgment;" or for hearing all cauſes and determining them: *and ſmote all the country of the Amalekites*; which, according to *Joſephus* [k], reached from *Peluſium* in *Egypt* to the *Red ſea*; they inhabited *Arabia Petræa*, for he [l] ſays, the inhabitants of *Gobolitis* and *Petra* are called *Amalekites*; which name is generally ſuppoſed to have been given them here by way of anticipation, ſince the commonly received opinion is, that they were the deſcendants of *Amalek*, a grandſon of *Eſau*, who was not born when this war was waged, ſee *Gen.* xxxvi. 12. but the *Mahometan* writers derive the pedigree of *Amalek*, from whom theſe people had their name from *Noah* in the line of *Ham*, and make him to be ſome generations older than *Abram*, which with them ſtands thus, *Noah*, *Ham*, *Aram*, *Uz*, *Ad*, *Amalek* [m]; and they ſpeak of the *Amalekites* as dwelling in the country about *Mecca*, from whence they were driven by the *Jorhamites* [n]: and indeed it ſeems more probable, that the *Amalekites* were of the poſterity of *Ham*, ſince *Chedorlaomer*, a deſcendant of *Shem*, falls upon them, and ſmites them; and they being confederates with the *Canaanites*, and are with the *Amorites*, *Philiſtines*, and other *Canaaniti∫h* nations, always mentioned, ſeem to be a more ancient nation than what could proceed from *Amalek* the ſon of *Eliphaz*, ſince *Amalek* is ſaid to be the firſt of the nations, *Numb.* xxiv. 20. nor does there ever appear to be any harmony and friendſhip between them and the *Edomites*, as it might be thought there would, if they were a branch of *Eſau*'s family; nor did they give them any aſſiſtance, when deſtroyed by *Saul*, ſo that they ſeem rather to be a tribe of the *Canaaniti∫h* nations; and they are, by *Philo* [o] the *Jew*, expreſly called *Phœnicians: and alſo the Amorites, that dwelt in Hazazon-tamar*; the ſame with the *Emorites*, ſee ch. x. 16. another tribe or nation of the *Canaanites*, deſcended from *Amor* or *Emor*, a ſon of *Canaan*: the place of their habitation has its name of *Hazazon-tamar*, from the multitude of palm-trees which grew there: for *Tamar* ſignifies a palm-tree, and *Hazazon* is from חָצַץ to *cut*; and this part of the name ſeems to be taken from the cutting of the top, crown or head of the palm-tree, for the ſake of a liquor which has a more luſcious ſweetneſs than honey; and is of the conſiſtence of a thin ſyrup, as Dr. *Shaw* [p] relates; the head of the palm-tree being cut off, the top of the trunk is ſcooped into the ſhape of a baſon, as he ſays, where the ſap in aſcending lodges itſelf at the rate of three or four quarts a day during the firſt week or fortnight, after which the quantity daily diminiſhes; and at the end of ſix weeks or two months the juices are entirely conſumed, and the tree becomes dry, and ſerves only for timber or fire-wood. This place is the ſame with *Engedi*, 2 *Chron.* xx. 2. and ſo the *Targums* of *Onkelos* and *Jonathan* here tranſlate it, *in Engedi*; and which place *Pliny* [q] ſays was famous for groves of palm-trees; it was a city near the dead ſea, ſee *Ezek.* xlvii. 8, 9. and *Joſephus* ſays [r] it was ſituated by the lake *Aſphaltites*, that is, the place where *Sodom* and *Gomorrah* ſtood; and he adds, that it was 300 furlongs diſtant from *Jeruſalem*, where were the beſt palm-trees and balſam: ſo that now the four kings

[1] ——— with theſe a troop
Came Aſtoreth, whom the Phœnicians called
Aſtarte queen of heaven, with creſcent horns.
Milton's Paradiſe Loſt, B. 1. l. 437, 438, 439.

[k] Antiq. l. 6. c. 7. §. 3. [l] Ibid. l. 3. c 2. §. 1. [m] Taarich, M. S. apud Reland. Paleſtina illuſtrata, tom. 1. p. 81. [n] Alkodaius, apud Pocock. Specimen Arab. Hiſt. p. 173. [o] De Vita Moſis, l. 1. p. 636. [p] Travels, tom. 1. p. 143. Ed. 2. [q] Nat. Hiſt. l. 5. c. 17. [r] Antiq. l. 9. c. 1. §. 2.

kings had got pretty near *Sodom*; wherefore it follows,

℣. 8. *And there went out the king of Sodom*, &c.] With his armed men to meet the four kings, and give them battle, being ſo near him, and in ſo much danger from them, that if they could not ſtand their ground, they might flee to the mountains, and not periſh in the city: *and the king of Gomorrah, and the king of Admah, and the king of Zeboim*; whoſe names are before given, ℣. 2: *and the king of Bela, the ſame is Zoar*; as in ℣. 2: *and they joined battle with them in the vale of Siddim*; where the five *Canaanitiſh* kings met, of which ſee ℣. 3. and fought the four kings that were come forth againſt them, and whoſe names are repeated, and are as follow:

℣. 9. *With Chedorlaomer king of Elam*, &c.] Who is here mentioned firſt, being the principal in the war, and againſt whom the kings of *Sodom*, &c. had rebelled: *and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar*; who were his allies, confederates and auxiliaries: 4 *kings with* 5; thoſe 4 laſt mentioned, with the other 5 before ſpoken of, that is, they fought with them; or rather 4 kings againſt 5, as the *Vulgate Latin* and *Tigurine* verſions, and ſome others.

℣. 10. *And the vale of Siddim* was full of *ſlime pits*, &c.] Or *wells* or *fountains of ſlime* or bitumen [s]; a liquid of a pitchy nature, caſt out of fountains, and which was uſed for a cement in building; ſuch fountains were near *Babylon*, ſee the note on ch. xi. 3. ſo that this place was naturally prepared for what it was deſigned to be, a bituminous lake; and hence, when turned into one, it was called the lake *Aſphaltites*, from this ſlime or bitumen, called by the *Greeks aſphaltos*. *Brocardus* [t] ſays, theſe pits or wells of bitumen are at this day on the ſhore of the lake, each of them having pyramids erect, which he ſaw with his own eyes; and ſuch pits caſting out bitumen, as fountains do water, have been found in other countries, as in *Greece* [u]. Now this vale being full of ſuch pits, the kings of *Sodom* and *Gomorrah* choſe it to fight in, and here drew up in a line of battle, hoping that the enemy, being ignorant of them, would fall into them and periſh, and their ranks be broke and fall into confuſion; but as it often is, that the pit men dig and contrive for others, they fall into themſelves, ſo it was in this caſe: *and the kings of Sodom and Gomorrah fled*; the battle going hard againſt them, and they not able to ſtand before their enemies: *and fell there*, or *into them* [w]; the ſlime-pits, or fountains of bitumen, into which they precipitantly fell, and many periſhed; or of their own accord they threw themſelves into them for their own ſafety, as ſome think; though the ſenſe may be this, that there was a great ſlaughter of them made there, as the word is frequently uſed, ſee 1 *Sam.* iv. 10. this is to be underſtood not of the kings of *Sodom* and *Gomorrah*; for it is certain that they were preſerved alive, at leaſt the king of *Sodom*, for we hear of him afterwards, ℣. 17, 21. but of their ſoldiers: *and they that remained fled to the mountain*; or mountains hard by, where *Lot* after went when *Sodom* was deſtroyed, ch. xix. 30. hither ſuch fled that eſcaped the ſword of the enemy, or periſhed not in the ſlime-pits, judging it more ſafe to be there, than to be in their cities, which would fall into the hands of their enemies, and be plundered by them, and where they would be in danger of loſing their lives.

℣. 11. *And they took all the goods of Sodom and Gomorrah*, &c.] They entered theſe cities and pillaged them, and carried off every thing valuable in them, that was portable or could be driven, as their cattle, &c. they did not burn theſe cities, nor take poſſeſſion of them, and leave garriſons in them, which ſhows them to be petty princes that came for plunder, and to get an equivalent for non-payment of tribute to one of them: *and all their victuals, and went away*; all the meat and drink they could light of, with which they refreſhed their troops, and then departed.

℣. 12. *And they took Lot, Abram's brother's ſon*, &c.] The ſon of *Haran*, his elder brother, who was now, as the *Jews* ſay [x], 50 years of age: *who dwelt in Sodom*; or near it, in the country adjacent to it, ſee ch. xiii. 12. and ſo being a neighbour of the men of *Sodom*, and a ſojourner among them, he partakes of their puniſhment; and this was a juſt correction of him for chuſing to dwell among ſuch a people: *and* they *took his goods and departed*; as him and his family, ſo all his ſubſtance, his cattle, wealth, and riches of every ſort, and went off with it: *Eupolemus* [y], an heathen writer, makes mention of this circumſtance in his relation of this war, and ſays, that the *Armenians*, as he calls the four kings, having conquered the *Phœnicians*, carried away captive the brother's ſon of *Abraam*.

℣. 13. *And there came one that eſcaped*, &c.] Both the ſword of the enemy and the ſlime-pits; either one of the inhabitants of *Sodom*, who had an acquaintance with *Lot* and a friendſhip for him, and knew his relation to *Abram*; or one of *Lot*'s family, that might eſcape being taken and carried captive: for not *Michael* the prince, ſo called, becauſe when the angels fell they would have drawn him with them, but God delivered him, and therefore his name was called פלימ, or one that eſcaped, as the *Jews* [z] ſay; nor *Og*, that eſcaped the waters of the flood, as they alſo ſay [a], and now from this war, and was the only one left of the *Rephaim*, or giants, whom *Amraphel* ſlew, which they gather from *Deut.* iii. 11. who they ſuppoſe came with the following meſſage to *Abram* with an ill deſign, that he might go out to war with the kings and be ſlain, and then he thought to marry his wife; but theſe are idle fancies, what is firſt ſuggeſted is right. *And told Abram the Hebrew*; that there had been a battle of 4 kings with 5, that the latter were beaten, among whom were the kings of *Sodom* and *Gomorrah*; and that *Lot*, his kinſman, who dwelt in or near *Sodom*, was carried captive, with all his goods. *Abram* is called the *Hebrew*, either from his paſſing over or coming beyond the river *Euphrates* from *Chaldea* into *Canaan*; with which the *Septuagint* verſion agrees, rendering it the *paſſer-over*; and ſo *Jarchi* ſays he is called, becauſe he came beyond the river: or rather from his having lived beyond it, as ſuch as dwelt there were called; for it can hardly be thought that he ſhould peculiarly have this name from that ſingle action of his paſſing the river, which multitudes did beſides him: but rather why ſhould he not be called *Ibri*, the word here uſed, from the place of his birth? For, according

[s] בארת בארת חמר putei, putei bituminis, Vatablus, Piſcator, Cartwright, Druſius, Schmidt; ſo Jarchi. [t] Apud Adricom. Theatrum Terræ Sanct. p. 44. [u] Ælian. Var. Hiſt. l. 13. c. 16. [w] שמה in eos, Cocceius. [x] Shalſhalet Hakabala, fol. 77. 1. [y] Apud Euſeb. Evangel. Præpar. l. 9. c. 17. p. 418. [z] Pirke Eliezer, c. 27. [a] Targum Jon. & Jarchi in loc. Bereſhit Rabba, §. 42. fol. 37. 2. T. Bab. Niddah, fol. 61. 1.

cording to the *Talmudiſts* [b], *Ur* of the *Chaldees* was called עיברא זעירא, little *Ibra*: though it is more generally thought he had this name from his being a deſcendant of *Eber*, and who was not only of his ſons ſons, and ſpoke the ſame language, but profeſſed the ſame religion, and which was continued in his poſterity, who to the lateſt ages were called *Hebrews*, and ſometimes *Eber*, *Numb.* xxiv. 24. and which is the opinion of many Jewiſh writers [c], and ſeems moſt probable: *for he dwelt in the plain of Mamre the Amorite*; ſee ch. xiii. 18. it was about 40 miles from *Sodom*, but from it to *Dan*, whither he purſued the 4 kings, and where he overtook, fought, and ſmote them, is by ſome computed 124 miles [d]: this *Mamre*, from whom the plain or grove of oaks were called, was the *brother of Eſhcol, and brother of Aner*; who are particularly mentioned, becauſe of their concern in the following expedition: *and theſe* were *confederate with Abram*; or were *maſters* or *authors of a covenant* [e] with him; they had entered into a league to defend one another, their perſons and properties, from the inſults of invaders and tyrants, or thieves and robbers: and it may be lawful to form ſuch leagues with irreligious perſons on ſuch accounts, where there is no prohibition from God, as there was none as yet, though there afterwards was one; and the *Iſraelites* were forbid to make covenants with the *Canaanites*, but that was after they were drove out of the land for their ſins, *Deut.* vii. 1, 2. beſides, it is not improbable that theſe men were religious men, and worſhipped the ſame God with *Abram*, for ſuch there were among the *Canaaniti/h* princes, of which *Melchizedek*, after ſpoken of, is an inſtance; and as yet the ſin of the *Amorites* was not full, of which tribe or nation theſe men were.

℣. 14. *And when Abram heard that his brother was taken captive*, &c.] That is, his brother's ſon *Lot*, as in ℣. 12. which was contrary to the law of nations; ſince *Lot* was only a ſojourner, and not an inhabitant in *Sodom*, and therefore had no concern in the quarrel between the kings, and this juſtified *Abram*'s taking up arms on his behalf: *he armed his trained* ſervants; ſuch as were trained up by him in religious exerciſes, ſee ch. xviii. 19. in the affairs and buſineſs of civil life, in the care of flocks and herds, and particularly in the art of war; which was both lawful and neceſſary, for the preſervation of his family and ſubſtance from oppreſſors: *born in his own houſe*; of his ſervants, and ſo were his property, and at his diſpoſal and command; their number was 318, a large number for ſervants, and which ſhewed how great a man *Abram* was, what poſſeſſions he muſt have to employ ſo many, and yet but a ſmall number for an army, to go forth with againſt 4 kings who had conquered 5; tho' how many his confederates brought with them is not certain: *and purſued them unto Dan*; the *Jeruſalem Targum* is, to *Dan* of *Ceſarea*, meaning *Ceſarea* of *Philippi*, as in the times of Chriſt and his apoſtles it was called; which at firſt had the name of *Leſhem*, or *Lais*, and was not called *Dan* until the times of the judges, *Judg.* xviii. 29. wherefore, if the ſame place is intended here, it is ſo called not only by anticipation, but by a ſpirit of prophecy; ſince it had not the name of *Dan* even in the times of *Moſes*, the writer of this hiſtory, unleſs it may be thought to be inſerted by *Samuel*, or ſome other inſpired writer, after *Moſes*; though there is no need to ſuppoſe either of theſe, ſeeing there might be a town or city of this name in thoſe parts at this time, or however one of the ſprings of *Jordan* might be ſo called, from whence the river had its name as early, ch. xiii. 11. and ſo *Joſephus* [f] expreſly ſays, ſpeaking of this expedition, that *Abram* fell upon them at *Dan*, for ſo, adds he, the other fountain of *Jordan* is called.

℣. 15. *And he divided himſelf againſt them, he and his ſervants by night*, &c.] Together with his confederates; and very probably their whole force was divided into 4 parts, under their 4 leaders; and this might be done in order to attack the 4 kings and their ſoldiers, who might be in 4 ſeparate bodies; or to fall upon their camp in the 4 quarters of it, and to make a ſhew of a greater army, thereby to intimidate the enemy: *Abram* ſeems to have underſtood the art of war, and the uſe of ſtratagems in it; and, as it might be night before he could come up to them, he took the advantage of that, and fell upon them unawares, when ſome were aſleep in their beds, and others drunk, as *Joſephus* [g] relates; and who alſo ſays, it was on the 5th night after *Abram* had knowledge of what had happened at *Sodom*: *and ſmote them, and purſued them unto Hoba, which is on the left hand of Damaſcus*; a famous city in *Syria*; it was in after-times the metropolis of that country, *Iſ.* vii. 8. and was moſt delightfully ſituated in a vale, ſee the note on *Jer.* xlix. 25. according to *Joſephus* [h] it was built by *Uz*, the ſon of *Aram* and grandſon of *Shem*, and ſome ſay [i] by *Shem* himſelf, and that it is to this day called *Sem* in the *Saracene* language, and lay between *Paleſtine* and *Cœleſyria*; on the left hand of this city, or on the north of it, as all the *Targums* paraphraſe it, lay a place called *Hoba*, and is computed to be 80 miles from *Dan*, from whence he purſued them hither, after he had diſcomfited them there.

℣. 16. *And he brought back all the goods*, &c.] Taken from *Sodom* and *Gomorrah*, ℣. 11. *and alſo brought again his brother Lot*; his brother's ſon, ℣. 12. for whoſe ſake chiefly he engaged in this enterprize: *and his goods*; money, cattle, *&c. and the women alſo, and the people*; not only that belonged to *Lot*, but to *Sodom* and *Gomorrah*, who had been taken and carried captive; theſe were all reſcued and brought back by *Abram*, ſee ℣. 21.

℣. 17. *And the king of Sodom went out to meet him*, &c.] Whilſt *Abram* was in purſuit of the 4 kings, the king of *Sodom* came down from the mountain whither he and thoſe that eſcaped with him fled, and came to *Sodom*; and from hence he went out, not alone, but accompanied with his retinue, to meet *Abram: after his return from the ſlaughter of Chedorlaomer, and of the kings that were with him*; to congratulate him upon the victory he had obtained over them; and this meeting was *at the valley of Shaveh*; a moſt plain and even valley, as the word ſignifies, clear of trees and every thing that obſtructs ſight or paſſage, as *Jarchi* obſerves, and ſo a proper place to have an interview in: *which is the king's dale*; ſome ſay king *Melchizedek*'s, but one ſhould rather think it was the king of *Sodom*'s; the *Targum* of *Jonathan* calls it the place of the king's exerciſe, where he had his diverſions in riding, walking, &c. it can hardly be that

[b] T. Bab. Bava Bathra, fol. 91. 1. & Gloſſ. in ib. [c] Bereſhit Rabba, § 42. fol. 37. 3. Sepher Coſri, par. 1. § 49. fol. 24. 2. Shalſhalet Hakabala, fol. 75. 1. Aben Ezra on Exod. i. 16. [d] Bunting's Travels, p. 57. [e] בעלי ברית, Domini vel autores fœderis, Piſcator, Oleaſter. [f] Antiq. l. 1. c. 10. § 1. [g] Ibid. [h] Ibid. c. 6. § 4. [i] Baumgarten. Peregrinatio, l. 3. c. 4. p. 111.

that in 2 *Sam.* xviii. 18. though ſome are of this opinion, being near to *Jeruſalem*, which they ſuppoſe to be the ſame with *Salem* in the next verſe.

℣. 18. *And Melchizedek king of Salem brought forth bread and wine*, &c.] Both the *Targums* of *Jonathan* and *Jeruſalem* ſay, this is *Shem* the ſon of *Noah*, and which is the ſenſe of the *Jewiſh* writers in general, and of many Chriſtian ones; but, tho' it is highly probable he was living at this time, yet it is not eaſy to account for it, why his name ſhould be changed, or that he ſhould reign in a country in the poſſeſſion of his brother's ſon; or that he ſhould meet *Abram*, and congratulate him on the ſlaughter of one of his own deſcendants, as *Chedorlaomer* was; and eſpecially it cannot be ſaid of him that he was without father or mother, or that thoſe were not known, ſince *Shem*'s parentage and pedigree are notorious enough; ſome have thought him to be more than a mere man, even the Son of God himſelf, but he is manifeſtly diſtinguiſhed from him in *Heb.* vii. 3. he ſeems to be what *Joſephus* [k] ſays he was, a *Canaanitiſh* prince, a pious and religious man, eminently raiſed up by God, and whoſe genealogy was kept a ſecret, that he might be in this as in other things a type of Chriſt: but that he ſhould be *Canaan* himſelf, as Dr. *Clayton* [l] thinks, a brother of *Metſir*, or *Mizraim*, the ſecond ſon of *Ham*, being by *Sanchoniatho* called *Sedec*, is not likely, ſince he was curſed by *Noah*. *Salem*, of which he was king, is by the above *Targums* ſaid to be *Jeruſalem*, and which is the opinion of many writers, *Jewiſh* and Chriſtian, and of which opinion I myſelf was formerly, ſee the note on *Heb.* vii. 1. *Jeruſalem* being plainly called *Salem*, *Pſ.* lxxvi. 2. but it ſeems clear from hence, that it muſt be near to *Sodom*, and lay in the way between *Damaſcus* and *Sodom*; whereas *Jeruſalem* was in a contrary ſituation, and lay near 40 miles from *Sodom*; for *Joſephus* ſays [m], the lake *Aſphaltites*, where *Sodom* once ſtood, was 300 furlongs from *Jeruſalem*, which is about 38 miles; and *Jerom* relates [n], that *Salem* was a town near *Scythopolis*, which was ſo called in his times, and where was ſhewed the palace of *Melchizedek*, which, by the largeneſs of the ruins, appeared to have been very magnificent, and takes it to be the ſame place with *Shalem* in *Gen.* xxxiii. 18. and *Salim*, near to which *John* was baptizing, *John* iii. 23: this great man *brought forth bread and wine*; not as a prieſt for an offering, but as a munificent king, to refreſh *Abram* and his weary troops, and which the king of *Sodom* could not do, becauſe the victuals of that place were carried off by the four kings, ℣. 11. and as *Abram* had the land of *Canaan* by promiſe, and now had made conqueſt in it over the invaders of it, *Melchizedek*, ſenſible of his right unto it, brings forth the beſt fruits of it, and, as Dr. *Lightfoot* obſerves [o], tenders them to him as *livery and ſeiſin* of it: in this *Melchizedek* was a type of Chriſt, who comforts and refreſhes his hungry and weary people with himſelf, the bread of life, and with the wine of his love, as well as his name and title agree with him, who is a righteous king and prince of peace, *Jer.* xxiii. 5. *Iſ.* ix. 6: *and he was the prieſt of the moſt high God*; a prieſt as well as a king, as in many countries princes were both [p]; and in this he was a type of Chriſt in his kingly and prieſtly offices, who is a prieſt upon the throne, both king and prieſt, *Zech.* vi. 13. *Melchizedek* was a prieſt not of any of the *Phœnician* deities, but of the true and living God, who is above all gods, dwells in the higheſt heaven, and is the moſt high over all the earth; by him was he called to this office and inveſted with it, and he miniſtered to him in it.

℣. 19. *And he bleſſed him*, &c.] *Melchizedek* bleſſed *Abram*, which was one part of his office as a prieſt, to wiſh and pray for a bleſſing on others, ſee *Numb.* vi. 23, *&c.* and herein typified Chriſt, who really bleſſes or confers bleſſings on all his people, even ſpiritual bleſſings, ſuch as redemption, remiſſion of ſins, and juſtifying righteouſneſs, adoption, and eternal life: *and ſaid, bleſſed be Abram of the moſt high God*; that is, may he be bleſſed by him who is the moſt high God, with all kind of bleſſings, both temporal and ſpiritual; or he declares him to be bleſſed of him, as he undoubtedly was, or foretels that he would be, as was certainly his caſe: and another epithet of God is added, which abundantly ſhews he was able to bleſs him, ſince he is the *poſſeſſor of heaven and earth*; is the maker of both, and has a right to diſpoſe of all things in them both heavenly and earthly.

℣. 20. *And bleſſed be the moſt high God*, &c.] Let his name be praiſed, and thanks be given to him for all mercies temporal and ſpiritual, ſince all flow from him, and particularly for the mercies *Abram* and others through him were now made partakers of; for whoever were the inſtruments, God was the efficient cauſe, and to him all the glory was to be given: *which hath delivered thine enemies into thine hand*; the 4 kings, who are called *Abram*'s enemies, becauſe the enemies of God and of true religion, and becauſe they had been injurious to a relation of his; and eſpecially they may be ſo called, if their intention was, as ſay the *Jewiſh* writers [q], to ſlay him, beginning firſt with *Lot*: and thoſe 4 kings, according to them, ſignify the four monarchies, the *Babylonian*, *Perſian*, *Grecian*, and *Roman* [r], who in their turns diſtreſſed his poſterity, but in the latter day ſhall fall into their hands, as thoſe did into *Abram*'s, and fall by them: *and he gave him tithes of all*; not *Melchizedek* to *Abram*, but *Abram* to *Melchizedek*, as appears from *Heb.* vii. 4. and theſe tithes were given not out of the goods that were recovered, for they were reſtored to the proprietors of them, but out of the ſpoils that were taken from the enemy, as is evident from the ſame place referred to; and theſe were given both as a return for the reſpect ſhewn him by *Melchizedek*, and by way of thankfulneſs to God for the victory, whoſe prieſt he was; otherwiſe, as a king, he ſtood in no need of ſuch a preſent; nor was it for his maintenance as a prieſt, or what *Abram* was obliged unto, but was a voluntary action, and not out of his own ſubſtance, but out of the ſpoils of the enemy, and to teſtify his gratitude to God: this was imitated by the heathens in after-times; ſo the *Tarentines*, having got a victory over the *Peucetians*, ſent the tenth (of the ſpoil) to *Delphos* [s]: the *Jews* [t] ſay *Abraham* was the firſt in the world that began to offer tithes; but they are miſtaken, when they ſay in the ſame place, that he took all the tithes of *Sodom* and *Gomorrah*, and of *Lot* his brother's ſon, and gave them to *Shem* the ſon of *Noah*. *Eupolemus* [u] makes mention of this interview between *Abram* and *Melchizedek* by name; he ſays, *Abram* was hoſpitably entertained in the holy city *Argarizin*, which is by interpretation the mountain of the Moſt High (but ſeems

[k] De bello Jud. l. 6. c. 10. [l] Chronology of the Hebrew Bible, p. 100. [m] Antiq. l. 15. c. 6. § 2. [n] Ad Evagrium, tom. 3. fol. 13. E. [o] Works, vol. 1. p. 694. [p] Rex Anius, rex idem hominum Phœbique ſacerdos, Virgil. Æneid. l. 3. vid. Servium in loc. [q] Pirke Eliezer, c. 27. [r] Bereſhit Rabba, § 42. fol. 37. 1. [s] Pauſan. Phocica, ſive, l. 10. p. 633. [t] Pirke Eliezer, c. 27. [u] Apud Euſeb. Evang. Præpar. l. 9 c. 17. p. 419.

ſeems to be the mount *Gerizzim)* and that he received gifts from *Melchizedek*, the prieſt of God, who reigned there.

℣. 21. *And the king of Sodom ſaid unto Abram*, &c.] After the converſation between him and *Melchizedek* was over: *give me the perſons, and take the goods to thyſelf*; meaning by *perſons* or *ſouls*, as in the original, his own ſubjects that had been taken and carried away by the four kings, and were now brought back by *Abram*; and by *the goods*, thoſe of his own and his ſubjects, which their conquerors had ſpoiled them off, but were now recovered, and which he was very willing *Abram* ſhould have as his right, according to the laws of war, and as a reward of his labours; and very modeſtly aſks for the other, which he did not deny, but he might claim as the fruits of his victory: and this alſo ſhews, that the king of *Sodom*, though a heathen prince, and perhaps a wicked man, yet had more regard to the perſons of his ſubjects than to his own or their goods: the word for *goods* includes all the ſubſtance and poſſeſſion of a man, gold, ſilver, cattle, and all moveables [w].

℣. 22. *And Abram ſaid to the king of Sodom*, &c.] In reply to his requeſt: *I have lift up my hand to the Lord*; which was both a geſture of praying and of ſwearing, and both may be intended here; when he ſet out on his expedition, it is very probable he prayed to God for ſucceſs, and ſwore that if he proſpered him, that he would receive no profit or advantage from it to himſelf; or now in the preſence of *Melchizedek* he lift up his hands and ſwore, that he would take none of the goods he had recovered to his own uſe; and in this form of praying or ſwearing, he makes uſe of the ſame epithets of God, *Melchizedek* had juſt uſed: *the moſt high God, the poſſeſſor of heaven and earth*; having his heart ſtruck with thoſe juſt and glorious repreſentations of God, and awed with a ſenſe of ſuch a glorious being, and being forward to learn and retain every thing that tended to make for the glory of God.

℣. 23. *That I will not take from a thread even to a ſhoe-latchet*, &c.] That is, from a thread uſed in ſowing garments to a ſhoe-latchet, or the ſtring which faſtens the ſhoes to the foot, the leaſt belonging to that; or from the hair-lace of the head, to the ſhoe-latchet of the foot; that is, he would take nothing of his from head to foot: the meaning is, that he would not take that which was of the leaſt value and importance that could be conceived of, and which is more clearly expreſſed by what follows: *and that I will not take any thing that is thine*; the leaſt thing that belonged to him, or to any of his ſubjects, for this reaſon: *leſt thou ſhouldſt ſay, I have made Abram rich*; leſt he ſhould upbraid him with it afterwards, and ſay, that all his riches were owing to him; whereas God had promiſed to bleſs him, and make him rich and great, as he had begun to do, and ſtill would more and more; and in whom he truſted, and to whom he was deſirous all the glory of his greatneſs and riches ſhould be aſcribed.

℣. 24. *Save only that which the young men have eaten*, &c.] His 318 trained ſervants, and thoſe of his confederates, who having recovered the victuals taken away from the inhabitants of *Sodom* and *Gomorrah*, had eat of it for their refreſhment, as it was but juſt and right they ſhould: *and the portion of the men which went with me*; the part in the ſpoil which belonged unto them by the laws of war; wherefore, though he abridged himſelf of rights and privileges that belonged unto him, which he might do, and thereby ſhewed his great generoſity, and that it was not covetouſneſs but kindneſs that moved him to do what he did; yet he did not take upon him to abridge the rights and privileges of others, which would have been injurious to them: the men he means were *Aner*, *Eſhcol* and *Mamre*; his confederates, who went with him in the purſuit of the enemy, and were aſſiſting to him in recovering the men and goods they had carried away: and as it was but juſtice they ſhould have their ſhare in the ſpoils, therefore he ſays, *let them take their portion*; in the goods recovered, and in the ſpoils taken. *Eupolemus* [x] the heathen writer, above quoted, relates this affair thus, that "*Abram* being aſſiſted by his ſervants became maſter of thoſe who had captivated others, and carried captive the wives and children of the ſoldiers; and when embaſſadors came to him to ranſom them with money, he would not ſuffer the conquered to be inſulted, but taking food for the young men, returned the captives freely."

CHAP. XV.

THIS chapter informs us of a gracious appearance of God to *Abram*, and of a kind promiſe made unto him, ℣. 1. of *Abram*'s requeſt for an heir, ℣. 2, 3. of an anſwer to it, that he ſhould have one, and even a numberleſs ſeed, ℣. 4. 5. which he gave credit to, ℣. 6. upon which he has a freſh promiſe of the land of *Canaan*, ℣. 7. of his inheriting, of which he deſires a ſign, and this was given him, ℣. 8—12. and at the ſame time it was predicted to him how long his poſterity ſhould be afflicted in a land not theirs, and afterwards come out with great ſubſtance, ℣. 13—16. and the grant of the land of *Canaan* to his ſeed is renewed, ℣. 17—21.

℣. 1. *After theſe things*, &c.] The battle of the kings, the captivity of *Lot*, the reſcue of him and his goods, and of thoſe of *Sodom* and *Gomorrah* by *Abram*, and the converſation that paſſed between him, and the kings of *Sodom* and *Salem*: *the word of the Lord came unto Abram in a viſion*; Chriſt, the eſſential Word, appeared to *Abram* in an human form viſible to him, and with an articulate voice ſpoke unto him: *ſaying*, as follows, *fear not, Abram*; calling him by his name, the more to encourage him, and to diſſipate his fears to which he was ſubject; which might be, leſt the nations that belonged to the four kings he had conquered and ſlain, ſhould recruit their armies, and come againſt him with greater force; and the brethren and relations of thoſe he had ſlain ſhould avenge themſelves on him, as the *Targums* of *Jonathan* and *Jeruſalem* ſuggeſt: and therefore the Lord bids him not give way to thoſe fears, for, adds he, *I* am *thy ſhield*; to protect him againſt all his enemies, be they ever ſo ſtrong and numerous; as Chriſt is the ſhield of his people againſt all their ſpiritual enemies, ſin, ſatan, and the world, which being held

[w] R. Sol. Urbin. Ohel Moed, fol. 21. 2.

[x] Ut ſupra.

held up in the hand of faith, called therefore the shield of faith, is a security against them: and *thy exceeding great reward*; though he had generously refused taking any reward for the service he had done in pursuing the kings, and slaughtering them, and bringing back the persons and goods they had took away; yet he should be no loser by it, the Lord would reward him in a way of grace with greater and better things; nay, he himself would be his reward, and which must be a great one, an exceeding great one; as Christ is to his people in his person, offices and grace, all being theirs, and he all in all to them; all the blessings of grace and glory coming along with him, and he being their portion here and hereafter, to all eternity; for since he is theirs, all are theirs, all things appertaining to life and godliness, and eternal life itself.

℣. 2. *And Abram said, Lord God, what wilt thou give me, seeing I go childless*, &c.] As if he should say, what signifies what thou givest me of temporal blessings, if thou witholdest from me the blessing of a child; from whom it might be hoped and believed would spring the promised Messiah, in whom all nations of the earth shall be blessed. All my wealth and riches, victories and honours, are of no avail to me, whilst I am deprived of this favour; and since I am advanced in years, and going the way of all the earth; or out of the world, as the *Targums* of *Jonathan* and *Jerusalem* paraphrase it, and which is the sense of the word in many places, see *Josh.* xxiii. 14. *Luke* xxii. 22. Should I depart from hence childless, as I am like to do, what pleasure can I take in them, and comfort from them, when I have none to inherit them? *and the steward of my house is this Eliezer of Damascus*; who was his head-servant, perhaps the same with him in ch. xxiv. called the eldest servant of his house, who had the care of it, of providing food for it, and supplying with it, and giving to every one their portion in due season. Some render it, *the son of leaving my house*[y]; to whom he left the care of his house, and should leave the administration of all things in it after his death, making him his heir should he die childless; and so it may be supplied, *he Eliezer of Damascus is* or *shall be my heir*. Strange and various are the fancies of the *Jewish* writers concerning this *Eliezer*; the *Targum* of *Jonathan* on ch. xiv. 14. calls him the son of *Nimrod*; others say he was the grandson of *Nimrod*, and others, a servant of his, who gave him to *Abram* for a servant; and when *Isaac* married *Rebekah* he was made free, and through *Abram*'s influence became a king, and was *Og* king of *Bashan*[z]; and others say he was *Canaan* the son of *Ham*[a]; and others again, that he was *Lot*, who was very desirous of being *Abram*'s heir: but with neither of these will this description of him agree, who is said to be of *Damascus*; either he was born there, or his parents, one or other, were from thence, who very probably were *Abram*'s servants; and this *Eliezer* was born in his house, as seems from the following verse: or the words may be rendered *Damascus Eliezer*[c], that is, *Damascus* the son of *Eliezer*; so that *Eliezer* was his father's name, and *Damascus* the proper name of this servant: and some say *Damascus* was built by him, and had its name from him, which is not likely, since we read of it before, and it is ascribed to another builder, see the note on ch. xiv. 15. Indeed *Justin*[d] says it had its name from a king of it, so called; but who, according to him, was much more ancient than *Abram*, whom he also makes to be a king of *Damascus*: after king *Damascus*, he says was *Azelus*, then *Adores*, and *Abram* and *Israel* were kings in that place. And *Nicolas* of *Damascus*[e] relates, that *Abram* reigned at *Damascus*, when with an army he came out of the land of *Chaldea*, beyond *Babylon*; and that the name of *Abram* was still famous in the region of *Damascus*, and a certain village was shewn, called *Abram*'s habitation: and the *Jewish* writers say[f], that the servants of *Abram* built *Damascus*, and he reigned over it: that *Abram* lived there some time seems reasonable from this *Eliezer*, who was born in his house, being called *Eliezer* of *Damascus*; for which no other reason can well be assigned than his being born there, which must be therefore when *Abram* dwelt there, since he was born in his house; and this might be the foundation of the above traditions.

℣. 3. *And Abram said, behold, to me thou hast given no seed*, &c.] He had bestowed many temporal blessings on him, as well as spiritual ones, having given himself in covenant, and all things in it, but he had not given him a child: *and lo, one born in my house is mine heir*; meaning either *Eliezer* or his son, whom he had made his heir, or intended to make him, since he had no child; or of course he would have been so, *Lot* his nephew having no sons; and this *Eliezer* descending from *Aram*, the youngest son of *Shem*, was like to be next heir, if *Abram* should have no child of his own, as Dr. *Lightfoot* observes[g].

℣. 4. *And behold, the word of the Lord* came *unto him*, &c.] Either having disappeared, and then came a second time, or he again spoke unto him: *saying, this shall not be thine heir*; this *Eliezer*, this servant of thine, as thou hast made him, or hast intended to make him, giving up all hopes of having issue by *Sarai: but he that shall come forth out of thine own bowels, shall be thine heir*; that is, one shall inherit all thou hast, that shall be begotten by thee; an own son of *Abram*'s, and not a servant born in his house; one that should spring out of his own loins: the *Vulgate Latin* version renders it, *out of thy womb*, that is, out of his wife's, which was his; the phrase designs a genuine and legitimate son of his, who would be legally his heir.

℣. 5. *And he brought him forth abroad*, &c.] Out of his tent into the open air, which was done thro' his call, and at his direction; or by an impulse upon his mind; or this might not be real and local, only in vision: *and said, look now towards heaven*; either with his bodily eyes, or with the eyes of his mind: *and tell the stars, if thou be able to number them*; this looks as if it were in a vision that this was said to him, and what follows done in the day, since it was in the day-time, before the sun was set, ℣. 12. when the stars could not be seen; and therefore were represented to his mind, and he was directed to consider them in it, whether they could be numbered by him or not: but this might be in the preceding night, or early in the morning, before the sun arose, that *Abram* was directed to go out

[y] בן משק ביתי is cui relinquetur domus mea, Junius & Tremellius; Heb. filius derelictionis domus meæ, Piscator; so Joseph Kimchi and Abendana. [z] Pirke Eliezer, c. 16. [a] Shalshalet Hakabala, fol. 2. 1. [b] Bereshit Rabba, §. 43. fol. 39. 1. [c] דמשק אליעזר Damascus Eliezer, V. L. Pagninus, Montanus, Cocceius. [d] Ex Trogo, l. 36. c. 2. [e] Apud Euseb. Evangel. Præpar. l. 90. c. 16. p. 417. [f] Shalshalet Hakabala, fol. 77. 1. [g] Works, vol. 1. p 695.

out of his tent, and view the heavens, and the multitude of ſtars in them, and try if he could number them; and he might be employed all the day following till ſun-ſet, in preparing the creatures for the ſacrifice, in cutting them aſunder, laying their pieces in order, and watching them, and driving the fowls from them. The multitude of his ſeed is before ſignified by the duſt of the earth, which cannot be numbered, ch. xiii. 16. and here by the ſtars of the ſky innumerable; as they are to man, though not to God: ſome have pretended to number them, as *Aratus*, *Eudoxus* and *Hipparchus* among the ancients, and alſo modern aſtronomers; but then they are ſuch only that are viſible to the eye, and in one hemiſphere, and their accounts are very various; whereas there are multitudes to be diſcerned by glaſſes, and ſome not to be diſtinguiſhed, as in the galaxy or milky way, and others in the other hemiſphere. Now *Abram* here is bid to try what he could do, and this was in his own way; for he is ſaid by many heathen writers [g] to be famous for *arithmetic* and *aſtrology*, or *aſtronomy*; but as great a maſter as he was in theſe ſciences, he was not able to number the ſtars, which is here plainly intimated, ſince it follows: and *he ſaid, ſo ſhall thy ſeed be*; as innumerable as the ſtars, as they were, even his natural ſeed, *Heb.* xi. 12. and eſpecially his ſpiritual ſeed, who have the ſame kind of faith he had, and as they will be in the latter day particularly, *Hoſ.* i. 10, 11.

℣. 6. *And he believed in the Lord*, &c.] The *Targums* of *Onkelos* and *Jonathan* are, "in the word "of the Lord;" in the eſſential Word of the Lord, in Chriſt the Lord his righteouſneſs; he believed in the promiſe of God, that he ſhould have a ſeed, and a very numerous one; he believed that the Meſſiah would ſpring from his ſeed; he believed in him as his Saviour and Redeemer; he believed in him for righteouſneſs, and he believed in his righteouſneſs as juſtifying him before God: *and he counted it to him for righteouſneſs*; not the act of his faith, but the object of it; and not the promiſe he believed, but what was promiſed, and his faith received, even Chriſt and his righteouſneſs; this was imputed to him without works, and whilſt he was an uncircumciſed perſon, for the proof of which the apoſtle produces this paſſage, *Rom.* iv. 3, 10, 22, 23, 24. wherefore this is not to be underſtood of any action of his being eſteemed and accounted a righteous one, and he pronounced and acknowledged a righteous perſon on account of it; for *Abram* was not juſtified before God by his own works, but by the righteouſneſs of faith, as all that believe are, that is, by the righteouſneſs of Chriſt revealed to faith, and received by it: what is imputed is without a man, and the imputation of it depends upon the will of another; ſuch is the righteouſneſs of Chriſt without works imputed by God the Father. This is the firſt time we read of believing, and as early do we hear of imputed righteouſneſs.

℣. 7. *And he ſaid unto him*, &c.] After he had expreſſed his faith in him, and in his word, and the bleſſedneſs of a juſtifying righteouſneſs came openly upon him, and he was declared a juſtified perſon: *I am the Lord that brought thee out of Ur of the Chaldees*; not only called him, but brought him out of it; not out of a furnace there, as the *Jews* fable; but out of a place ſo called, an idolatrous one, where fire was worſhipped, and from whence it might have its name; God had brought him out of this wicked place, and ſeparated him from the men of it, and directed him to the land of *Canaan* for the following end and purpoſe: *to give thee this land to inherit it*; to be an inheritance to his poſterity for ages to come; he gave him the promiſe of it, and in ſome ſenſe the poſſeſſion of it, he being now in it; and he mentions his having brought him out of *Chaldea* into it, to confirm his faith in the promiſe of it; that that God who had called him, and brought him from thence, and had protected him, and given him victory over his enemies, was able to make good, and would make good the promiſe and grant of this land for an inheritance to him, that is, to his poſterity.

℣. 8. *And he ſaid, Lord God, wherebу ſhall I know that I ſhall inherit it?*] Not as queſtioning or doubting whether he ſhould or no; but this he aſked for the further confirmation of his faith in the promiſe, and for the ſake of his poſterity, that they might more eaſily and ſtrongly believe that they ſhould inherit the land given and promiſed to them; nor is it culpable to aſk a ſign of God with ſuch a view; good men have done it, as *Gideon* and *Hezekiah*, without being blamed for it; yea *Ahaz* is blamed for not aſking one.

℣. 9. *And he ſaid unto him, take me an heifer of 3 years old*, &c.] This, with what follows, is the ſign by which *Abram* might know that he, that is, his ſeed, ſhould inherit the land of *Canaan*; for the whole of this is an emblem of the ſtate and condition of his poſterity, until they ſhould enter into that land: wherefore he is ordered to *take* out of his herds and flocks this and the following creatures, which were uſed in ſacrifice before the ceremonial law was given, as well as under it; and the diſtinction of creatures for ſacrifice, though not for food, was known as early, as appears from *Gen.* viii. 20. hence *Onkelos* renders the phraſe, *offer before me*; and the *Targum* of *Jonathan* is, "take "unto me oblations, and offer before me." Tho' this difference is to be obſerved, that the *Levitical* law required creatures of a year old only to be offered; whereas theſe were 3 years old, becauſe they are then at their full growth, and in their full ſtrength and greateſt perfection; and ſuch were uſed among the heathens for ſacrifice; ſo *Lucian* [h] repreſents *Ganymedes* as propoſing to *Jupiter*, that if he would let her go ſhe would offer a ram of 3 years old: but it ſhould be remarked, that theſe creatures here were not taken merely for ſacrifice, nor is there any mention made of their being offered; though it is probable they might be offered after they had anſwered the principal end, which was to be a ſign, whereby *Abram* might know that his ſeed ſhould inherit the land; but the intention of God was, that as by them *Abram*'s ſeed might be taught what ſort of creatures they were to offer for their ſins, ſo chiefly to ſhew that they themſelves would fall a ſacrifice to the rage and fury of their enemies, in a land not theirs, and be uſed as theſe creatures were: and the number 3 may denote the 3 complete centuries in which they would be afflicted, and in the 4th come out ſafe and whole like the undivided birds, the turtle, dove and pigeon, to which they were comparable. *Ramban* [i] thinks, that this number repreſents the 3 ſorts of ſacrifices, the burnt-offering, the ſin-offering, and the peace-offering; and that of theſe three kinds of animals, only one individual of them was taken, and is called

[g] Apud Euſeb. ut ſupra, l. 9. c. 16, 17. Orpheus apud Clement. Stromat. l. 5. p. 607.
[h] In Dialogis Deorum.
[i] Apud Munſter in loc.

called *treble*, becauſe each individual were joined together. *Onkelos* renders it 3 heifers, and ſo 3 goats and 3 rams afterwards; in which he is followed by *Jarchi* and *Ben Melech*; the former thinks the 3 heifers refer to the heifer of the day of atonement, that for uncertain murder, and the red heifer; and in like manner he interprets the 3 goats and rams; but the *Targum* of *Jonathan*, and *Aben Ezra*, interpret them as we do of creatures of 3 years old: it follows, *and a ſhe-goat of 3 years old, and a ram of 3 years old, and a turtle-dove and a young pigeon.* Some *Jewiſh* writers [k] have a notion that theſe creatures repreſent the 4 monarchies; the heifer, the *Babylonian* monarchy, which had 3 kings, *Nebuchadnezzar*, *Evil-merodach* and *Belſhazzar*; but others make this to be the 4th monarchy, they call *Idumæan* or *Roman*, which is like an heifer at graſs, *Jer.* l. 11. which paſſage better ſuits with *Babylon*; the *goat*, *Media* (or *Perſia*) which had 3 kings, *Cyrus*, *Darius* and *Ahaſuerus*; and the *ram*, *Grecia*; but others ſay the goat ſignifies the *Grecian* monarchy, and the ram the *Medo-perſian* monarchy, which latter agrees with *Dan.* viii. 3, 5, 20, 21; and by the *turtle*, the word for which, in the *Syriac* language, ſignifies an ox, they underſtand, ſome the children of *Iſhmael*, or the *Turkiſh* empire, and others *Edom* or the *Roman*: but it is much better to interpret them of *Abram*'s poſterity, comparable to theſe creatures, both for their good and bad qualities; to an heifer for laborioufneſs in ſervice, and patience in ſufferings; and for their backſlidings, *Hoſ.* iv. 16; to a goat for their vicious qualities, their luſts and laſciviouſneſs; and to a ram, for their ſtrength and fortitude; and to a turtle, and a young pigeon, for their ſimplicity, innocence and harmleſſneſs, when they were in their pureſt ſtate, ſee *Pſ.* lxxiv. 19. and it may be obſerved, that theſe were the only fowl uſed in ſacrifice.

℣. 10. *And he took unto him all theſe*, &c.] The heifer, goat, ram, turtle, and young pigeon, not to himſelf, but to the Lord, as he was bid, and offered them before him, as the above *Targums* paraphraſe it; or however he took them for his uſe, and ſet them before him, and did with them as he directed him: *and divided them in the midſt*; that is, the 3 animals, the heifer, goat and ram; he did not take off their ſeveral limbs, and cut them up in ſmall parts, but cut them in halves: *and laid each piece one againſt another*; one half againſt the other, the left ſide againſt the right, ſhoulder againſt ſhoulder, and leg againſt leg, ſo that they might ſeem to join, or might be eaſily joined together again, or however anſwer one another; tho' it is generally thought there was ſuch a diſtance of the one from the other, as that there might be a paſſage between them; it being uſual in making covenants for the covenanters to paſs between the parts of a creature ſlain, ſignifying, that ſhould they break the covenant made, they deſerved to be cut aſunder as that creature was, ſee *Jer.* xxxiv. 18. and the note there. So a burning lamp, or lamp of fire, an emblem of the divine being, is ſaid, ℣. 17. to paſs between thoſe pieces: all this was expreſſive of the afflictions of the poſterity of *Abram*, of their being diſtreſſed in the land of *Egypt*, cut as it were in twain there, and of their various diſperſions in other countries; and yet, like the bones in *Ezekiel*'s viſion, were gathered together, and united again: and it may be this may have reſpect to the diviſion of the people of *Iſrael* into 2 kingdoms, in the times of *Rehoboam*, and their after re-union, and eſpecially in the latter day, *Ezek.* xxxvii. 7. 16—22: *but the birds divided he not*; but laid them one againſt another, as the pieces were laid; ſo the birds uſed in ſacrifice under the law were not to be divided, *Lev.* i. 17. which may ſignify, that when the people of the *Jews*, in the latter day, are converted, and brought together into their own land, when they will better anſwer the character of turtles and doves than they ever did, will be no more divided and ſeparated from each other.

℣. 11. *And when the fowls came down upon the carcaſes*, &c.] Upon the birds, as *Aben Ezra* and *Ben Melech* interpret it, whoſe carcaſes were whole; or rather upon the divided carcaſes of the animals, and indeed on both: this is to be underſtood of birds of prey, as eagles, vultures, kites, crows, *&c.* and are an emblem of the *Egyptians* chiefly, and other enemies of *Iſrael*, who came upon them to devour them; ſo the *Targum* of *Jonathan*, "and "the idolatrous nations deſcended, who were like "to an unclean fowl, to ſpoil the goods of the "*Iſraelites*;" and likewiſe the *Targum* of *Jeruſalem*, "this unclean fowl are the idolatrous king-"doms of the earth:" *Abram drove them away*; that they might not ſettle upon the carcaſes, and devour them: the *Septuagint* verſion is, *Abram ſat with them*; he ſat by the carcaſes and watched them, that no hurt came to them, and to take notice of them, and conſider and learn what they were an emblem of. The *Jews* [l] alſo obſerve, that "*Abram* ſat and waved over them with his nap-"kin or handkerchief, that the birds might not "have power over them until the evening." This may reſpect not the merit of *Abram*, as the above *Targums*, by which his poſterity were protected, and the deſigns of their enemies fruſtrated; but the effectual fervent prayer of *Abram*, his prayer of faith for them, in anſwer to which they were delivered out of the hands of the *Egyptians*, and other enemies, whom *Abram* foreſaw they would be diſtreſſed with.

℣. 12. *And when the ſun was going down*, &c.] Juſt ſetting, deſcending below the hemiſphere; or *about to enter* [m] into his chamber, as *Piſcator* obſerves, from whence he went forth in the morning, as a ſtrong man to run his race; which at ſun-ſetting is finiſhed according to human appearance, and the vulgar apprehenſions of men, who have thought it goes under the earth, or drops into the ocean, ſee *Pſ.* xix. 5: *a deep ſleep fell upon Abram*; through the great fatigue he had had the preceding day, in doing what is before related; or rather through a more than ordinary influence of God upon him, which bound up his ſenſes, and caſt him into an extacy or trance, when he had the following prophecy and viſion, which more fully explained to him the emblem he had been converſant with; this was ſuch a ſleep as fell on *Adam*, ch. ii. 21: *and lo, an horror of great darkneſs fell upon him*; or ſuch darkneſs as was horrible and terrible, ſo it was repreſented to his mind in viſion; which ſignified the great afflictions after expreſſed by darkneſs, that ſhould come upon his children in *Egypt* and elſewhere: and ſo *Jarchi* ſays it refers to the diſtreſſes and darkneſs of their captivities in *Egypt*, and in other places. The *Targumiſts* obſerve, that *Abram* in this viſion ſaw the four monarchies that ſhould bring his children into bondage.

[k] Vid. Bereſhit Rabba, §. 43. fol. 39. 2. Pirke Eliezer, c. 28.

[l] Pirke Eliezer, ut ſupra.

[m] ויהי השמש לבוא & fuit ſol ad intrandum, Montanus, Piſcator.

℣. 13. *And he ſaid unto Abram*, &c.] Whilſt he was in a deep ſleep; this he ſaid to him in a viſion of prophecy: *know of a ſurety*, or *in knowing thou ſhalt* or *mayeſt know* [n]; and be aſſured of it, being now told it by the Lord himſelf, who foreknows all things that ever come to paſs; many of which he acquaints his people with beforehand, nor would he hide from *Abram* his friend what ſhould befal his poſterity, as follows: *that thy ſeed ſhall be a ſtranger in a land that is not theirs*; this prophecy could not take place at this time, ſince *Abram* had then no ſeed; but at the birth of *Iſaac*, in whom his ſeed was called, who ſojourned, or was a ſtranger in *Gerar*, a part of the land of *Canaan*, as *Jacob* alſo in the ſame land, *Gen.* xxvi. 3. and xxxvii. 1. as well as he and his poſterity ſojourned or lived as ſtrangers in the land of *Ham*, in *Egypt*, *Pſ.* cv. 23. and neither of theſe countries were theirs; for though there was a grant of *Canaan* to *Abram* and his ſeed, yet it was not in poſſeſſion; though a land of promiſe, it was a ſtrange land, a land of their pilgrimage, and where all the patriarchs lived in it as ſuch, ſee *Exod.* vi. 4. *Heb.* xi. 9: *and ſhall ſerve them*; the inhabitants of the land not theirs, that is, the *Canaanites* and the *Egyptians*, eſpecially the latter; and theſe they ſerved after the death of *Joſeph*, by whom their lives were made bitter with hard bondage: *and they ſhall afflict them* 400 *years*; this term 400 *years* is not to be joined either with the word *afflict* or *ſerve*; for their hard ſervitude and ſevere affliction did not laſt long, but a few years at moſt; but with the phraſe, *a ſtranger in a land not theirs*, and the reſt is to be included in a parentheſis thus, and *thy ſeed ſhall be a ſtranger in the land not theirs* (and *ſhall ſerve them, and they ſhall afflict them*) *four hundred years*; ſo long they ſhould be ſtrangers and ſojourners, as they were partly in the land of *Canaan*, and partly in the land of *Egypt*, neither of which were in their own land, however not in poſſeſſion; within which ſpace of time they would be in a ſtate of ſubjection and ſervitude, and be greatly afflicted and oppreſſed, as they were particularly by the *Egyptians* before their deliverance from them, ſee *Exod.* i. 11—22. and v. 6—14. Theſe 400 years, as before obſerved, are to be reckoned from the birth of *Iſaac* to the *Iſraelites* going out of *Egypt*, and are counted by *Jarchi* thus; *Iſaac* was 60 years of age when *Jacob* was born, and *Jacob* when he went down into *Egypt* was 130, which make 190; and the *Iſraelites* were in *Egypt* 210 years, which complete the ſum of 400: according to *Euſebius*, there were 405 years from the birth of *Iſaac* to the *Exodus* of *Iſrael*; but the round number is only given, as is very uſual; and tho' the ſojourning of the *Iſraelites* is ſaid to be 430 years, *Exod.* xii. 40. this takes in the ſojourneying of *Abram* in that land, who entered into it 25 years before the birth of *Iſaac*, which added to 405, the ſum total is 430; for *Abram* was 75 years of age when he left *Haran* and went to *Canaan*, and *Iſaac* was born when he was 100 years old, ſee *Gen.* xii. 4. and xxi. 5.

℣. 14. *And alſo that nation whom they ſhall ſerve will I judge*, &c.] It is not ſaid *the land* in which they were *ſtrangers*, though God did judge, condemn, and puniſh the inhabitants of the land of *Canaan*, and drove them out of it, to make way for *Iſrael*; but the *nation* they ſhould *ſerve*, meaning the *Egyptians*, to whom they became ſervants, and were very hardly and ſeverely uſed by them; thoſe the Lord threatens to enter into judgment with, and take vengeance upon them, as he did by inflicting the ten plagues on them, which brought them at laſt to be willing to let *Iſrael* go: *and afterward ſhall they come out with great ſubſtance*; as they did after the 400 years were ended, and after the *Egyptian* nation was judged and puniſhed; then they came out of *Egypt*, with much gold, ſilver, jewels, and raiment, which they borrowed of the *Egyptians*, who were ſpoiled by them, though very juſtly; this being but a payment of them for the hard and long ſervice with which they had ſerved them; ſee the exact fulfilment of prophecy, *Exod.* xi. 2, 3. and xii. 35, 36. *Pſ.* cv. 37.

℣. 15. *And thou ſhalt go to thy fathers in peace*, &c.] Or die, which is a going the way of all fleſh, to a man's long home, out of this world to another, to the world of ſpirits, to thoſe that are gone before them; which is no inconſiderable proof of the immortality of the ſoul: *Jarchi* infers from hence, that *Terah*, *Abram*'s father, was a penitent, and died a good man, and went to heaven, the place and ſtate of the bleſſed, whither *Abram* ſhould go at death; but the phraſe of going to the fathers, is uſed both of good and bad men: it is moreover ſaid of *Abram*, that he ſhould go *in peace*; being freed from all the fatigues of his journeying from place to place in his ſtate of pilgrimage, and not living to ſee the afflictions of his poſterity, and to have any ſhare in them; and dying in ſpiritual peace, in tranquillity of mind, knowing in whom he had believed, and where his ſalvation was ſafe and ſecure, and whither he was going; for a good man dies with peace of conſcience, having his ſins freely forgiven, and he juſtified from them by the righteouſneſs of the living Redeemer, and enters into eternal peace, ſee *Pſ.* xxxvii. 37: *thou ſhalt be buried in a good old age*; this ſignifies, that he ſhould live long, ſee many days and good ones, enjoy much health and proſperity, continue in the ways of truth and righteouſneſs to the end, and come to his grave like a ſhock of corn fully ripe, and fit for another world; and that he ſhould have a decent interment in the land of *Canaan*, where he purchaſed a burial-place, and which was a pledge and earneſt of the future poſſeſſion of it by his ſeed, the thing here promiſed.

℣. 16. *And in the 4th generation they ſhall come hither again*, &c.] The ſeed of *Abram* were in the land of *Canaan* before their deſcent into *Egypt*; and it is here predicted and promiſed, that they ſhould come thither again, as they did, in the 4th generation of thoſe that deſcended thither; for *Moſes* and *Aaron* were the 4th from *Levi*, or *Eleazar* from *Kohath*, and *Caleb* from *Judah*; or rather this was in the 4th age or century from the birth of *Iſaac*, when the 400 were up before-mentioned, men living at that time about 100 years: *Grotius* interprets this of the 4th generation of the *Amorites*, becauſe of what follows: *for the iniquity of the Amorites is not yet full*; and therefore as yet would not be turned out of the land, and the ſeed of *Abram* could not till then inherit it: wicked people have a meaſure of iniquity to fill up, which is known of God; ſome are longer, ſome are quicker in filling it up, during which time God waits patiently and bears with them; but, when it is completed, he ſtays no longer, but takes vengeance on them, *Matt.* xxiii. 32. The *Amorites* were only one of the nations of the *Canaanites*, but were a very ſtrong and powerful one, and are put for them all, and are the rather mentioned, becauſe *Abram* at this time dwelt among them; and it ſeems as if there

[n] ידע תדע cognoſcendo cognoſces, Pagninus, Montanus; ſo Schmidt.

there were ſome good men among them, ſuch as the confederates of *Abram* might be, and they were not arrived to that pitch of wickedneſs they afterwards would and did, and which brought on their ruin, and ſo made way for the poſterity of *Abram* to inherit their land. *Ben Melech* interprets it of the puniſhment of the ſin of the *Amorites*, the time for that was not come to diſpoſſeſs them of their land.

℣. 17. *And it came to paſs, when the ſun went down*, &c.] It was going down when the deep ſleep fell on *Abram*, and now it was quite gone or ſet: *and it was dark*; which is not always the caſe as ſoon as the ſun is ſet, there is a twilight for a while, and if a clear night the ſtars appear; but, as *Aben Ezra* obſerves, this was a dark and cloudy night; ſo it was a dark night, a time of great affliction and diſtreſs to the poſterity of *Abram*, when their ſun was ſet, or after the death of *Joſeph*: *behold a ſmoking furnace*; or the likeneſs of one, as *Aben Ezra* notes; for all this was repreſented in a viſionary way to *Abram*, and was an emblem of the great troubles and afflictions of the children of *Iſrael* in *Egypt*, called the iron furnace, *Deut.* iv. 20. and may have reſpect to the furnaces in which they burnt the bricks they made, ſee *Exod.* ix. 8. the *Jewiſh* paraphraſes make this to be a repreſentation of hell, which is prepared for the wicked in the world to come, as a furnace ſurrounded with ſparks and flames of fire; and *Jarchi* ſays, it intimated to *Abram*, that the kingdoms would fall into hell: *and a burning lamp, that paſſed between thoſe pieces*; or, *a lamp of fire* [o]; an emblem of the *Shekinah*, or majeſty of God, who afterwards appeared in a pillar of fire before the *Iſraelites* in the wilderneſs, after their deliverance out of *Egypt*, and when their ſalvation went forth as a lamp that burneth, of which this was a token: this burning lamp paſſed between the pieces of the heifer, goat, and ram, that *Abram* had divided in the midſt, as was uſually done when covenants were made, ſee *Jer.* xxxiv. 18. and here God made a covenant with *Abram*, as appears from the following verſe; and, as a confirmation of it, paſſed between the pieces in a lamp of fire, ſhewing that he was and would be the light and ſalvation of his people, *Abram*'s ſeed, and an avenger of their enemies; only God paſſed between the pieces, not *Abram*, this covenant being as others God makes with men, only on one ſide; God in covenanting with men promiſes and gives ſomething unto them, but men give nothing to him, but receive from him, as was the caſe between God and *Abram*: however, it is very probable, that this lamp of fire conſumed the pieces, in like manner as fire from heaven uſed to fall upon and conſume the ſacrifices, in token of God's acceptance of them.

℣. 18. *In the ſame day the Lord made a covenant with Abram*, &c.] Which he confirmed by paſſing between the pieces and accepting his ſacrifice: *ſaying, unto thy ſeed have I given this land*; he had given it in his purpoſe, and he had given the promiſe of it, and here he renews the grant, and ratifies and confirms it, even the land of *Canaan*, where *Abram* now was, though only a ſojourner in it; and which is deſcribed by its boundaries and preſent occupants, in this and the following verſes, as is uſually done in grants of lands and deeds of conveyance: *from the river of Egypt, unto the great river, the river of Euphrates*; the river of *Egypt* is the *Nile*, which overflowed it annually and made it fruitful; ſo the *Targum* of *Jonathan* calls it the river of *Egypt*; it may be rendered, *from the river Mizraim or Egypt*, for the name of *Egypt* was given to the river *Nile* as well as to the country, and ſo it is called by *Homer* [p]; and *Diodorus Siculus* [q] ſays, the *Nile* was firſt called *Egypt*; ſome [r] think the *Nile* is not here meant, but a little river of *Egypt* that ran through the deſart that lay between *Paleſtine* and *Egypt*; but it ſeems to be a branch of the river *Nile*, which was leſſer about *Paleſtine* or *Damiata*, at the entrance of *Egypt*, than at other places. *Brocardus* [s] ſays, "from *Delta* to *Heliopo-*
"*lis* were 3 miles, where another river was ſepa-
"rated from the *Nile*, and carried to the city of
"*Peluſium*; and, adds he, this river is properly
"called in ſcripture the river of *Egypt*, and at it is
"bounded the lot of the tribe of *Judah*." This river of *Egypt*, or the *Nile*, was the ſouthern boundary of the land of *Canaan*, and from hence to the river *Euphrates*, the eaſtern boundary, was the utmoſt extent of it in which it was ever poſſeſſed, as it was in the times of *David* and *Solomon*, 2 *Sam.* viii. 3. 1 *Kings* iv. 21.

℣. 19. *The Kenites, and the Kenizzites, and the Kadmonites.*] In this and the following verſes 10 nations are reckoned as occupying the land of *Canaan* at this time, whereas only 7 are mentioned in the times of *Moſes* and *Joſhua*; and theſe 3 are not among them, and ſeem before thoſe times to have been extinct, or were mixed with the other nations, and were no more diſtinct ones; though *Aben Ezra* thinks theſe people had two names, and *Jarchi* interprets them of the *Edomites*, *Moabites*, and *Ammonites*, who ſhall be the inheritance of the children of *Iſrael* in future times, according to *Iſ.* xi. 14. and ſo the *Jeruſalem Talmud* [t], from whence he ſeems to have taken it; and ſome are of opinion that the *Midianites* are meant by the *Kenites*, ſince *Jethro*, *Moſes*'s father-in-law, who was of *Midian*, is called the *Kenite*, as was alſo *Heber*, who was of the ſame race, *Judg.* i. 16. and iv. 11. there were *Kenites* near to the *Amalekites* in the times of *Balaam*, and who dwelt among them in the times of *Saul*, *Numb.* xxiv. 20, 21. 1 *Sam.* xv. 6. as there were alſo ſome of this name that deſcended from the father of the houſe of *Rechab*, or the *Rechabites*, who were aſſociates and proſelytes to the people of *Iſrael*, 1 *Chron.* ii. 55. the *Kenizzites* are ſuppoſed by ſome to be the deſcendants of *Kenaz*, a grandſon of *Eſau*, *Gen.* xxxvi. 11. but then they muſt be ſo called here by anticipation, ſince *Kenaz* was not now born, and rather then would have had the name of *Kenazites*; beſides, none of the land of the children of *Eſau*, at leaſt of thoſe that dwelt about mount *Seir*, was to be given to the children of *Iſrael*, *Deut.* ii. 5. could indeed the *Edomites* or *Idumeans* be intended, it might be thought this had its accompliſhment in the times of *David*, and more eſpecially when the *Idumeans* became *Jews*, embraced their religion, and were one people with them, in the times of *Hyrcanus* [u]: the *Kadmonites*, or the *Orientals*, were, as *Bochart* [w] very probably thinks, the *Hivites*, who inhabited the eaſtern part of the land of *Canaan* about mount *Hermon*, and from thence might have their name, as they are in the *Jeruſalem Targum* called the children of the eaſt; and hence came the names of *Cadmus* and

[o] לפיד אש lampas ignis, V. L. Pagninus, Montanus; ſo Vatablus, Schmidt. [p] Odyſſ. 14. vid. Pauſan. Bœotica, ſive l. 9. p. 606. [q] Bibliothec. l. 1. p. 56. [r] See Rollin's Antient Hiſtory, vol. 1. p. 92. [s] Apud Druſium in loc. [t] Sheviith, fol. 37. 2. [u] Joſeph. Antiq. l. 13. c. 9. § 1. [w] Canaan, l. 1. c. 19. col. 447.

Hermione his wife, who were *Hivites*, and the fable of their being turned into ſerpents, which the word *Hivites* ſignifies.

℣. 20. *And the Hittites*, &c.] Who had their name from *Heth* a ſon of *Canaan*, ſee ch. x. 15. they dwelt about *Hebron*, in the ſouth of the land of *Canaan*: *and the Perizzites*; theſe dwelt in the wood-country of the land, *Joſh.* xvii. 15. and ſeem to have their name from dwelling in villages, and at a diſtance from towns and cities, and were a booriſh and uncivilized people, ſee ch. xiii. 7: *and the Rephaims*; or *giants*, as the *Targums* of *Onkelos* and *Jonathan*; they dwelt near the *Perizzites*, *Joſh.* xvii. 15. of theſe ſee ch. xiv. 5.

℣. 21. *And the Amorites*, &c.] The ſame with the *Emorite*, ch. x. 16. they inhabited both on this and the other ſide *Jordan*: *and the Canaanites*; which were a particular tribe or nation that bore the name of their great anceſtor *Canaan*, ſee ch. xiii. 7: *and the Girgaſhites*; the ſame with the *Gergeſenes* in *Matt.* viii. 28. of theſe ſee ch. x. 16: *and the Jebuſites*; who inhabited *Jeruſalem* and about it, which was firſt called *Jebus*, from the founder of this nation, ſee the note on ch. x. 16.

CHAP. XVI.

THIS chapter gives an account of *Abram*'s marrying his maid, at the inſtance of his wife *Sarai*, ℣. 1, 2, 3. who, upon conceiving, deſpiſed her miſtreſs; of which complaint is made to *Abram*, who leaving his maid to his wife, to deal with her as ſhe pleaſed, dealt hardly by her, and therefore fled from her, ℣. 4, 5, 6. when ſhe was met by an angel, who adviſed her to return and ſubmit herſelf to her miſtreſs, and told her, her ſeed would be greatly multiplied, gave a name to the child ſhe went with, and deſcribed his temper and diſpoſition, ℣. 7—12. and then we have the name of God that ſpoke to her, and of the place where the diſcourſe paſſed between them, ℣. 13, 14. and the chapter is concluded with the birth of *Iſhmael*, and the age of *Abram* at his birth, ℣. 15, 16.

℣. 1. *Now Sarai Abram's wife bare him no children*, &c.] She is before ſaid to be barren, and he to be childleſs, ch. xi. 30. and xv. 2. God had promiſed him a ſeed, but as yet he had none, which was a trial of his faith; he had been married many years to *Sarai* his wife, ſhe was his wife when they came out of *Ur* of the *Chaldees*, and how long before cannot be ſaid; they ſtayed and dwelt ſome time at *Haran*, the *Jews* [x] ſay 5 years, and they had been now 10 years in the land of *Canaan*, ℣. 3. and were advanced in years, the one being 75, and the other 85, ſo that there was no great probability of having any children, wherefore the following ſtep was taken: *and ſhe had an handmaid, an Egyptian, whoſe name* was *Hagar*; no doubt but ſhe had many, but this was a principal one, that might be over others, and was chiefly entruſted with the care and management of family-affairs under her miſtreſs; ſhe might be the daughter of an *Egyptian*, born in *Abram*'s houſe, as *Eliezer* was the ſon of a *Syrian* of *Damaſcus*, born there alſo; or ſhe might be one of the maid-ſervants *Pharaoh*, king of *Egypt*, gave to *Abram*, ch. xii. 16. the *Jews* [y] have a tradition, that ſhe was a daughter of *Pharaoh*, who, when he ſaw the wonders done for *Sarai*, ſaid, it is better that my daughter ſhould be a handmaid in this houſe, than a miſtreſs in another, and therefore gave her to *Sarai*; others ſay [z], ſhe was a daughter of his by a concubine, but neither is probable: from her came the people called *Hagarites*, 1 *Chron.* v. 10. and *Hagarenes*, *Pſ.* lxxxiii. 6. and there were a people in *Arabia* called *Agræi*, both by *Strabo* [a] and *Pliny* [b]; and the latter ſpeaks of a royal city in that country called *Agra*, which ſeem to have their names from this perſon. *Melo* [c], an heathen writer, ſpeaking of *Abram*, ſays, that he had two wives, one of his own country and a-kin to him, and the other an *Egyptian*, a ſervant; of the *Egyptian* he begat 12 ſons, who, going into *Arabia*, divided the country among them, and were the firſt that reigned over the inhabitants of it; as to her 12 ſons, he miſtakes, for theſe were not *Hagar*'s ſons by *Abram*, but her grandſons, the ſons of *Iſhmael*, ſee *Gen.* xvii. 20.

℣. 2. *And Sarai ſaid unto Abram, behold now, the Lord hath reſtrained me from bearing*, &c.] Or, *hath ſhut me up* [d]; that is, her womb, as were the wombs of the houſe of *Abimelech*, ch. xx. 18. ſo that ſhe could not conceive and bear children; ſhe now at this age deſpaired of having children, perceiving very probably that it ceaſed to be with her after the manner of women; and this ſhe refers to the will and power of God; for, as children are his gift and an heritage from him, ſo it is his will and pleaſure ſometimes to withold this bleſſing from thoſe who are very deſirous of them: *I pray thee go in unto my maid*; *Hagar* the *Egyptian* beforementioned; her meaning is, that he would take her to wife, and uſe her as ſuch: *it may be that I may obtain children by her*; for whatſoever were born of her handmaid, and in her houſe, were her own, and ſo ſhe ſhould account them, and eſpecially as they would be her huſband's, ſee *Exod.* xxi. 4. or, *may be builded by her* [e]; for women by bearing children build up an houſe, ſee *Ruth* iv. 11. hence a ſon in *Hebrew* is called *ben*, from *banah*, to build: *and Abram hearkened to the voice of Sarai*; without conſulting God about it, the propoſal being agreeable to the fleſh, which may be imputed to the infirmity of the good man; though it does not appear to ariſe from previous luſt predominant in him; but both *Sarai*'s propoſal, and his compliance with it, might be owing to the eager deſire of each after the promiſed ſeed; they both believed the promiſe, but did not know it, being not as yet revealed, that *Abram* ſhould have a ſon by *Sarai*; ſo that *Sarai*, knowing her own caſe and circumſtances, might conclude it was to be by another, and by her handmaid; and *Abram* might reaſon and judge after the ſame manner, which inclined him to liſten to her: *Joſephus* [f] ſays, indeed, that *Sarai* moved this to *Abram*

[x] Seder Olam Rabba, p. 2. [y] Targum Jon. & Jarchi in loc. Bereſhit Rabba, § 45. fol. 40. 2. [z] Pirke Eliezer, c. 26. [a] Geograph. l. 16. p. 528. [b] Hiſt. Nat. l. 6. c. 28. [c] Apud Euſeb. Præpar. Evangel. l. 9. c. 19. p. 420, 421. [d] עצרני concluſit me, V. L. Pagninus, Montanus, Vatablus, Druſius, Schmidt; occluſit me, Junius & Tremellius, Piſcator, Cocceius. [e] אבנה ædificatur, Montanus, Piſcator, Cocceius, Schmidt, Cartwright; ſo Ainſworth. [f] Antiq. l. 1. c. 10. § 4.

Abram by the direction and order of God himſelf; and the *Jewiſh* writers ſay [g], that *Abram* hearkened to the Holy Spirit of God that was in her.

℣. 3. *And Sarai Abram's wife took Hagar her maid, the Egyptian*, &c.] Took her by the hand, it is probable, and led her into the apartment where *Abram* was, and preſented her to him; their characters are very exactly deſcribed, and the contraſt beautifully given, that the affair might be the more remarkable and obſervable: *after Abram had dwelt ten years in the land of Canaan*; ſo that he was now 85 years of age, for he was 75 when he departed from *Haran* and came into *Canaan*, ch. xii. 4. and *Sarai*, being 10 years younger than he, muſt be 75; the *Jews* from hence have formed a rule or canon, that if a man marries a woman, and ſhe has no children in 10 years, he is obliged to marry another [h]: *and gave her to her huſband Abram to be his wife*; his ſecondary wife, or concubine; which, though contrary to the firſt inſtitution of marriage, was connived at of God, and was practiſed by good men: nothing can excuſe them but their earneſt deſire after the Meſſiah, the promiſed ſeed; and one may conclude, that nothing but this eſpecially could move *Sarai* to take ſuch a ſtep, ſo contrary to the temper and diſpoſition of women in common.

℣. 4. *And he went in unto Hagar, and ſhe conceived*, &c.] The formality of the marriage being over, he enjoyed her as his wife, and ſhe immediately conceived by him: *and when ſhe ſaw that ſhe had conceived*; when ſhe perceived that ſhe was with child: *her miſtreſs was deſpiſed in her eyes*; ſhe thought herſelf above her, and treated her as her inferior, with contempt, and reproached her for her barrenneſs, as *Peninnah* did *Hannah*; and it was the more ungrateful, as it was at the motion of her miſtreſs that ſhe was given to *Abram* for wife.

℣. 5. *And Sarai ſaid to Abram*, &c.] Being affronted with the behaviour of her maid to her, ſhe applies to *Abram* for the redreſs of her grievance, judging it perhaps below her dignity to enter into an altercation with her maid: *my wrong* be *upon thee*; in her paſſion imprecating evil on him, as a juſt puniſhment upon him for ſuffering wrong to be done her by her maid; or, *is upon thee* [i]; pointing at his duty, and ſuggeſting to him what he ought to do; that it was incumbent on him as her huſband to right her wrongs, and do her juſtice, and vindicate her from the calumnies and reproaches of her ſervant; and tacitly complaining of him, and accuſing him with indolence and unconcern at the injury done her, being ſilent when it became him to check her inſolence and chide her for it: or, *is for thee* [k]; for thy ſake; it was for the ſake of *Abram* chiefly, that he might have a ſon and heir, for which he was very ſollicitous, that ſhe gave him her maid to wife; the conſequence of which was, that ſhe was now inſulted and abuſed by her, and ſo ſuffered wrong for his ſake; and the rather ſhe might be tempted to ſay it was on his account, as ſhe might be jealous of a growing affection in him to *Hagar*, and that he ſhewed greater reſpect to her, being likely to have a child by her, and ſo connived at her haughtineſs and arrogance: *I have given my maid into thy boſom*; to be his wife, *Mic.* vii. 5. *Sarai* had no reaſon to upbraid *Abram* with this, ſince it was not at his ſollicitations ſhe gave her to him, but it was her own motion: *and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes*; when ſhe found herſelf with child, and hoped to bring forth a ſon, that ſhould be heir to *Abram*'s large poſſeſſions, and inherit the land of *Canaan*, given to his ſeed; ſhe began to think highly of herſelf, and looked with diſdain upon her miſtreſs, ſet lightly by her, made no account of her, ſhewed her no reſpect, carried it haughtily to her, as if ſhe was beneath her, and as if ſhe had more authority in the houſe, and a better claim to the affection of *Abram*, and deſerving of more honour and reſpect, as ſhe was favoured of God with conception, a bleſſing *Sarai* never enjoyed: *the Lord judge between me and thee*; which was very raſhly and haſtily ſaid, as if *Abram* was not inclined and was unwilling to do her juſtice, and therefore ſhe appeals to God againſt him, as an unrighteous man, and deſires that he would interpoſe, and by his providence ſhew who was in the right and who in the wrong: or, *the Lord will judge* [l]; expreſſing her confidence not only in the juſtneſs of her cauſe, but in the appearance of Divine Providence in her favour; believing that the Lord would ariſe and help her and defend her againſt the inſults made upon her, and reſent the injury done her.

℣. 6. *But Abram ſaid unto Sarai*, &c.] In a meek, mild, and gentle manner: *behold, thy maid is in thine hand*; though *Hagar* was *Abram*'s ſecondary wife, he ſtill conſiders her as *Sarai*'s maid, and as ſubject to her, and allows her to exerciſe authority over her; for he ſtill retained the ſame love and affection for *Sarai*, his firſt and lawful wife, and ſhewed the ſame reſpect he ever did, and ſupported her in her honour and dignity: *do to her as it pleaſeth thee*; not giving her liberty to take away her life, nor even to uſe her cruelly, but to deal with her as a miſtreſs might lawfully do with a ſervant, or however exerciſe that power which a firſt wife had over a ſecond: perhaps *Abram*, in complaiſance to *Sarai*, gave her too large a commiſſion, and left it too much in her power to diſtreſs *Hagar*; and it might have been righteſt to have heard both ſides, and judged between them, and uſed his own authority, by reproving and correcting as he ſaw meet; had ſhe been only *Sarai*'s maid and not his wife, it would have been leſs exceptionable; however, for peace-ſake, he gave leave to *Sarai* to do as ſhe would: *and when Sarai dealt hardly with her*; or *afflicted her* [m], not only with words but with blows, as ſome think, and unmercifully beat her, and laid hard ſervice upon her, ſhe was not able to go through, eſpecially in her circumſtances; though it may be ſhe only chaſtized her in ſuch a manner as a miſtreſs may chaſtize her maid, ſince the angel ſeems to approve of what ſhe did, ℣. 9. which her proud ſpirit not being able to bear, *ſhe fled from her face*; which was ſet againſt her, and was full of wrath and fury; ſhe deſerted her ſervice, quitted *Abram*'s houſe tho' with child by him; unmindful of the various relations ſhe ſtood in, which ſhould have obliged her to have kept her place, and eſpecially until ſhe had made proper remonſtrances of her ill uſage, and could have no redreſs; but, unable to bear the treatment ſhe met with, meditated a flight into her own country *Egypt*, for by what follows it appears ſhe ſteered her courſe that way; this flight of hers was agreeable to her name, for *Hagar* in the *Arabic* language ſignifies to *flee*, hence the flight of *Mahomet* is called the *Hegira*.

℣. 7.

[g] Jarchi in loc. Bereſhit Rabba, ut ſupra. [h] Bereſhit Rabba, ut ſupra. Jarchi & Aben Ezra in loc. [i] חמסי עליך injuria mea ſuper te eſt, Cocceius; ſo Ainſworth. [k] Vel injuria mea eſt propter te, Cocceius; quid ſi legamus, propter te? Druſius. [l] ישפט judicabit, Junius & Tremellius. [m] תעניה eam affligeret, Tigurine Verſion, Schmidt; afflixit eam, Pagninus, Montanus, Junius & Tremellius, Piſcator; ſo Ainſworth.

℣. 7. *And the angel of the Lord found her*, &c.] This is the firſt time that mention is made of an angel in ſcripture, but is not to be underſtood of a created angel, but of a divine perſon, as appears from ℣. 10, 13. an increated angel, the Logos or Son of God, called the angel of God's preſence, and the angel of the covenant, *Iſ.* lxiii. 9. *Mal.* iii. 1. who often appeared in an human form before his incarnation, being ſent by his divine Father on one account or another; and hence called an angel, a meſſenger, or one ſent, as in the fulneſs of time he was ſent in human nature to be the Redeemer of his people; though many of the *Jewiſh* writers take this angel to be a man ſent of God. *Gerſom* [n] ſays he was one of the prophets that lived in thoſe times, and obſerves, that ſome of their *Rabbins* ſay [o] he was *Shem*, the ſon of *Noah*; and *Maimonides* [p] ſuggeſts, that this angel was but a mere man, by comparing this paſſage with that in *Gen.* xxxvii. 15. *a certain man found him*, &c. but the context moſt clearly confutes this notion, and proves him to be the almighty and omniſcient God; ſince he promiſes to do what none but the omnipotent being could do, and declares ſuch things as none but the omniſcient God could know: and when it is ſaid he *found Hagar*, it is not to be underſtood as if it was a chance-matter, or the fruit and effect of ſearch and enquiry, or as if he had not ſeen her before; but rather it ſhews that his eye was upon her, and he had a concern for her, and at a proper time and place appeared to her at once, and unawares, and unthought of by her. And the place where he found her was *by a fountain of water in the wilderneſs*; which lay between *Egypt* and *Canaan*, the ſame through which the *Iſraelites* paſſed afterwards from the one to the other: here was a fountain of water, and meeting with it ſhe ſtopped to refreſh herſelf, *by the fountain in the way to Shur*; a place before or over-againſt *Egypt*, from whence the wilderneſs had its name, ſee *Gen.* xxv. 18. 1 *Sam.* xv. 7. *Exod.* xv. 22. which ſhews that ſhe was making her way to *Egypt*, as faſt as ſhe could, her native country, where in all probability ſhe propoſed to continue, and never return more: what the name of the place the angel found her at, was at that time, is not certain, or whether it had any; for it ſeems to be ſo called from the Lord's *looking* upon her here, which *Shur* ſignifies: the *Jeruſalem Targum* calls it *Chalaza*; and both the *Targums* of *Onkelos* and *Jonathan* name it *Chagra* or *Hagra*, after her own name, as it ſhould ſeem: and it is remarkable, that this very place, and the wilderneſs, and parts adjacent, were the habitation of her poſterity, the ſons of *Iſhmael*, *Gen.* xxv. 18. and muſt be in *Arabia Petræa*, which they inhabited; and *Ptolemy* [q] ſpeaks of a city called *Suratta*, in that country.

℣. 8. *And he ſaid, Hagar, Sarai's maid*, &c.] He calls her by her name, which might ſurpriſe her, and deſcribes her by her character and condition, in order to check her pride, and put her in mind of her duty to her miſtreſs; and to ſuggeſt to her, that ſhe ought to have been not where ſhe was, but in the houſe of her miſtreſs, and doing her ſervice: *whence cameſt thou?* this queſtion the angel aſked, not as ignorant, for he that could call her by her name, and deſcribe her character and ſtate, knew from whence ſhe came; but he ſaid this not only to lead on to what he had further to ſay to her, but to put her upon conſidering from whence ſhe came, what ſhe had left behind, and what bleſſings ſhe had deprived herſelf of; ſhe had not only left her huſband and her miſtreſs, but the houſe of God; for ſuch *Abram*'s family was, where the worſhip of God was kept up, and where the Lord granted his preſence, and indulged with communion with himſelf: *and whither wilt thou go?* he knew her intention and reſolution was to go to *Egypt*, and he would have her think of the place whither ſhe intended to go, as well as that ſhe had left, as that her journey to it was dangerous, thro' a wilderneſs; that the country ſhe was bound for was a wicked and an idolatrous one, where ſhe would not have the free exerciſe of her religion ſhe had embraced, nor any opportunity of attending the pure worſhip of God, and would be liable to be drawn into a ſinful courſe of life, and into idolatrous worſhip: *and ſhe ſaid, I flee from the face of my miſtreſs Sarai*; this was very ingenuouſly ſaid, ſhe acknowledges *Sarai* to be her miſtreſs, and owns that ſhe had diſpleaſed her, and cauſed her face to be againſt her; and confeſſes the truth, that ſhe had fled from her, not being able to bear her frowns and corrections, at leaſt her ſpirit was too high to ſubmit to them.

℣. 9. *And the angel of the Lord ſaid unto her*, &c.] The ſame angel; though *Jarchi* thinks that one angel after another was ſent, and that at every ſpeech there was a freſh angel; and becauſe this phraſe is repeated again and again, ſome of the *Rabbins* have fancied there were four angels [r], and others five, but without any reaſon: *return to thy miſtreſs, and ſubmit thyſelf under her hands*; go back to her, humble thyſelf before her, acknowledge thy fault, enter into her ſervice again, and be ſubject to her; do her work and buſineſs, bear her corrections and chaſtiſements; and *ſuffer thyſelf to be afflicted* [s], by her, as the word may be rendered; take all patiently from her, which will be much more to thy profit and advantage than to purſue the courſe thou art in: and the more to encourage her to take his advice, he promiſes the following things.

℣. 10. *And the angel of the Lord ſaid unto her*, &c.] The ſame as before, who by what follows, appears to be Jehovah himſelf: *I will multiply thy ſeed exceedingly*; not that ſhe ſhould have many children herſelf, for that ſhe had more than this one ſhe now went with, is not certain; but that that ſeed ſhe had conceived ſhould be exceedingly multiplied, and he ſhould have a numerous poſterity, as he had twelve princes ſprung from him, the heads of *Arab* nations: *that it ſhall not be numbred for multitude*; ſuch the *Turks* are at this day, ſuppoſed to be the ſeed of *Iſhmael*, *Hagar*'s ſon.

℣. 11. *And the angel of the Lord ſaid unto her*, &c.] Continued his diſcourſe with her, informing her ſhe ſhould have a ſon, and what his name ſhould be, and what his character, and the place of his habitation: *behold, thou* art *with child*; this ſhe knew, and it is ſaid, not for her information, as to this reſpect, but to lead on to ſomething elſe he had to acquaint her with, ſhe did not know. *Jarchi* indeed would have the ſenſe to be, *thou ſhalt conceive*, or *be with child*, as was ſaid to *Manoah*'s wife, *Judg.* xiii. 5. for it is a fancy of his, that *Hagar* had miſcarried, and he ſuppoſes the angel to promiſe her, that if ſhe would return, or when ſhe ſhould return, ſhe ſhould conceive again; but this is ſaid and ſuppoſed without any foundation: *and ſhalt bear a ſon*; this was what ſhe hoped for, but was not certain of; but the angel aſſures her of

[n] Comment. in loc.
[o] Bereſhit Rabba, §. 45. fol. 41. 1.
[p] Moreh Nevochim, par. 2. c. 42. p. 311.
[q] Geograph. l. 5. c. 17.
[r] Bereſhit Rabba, ut ſupra.
[s] התעני te patere affligi, Junius & Tremellius, Piſcator; quid ſi, patere te affligi? Druſius.

of it, that the child ſhe went with was a ſon, which none could foretel but God, that is omniſcient: *and ſhalt call his name Iſhmael*; the *Jews* [s] obſerve, there were ſix perſons who had their names given them before they were born, and *Iſhmael* is one of them; the ſix were *Iſaac*, *Iſhmael*, *Moſes*, *Solomon*, *Joſiah*, and the Meſſiah: the reaſon of his name follows, *becauſe the Lord hath heard thy affliction*; heard of it, had took notice of it, and obſerved, and fully underſtood the nature and cauſe of it; he had heard her groans and ſighs under it, and her prayer and cries for deliverance from it; and ſo the *Targum* of *Onkelos*, "for the Lord hath "received thy prayer," which ſhe had put up in her affliction, both when in the ſervice of her miſtreſs, and ſince her flight from her.

℣. 12. *And he will be a wild man*, &c.] Living in a wilderneſs, delighting in hunting and killing wild beaſts, and robbing and plundering all that paſs by; and ſuch an one *Iſhmael* was, ſee ch. xxi. 20, 21. and ſuch the *Saracens*, his poſterity were, and ſuch the wild *Arabs* are to this day, who deſcended from him; or *the wild aſs of a man* [t]; or *a wild aſs among men*, as *Onkelos*; or *like to a wild aſs among men*, as the *Targum* of *Jonathan*; wild, fierce, untamed, not ſubject to a yoke, and impatient of it, ſee *Job* xi. 12. ſuch was *Iſhmael*, and ſuch are his poſterity, who never could be ſubdued or brought into bondage, neither by the *Aſſyrians*, nor *Medes* and *Perſians*, nor by the *Greeks* nor *Romans*, nor any other people [u]; and at this day the *Arabs* live independent on the *Turks*, nay oblige the *Turks* to pay a yearly tribute for the paſſage of their pilgrims to *Mecca*, and alſo to pay for their caravans that paſs through their country, as travellers into thoſe parts unanimouſly report; wherefore *Aben Ezra* tranſlates the word rendered *wild* or *wild aſs*, by פרא *free*, and refers to the paſſage in *Job* xxxix. 5. Theſe people having been always free, and never in bondage, always lived as free booters upon others: *his hand* will be *againſt every man, and every man's hand againſt him*; ſignifying, that he would be of a quarrelſome temper and warlike diſpoſition, continually engaged in fighting with his neighbours, and they with him in their own defence; and ſuch the *Arabs* his poſterity always have been, and ſtill are, given to rapine and plunder, haraſſing their neighbours by continual excurſions and robberies, and pillaging paſſengers of all nations, which they think they have a right to do. Their father *Iſhmael* being turned out into the plains and deſarts, which were given him as his patrimony, and as they ſuppoſe a permiſſion from God to take whatever he could get. And a late traveller into thoſe parts obſerves [w], that they are not to be accuſed of plundering ſtrangers only, or whomſoever they may find unarmed or defenceleſs; but for thoſe many implacable and hereditary animoſities which continually ſubſiſt among themſelves, literally fulfilling to this day the prophecy of the angel to *Hagar*, *Gen.* xvi. 12. the greateſt as well as the ſmalleſt tribes are perpetually at variance with one another, frequently occaſioned upon the moſt trivial account, as if they were from the very days of their firſt anceſtor naturally prone to diſcord and contention. *And he ſhall dwell in the preſence of all his brethren*; the ſons of *Abram* by *Keturah*, the *Midianites*, and others; and the *Edomites* that ſprung from *Eſau*, the ſon of his brother *Iſaac*; and the *Iſraelites*, the deſcendants of *Jacob*, another ſon of *Iſaac*; and his kinſmen the *Moabites* and *Ammonites*, upon all which he and his poſterity bordered, ſee *Gen.* xxv. 18. It may be rendered, *he ſhall tabernacle* [x], or dwell in tents, as he did, and his poſterity afterwards; particularly the *Scenite Arabs*, ſo called from their dwelling in tents, and the *Bedoweens* ſuch were the tents of *Kedar*, one of his ſons, *Cant.* i. 5. the ſame with them to this day: according to *Jarchi*, the ſenſe of the phraſe is, that his ſeed ſhould be large and numerous, and ſpread themſelves and reach to the borders of all their brethren.

℣. 13. *And ſhe called the name of the Lord that ſpake unto her*, &c.] Either ſhe called on the name of the Lord, and prayed unto him, that he would forgive her ſin, and give her ſome freſh tokens of his love; and alſo gave him thanks for his gracious regards unto her, that he ſhould look upon, and look after ſo mean a creature, and ſuch a backſlider as ſhe was, and return her, and make ſuch gracious promiſes to her; ſo the *Targum* of *Onkelos*, "ſhe prayed in the name of the Lord;" and the *Targum* of *Jonathan* is, "and ſhe confeſſed, "or gave thanks before the Lord, whoſe word "ſpake unto her;" and the *Jeruſalem Targum* takes in both prayer and praiſe, "and *Hagar* gave thanks, "and prayed in the name of the word of the Lord, "who was revealed unto her:" in which may be obſerved the ſenſe of the ancient ſynagogue, that this angel that appeared to *Hagar*, and talked with her, was the Word of the Lord, the eternal Logos, or Son of God: or elſe the ſenſe is, that ſhe gave the following name or epithet to the Lord, that vouchſafed to diſcourſe with her, *thou God ſeeſt me*; ſhe perceived by experience his eye was upon her wherever ſhe was, and ſaw all ſhe did; ſaw all her tranſgreſſions, her contempt of her miſtreſs, and her flight from her; ſaw her when ſhe was at the fountain, and reproved and recalled her, and ſent her back; ſaw all the workings of her heart, her repentance and ſorrow for her ſins; looked and ſmiled upon her, and gave her exceeding great and precious promiſes: he looked upon her, both with his eye of omniſcience and providence, and with his eye of love, and grace, and mercy; yea, ſhe was ſenſible that he was not only the God that ſaw her, but ſaw all things; was God omniſcient, and therefore gives him this name under a thorough conviction, and deep ſenſe of his omniſcience; and ſo *Onkelos* paraphraſes the words, "thou art he, "the God that ſees all things:" *for ſhe ſaid, have I alſo here looked after him that ſeeth me?* this ſhe ſaid within herſelf, either as blaming herſelf, that ſhe ſhould not look after God in this deſolate place until now, and call upon him, and praiſe his name, whoſe eye was upon her, and had a concern for her, and care over her; and yet ſo ungrateful ſhe had been as to neglect him, and not ſeek after him as it became her: or as wondering that here, in this wilderneſs, ſhe ſhould be favoured with the ſight of God, and of his angel, whom ſhe had ſeen in *Abram*'s houſe; where to ſee him was not ſo ſtrange and marvellous, but it was to have a ſight of him in ſuch a place, and under ſuch circumſtances as ſhe was: or elſe as admiring that ſhe ſhould be alive after ſhe had had ſuch a viſion of God, it being a notion that pretty much obtained, that none could ſee God and live, only his back parts were to be ſeen; wherefore others read the words, and

[s] Pirke Eliezer, c. 32. Shalſhalet Hakabala, fol. 2. 1.
[t] פרא אדם onager hominis, Coccejus, Schmidt.
[u] Vid. Diodor. Sicul. Bibliothec. l. 2. p. 131.
[w] Dr. Shaw's Travels, p. 238, 239. Ed. 2.
[x] ישכן figet tabernacula, V. L. tabernaculabit, Malvenda.

and they will bear ſuch a verſion, *have not I alſo ſeen here the back parts of him that ſeeth me?* [y] ſo *Moſes* did, *Exod.* xxxiii. 23.

℣. 14. *Wherefore the well was called Beer-lahai-roi*, &c.] That is, the fountain where the angel found her, ℣. 7. this from the appearance of God to her at it, was afterwards called by her and others by this name, which ſignifies *the well of him that liveth and ſeeth me*; that is, of the living and all-ſeeing God, and who had took a ſpecial care of her, and favoured her with a peculiar diſcovery of his love to her: or this may have reſpect to herſelf, and be rendered, *the well of her that liveth and ſeeth*; that had had a ſight of God, and yet was alive; lived though ſhe had ſeen him, and after ſhe had ſeen him, and was ſtill indulged with a ſight of him. *Aben Ezra* ſays, the name of this well, at the time he lived, was called *Zemum*, he doubtleſs means *Zemzem*, a well near *Mecca*, which the *Arabs* ſay [z] is the well by which *Hagar* ſat down with *Iſhmael*, and where ſhe was comforted by the angel, ch. xxi. 19: *behold, it is between Cadeſh and Bered*; *Cadeſh* is the ſame with *Cadeſh Barnea* in the wilderneſs, *Numb.* xiii. 3, 26. *Joſh.* xiv. 7. The *Targums* of *Onkelos* and *Jonathan* call it *Rekam*, the ſame with *Petra*, the chief city of *Arabia Petræa*, inhabited in after times by the *Nabathæans*, the poſterity of *Iſhmael*; and *Bered* is no where elſe mentioned, it is called by *Onkelos Chagra* or *Hagra*, by which he interprets *Shur*, ℣. 7. and by the *Targum* of *Jonathan* it is called *Chaluza*, a noted town in *Idumea*, the ſame with *Chellus*, mentioned with *Cades* in *Judith* i 8. and ſo *Jerom* [a] ſpeaks of a place called *Eluſa*, near the wilderneſs of *Cadeſh*, which in his times was inhabited by *Saracens*, the deſcendants of *Iſhmael*; and this bids fair to be the *Bered* here ſpoken of, and ſeems to be its *Greek* name, and both are of the ſame ſignification; for *Bered* ſignifies hail, as does *Chalaza* in *Greek*, which the *Targumiſts* here make *Chaluza*; between *Cadeſh* and *Barath*, as *Jerom* [b] calls it, *Hagar*'s well was ſhewn in his days.

℣. 15. *And Hagar bare Abram a ſon*, &c.] Being returned to his houſe, and received by him, and reconciled to *Sarai*, ſhe brought forth a ſon to *Abram*, according to the prediction of the angel: *and Abram called his ſon's name, which Hagar bare, Iſhmael*; and this name *Jarchi* ſuggeſts he gave by the inſpiration of the Holy Spirit that dwelt in him: but it is highly reaſonable to ſuppoſe, that *Hagar* upon her return reported to *Abram* the whole of the converſation ſhe had with the angel; wherefore *Abram* believing what ſhe ſaid, in obedience to the order and command of the angel, gave him this name.

℣. 16. *And Abram was 86 years old, when Hagar bare Iſhmael to Abram.*] Which is eaſily reckoned, for he was 75 years of age when he left *Haran*, ch. xii. 4. and he had been 10 years in *Canaan* when *Hagar* was given him by *Sarai* for his wife, ℣. 3. and ſo muſt be then 85 years of age, and of courſe muſt be 86 when *Iſhmael* was born.

CHAP. XVII.

THIS chapter treats of a covenant made with *Abram*, ſometimes called the covenant of circumciſion, the time when God appeared to him, and promiſed to make it, and did, ℣. 1, 2, 3. the particulars of it, both with reſpect to himſelf, whoſe name was now changed, and to his poſterity, ℣. 4—8. the token of it, circumciſion, the time of its performance, and the perſons obliged to it, ℣. 9—14. the change of *Sarai*'s name, and a promiſe made that ſhe ſhould have a ſon, to the great ſurprize of *Abraham*, ℣. 15, 16, 17. a prayer of his for *Iſhmael*, and the anſwer to it, with a confirmation of *Sarah*'s having a ſon, whoſe name ſhould be called *Iſaac*, and the eſtabliſhment of the covenant with him, ℣. 18—22. and the chapter is cloſed with an account of the circumciſion of *Abraham*, and all his family of the male ſort, agreeable to the command of God, ℣. 23—27.

℣. 1. *And when Abram was 99 years old*, &c.] Which was 13 years after the birth of *Iſhmael* laſt mentioned; ſo many years more it was before he is expreſsly told he ſhould have a ſon by *Sarai*, or had the promiſe of *Iſaac*, which was for the trial of his faith; and his age is here obſerved, that the power of God might be more manifeſt in fulfilling his promiſe, and giving him a ſon by *Sarai*: *the Lord appeared to Abram*; in a viſible manner, in an human form very probably, even the Logos, the Word and Son of God: it ſeems as if the Lord had not appeared to him ſince the birth of *Iſhmael*, until this time; and if ſo, it may be thought to be a correction of him for liſtening to the voice of his wife in marrying *Hagar*, without aſking counſel of God: *and ſaid unto him, I am the almighty God*; as the Word of God is, as appears by his creation of all things, his ſuſtentation of them, his government of the church, his redemption of it, and preſervation of his people ſafe to glory, ſee *Rev.* i. 8. and this epithet is very appoſite here, when the Lord was about to give out a promiſe of a ſon to *Abram* and *Sarai* ſo much ſtricken in years. Some render it *all-ſufficient* [c], as Jehovah is, ſufficient in and of himſelf, and for himſelf, and ſtands in no need of any, or of any thing from another; and has a ſufficiency for others, both in a way of providence and grace: *walk before me*; not as though *Abram* had not ſo walked, or had diſcontinued his walk before God, but that he would go on to walk by faith in a dependence on him for every thing he wanted, both with reſpect to things temporal and ſpiritual; and to walk in all his commandments and ordinances, that he either had given, or ſhould give him; and all this as in his preſence, and under his watchful eye, that ſees and obſerves all things, and before whom all things are naked and open, as all are to the eſſential Word of God, *Heb.* iv. 12, 13. *and be thou per-*

[y] So Fagius. [z] See Pitts's account of the Mahometans, c. 7. p. 103. [a] In Vita Hilarionis, fol. 84. 1.
[b] De loc. Heb. fol. 89. E. [c] אל שדי deus ſufficiens, Cocceius; ſo Jarchi and Ainſworth.

perfect; upright and ſincere in acts of faith, and in duties of religion, and go on to perfection; which though a ſinleſs one is not attainable in this life, is deſirable, and is to be had in Chriſt, tho' not in ourſelves: but here it chiefly denotes an holy and unblameable life and converſation, which tho' not entirely free from ſin, yet without any notorious ones, which bring diſhonour to God, and diſgrace upon a man's character and profeſſion, ſee ch. vi. 9. This reſpects not perfection in his body or fleſh, as the *Targum* of *Jonathan* paraphraſes it, through circumciſion, by which the *Jews*[d] fancy *Abram* became perfect, but was not till circumciſed.

℣. 2. *And I will make my covenant between me and thee*, &c.] The covenant of circumciſion, ſo called from the token of it, which God is ſaid to make or *give*[e], being his own conſtitution, and depended on his ſovereign will and pleaſure, ſee *Acts* vii. 8. *and will multiply thee exceedingly*; as he had before promiſed at ſeveral times, and now renews it, leſt he ſhould think that *Iſhmael* was the promiſed ſeed; for though *Hagar*'s ſeed is promiſed to be multiplied, yet here *Abram*'s ſeed by *Sarai* is intended, which ſhould be exceeding exceedingly, or in great abundance multiplied; and eſpecially as this may include both his natural ſeed by her, and his ſpiritual ſeed among all nations, who are of the ſame faith with him, ſee ch. xii. 2. and xiii. 16. and xv. 5.

℣. 3. *And Abram fell on his face*, &c.] At the ſight of ſo glorious a perſon that appeared to him, and in reverence of his majeſty, and as ſenſible of his unworthineſs of ſuch a viſit, and of having ſuch favours beſtowed upon him; and not becauſe he was not as yet circumciſed, as the *Targum* of *Jonathan* expreſſes it; and ſo other *Jewiſh*[f] writers obſerve, that before he was circumciſed he fell, when God ſpoke to him, but afterwards he ſat and ſtood, ch. xviii. 1. but it may be obſerved, that not only uncircumciſed perſons, as *Balaam*, in whom *Jarchi* inſtances, but circumciſed ones, as *Ezekiel* and others, have fallen on their faces at a divine appearance: *and God talked with him*; after he was raiſed up, and was ſtrengthened and encouraged to ſtand up before God, and hear what he had to ſay to him; for after this we read of his falling on his face again, ℣. 17. which ſhews that he had been erect, after he firſt fell on his face: *ſaying*; as follows,

℣. 4. *As for me, behold, my covenant* is *with thee*, &c.] Who was gracious to make it, faithful to keep it, and immutable in it, though *Abram* was but a man, and ſinful: *and thou ſhalt be a father of many nations*; as he was of many *Arabian* nations, and of the *Turks* in the line of *Iſhmael*; and of the *Midianites*, and others, in the line of his ſons by *Keturah*; and of the *Iſraelites* in the line of *Iſaac*, as well as of the *Edomites* in the line of *Eſau*; and in a ſpiritual ſenſe the father of all that believe, in all the nations of the world, circumciſed or uncircumciſed, as the apoſtle explains it, *Rom.* iv. 11, 12, 16, 17, 18.

℣. 5. *Neither ſhall thy name be any more called Abram*, &c.] Which ſignifies an *high father*, which name he bore for many years before he was the father of any one: *but thy name ſhall be Abraham*; with an addition of the letter ה inſerted into it, and makes the laſt ſyllable two, *raham*; which word in the *Arabic* language, as *Hottinger*[g] obſerves, ſignifies *numerous*[h]; ſo that with this addition his name *Abraham* may be interpreted, the father of a numerous offſpring; and with this agrees the reaſon of it, as follows: *for a father of many nations have I made thee*; not that he was ſo already in fact, but in the purpoſe and promiſe of God, *Rom.* iv. 17. *Abraham* has not only been the father of many nations, in a literal ſenſe, as before obſerved, but in a myſtical ſenſe of the whole world; that is, of all in it that believe, whether *Jews* or *Gentiles*; and ſo the *Rabbins*[i] interpret it: at firſt, they ſay, he was the father of *Aram*, and therefore his name was called *Abram*, but now he is the father of the whole world, and therefore called *Abraham*; and ſo *Maimonides*[k] himſelf ſays, quoting this paſſage, "behold he is the "father of the whole world, who are gathered un-"der the wings of the *Shekinah*."

℣. 6. *And I will make thee exceeding fruitful*, &c.] In children, for he had not only a ſon by *Sarai*, from whom ſprung a numerous offſpring, but he had ſix ſons by *Keturah*, who became the heads of large nations: *and I will make nations of thee*; as the nations of *Iſrael* and *Judah*, of the *Midianites* and *Edomites*, of the *Arabs*, *Saracens* and *Turks*: *and kings ſhall come out of thee*; as the 12 princes of *Iſhmael*, the kings of *Edom* and *Midian*, of the *Arabs*, *Saracens* and *Turks*, and of *Iſrael* and *Judith*; and eſpecially, as obſerved by *Grotius*, and others, the king Meſſiah: to which may be added, in a myſtical ſenſe, all chriſtian kings and princes of the ſame faith with him; nay, all believers, who are all kings and prieſts unto God.

℣. 7. *And I will eſtabliſh my covenant between me and thee*, &c.] Not only renew it, but confirm it by the following token of circumciſion: *and thy ſeed after thee, in their generations*; ſuch bleſſings in it as belonged to his natural ſeed, as ſuch he confirmed to them, to be enjoyed by them in ſucceſſive ages; and ſuch as belonged to his ſpiritual ſeed, to them alſo, as they ſhould be raiſed up in future times in one place and another: *for an everlaſting covenant*; to his natural ſeed, as long as they ſhould continue in the true worſhip of God, and in their own land; or until the Meſſiah came, in whom the covenant of circumciſion had its accompliſhment, and was at an end; and to all his ſpiritual ſeed, with reſpect to the ſpiritual bleſſings of it, which are everlaſting, and are never taken away, or become void. *To be a God unto thee, and to thy ſeed after thee*; to his natural ſeed, as the God of nature and providence, communicating the good things of life unto them; protecting, preſerving and continuing them in the land he gave them, and in the poſſeſſion of all the good things in it, ſo long as they were obedient to him as their king and their God; and to his ſpiritual ſeed, as the God of all grace, ſupplying them with grace here, and beſtowing upon them glory hereafter.

℣. 8. *And I will give unto thee, and to thy ſeed after thee*, &c.] To him in right, and to them in poſſeſſion, and for an inheritance: *the land wherein thou art a ſtranger*; or *the land of ſojournings* or *pilgrimages*[l], which were many; for he often removed

[d] Jarchi in loc. Pirke Eliezer, c. 29. Miſn. Nedarim, c. 13. §. 11. Schmidt. [e] אתנך dabo, Pagninus, Montanus, copioſus, Golius, col. 1055, 1056. Caſtel. col. 3537. [f] Jarchi in loc. Pirke Eliezer, ut ſupra. Ver. l. 5, 13. & 9, 12. & in Maimon. in Miſn. Ib. c. 1. §. 4. [g] Smegma Oriental. p. 288. [h] רבים numerus, [i] In Maſſechet Biccurim, apud Galat. in Arcan. Cathol. [k] Hilchot Biccurim, c. 4. §. 3. [l] ארץ מגריך terram peregrinationum tuarum, Pagninus, Montanus, &c.

moved from place to place, and ſometimes ſojourned in one place, and ſometimes in another: *all the land of Canaan for an everlaſting poſſeſſion*; this reſpects only the natural ſeed of *Abraham*, and thoſe in the line of *Iſaac* and *Jacob*, to whom this land was given to hold for ever, in caſe they were obedient to the will of God; and therefore whenever they were diſobedient, they were carried captive from it, as they are at this day; but when they ſhall be converted, they will return to this land and poſſeſs it to the end of the world; and which was a figure of the heavenly inheritance, which is an eternal one, and will be enjoyed by all his ſpiritual ſeed to all eternity: *and I will be their God*; as he was to all the natural ſeed of *Abraham* in a ſpiritual ſenſe, to whom the adoption belonged, and whom he choſe and ſeparated as a peculiar people to himſelf, and beſtowed in providence many peculiar favours upon them, both in a civil and religious way; and as he is to all his ſpiritual ſeed in an evangelic ſenſe, to whom he ſtands in the relation of their Covenant-God and Father in Chriſt, in whom he bleſſes them with all ſpiritual bleſſings, and will continue to be ſo unto death, and to all eternity.

℣. 9. *And God ſaid unto Abraham, thou ſhalt keep my covenant therefore*, &c.] Obſerve the ſign or token of it, circumciſion, in the manner after related: *thou, and thy ſeed after thee, in their generations*; in ſucceſſive ages until the Meſſiah come, the end of the law for righteouſneſs.

℣. 10. *This is my covenant*, &c.] The token of it, for the promiſe itſelf was given before, which is more properly the covenant; circumciſion is ſo called in an improper ſenſe, being only the ſign of it: *which ye ſhall keep between me and you, and thy ſeed after thee*; which was to be obſerved by *Abraham*, and the males in his houſe then with him, as *Iſhmael*, and thoſe that were born in his houſe, or bought with his money, and by his poſterity in ſucceeding ages, and it is what follows: *every manchild among you ſhall be circumciſed*; this was the firſt inſtitution of circumciſion, and it was an inſtitution of God, and not of man. Indeed *Herodotus* ſays [m], that "the *Colchi*, *Egyptians* and *Ethio-* "*pians* only of all men circumciſed from the be- "ginning; and the *Phœnicians* and *Syrians*, which "are in *Paleſtine*, learnt it of the *Egyptians*, as "they themſelves confeſs." So *Diodorus Siculus* ſpeaks of circumciſion as an *Egyptian* rite, and ſays there are ſome who make the nation of the *Colchi*, and of the *Jews*, to come from the *Egyptians*: hence he obſerves, that with theſe nations there is an ancient tradition to circumciſe their new-born infants, which rite was derived from the *Egyptians*: but as the original of the *Jewiſh* nation is miſtaken, ſo likewiſe the original of this rite. And they may as well be thought to be miſtaken in the one as in the other. Thoſe in *Paleſtine* that were circumciſed were the *Jews* only, as *Joſephus* [o] obſerves; but they did not learn this rite from the *Egyptians*, nor do they ever confeſs it, but on the contrary ſuggeſt, that the *Egyptians* learnt it from them in the times of *Joſeph*; for their principal lexicographer ſays [p], the *Egyptians* were circumciſed in the times of *Joſeph*, and when *Joſeph* died they drew over the foreſkin of the fleſh. The *Colchi* indeed, who were a colony of the *Egyptians*, might learn it from them; and ſo the *Ethiopians*, who were their neighbours likewiſe, and agreed with them in many things. *Artapanus* [q], an heathen writer, ſays indeed, that the *Ethiopians*, though enemies, had ſuch a regard for *Moſes*, that they learned from him the rite of circumciſion; and not only they, but all the prieſts, that is, in *Egypt*; and indeed the *Egyptian* prieſts only, and not the people, were circumciſed. It is not very difficult to account for it, how other nations beſides the *Jews* ſhould receive circumciſion, which was firſt enjoined *Abraham* and his ſeed; the *Iſhmaelites* had it from *Iſhmael* the ſon of *Abraham*; from them the old *Arabs*; from the *Arabs*, the *Saracens*; and from the *Saracens*, the *Turks* to this day: other *Arabian* nations, as the *Midianites*, and others, had it from the ſons of *Abraham* by *Keturah*; and perhaps the *Egyptians* and *Ethiopians* from them, if the former had it not from the *Iſraelites*; and the *Idumæans* had it from *Edom* or *Eſau*, the ſon of *Iſaac*, the ſon of *Abraham*; ſo that all originally had it from *Abraham*, and he by a divine command. It is not ſo much to be wondered at, that *Herodotus* and *Diodorus Siculus*, men either impoſed upon by the *Egyptian* prieſts, as the former, or wrote in favour of that nation, as the latter, and wholly ignorant of divine revelation, ſhould aſſert what they have done; but that chriſtian writers, who have the advantage of divine revelation, and have read the hiſtory of the bible, ſuch as *Marſham*, *Spencer* and *Le Clerc*, ſhould incline to the ſame ſentiment, is amazing; and eſpecially when our bleſſed Lord has expreſsly ſaid [r], that circumciſion is *of the fathers, Abraham, Iſaac* and *Jacob*, firſt given to them, and practiſed by them. Even *Theodotus* [s], an heathen writer, agrees with this ſacred teſtimony of *Moſes*, when ſpeaking of the circumciſion of *Shechem*, in the times of *Jacob*, he traces this rite to its original, and obſerves, that when *Abraham* was brought out of his own country, he was ordered *from heaven* to circumciſe every man in his houſe. It may indeed ſeem ſtrange how it ſhould obtain in the iſlands of the *Weſt-Indies*, as in *Juatana*, *Sancta Crux*, and others, where the *Spaniards* found in the beginning of the 16th century thoſe iſles inhabited by idolaters, who were circumciſed [t].

℣. 11. *And ye ſhall circumciſe the fleſh of your foreſkin*, &c.] Or *the foreſkin of your fleſh* [u]; by an hypallage, the manner in which this was performed may be ſeen in the *Jewiſh* writers [w], as well as the cure of the wound made, is particularly deſcribed by *Leo Modena* [x], and which when performed, they uſed to provide a diſh full of ſand to put the foreſkin into; and which was done, as *Buxtorf* [y] relates, to ſhew that their ſeed ſhould be as the ſand of the ſea, and to call to mind what *Balaam* ſaid of them, *Numb.* xxiii. 10. and with reſpect to the old ſerpent that deceived man, whoſe food is the duſt of the earth: the inſtrument with which this operation was performed, according to the *Jewiſh* canons, was as follows [z], "they may "circumciſe with any thing, with a flint or with "glaſs, and with any thing that cuts, excepting "with a cane or reed, becauſe of danger; but it "is

[m] Euterpe ſive, l. 2. c. 104. [n] Bibliothec. l. 1. p. 24. & l 3. p. 165. [o] Contr. Apion. l. 1. c. 22.
[p] Baal Aruch in Rad. מול, fol. 91. 1. [q] Apud Euſeb. Evangel. Præpar. l. 9. c. 27. p. 433. [r] Joh. vii. 22.
[s] Apud Euſeb ut ſupra, c. 22. p. 428. [t] Vid. P. Martyr. Decad. 3. lib. 10. & de Inſul. Ind. Occident.
[u] את בשר ערלתכם præputium carnis veſtræ, Druſius, Piſcator. [w] Maimon. Hilchot Milah, c. 2. §. 2. Schulchan Aruch, par. 2. Jore Dea Hilchot Milah, c. 264. §. 3. [x] Hiſtory of the preſent Jews, part 4. c. 8. p. 206.
[y] Synagog. Jud. c. 4. p. 104, 105. [z] Maimon. Ib. c. 2. §. 1. Schulchan Aruch. Ib. § 2.

" is beſt to circumciſe with an iron inſtrument, " either with a knife or a razor; all *Iſraelites* uſe " a knife." The perſons who might perform it, according to their rules, are theſe; " all are fit to " circumciſe, ſays *Maimonides* [a], even an uncir- " cumciſed perſon, and a ſervant, and a woman, " and a little one may circumciſe where there is no " man, but a *Gentile* may not circumciſe at all; " and if he does circumciſe, there is no need to re- " peat it, and to circumciſe a ſecond time." It is a little differently expreſſed by another [b] writer of theirs, " all are fit to circumciſe, even a ſervant, a wo- " man, and a little one, and an uncircumciſed " *Iſraelite*, whoſe brethren died through circum- " ciſion; but if there is an *Iſraelite* grown, and " knows how to circumciſe, he is to be preferred " before them all; (ſome ſay a woman may not " circumciſe) but an idolater, though he is cir- " cumciſed, may not circumciſe at all; but if he " does, there is no need to repeat it, and to cir- " cumciſe a ſecond time: *and it ſhall be a token of the covenant betwixt me and you*; of the promiſe of God to *Abraham*, that he ſhould be the father of many nations. The apoſtle explains it, *Rom.* iv. 11. to be a ſeal, or what gave aſſurance to *Abraham*, or was a ſure token to him, that righteouſneſs would be wrought out by Chriſt, by his obedience, and the ſhedding of his blood, which is received by faith; and that this was imputed to him whilſt he was uncircumciſed, *Gen.* xv. 6. and that this alſo would be *in the uncircumciſion*, or uncircumciſed *Gentiles* that ſhould believe as he did, and be imputed to them, as to him, and ſo he would appear to be the father of them all. Moreover, this was a ſign or token of that part of the promiſe or covenant, which gave to his ſeed the land of *Canaan*: this was a ſeal of the leaſe of that land, which was made whilſt *Abraham* was in it, and which the *Iſraelites* were obliged to ſubmit to, upon entrance into it in *Joſhua*'s time, as a token of it; and which they were to obſerve whilſt in it until the Meſſiah's coming, and by which they were diſtinguiſhed from other nations, and kept a diſtinct nation, that it might appear he came of them: and to uſe the words of *Tacitus* [c], this rite was inſtituted *ut diverſitate noſcantur*, that they might be diſtinguiſhed and known from others; it was typical of Chriſt, the end of it, who ſubmitted to it, that it might appear he was really man, a ſon of *Abraham*, and a miniſter of the circumciſion, and was made under the law, and ſo laid under obligation to fulfil it; and that he was to ſatisfy for the ſins of men by the effuſion of his blood, and endure pains and ſufferings, ſignified thereby: it was alſo an emblem of ſpiritual circumciſion, or circumciſion of the heart, which lies in the putting off the body of ſin, in renouncing man's own righteouſneſs, and in his being by the grace of God, and blood of Chriſt, cleanſed from the impurity of his nature, propagated by carnal generation, in which the member circumciſed has a principal concern.

℣. 12. *And he that is eight days old, ſhall be circumciſed among you*, &c.] A ſon or infant of eight days old; it might not be circumciſed before, but for ſome reaſons might be deferred longer. The reaſons why this rite was ordered to be performed in infancy, according to *Maimonides* [d], were, becauſe if it had been deferred to riper age it might have been neglected, and never performed; and becauſe at ſuch an age the pain is not ſo ſenſibly felt, by reaſon of the tenderneſs of the ſkin, and the weakneſs of the imagination; as alſo becauſe the affections of parents are not then ſo ſtrong as they are when one year, and eſpecially three or four years old; and particularly it was ordered on the 8th day, becauſe all animals as ſoon as born, on account of their great humidity, are very weak, and ſcarce any other than they were in their mother's womb, until the end of 7 days, after which they begin to be reckoned among thoſe that perceive the air of this world; and ſo he remarks the ſame is to be obſerved in beaſts, that 7 days they were to be with their dam, *Exod.* xxi. 30. According to the *Jewiſh* canon [e], " an infant might " be circumciſed on the 8th, 9th, 10th, 11th and " 12th, neither leſs or more; (not leſs than 8 days, " nor more than 12 [f]) according to the uſual cuſ- " tom on the 8th; if he was born between the 2 " evenings, he is circumciſed on the 9th; if be- " tween the 2 evenings of the evening of the ſab- " bath, he is circumciſed on the 10th; if on a " feſtival-day, after the ſabbath, he is circumciſed " on the 11th; if on the 2 days of the beginning " of the year, he is circumciſed on the 12th: an " infant that is ſick, they don't circumciſe it un- " til it is well." Which ſickneſs they interpret not of ſore eyes, and the like, but of an ague or fever; and when a child on the 8th day is red or yellow, or a woman has loſt her children through circumciſion, 2 or 3 one after another, then it is deferred; and they reckon 7 days from a child's recovery from ſickneſs, and then circumciſe it [g]; but circumciſion on the 8th day was always reckoned moſt valid and authentic, and according to rule, ſee *Phil.* iii. 5. and the note there; and the *Jews* were careful to do it on the 8th day as ſoon as they could, though only when and while it was day. Their canon or rule runs thus [h], " they don't " circumciſe until the ſun ſhines out on the 8th " day of a child's birth, and all the day is fit for " circumciſion; but they that are prepared haſten " to the commandment, and circumciſe immedi- " ately in the morning; and indeed circumciſion, " which is not in its proper time, is never per- " formed but in the day:" for they obſerve [i] it is ſaid on the 8th day, *Lev.* xii. 3. the day, and not the night. And this was to be done to *every man-child in your generations*; in all ſucceeding ages until the Meſſiah came, the end of the law; and when the leaſe of the land of *Canaan*, of which this was a ſeal, would be out; and when the righteouſneſs of faith, it was alſo a ſeal of, would come upon the uncircumciſed *Gentiles*: *he that is born in the houſe, or bought with money of any ſtranger, which* is *not of thy ſeed*; concerning which *Maimonides* [k] gives theſe rules, " a ſervant is born " in the power of an *Iſraelite*, and another that is " taken from heathens, the maſter is bound to cir- " cumciſe them; but he that is born in the houſe " is circumciſed on the 8th day; and he that is " bought with money is circumciſed on the day " that he is received, even if he received him on " the day he is born, he is circumciſed on that day; " if he receives a grown ſervant of heathens, and " the ſervant is not willing to be circumciſed, he " bears

[a] Maimon. Ib. Schulchan Aruch, Ib. §. 1. [b] Schulchan Aruch. Ib. §. 1. [c] Hiſt l. 5. c 5.
[d] Moreh Nevochim, par. 3. c. 49. p. 506. [e] Miſn. Sabbat. c. 19. §. 5. [f] Miſn. Eracin, c. 2. §. 2.
[g] Maimon. Hilchot Milah, c. 1. §. 16, 17, 18. Schulchan Aruch, Ib. c. 262. §. 2. 263. § 1, 2. [h] Schulchan, Ib. c. 262. §. 1. [i] Maimon. Ib. c. 1. §. 8. [k] Ibid. §. 3, 6.

" bears with him a whole year, but more than " that it is forbidden to keep him, ſeeing he is " uncircumciſed, but he muſt ſend him again to " the heathens." No man was to be forced to embrace the true religion, or obliged againſt his will to ſubmit to its ordinances.

℣. 13. *He that is born in thine houſe, and he that is bought with thy money, muſt needs be circumciſed*, &c.] Or *in circumciſing ſhall be circumciſed* [l], ſhall certainly be circumciſed; this is repeated to denote the neceſſity of it, and what care ſhould be taken that this be done, becauſe there was to be no uncircumciſed male among them, ℣. 10. nor any converſation and communion to be had among them, eſpecially in a religious way. *And my covenant ſhall be in your fleſh for an everlaſting covenant*; circumciſion was to be ſeen in their fleſh, and no methods were to be taken to draw over the foreſkin again, but it was to continue as long as they lived; and ſo in their poſterity, in all ſucceeding ages, as a ſign of the covenant and promiſe which ſhould remain until the Meſſiah's coming.

℣. 14. *And the uncircumciſed man-child, whoſe fleſh of his foreſkin is not circumciſed*, &c.] Whoſe circumciſion was neglected by his father, or by his mother, or by the civil magiſtrate, or by himſelf; for each of theſe, according to the *Jewiſh* canons, were obliged to ſee this performed; " the " commandment lies upon a father to circumciſe " his ſon, and upon a maſter to circumciſe his ſervants born in his houſe, or bought with mo- " ney [m]:" and it is elſewhere ſaid [n], " if a father " does not circumciſe his ſon, the Sanhedrim are " bound to circumciſe him; and if they do not " circumciſe him, he is obliged when he is grown " up to circumciſe himſelf; and if he does not " circumciſe himſelf, he is guilty of cutting off," as it here follows: *that ſoul ſhall be cut off from his people*; which *Jarchi* interprets of his being childleſs, and dying before his time; and which, according to ſome in *Aben Ezra*, is, when a man dies before he is 52 years of age; and ſome erroneous perſons, as the ſame writer calls them, thought that if a child died, and was not circumciſed, it had no part in the world to come. The ſimpleſt and plaineſt meaning of the phraſe ſeems to be, that ſuch ſhould be cut off, and deprived of all civil and religious privileges with the *Iſraelites* in the land of *Canaan*, and be reckoned as heathens. Concerning this matter, *Maimonides* [o] thus writes; " a father or a mother that tranſgreſs, " and circumciſe not, make void the affirmative " commandment, but are not guilty of cutting " off; for no cutting off depends but upon the un- " circumciſed perſon himſelf; and the Sanhedrim " are commanded to circumciſe a ſon or a ſervant in " its time, that they may not leave an uncircumciſed " perſon in *Iſrael*, nor among their ſervants;— " if the thing is hid from the Sanhedrim, and " they don't circumciſe him, when he is grown up, " he is bound to circumciſe himſelf; and every " day that paſſes over him, after he is grown up, " and he does not circumciſe himſelf, lo, he mak- " eth the commandment to ceaſe; but he is not " guilty of cutting off until he dies, and he is a " preſumptuous uncircumciſed perſon;" and ſo, according to him, this muſt reſpect his puniſhment after death in another world: *he hath broken my covenant*; made it null and void, neglecting the token of it, circumciſion.

℣. 15. *And God ſaid unto Abraham*, &c.] After he had changed his name, and given him the covenant of circumciſion: *as for Sarai thy wife, thou ſhalt not call her name Sarai, but Sarah ſhall her name* be; her former name *Sarai* ſignifies *my princeſs*, or rather *princeſſes*, being to him in the room of many, and better than ten thouſand; yet only a princeſs to him, and in his family, being ſole miſtreſs there: but *Sarah* ſignifies, as *Jarchi* obſerves, *princeſs* abſolutely, becauſe ſhe was princeſs over all the princes and people that ſhould come of her, as well as be the mother and princeſs of all female believers, who are called her daughters, 1 *Pet.* iii. 6.

℣. 16. *And I will bleſs her*, &c.] The *Targum* of *Jonathan* adds, *in her body*, with fruitfulneſs, who before was barren, and in her ſoul with ſpiritual bleſſings, and in both with the bleſſing of eternal life: *and give thee a ſon alſo of her*; as he had given him one of *Hagar:* God had before promiſed *Abraham* a ſon that ſhould be his heir, but he had not till now told him, that he ſhould be born of *Sarah* his wife: *yea, I will bleſs her*; which is repeated for the confirmation of it, and for the greater ſtrengthening *Abraham*'s faith in it: *and ſhe ſhall be* a mother *of nations*; of the twelve tribes of *Iſrael*; of the two nations of *Iſrael* and *Judah*: *kings of people ſhall be of her*; as *David, Solomon*, and others, and eſpecially the king Meſſiah.

℣. 17. *Then Abraham fell upon his face*, &c.] In reverence of the divine being, and as amazed at what was told him: *and laughed*; not through diſtruſt and diffidence of the promiſe, as *Sarah* did, for he ſtaggered not at that through unbelief, but for joy at ſuch good news; and ſo *Onkelos* renders it, *and he rejoiced*, with the joy of faith; it may be our Lord refers to this in *John*, viii. 56. he ſaw Chriſt in the promiſe of *Iſaac*, and rejoiced that he ſhould ſpring from his ſeed: the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe it, *and he wondered*; he was amazed at the grace of God that gave him ſuch a promiſe, and he was aſtoniſhed at the power of God that muſt be exerted in the fulfilment of it: and therefore it follows, *and ſaid in his heart*; within himſelf, without expreſſing any thing as to be heard and underſtood by any creature; but the omniſcient God knew what he ſaid, and the language of it, whether of unbelief or not: *Shall* a child be *born unto him that is* 100 *years old?* not that he was now a full 100 years old, he was 99, and going in his 100th year; but then he would be, as he was, 100 years old when this child was born to him, ch. xxi. 5. It had been no unuſual thing for a child to be born to a man when a hundred, and even many hundred years old, but it was ſo in *Abraham*'s time; though indeed after this we read that *Abraham* himſelf had 6 ſons by *Keturah*, when his natural ſtrength was afreſh invigorated, and his youth was renewed like the eagle's; and beſides *Abraham* ſaid this, not ſo much with reſpect to himſelf, though his age was a circumſtance that ſerved to heighten the wonder, as with reſpect to *Sarah*, and the circumſtances in which ſhe was, who was to bear this ſon to him: *and ſhall Sarah that is* 90 *years old, bear?* and with whom it had ceaſed to be after the manner of women, which made it more difficult of belief how it could be. Some think that *Abraham* ſaid this, as ſomewhat doubting of it, until he was more ſtrongly aſſured by the Lord that ſo it would

[l] המול ימול circumcidendo circumcidetur, Pagninus, Montanus, &c.
[m] Maimon. ut ſupra, c. 1. §. 1.
[n] Schulchan Aruch, Ib. c. 361. §. 1.
[o] Ib. c. 1. §. 1, 2.

would be indeed, as is expreſſed in a following verſe; but meeting with no reproof for what he ſaid and did, as *Sarah*, it ſeems to ſhew the contrary.

℣. 18. *And Abraham ſaid unto God*, &c.] Being told he ſhould have a ſon by *Sarah*, that ſhould be his heir, he is concerned for *Iſhmael* what would become of him; and who being grown up, had doubtleſs a large ſhare in his affections, and it is highly probable he began to think he was the promiſed ſeed, ſince he had lived to ſuch an age, and had no other ſon, and *Sarah* was paſt bearing children; but now perceiving it would be otherwiſe, he puts up a petition for *Iſhmael*, whom he did not neglect upon the promiſe of another, and to ſhew his love to him, and regard for his welfare: *O that Iſhmael might live before thee*; he prays that his life might be preſerved, and that it might be ſpent in the fear, worſhip and ſervice of God; ſo the *Targum* of *Jonathan*, "O that *Iſhmael* might live "and worſhip before thee," and to the ſame ſenſe *Jarchi* alſo; that he might enjoy the favour of God, his gracious preſence and communion with him; that he might live a holy, ſpiritual life here, acceptable and well-pleaſing to God, and poſſeſs eternal life hereafter: for we muſt take this prayer in as large a ſenſe, as we can ſuppoſe the heart of a father to be drawn forth in it for the good of his child; though it may greatly reſpect his ſharing with the promiſed ſon in his bleſſings, and particularly regards the propagation of his offspring, or his living in his poſterity at leaſt; this was what the Lord took notice of, and anſwered him in.

℣. 19. *And God ſaid, Sarah thy wife ſhall bear thee a ſon indeed*, &c.] This is repeated for the confirmation of it, and thus expreſſed to remove all doubt about it, if any there were, that hung upon *Abraham*'s mind; as well as to let him know that the promiſe of a ſon by *Sarah* was not to be ſuperſeded by his prayer for *Iſhmael*, for whom he might have a greater flow of natural affection than for his unborn ſon, in whom his ſeed ſhould be called: *and thou ſhalt call his name Iſaac*; which ſignifies *laughter*; and which name was given him from the laughter of *Abraham* at the promiſe of him, and not from the laughter of *Sarah*, which as yet was not; wherefore *Joſephus* [p] is wrong when he ſuggeſts, that *Iſaac* had this name from *Sarah*'s laughing at God's ſaying that ſhe ſhould bear a ſon: though his birth was matter of laughter and joy to both, as it was to all good people that heard of it, ch. xxi. 8. So *Polyhiſtor* [q] from *Melo*, an heathen writer, ſpeaking of *Abraham*, ſays, that of his married or lawful wife one ſon was born to him, whoſe name in *Greek* is *Gelos*, that is, laughter. *Iſaac* is one of thoſe the *Jews* [r] obſerve had his name given him before he was born: *and I will eſtabliſh my covenant with him, for an everlaſting covenant*, and *with his ſeed after him*; the covenant of circumciſion juſt made with *Abraham*, the promiſe of the land of *Canaan* to him and his poſterity, and of the Meſſiah that ſhould ſpring from him, until whoſe coming this covenant would continue, and therefore called everlaſting.

℣. 20. *And as for Iſhmael, I have heard thee*, &c.] Took notice of his prayer for him, and accepted of it, and would anſwer him, and did, as follows: *behold, I have bleſſed him*; determined in his mind to bleſs him, promiſed to bleſs him, ch. xvi. 10, 12. had bleſſings laid up and in reſerve for him: *and will make him fruitful, and will multiply him exceedingly*; as he did, many of the *Arabian* nations, the *Hagarenes*, *Saracens* and *Turks*, all ſpringing from him: 12 *princes ſhall he beget*; whoſe names are given, ch. xxv. 13, 14, 15. and their number there exactly agrees with this prophecy. *Melo* [s], the heathen writer above mentioned, ſays, that *Abraham* of his other wife, the *Egyptian* ſervant (that is, *Hagar*) begat 12 ſons, which he miſtakes for 12 ſons of *Iſhmael*, his ſon by *Hagar*; and, adds he, theſe going into *Arabia* divided the country among them, and were the firſt that reigned over the inhabitants of it; hence down to our times the kings of the *Arabians* have 12 names like to thoſe. So the *Saracens* were divided into twelve tribes, of which there were ſo many *phylarchi* or governors; and the *Turks* alſo are divided into the ſame number of tribes [t]. *And I will make him a great nation*; as the nation of the *Turks* eſpecially is; and the *Turkiſh* empire is frequently called in *Jewiſh* writings the kingdom of *Iſhmael*, as the *Arabic* language is called the *Iſhmaelitiſh* language.

℣. 21. *But my covenant will I eſtabliſh with Iſaac*, &c.] The covenant of circumciſion; for though *Iſhmael* was circumciſed, and his poſterity practiſed that rite, yet it was not enjoined them of God; nor was it to them, or ſerved the ſame purpoſe as to the *Iſraelites*; and particularly the promiſe of the land of *Canaan* made in that covenant, belonged only to the poſterity of *Iſaac*, and to thoſe only in the line of *Jacob*, and eſpecially that of the Meſſiah ſpringing from him, which circumciſion had a reſpect unto: *whom Sarah ſhall bear unto thee, at this ſet time, in the next year*; that is, at the end of 9 months, which is the ſet time a woman goes with child.

℣. 22. *And he left off talking with him*, &c.] After he had finiſhed all he had to ſay to him at this time. It was great condeſcenſion in the divine Being to talk with a creature; it was wonderful grace and kindneſs to make ſuch promiſes to him, as he did, and indulge him with anſwers of prayer and communion with him; but the higheſt enjoyments of God here are not laſting; uninterrupted communion with him is reſerved for another world: *and God went up from Abraham*; from the earth, where he had been with *Abraham*, and aſcended above him up to heaven, in a viſible, and very likely in an human form, in which he deſcended: the *Targums* of *Onkelos* and *Jonathan* paraphraſe it, *the glory of the Lord*, the glorious *Shekinah*, the Lord of life and glory.

℣. 23. *And Abraham took Iſhmael his ſon*, &c.] To circumciſe him; he took his ſon firſt to ſet an example to his ſervants, and that they might the more readily comply when they ſaw that *Abraham*'s ſon, and at that time his only ſon, was circumciſed before their eyes: *and all that were born in his houſe*; which were 318 when he reſcued *Lot* from the kings, ch. xiv. 14. and perhaps they might be now increaſed: *and all that were bought with his money*; how many thoſe were, it is not eaſy to ſay, no doubt they were many: *every male among the men of Abraham's houſe*; whether children or ſervants, and thoſe little or grown up: *and circumciſed the fleſh of their foreſkin, in the ſelf-ſame day, as God had ſaid unto him*; he performed this operation in the manner God directed him, the ſame day he ſpoke to him of it; he was not diſobedient, nor dilatory to obey the command of God,

[p] Antiq. l. 1. c 12. §. 2. Shalſhalet Hakabala, fol. 2. 1. p. 283.

[q] Apud Euſeb. Evangel. Præpar. l. 9. c 19. p. 421.
[r] Pirke Eliezer, c. 32.
[s] Apud Euſeb. ut ſupra.
[t] Vid. Valeſ. Not. in Ammian. Marcellin. l. 24.

God, but at once complied with it, not conſulting fleſh and blood, not regarding the pain he and his ſhould endure, or the ſhame or danger they ſhould be expoſed unto through the heathens about them; but truſting in God, and committing himſelf to him, and having his fear before his eyes, he heſitated not, but chearfully did the will of God. In doing this work he might have ſome aſſiſtance: it is highly probable he began it himſelf, and circumciſed ſeveral; and having taught ſome of his ſervants how to perform it, according to the divine preſcription, they might aſſiſt him in going through with it.

℣. 24. *And Abraham was 99 years old*, &c.] See ℣. 1. This circumſtance of his age is obſerved the more to commend his faith and obedience, that tho' he was an old man, he did not conſider his age, or make that an objection; that he was unable to bear the pain, or it would be ſhameful for a man of his years to be uncovered before his ſervants: *when he was circumciſed in the fleſh of his foreſkin*; who circumciſed him is not ſaid, very probably *Eliezer* his head-ſervant: the *Jews*, who affect to know every thing, ſay [u], that he ſent for *Shem*, the ſon of *Noah*, who circumciſed him and his ſon *Iſhmael*; but it is moſt likely that *Iſhmael* was circumciſed by *Abraham* himſelf, as ſeems from the preceding verſe; and *Abraham* might circumciſe himſelf, as *Ben Melech* thinks.

℣. 25. *And Iſhmael his ſon was 13 years old, when he was circumciſed in the fleſh of his foreſkin.*] Hence the *Arabians*, as *Joſephus* [w] relates, circumciſe their children when at 13 years of age, becauſe *Iſhmael*, the founder of their nation, was circumciſed at that age; and *Origen* [x] aſſerts the ſame; and with which agrees what an *Arabic* writer ſays [y] of the *Arabians* before *Mahomet*, that they uſed to circumciſe at a certain age, between the 10th and 15th years of their age. So *Rauwolf* ſays [z], there are ſome, chiefly among the *Arabians*, that imitate their patriarch *Iſhmael*. As for the *Mahometans*, though they circumciſe, they don't always do it in the 13th year, as ſome write; for it is performed by them ſometimes in the 13, 14, 15, or 16, and ſometimes in the 6th or 7th year [a]. The *Egyptians*, according to *Ambroſe* [b], circumciſed their children at 14 years of age, which comes pretty near to the time of the *Iſhmaelites* or *Arabs*, from whom they might receive circumciſion, if not of the *Iſraelites*, as before obſerved. A certain traveller ſays [c], the modern *Egyptians*, as the reſt of the *Mahometans*, are not circumciſed until the 13th year. The *Africans* circumciſe on the ſeventh day, which come nearer to the *Jews* [d].

℣. 26. *In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon.*] This is repeated that it might be taken notice of, that both were circumciſed according to the command of God, and on the very day in which it was given. *Jarchi* obſerves, it was in the day, and not in the night; which ſhows, ſays he, he was not afraid of the heathen, and of mockers, and that his enemies, and the men of that generation might not ſay, if we had ſeen him, we would not have ſuffered him to be circumciſed, and keep the commandment of God: and ſome of the *Jewiſh* writers [e] fable, that he was circumciſed on the day afterwards appointed by *Moſes* for the day of atonement, and that in the place where he was circumciſed, the altar was built; but all this is without any foundation. This affair was tranſacted, according to biſhop *Uſher* [f], A. M. 2107, and before Chriſt 1897.

℣. 27. *And all the men of his houſe*, &c.] All the males, whether children or adult: *born in the houſe, or bought with money of the ſtranger, were circumciſed with him*; by their will, and with their conſent; not forced to it, as *Aben Ezra* rightly obſerves; and theſe being before trained up by him in religious exerciſes, were more eaſily prevailed upon by him to follow his example; this alſo is repeated, that it might be obſerved, and be an example to follow in after-generations.

CHAP. XVIII.

ANOTHER appearance of God to *Abraham* is here recorded; three perſons are ſeen by him in an human form, whom he kindly invites to ſtop with him, and generouſly entertains them, ℣. 1—8. they enquire concerning *Sarah* his wife, and one of them renews the promiſe of her bearing a ſon to him, which occaſions laughter in her, for which ſhe is reproved, ℣. 9—15. upon their departure the Lord thought fit, for reaſons given, to make known to *Abraham* his intention to deſtroy *Sodom* and *Gomorrah*, ℣. 16—22. when *Abraham* intercedes for the preſervation of thoſe cities in a moſt importunate and affectionate manner, ℣. 23—33.

℣. 1. *And the Lord appeared unto him in the plains of Mamre*, &c.] That is, to *Abraham*; and very likely this appearance of God was quickly after the affair of the circumciſion, to ſhew his approbation of his ready obedience to his command; and at this time he was in the plains, or at the oaks of *Mamre*, the oaken grove there, as has been obſerved on ch. xiii. 18. and which ſeems to be the beſt rendering of the words, ſince in ℣. 4, 8. mention is made of a tree to ſit and ſtand under; and *Abraham* might chuſe this place for his habitation, becauſe of the ſhadineſs of it in thoſe hot countries: *and he ſat in the tent-door, in the heat of the day*; partly to cool and refreſh himſelf, and partly to obſerve if any paſſengers paſſed by to invite them in; this being a time of day when ſuch needed refreſhment, and it was proper for them to lie by a while, and not proceed on their journey until it was cooler: or rather to or *near* the tent-door, as *Noldius* [g], or before it, without or under the ſhade of the tree, after mentioned.

℣. 2. *And he lift up his eyes and looked*, &c.] To ſee if he could obſerve any paſſengers coming that way: *and lo, three men ſtood by him*; having perhaps deſcended at once from heaven upon the ſpot near where *Abraham* ſat; for theſe, whoever they were,

[u] Pirke Eliezer, c. 29. [w] Antiq. l. 1. c. 12. §. 2. [x] Philocalia, c. 23. p. 77. [y] Ebnol Athir apud Pocock. Specimen Arab. Hiſt. p. 319. [z] Travels, part 1. ch. 7. p. 59. by Ray. [a] Vid. Reland. de Relig. Mohammed. p. 75. [b] De Abraham, l. 2. c. 11. p. 266. [c] Baumgarten. Peregrin. l. 1. c. 16. [d] Leo. African. Deſcriptio Africæ, l. 3. p. 38. [e] Pirke Eliiezer, ut ſupra. [f] Annales Vet. Teſt. p. 8. [g] Ebr. Concord. Part. p. 13.

were, appeared in an human form, and they were took by *Abraham* at firſt ſight to be men, and as ſuch he treated them: ſome have taken theſe to be the three Divine Perſons, as ſome of the antients; of which opinion was Dr. *Lightfoot*, who expreſly ſays [h], "three months after this, (*i. e.* the inſtitution of the circumciſion) the three perſons in the "Trinity dine with *Abraham*, and foretel the birth "of *Iſaac*; again, the Son and the Holy Ghoſt "go down to *Sodom*, but the firſt perſon in the "Trinity ſtayeth with *Abraham*;" and elſewhere [i], "the three perſons in the Trinity, in the ſhape of "three men, appear to *Abraham* and dine with "him, and eat the firſt fleſh mentioned eaten in "all the ſcripture." But to this may be objected, that the Father and the Holy Spirit are never ſaid to appear in an human form, ſee *John* v. 37. or are ever called angels, as theſe are, ch. xix. 1. but they rather ſeem to be angels, as the *Targums* of *Jonathan* and *Jeruſalem* call them, in the likeneſs of men, who were ſent on three meſſages, as they ſuggeſt; one to bring the news of *Sarah*'s bearing *Iſaac*; the other to deliver *Lot*; and the third to overthrow *Sodom* and *Gomorrah*; which is a much better ſenſe than that of *Ben Gerſom*, who takes them to be three prophets, and mentions the names of two of them, *Shem* and *Heber*; for two of theſe are expreſly called angels, ch. xix. 1. and the apoſtle ſeems to refer to this hiſtory, *Heb.* xiii. 2; in the *Talmud* [k] they are ſaid to be *Michael*, *Gabriel*, and *Raphael*: the truth of the matter ſeems to be this, that one of them was the Son of God in an human form, that chiefly converſed with *Abraham*, and who rained from heaven brimſtone on *Sodom*; and the other two were angels in the like form that accompanied him in that expedition: *and when he ſaw them, he ran to meet them from the tent-door*; for, though they are before ſaid to ſtand *by him*, it muſt be underſtood of their being near him, but at ſome little diſtance; and as ſoon as he ſaw them, he did not ſtay for their coming up to him, but, to ſhew how ready he was to entertain them, he ariſes from his ſeat at the tent-door and ran to meet them, and gave them an hearty welcome to what he would provide for them: *and bowed himſelf toward the ground*; not in a way of religious adoration, for, had he took them for angels, he could not have done that, and he knew not as yet that one of them was *Jehovah*; but in a civil manner, as was the cuſtom of thoſe countries when in the preſence of, or when they received, great perſonages, and ſuch, by their look and habit, *Abraham* took theſe to be.

℣. 3. *And ſaid, my Lord*, &c.] He addreſſed himſelf to one of them, who appeared to him to be the greateſt and moſt honourable, either by the appearance of his countenance, or by his dreſs, or by the ſituation in which he was between the other two, and by their carriage and behaviour to him: *if now I have found favour in thy ſight*; ſignifying he ſhould eſteem it an honour done him, that he and his companions would vouchſafe to ſtop and refreſh themſelves: *paſs not away, I pray thee, from thy ſervant*; they might ſeem, by ſome motion they made, as if they were going another way, and declined turning in to him.

℣. 4. *Let a little water, I pray you, be fetched, and waſh your feet*, &c.] Which was very refreſhing to travellers in hot countries, who walked barefoot or in ſandals; and this he propoſes to be done by one of his ſervants, whoſe buſineſs it was, only deſires they would give him leave to order it, 1 *Sam.* xxv. 41. and ſo it was uſual in other countries, and in after-times, for ſervants to fetch water to waſh the hands and feet of gueſts [l]: *and reſt yourſelves under the tree*; before the tent-door, under which doubtleſs were ſeats to ſit down upon, where they might reſt their weary limbs; it is very probable this was an oak-tree, and which and a turpentine-tree the antient writers ſpeak of continued unto the times of *Conſtantine*, ſee the note on ch. xiii. 18. and the *Jewiſh* writers ſay [m], that now near the city (*Hebron*) between the vineyards, are the oaks of *Mamre*, where is the houſe of *Abraham* our father, on whom be peace, and the tree under which the angels ate, and the ſtone on which he (*Abraham*) ſat when he was circumciſed.

℣. 5. *And I will fetch a morſel of bread*, &c.] A piece or a loaf of bread, as *De Dieu* ſhews the word ſignifies; bread being put for all the neceſſaries of life: *and comfort ye your hearts*; eat to refreſh your ſpirits and renew your ſtrength, that ye may be able to purſue your journey: *and after that ye ſhall paſs on* your way; I'll retard you no longer: *for therefore are ye come to your ſervant*; not that he thought they came this way on purpoſe to take ſome refreſhment with him, but ſo it was ordered by the providence of God; and, ſince it was, he deſires that they would accept of his invitation: *and they ſaid, ſo do as thou haſt ſaid*; they agreed to it, that water ſhould be fetched to waſh their feet, and food for them to eat.

℣. 6. *And Abraham haſtened into the tent unto Sarah*, &c.] In order to acquaint her with his gueſts, and to give proper inſtructions for providing food for them; and this he haſted to do, being hearty in the entertainment of them, and that he might not keep them too long from their journey: *and ſaid*, to *Sarah* his wife, *make ready quickly three meaſures of fine meal*; which was ready ſifted from the bran, and was the fineſt flour that was in the houſe, and only wanted to be mixed and kneaded and made up into cakes; and he ordered three meaſures or ſeahs of them, each of which held more than our peck, and all three made an ephah or buſhel, being willing to have enough, and to make a generous entertainment for them; this he enjoined *Sarah* to do, but not of herſelf, but by her maids, and no doubt, for quicker diſpatch, ſhe might aſſiſt herſelf, wherefore it follows: *knead* it, *and make cakes upon the hearth*; after the fine flour was made dough and kneaded, it was made into round cakes, and theſe were put upon an hearth made hot, and then covered with hot embers, by which means they were ſoon baked and fit to eat: this was done *upon hot ſtones* [n]; and a traveller [o] into thoſe parts ſome years ago reports, that, paſſing through the deſarts of *Arabia*, when they choſe to eat new bread, inſtead of, or for want of biſcuits, they made a paſte of flour and water, and wrought it into broad cakes about the thickneſs of a finger, and put them in a hot place on the ground, heated on purpoſe by fire, and covered them with aſhes and coals, and turned them ſeveral times until they were enough, and that theſe cakes were ſavoury and good to eat: ſome of the *Arabians*, he ſays, have in their tents ſtones or copper-plates, made on purpoſe to bake them, and gives [p] an inſtance of

[h] Works, vol. 1. p. 13. [i] Ib. p. 695. [k] T. Bab. Yoma, fol. 37. 2. [l] —— dant manibus famuli lymphas. Virgil. Æneid. l. 1. [m] Cippi Hebr. p. 9. Ed. Hottinger. [n] Bochart. Hierozoic. par. 1. l. 2. c. 34. col. 328. [o] Rauwolff's Travels, par. 2. ch. 4. p. 120. [p] Ib. c. 9. p. 163.

of a woman they met with in a country lying between *Mesopotamia* and *Media*, making such cakes for them in the same manner.

℣. 7. *And Abraham ran unto the herd*, &c.] Whilst *Sarah* and her maids were kneading the dough and making the cakes: *and fetched a calf tender and good*; a fine fat calf, which was reckoned very delicious food, and much in use with the antients [q], and generally made a part in any grand entertainment, and was accounted fit for a king, see 1 *Sam.* xxviii. 24, 25. *Luke* xv. 23: *and gave it unto a young man*; one of his servants, to kill and dress as soon as possible; *Jarchi* says this was *Ishmael*, whom he trained up to such service: *and he hasted to dress it*; the young man made all the haste he could to get it ready, according to the orders of *Abraham*.

℣. 8. *And he took butter and milk*, &c.] *Jarchi* says, it was the fat of the milk gathered from the top of it, he means cream, and is different from butter and both from milk: this was either *Abraham* himself who took and brought these, as *Sarah* or her maidens might bring the cakes when baked; or else *Abraham*'s young man, since it follows: *and the calf which he had dressed*; either the whole of it, or some principal parts of it, reckoned the finest and choicest; though by what follows it seems to be *Abraham* himself, who may be said to dress the calf, it being done by his orders: *and set it before them*; a table being placed under the tree, he set, or ordered to be set all those provisions before the three men, to feed upon, the cakes and butter, the milk and fatted calf: *and he stood by them under the tree*; not only to bid them welcome, but to minister to them; nor will this seem strange, or that the above several things were chiefly done by *Abraham* and *Sarah*, when it is observed that the greatest personages in the eastern countries, in early times, used to perform such services, and still do to this day, as a late traveller [r] informs us: "it is "here, says he, no disgrace for persons of the "highest character to busy themselves in what we "should reckon menial employments; the great-"est prince assists in the most laborious actions of "husbandry; neither is he ashamed to fetch a lamb "from his herd and kill it, whilst the princess his "wife is impatient till she has prepared her fire "and her kettle to seethe and dress it: the custom "that still continues of walking either barefoot or "with slippers, requires the antient compliment of "bringing water upon the arrival of a stranger to "wash his feet; and who is the person that pre-"sents himself first to do this office, and to give "the *mar-habbeh*, or welcome, but the master of "the family himself? who always distinguishes "himself by being the most officious; and, after "his entertainment is prepared, accounts it a breach "of respect to sit down with his guests, but stands "up all the time and serves them." All which serves greatly to illustrate this passage; and the same learned author observes, that in this manner we find *Achilles* and *Patroclus* employed, as described by *Homer* [s], in providing an entertainment: *and they did eat*; or seemed to eat, as the *Targum* of *Jonathan* and *Jarchi*; though as they assumed bodies so animated as to be capable of talking and walking, why not of eating and drinking? and there must have been a consumption of food some way or other, or *Abraham* would have known they had not eat: we read of angels food, *Ps.* lxxviii. 25. our *English* poet had a notion of angels eating, and represents *Eve* providing a repast for the angel, which he owns to be no ungrateful food [t].

℣. 9. *And they said unto him, where is Sarah thy wife?* &c.] One of them put the question; and so the *Septuagint* version renders it, *and he said unto him*, the principal of them, whom *Abraham* at first addressed and called him *my Lord*, and was no other than the Son of God in an human form; and various things in the context shew him to be a divine person, particularly his promise of return next year, and *Sarah* should have a son: and the question here put by him was not out of ignorance, for he who knew the name of *Abraham*'s wife, knew where she was; but this was asked in order to lead on to say something more concerning her, and that, hearing her name, she might draw nearer and listen to what was said of her: *and he said, behold, in the tent*; for in those times they dwelt in tents, and this was either the tent common to the family, or rather was *Sarah*'s own tent, ch. xxiv. 67. *Sarah* was where she should be, in her own apartment, attending to the business of her family, and answered to the description the apostle gives of a good housewife, a *keeper at home*, *Tit.* ii. 5.

℣. 10. *And he said*, &c.] The same that put the question, Jehovah himself, as appears by what follows: *I will certainly return unto thee according to the time of life*; not by a personal appearance as now, but by the fulfilment of his promise which he had before given to *Abraham*, that he should have a son by *Sarah*, and now renews it; and this would be about the same time in the next year, perhaps at the spring of the year, which may be called *a time of life*, when all things revive, which in the winter-season seem to be dead; a fit emblem this of the case and condition of *Abraham* and *Sarah*, both as they now were, and afterwards would be; for, though their bodies were as it were dead and unfit for generation, yet nature would revive in them again: unless it be understood of the whole time of the conception, quickening, and birth of an infant, at the usual time a woman goes with child, which is nine months, when the infant is a perfect living child. All the *Targums* paraphrase it, "in which ye shall be alive," safe and well, and so most of the *Jewish* commentators; as if it was a promise to *Abraham* and *Sarah*, that they should live to see the promise made good next given; but this seems not so agreeable as either of the former, see 2 *Kings* iv. 16: *and lo, Sarah thy wife shall have a son*; it was by degrees that this was made known to *Abraham*; first he was told he should have a son, but it was not said by whom he should have it; some years after that he is informed he should have a son by *Sarah*, but not when; but now it is revealed to him, that he should have one by her the next year: *and Sarah heard* it *in the tent-door, which* was *behind him*; or, *and it was behind him* [u]; that is, the tent-door was at the back of the person speaking; *Sarah*, hearing her name mentioned, got to the tent-door to listen to what might be further said; and the place where she was, was behind the speaker, who stood between her and *Abraham*, with whom he was conversing; *Abraham* was before him and *Sarah* behind him, so that he could not see her when she laughed, and yet he knew she did; and for the sake of that, this circumstance

[q] Αυταρ εγων αγεληθεν ελασσας πιονα μοσχον. Orpheus de lapidilus, ℣. 63.
[r] Dr. Shaw's Travels, p. 237, 238. Ed. 2.
[s] Iliad. 9. ℣. 205.
[t] Milton's Paradise Lost, b. 5. ℣. 412, &c.
[u] והוא אחריו et ipsum post eum, Montanus.

cumſtance is remarked: both the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe the clauſe, "and "*Iſhmael* ſtood behind it," the tent-door; and the former adds, and hearkened to what the angel ſaid.

℣. 11. *Now Abraham and Sarah were old*, and *well ſtricken in age*, &c.] The one being 99 years of age, and the other 89; and which is obſerved to make it the more ſurprizing that they ſhould have a ſon at ſuch an age; and what follows ſtill makes it more ſo: *and it ceaſed to be with Sarah after the manner of women*; her monthly viſiters had left her, ſo that ſhe was unfit for conception, and there could be no hope of it in a natural way; though the philoſopher [w] intimates, that there are ſome, that it is poſſible, may conceive without them.

℣. 12. *Therefore Sarah laughed within herſelf*, &c.] Not for joy of a ſon, and as pleaſed with it, believing ſo it would be; but as diſbelieving it, and perhaps deriding it, and confuting it with a laugh, which, though it did not appear in her countenance, was ſecretly in her heart: *ſaying*, not with her mouth but in her mind, *after I am waxed old*, being almoſt 90 years of age, *ſhall I have pleaſure?* in conception, or rather in having a ſon, and in ſuckling and nurſing him and bringing him up; for in bearing and bringing forth is ſorrow: *and my Lord being old alſo*; which increaſed the difficulty and her unbelief: the apoſtle *Peter* ſeems to have reſpect to this in 1 *Pet.* iii. 6.

℣. 13. *And the Lord ſaid unto Abraham*, &c.] This diſcovers who the perſon was that had been converſing with *Abraham*, that he was a divine perſon, as appears by his name *Jehovah*, as well as by his knowledge of *Sarah*'s behaviour; he did not turn himſelf to her, that it might be more manifeſt, that it was not upon the ſight of her he judged ſhe laughed, but from his own omniſcience; and he choſe rather to ſpeak to her huſband than to her, appearing as a ſtranger, and that he might reprove her: *wherefore did Sarah laugh, ſaying, ſhall I of a ſurety bear a child which am old?* ſuggeſting there was no reaſon for it, and ſignifying his diſpleaſure and indignation at it.

℣. 14. *Is any thing too hard for the Lord*, &c.] Whoſe power is infinite; or *too wonderful* [x], ſo wonderful and beyond all belief, that it can never be thought it will be done by him; and why then ſhould it be thought incredible or impoſſible that *Sarah* ſhould have a child, though ſhe is old? Or, *is any thing hidden from the Lord* [y]? Nothing can be, not *Sarah*'s laughter. *At the time appointed will I return to thee, according to the time of life, and Sarah ſhall have a ſon*; which words are repeated not merely for the confirmation of *Abraham*'s faith, which ſtaggered not, but to remove *Sarah*'s unbelief, and to encourage her faith in the divine promiſe.

℣. 15. *Then Sarah denied, ſaying, I laughed not*, &c.] Some render the words, *Sarah lied* [z]; and indeed it was no other than a lie, to ſay ſhe did not laugh when ſhe did; which ſhe might be tempted to ſay in her confuſion, partly becauſe the back of the ſpeaker was to her, and he could not ſee her, and partly becauſe it was inward, and very little, at leaſt diſcoverable in her countenance: *for ſhe was afraid*; of the reproof of her huſband, and of the charge of ill manners to a ſtranger; and eſpecially as ſhe had reaſon to believe that it was the Lord himſelf that had ſpoken theſe words, and therefore could gladly have excuſed herſelf, and wiped off the reproach: *and he ſaid, nay, but thou didſt laugh*; it is not true what thou ſayeſt, for thou didſt certainly laugh; this he knew being the omniſcient God, notwithſtanding, as he appeared as a man, his back was to her, and though her laughter was more internal than external.

℣. 16. *And the men roſe up from thence*, &c.] From their ſeats at *Abraham*'s table under the tree, all three of them: *and looked toward Sodom*; ſet their faces and ſteered their courſe that way, by which it appeared they intended to go thither: the *Targum* of *Jonathan* ſays, that he that brought the news to *Sarah* went up to the higheſt heavens, and two of them looked toward *Sodom*; but it ſeems moſt likely, that, when the two went on their way to *Sodom*, the third ſtayed with *Abraham: and Abraham went with them to bring them on the way*; which was another piece of civility to ſtrangers uſed in thoſe early times, as well as in later ones, *Acts* xx. 38. and xxi. 5.

℣. 17. *And the Lord ſaid*, &c.] Either unto *Abraham* himſelf, ſo leading on to what he was about to make known to him; and without ſuppoſing this it will be difficult to account for *Abraham*'s interceſſion for *Sodom* upon this: or to the two angels with him; not as conſulting them whether he ſhould or no do what he next ſuggeſts, but to give to them *Abraham*'s juſt character, and the reaſons of his uſing him in ſuch a friendly manner: or it may be, to the other divine perſons, the Father and Spirit, one with the Son of God, and always preſent with him: *ſhall I hide from Abraham the thing which I do?* which he was about to do, namely, the deſtruction of *Sodom* and *Gomorrah*: the *Jewiſh* writers [a] obſerve, that theſe cities were given in the grant of the whole land to *Abraham*, and therefore it was right to acquaint him with it firſt: but other and better reaſons are given in the next words; *Abraham* was a friend of the Lord, and he had ſhewed himſelf friendly to him, not only now but heretofore, and therefore will treat him as his friend, by imparting his ſecrets to him.

℣. 18. *Seeing that Abraham ſhall ſurely become a great and mighty nation*, &c.] Which was fulfilled in the nation of *Iſrael*, ſo called, not ſo much for the largeneſs of the place they dwelt in, and the number of its inhabitants, as for the law of God that was given them, and the worſhip of God kept up among them; on account of which there was no nation ſo great, *Deut.* iv. 8: *and all the nations of the earth ſhall be bleſſed in him*; in his ſeed, the Meſſiah, in whom ſome of all nations are bleſſed with all ſpiritual bleſſings. Now, ſince God had promiſed, and would do ſuch great things for him and his, he judged it right and proper not to hide from him what he was about to do at *Sodom*, and the rather, as he had a near relation that dwelt there.

℣. 19. *For I know him*, &c.] Not only by his omniſcience, but with a ſpecial knowledge, ſuch as is accompanied with peculiar love and affection; and ſo *Jarchi* ſays, it is expreſſive of love. God loved *Abraham*, he was a peculiar favourite of his, and therefore he would reveal his ſecrets to him, ſee *Amos* iii. 2, 7. and he knew not only who he was, but what he was, a holy good man, made ſo by his own grace, and what he would do by the aſſiſtance of that grace, and particularly what follows: *that he will command his children and his houſhold after him*; to ſerve and worſhip the Lord; not his own children only, but his ſervants alſo, all in

[w] Ariſtot. Hiſt. Animal. l. 7. c. 2.
[x] הֲיִפָּלֵא nunquid mirabile vel mirificabitur, Munſter, Piſcator, Schmidt.
[y] Nunquid abſcondetur, Pagninus, Cartwright; an poteſt occultari, Junius & Tremellius, Fagius; ſo the Targum of Jonathan, and Aben Ezra.
[z] תִּכְחָשׁ mentita eſt, Druſius.
[a] Targ. Jeruſ. & Jarchi in loc.

in his family; lay his injunctions on them, uſe his authority with them, give them all needful inſtructions, and take ſuch methods with them, as would tend to propagate and preſerve the true religion after his death: *and they ſhall keep the way of the Lord*; which he has preſcribed to men, and directed them to walk in, even every thing reſpecting inſtituted worſhip then revealed, and particularly, *to do juſtice and judgment*; to attend to all the laws, ſtatutes, and judgments of God; to do that which is juſt and right between man and man; not as a juſtifying righteouſneſs, by which *Abraham* himſelf was not juſtified before God; but to ſhew their regard to the will of God, in gratitude for favours received from him, and to glorify him, as well as for the good of their fellow-creatures: *that the Lord may bring upon Abraham* that *which he hath ſpoken of him*; not only on *Abraham* perſonally, but upon his poſterity, they walking in the ways of the Lord, according to his command and direction: the word *that* here rather ſignifies, as *Vatablus* rightly obſerves, the conſequence than the cauſe, what would follow upon theſe things, rather than as procured by them; theſe being the way in which God deſigned to beſtow them, though not for them.

℣. 20. *And the Lord ſaid*, &c.] The *Targum* of *Jonathan* adds, to the miniſtring angels, the two angels that were with him in the likeneſs of men; or to *Abraham*, at leaſt in his hearing, by which he underſtood that *Sodom* and other cities were about to be deſtroyed for their ſins: *becauſe the cry of Sodom and Gomorrah is great*; either of *Lot* in it, whoſe righteous ſoul was vexed with the filthy converſation of the wicked, and cried to heaven againſt them; or of the inhabitants that were oppreſſed by others, either in their bodies, being forced to ſubmit to their unnatural uſage of them, or in their eſtates, of which they wronged them; particularly the cry of the poor among them, whom they ſuffered to ſtarve, though there were fulneſs of bread in the midſt of them, ſee *Ezek.* xvi. 49, 50. the *Jews* [b] ſay, they appointed falſe judges, who oppreſſed all ſtrangers that came to *Sodom*, and made a law, that whoever relieved a poor perſon ſhould be burnt with fire: or the cry of their ſins, which were many and great, and openly and impudently committed; the cry of which came into the ears of the Lord of Hoſts, and called for vengeance. Thoſe two cities, which perhaps were the greateſt and the moſt remarkable for their ſins, are put for all the five cities of the plain, called *Pentapolis*. *And becauſe their ſin is very grievous*; attended with very aggravated circumſtances, they enjoyed great plenty of good things; and were not to be bore with, being ſo exceeding ſinful, and ſo publickly and audaciouſly committed, eſpecially that ſin ſo frequent among them, which has its name from *Sodom*, ſee ch. xiii. 13.

℣. 21. *I will go down now*, &c.] The Son of God in an human form now with *Abraham*, who propoſes to go from the place where he was, which perhaps was on higher ground, to the plain in which *Sodom* and *Gomorrah* ſtood; and whither it ſeems certain he did go down, after he had done talking with *Abraham*, ſee ch. xix. 24: *and ſee whether they have done altogether*; committed all the ſins, and in ſuch manner, and with ſuch circumſtances as reported; or, *have made a full end* [c], have filled up the meaſure of their iniquities, and ſo are ripe for ruin: *according to the cry of it which is come unto me*; this is ſpoken after the manner of men; for otherwiſe God ſaw all their wickedneſs, and knew full well the nature and circumſtances of it, and how general it was; but this method he propoſes to take, to ſhew the juſtice of his proceedings, and to inſtruct judges, and ſet an example to them, not to condemn any without thoroughly examining their cauſe: *and if not, I will know*; the reaſon of this cry, and what is proper to be done. The note of *Aben Ezra* is, "if they have ſo done "(according to the cry) I will make a conſumption among them; (ſo he takes the ſenſe of the "word [d] we render *altogether*); but if not, *I will* "*know*, I will have mercy on them."

℣. 22. *And the men turned their faces from thence*, &c.] From the place to which *Abraham* brought them on; theſe were only two of them, for the third continued with *Abraham: and went towards Sodom*; and are the two angels ſaid to come thither at evening, ch. xix. 1: *but Abraham ſtood yet before the Lord*; before the third perſon, whom *Abraham* now began to know more clearly; he ſtood before him with all reverence and humility, to hear what he had further to ſay to him, as well as to ſay ſomething to him himſelf; he ſtood *yet*, he continued to ſtand after the departure of the two angels that were gone to *Sodom*. *Onkelos* and *Jonathan* paraphraſe it, "he miniſtered in prayer before the "Lord."

℣. 23. *And Abraham drew near*, &c.] To the Lord; he approached nearer to him, to have more cloſe and intimate converſation with him on the ſubject of the deſtruction of *Sodom*, which he perceived, by what had been ſaid, was like to be; he drew nigh to God in prayer; ſo the *Targum* of *Jonathan*, "and *Abraham* prayed and ſaid;" he drew nigh with faith and freedom, and an holy boldneſs and confidence, and yet with great reverence of the divine Majeſty, and in all humility, under a deep ſenſe of his own meanneſs and unworthineſs: *and ſaid, wilt thou alſo deſtroy the righteous with the wicked?* having in his mind righteous *Lot*, who dwelt in *Sodom*, whom he knew to be a juſt man, though he had departed from him and was dwelling in ſuch a wicked place; and he might charitably hope there were more in ſo large a city and in the parts adjacent, at leaſt that were not ſo flagitious and abominably wicked as the greater part were, and who, in compariſon of them, were ſober and moral people.

℣. 24. *Peradventure there be* 50 *righteous within the city*, &c.] Within the *Pentapolis*, which conſiſted of 5 cities; and ſo 10 righteous perſons are ſuppoſed to be in each, as *Jarchi* obſerves, agreeable to the *Targum* of *Jonathan*; "perhaps there "may be 50 righteous perſons in the city who "pray before thee, 10 for every city, anſwerable "to the 5 cities of *Sodom* and *Gomorrah*, *Admah* "*Zeboim*, and *Zoar*:" *wilt thou alſo deſtroy, and not ſpare the place for the* 50 *righteous that are therein?* here *Abraham* becomes an advocate and interceſſor for all the inhabitants of the place, even the wicked, that they might not be deſtroyed, but ſpared, and be delivered from impending ruin, for the ſake of the 50 righteous among them; before he ſeemed only concerned for the righteous, leſt they ſhould periſh with the reſt, and that ſome method might be found out and taken to diſtinguiſh them from them; but here he expreſſes himſelf in favour

[b] Pirke Eliezer, c. 25. [c] עשו כלה fecerint conſummationem, Pagninus, Montanus, Munſter, Vatablus, Druſius, Cocceius. [d] Fecerint conſumptionem, Piſcator, Schmidt; ſo the Targums of Jonathan and Jeruſalem.

favour of the wicked alſo, that they might be ſpared, provided ſuch a number of righteous ones was found among them.

℣. 25. *That be far from thee to do after this manner*, &c.] He repreſents it as a thing unbecoming the divine Majeſty, and contrary to the nature and perfections of God, *to ſlay the righteous with the wicked*; which is true of eternal puniſhment, but not of temporal calamities, in which the righteous are often involved with the wicked, though not for the ſame reaſons, and under the ſame conſiderations, and for the ſame ends: *and that the righteous ſhould be as the wicked, that be far from thee*; the one ſuffer as the other; that he judged was not agreeable to his divine Majeſty; nor are they treated without any difference; what befals the righteous is not for their ſins, nor conſidered as a puniſhment for them, nor intended for their hurt, but for their good, as the iſſue of them proves; but it is the reverſe with the wicked: *ſhall not the Judge of all the earth do right?* meaning the Lord, to whom he drew nigh, and was praying to, and pleading with, even the Son of God in human form, who, as he made the world, was the governor of it and judge in it; and indeed, as Mediator, has all judgment committed to him, and is appointed to be judge of quick and dead at the laſt day, and who does all things that are juſt and equitable in providence now; for there is no unrighteouſneſs in him, nor in any of his ways and works, and who will judge righteous judgment hereafter. Though by *right Abraham* ſeems to mean, not ſtrict rigorous juſtice, but a mixture of mercy with juſtice, even moderation and clemency; for ſuch are uſed by earthly judges, with whom it is a maxim, *ſummum jus ſumma injuria*; and therefore *Abraham* argues, ſurely the ſupreme Judge of all the earth will ſhew mercy, and in the midſt of deſerved wrath remember it, and not deal according to the rules of inexorable and inflexible juſtice; and to this ſenſe the anſwer of the Lord inclines.

℣. 26. *If I find in Sodom* 50 *righteous within the city*, &c.] *Sodom* is particularly mentioned becauſe *Lot* dwelt there, and being the metropolis, and the city of greateſt note, as *Jarchi* obſerves, it is put for the reſt; and the ſenſe is, if 50 righteous perſons could be found in all the 5 cities, mercy ſhould be ſhewn them: *then will I ſpare all the place for their ſakes*; not *Sodom* only, but the whole country, of which *Sodom* was the chief; the Lord takes up and agrees to the number *Abraham* pitched upon, and grants the requeſt he makes.

℣. 27. *And Abraham anſwered and ſaid*, &c.] In a very humble and modeſt manner, encouraged by the anſwer given him: *behold now, I have taken upon me to ſpeak unto the Lord*; ſuggeſting that it was bold and daring in him, and was what he was unfit for and unworthy of; or, *I have begun to ſpeak* [c]; and ſince he had, he intimates, it would be a favour, and what he was undeſerving of, might he be permitted to proceed; or, *I am deſirous to ſpeak* [f]; it is a pleaſure to me, as well as an honour done me, to be permitted to ſpeak unto the Lord, though I deſerve it not, *which am* but *duſt and aſhes*; whoſe original was out of the duſt, and to which he would return, and was now a frail, feeble, mortal creature, mean and deſpicable, unworthy to ſpeak to God; the diſproportion between the ſpeaker and the perſon ſpoken to was infinite; wherefore the moſt profound humility and ſelf-abaſement are neceſſary in a creature's approach to the divine Being.

℣. 28. *Peradventure there ſhould lack* 5 *of the* 50 *righteous*, &c.] Or there ſhould be but 45; for *Abraham* perceived, by the Lord's anſwer, that there were not 50 righteous perſons in the place: *wilt thou deſtroy all the city* for lack *of five? Abraham* proceeds gradually in his requeſts, and does not aſk too much at once, leſt he ſhould not ſucceed: *and he ſaid, if I find there* 45, *I will not deſtroy it*; that is, 45 righteous perſons.

℣. 29. *And he ſpake unto him yet again, and ſaid*, &c.] Being encouraged by ſuch a gracious anſwer: *Peradventure there ſhall be* 40 *found there*; 40 righteous perſons; and, from preceding paſſages, it muſt be ſupplied, "wilt thou deſtroy "and not ſpare the place for their ſakes?" *and he ſaid, I will not do it for* 40 *ſake*; but ſpare them for their ſake.

℣. 30. *And he ſaid* unto him, *Oh, let not the Lord be angry, and I will ſpeak*, &c.] He feared, through his importunity, he ſhould be weariſome to him and incur his diſpleaſure; this being often the caſe among men, eſpecially when inferiors are ſolliciting their ſuperiors, and not content with one favour, are preſſing for more: *Peradventure there ſhall* 30 *be found there*; the abatement is larger than before; he only made an abatement of 5 at a time, now 10 at once, and ſo he proceeds: *and he ſaid, I will not do* it, *if I find* 30 *there*; not deſtroy the place for their ſake.

℣. 31. *And he ſaid, behold now, I have taken upon me to ſpeak unto the Lord*, &c.] See the note on ℣. 27: *Peradventure there ſhall be* 20 *found there*; wouldeſt thou deſtroy it, ſuch a number being in it? or, wouldeſt thou ſpare it for their ſakes? *and he ſaid, I will not deſtroy it for* 20 *ſake*; if there were no more in it, I would ſpare it for their ſake.

℣. 32. *And he ſaid, Oh, let not the Lord be angry, and I will ſpeak yet but* this *once*, &c.] This ſhould be the laſt requeſt he ſhould make on this account, and therefore he deſired he might be heard without any marks of his diſpleaſure: *Peradventure* 10 *ſhall be found there*; how would the place be dealt with then? would it be conſumed or not? *and he ſaid, I will not deſtroy* it *for* 10 *ſake*; tho' no more righteous perſons were found in it. Some of the *Jewiſh* writers ſay [g], he ended at 10 becauſe he ſuppoſed there were 10 righteous perſons in *Lot*'s family, *Lot* and his wife, and their 4 daughters, and their 4 huſbands; but they forgot that 2 of *Lot*'s daughters were unmarried, and how many he had married is not known; 10 they ſay make a congregation, and wherever there are 10 righteous perſons, a place is ſaved for their ſakes.

℣. 33. *And the Lord went his way, as ſoon as he had left communing with Abraham*, &c.] It is great and wonderful condeſcenſion for God to commune with a creature; it is an act of ſovereignty how long he will continue to do ſo; communion with him always is not to be expected in this life; he communes for a while, and then leaves off and goes his way, ſee *Jer.* xiv. 8. the Son of God in an human form, as ſoon as he had done talking with *Abraham*, perhaps diſappeared to him, and went his way to *Sodom*, for there we find him in the next chapter: *and Abraham returned unto his place*; to his tent in the plains of *Mamre*, waiting to obſerve or hear what would be the iſſue and event of things reſpecting *Sodom* and *Gomorrah*.

CHAP.

[c] הוֹאַלְתִּי לְדַבֵּר cœpi, loquar, V. L. loqui, Pagninus, Montanus; ſo Targum Jon. cuperem alloqui, Junius & Tremellius; ſo Jarchi and Aben Ezra, and Ben Gerſom.

[f] Geſtio, volo, cupio, Vatablus; [g] Bereſhit Rabba, § 49. fol. 44. 3.

CHAP. XIX.

THE contents of this chapter are *Lot*'s entertainment of two angels that came to *Sodom*, ℣. 1, 2, 3. the rude behaviour of the men of *Sodom* towards them, who for it were ſmote with blindneſs, ℣. 4—11. the deliverance of *Lot*, his wife and two daughters, by means of the angels he entertained, ℣. 12—17. the ſparing of the city of *Zoar* at the intreaty of *Lot*, to which he was allowed to flee, ℣. 18—22. the burning of *Sodom* and *Gomorrah*, ℣. 23, 24, 25. *Lot*'s wife turned into a pillar of ſalt for looking back, ℣. 26. *Abraham*'s view of the conflagration of the cities, ℣. 28, 29. *Lot*'s betaking himſelf to a mountain, and dwelling in a cave with his two daughters, by whom he had two ſons, the one called *Moab*, and the other *Ben-Ammi*, ℣. 30—38.

℣. 1. *And there came two angels to Sodom at even*, &c.] Or *the two angels* [h], the two men who were angels in the likeneſs of men, that had been with *Abraham* in the heat of the day at *Hebron*, on the evening of the ſame day came to *Sodom: and Lot ſat in the gate of Sodom*; not as a civil magiſtrate to try cauſes there, being appointed a judge over them, as *Jarchi* relates; yea, the *Jews* ſay [i], that that day five judges were appointed by the men of *Sodom*, and *Lot* was the chief of them; but this is not likely, and ſeems to be contradicted, ℣. 9. but he ſat there to obſerve ſtrangers that might paſs by, and invite them into his houſe, and that they might not fall into the hands of the wicked *Sodomites*, who might abuſe them; this being a time when not only travellers would be glad to put up and take refreſhment, but his wicked neighbours lay in wait for them to ſatisfy their luſts on them: he had learnt this hoſpitality from *Abraham: and Lot ſeeing* them, *roſe up to meet them*; he aroſe from his ſeat, and went forward to meet them, which ſhewed his readineſs and heartineſs to receive them: *and he bowed himſelf with his face toward the ground*; not in a religious way, as paying worſhip to angels, for as yet he did not know them to be ſuch, and if he had, would not have given them divine adoration; but in a civil way, as was the cuſtom of the eaſtern countries to bow very low in their civil reſpects to men, eſpecially to great perſonages; and ſuch *Lot* took theſe to be by their goodly looks and by their dreſs, as appears by his ſalutation of them in the next verſe.

℣. 2. *And he ſaid, behold now, my lords*, &c.] Taking them to be, and beſpeaking them as perſons of quality, who appeared with majeſty in their countenances, and looked as if they had been well brought up, and were upon their travels; not knowing them to be angels, whom he received and entertained unawares, as the apoſtle, referring to *Lot* and *Abraham*, obſerves, *Heb.* xiii. 2. *turn in, I pray you, into your ſervant's houſe*; meaning himſelf, who was their humble ſervant, and intreats them to turn in to his houſe, which perhaps was hard by, and take up their lodging with him: the ancient *Jews* [k] give the ſenſe of the phraſe thus, go a round-about, winding, crooked way to my houſe, that the men of *Sodom* may not ſee you go in there, and know you are there. This is taken from the ſignification of the word to *turn in*, which in a different conſtruction ſignifies to decline, to go back; and ſo the *Targum* of *Jonathan*, "turn here, and there, and go into the "houſe of your ſervant:" *and tarry all night, and waſh your feet*; the meaning is, that they would ſtay all night, and take up their lodging with him, when they had waſhed their feet, which was uſually done before they laid down, and even before they ſupped; and indeed was the firſt thing that was done to a ſtranger upon his entering into the houſe, ch. xviii. 4. *Luke* vii. 44: *and ye ſhall riſe up early, and go on your ways*; ſignifying that he would not detain them longer than they thought fit; they might riſe as ſoon in the morning as they pleaſed, and purſue their journey, only he intreats they would accept of a night's lodging with him: *and they ſaid, nay, but we will abide in the ſtreet all night*; which they ſaid partly out of modeſty, it not becoming ſtrangers to be too forward in accepting an invitation, and partly to try whether *Lot* was hearty in the invitation he gave them; and hereby alſo feigning ignorance of the manners and behaviour of the men of *Sodom*, as if they might be ſafe from their inſults in the ſtreet in the night; and this made *Lot* the more preſſing upon them, that they might not be expoſed to his wicked neighbours.

℣. 3. *And he preſſed them greatly*, &c.] He prayed, he intreated, he perſuaded, he made uſe of a multitude of words, and of all the arguments he could think of, to prevail upon them; and might not only preſs them with words, but make uſe of geſtures, as taking them by the hand, or by their clothes, and as it were forcing them into his houſe, whereby it plainly appeared he was cordial and hearty in his invitation: *and they turned in unto him, and entered into his houſe*; went along with him to it, and inſtead of proceeding forward, or continuing where they were, or ſteering their courſe to a ſtreet in the city, they turned in to *Lot*'s houſe: *and he made them a feaſt*; a large, liberal and generous entertainment, as *Abraham* did, conſiſting of a variety of eatables and drinkables; indeed it has its name only from drinking, wine being a principal part of a banquet: *and did bake unleavened bread*; not becauſe it was the time of the paſſover, as *Jarchi* ſuggeſts, for as yet that was not inſtituted; but for quicker diſpatch, that his gueſts might have their ſupper the ſooner, and get to bed the earlier, and reſt themſelves; bread without leaven in it being ſooner baked than that which is made with it: *and they did eat*; the *Targums* of *Jonathan* and *Jeruſalem* are, "they ſeemed as if "they ate." See the note on ch. xviii. 8.

℣. 4. *But before they lay down*, &c.] Upon their beds to ſleep; it was between ſupper-time and bedtime that the following affair happened, whilſt the angels were talking to *Lot* about the men of *Sodom*, and enquiring what ſort of men they were, as the *Jewiſh* writers [l] ſuggeſt: *the men of the city*, even *the men of Sodom, compaſſed the houſe round about*; the houſe of *Lot*, where the angels were: *both old and young*; the males of the city of every age; ſome that were paſt committing the ſin, they were ſo

[h] שני המלאכים duo illi angeli, Tigurine verſion, Cocceius; ſo Ar. duobus illis angelis, Junius & Tremellius, Piſcator.
[i] Bereſhit Rabba, §. 50. fol. 44. 4. [k] Bereſhit Rabba, Ib. [l] Bereſhit Rabba, ut ſupra.

so infamous for, as well as those that burned with that unnatural lust; some that could not be actors were willing to be spectators; and all were curious to see the lovely persons, that it was reported all over the city, were seen to go into *Lot*'s house: *all the people from every quarter*; all from one end of the city to the other, and from every corner in it; which shows the general corruption and depravity of the city, that it was so far from having ten righteous persons in it, that of the proper inhabitants of it, there was not, as *Jarchi* notes, one righteous person, no not one.

℣. 5. *And they called unto Lot*, &c.] With a loud voice, that he might hear, they being in the street, and he within doors; and perhaps there might be a court before his house, through which there was a passage up to it, as seems from the following verse: *and said unto him, where* are *the men which came in to thee this night?* for though they were angels, they appeared like men, and they seemed to be so to them who saw them go into *Lot*'s house: *bring them out unto us, that we may know them*; not who they were, and from whence they came, and what their business was; nor did they pretend any thing of this kind to hide and cover their design from *Lot*, but they were open and impudent, and declared their sin without shame and blushing, which is their character, *Isa.* iii. 9. their meaning was, that they might commit that unnatural sin with them, they were addicted to, and in common used, and which from them to this day bears the name of *Sodomy*. As lawful copulation with a man's wife is modestly expressed by knowing her, *Gen.* iv. 1, 17, 25. so this unlawful and shocking copulation of man with man is expressed by this phrase; and that this was their meaning, is plain from *Lot*'s answer to them.

℣. 6. *And Lot went out at the door unto them*, &c.] At the door of his house: *and shut the door after him*; the door of the passage to his house, the court yard-door, for another word is here used; unless the one was properly the door, and the other a hatch: however, this precaution of shutting it was used to prevent the men of *Sodom* rushing in, and taking away the men by violence; and that *Lot* might have some opportunity of trying what he could do by arguments, to prevail upon them to desist from their attempt.

℣. 7. *And said, I pray you, brethren*, &c.] Not by family or nation, for the *Sodomites* were of the race of *Ham*, in the line of *Canaan*, and *Lot* was a descendant of *Shem*, in the line of *Arphaxad*; nor by religion, for the one were idolaters, and the other a worshipper of the true God, but by community of nature; and especially he called them so by reason of their having been neighbours a considerable time, and on the score of friendship, see 1 *Kings* ix. 13. and with this soft and loving language *Lot* hoped to win his neighbours, and to persuade them from pursuing their unlawful measures: for which purpose and that alone he used it, saying to them, *do not so wickedly*; as to use ill a man's guests, to abuse strangers, to break the laws and rules of hospitality, and especially to commit that unnatural sin they were bent upon.

℣. 8. *Behold now, I have two daughters, which have not known man*, &c.] Though some think they were espoused to men, but had not yet cohabited with them, see ℣. 14: *let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes*; this was a very great evil in *Lot* to make such an offer of his daughters; it was contrary to parental love and affection, an exposing the chastity of his daughters, which should have been his care to preserve; nor had he a power to dispose of them in such a manner: and though fornication is a lesser evil than *Sodomy*, yet all evil is to be avoided, and even it is not to be done that good may come: nothing can be said to excuse this good man, but the hurry of spirit, and confusion of mind that he was in, not knowing what to say or do to prevent the base designs of those men; that he might be pretty certain they would not accept of his offer, their lust burning more after men than women; that this showed his great regard to the laws of hospitality, that he had rather sacrifice his daughters to their brutal lusts, than give up the men that were in his house to them; and that he might hope that this would soften their minds, and put them off of any further attempt; but after all it must be condemned as a dangerous and imprudent action: *only unto these men do nothing*; for as yet he knew them not to be angels; had he, it would not have given him the concern it did, since he must have known that they were able to defend themselves, and that the sin these men offered to commit could not be perpetrated on them: but he took them for mere men, and his request is, that no injury might be done to their persons in any respect, and especially in that way which their wicked hearts put them upon, and is so shocking to nature: *for therefore came they under the shadow of my roof*; for though it was not their intention in coming, nor the design of Providence in bringing them into *Lot*'s house, to secure them from the violence of the men of *Sodom*, but for the preservation of *Lot* and his family, which as yet he knew nothing of, yet it was what *Lot* had in view in giving the invitation to them: and the laws of hospitality being reckoned sacred and inviolable, a man's house was accounted an *asylum* for strangers when taken into it.

℣. 9. *And they said, stand back*, &c.] Turn on one side, get away from the door, that we may come to it: *and they said* again; to one another: *this one* fellow *came in to sojourn, and he will needs be a judge*; this one man, and he a stranger and sojourner, no free-man or citizen of this city, sets himself against the whole body of the inhabitants, and takes upon him to judge what is right and wrong to be done; and if he is let alone *in judging he will judge*[m], as it may be rendered; he'll take upon him this office, and continue to exercise it, and determine and decide all matters among us at his pleasure. This confutes the above notion of the *Jews*, that *Lot* was appointed a judge by the men of *Sodom*, yea, the president of the court for that day; see the note on ℣. 1: *now will we deal worse with thee, than with them*; the men in his house, both by abusing his body in their unnatural way, and by beating and bruising him, and pulling him in pieces, limb from limb; something of this kind they seem to threaten him with, and attempted to effect, as follows: *and they pressed sore upon the man*; even *Lot*, not only with words in a bullying way, with menaces and threats, with oaths, and curses, and imprecations; for it is the same word that is used of *Lot*, pressing the angels with words and arguments to come into his house, ℣. 3. but they rushed in upon him in a body, and pushed him away, and pulled him about, and would, in all probability, have torn him to pieces, had he not been rescued by the angels: *and*

[m] ישפט שפוט judicabit judicando, Drusius.

and came near to break the door; that which was ſhut, the door of the paſſage that led to the houſe.

℣. 10. *But the men put forth their hand*, &c.] They came to the door, and opened it, and put out their hands, one on one ſide the door, and the other on the other: *and pulled Lot into the houſe to them, and ſhut to the door*; and thus they reſcued *Lot* from the fury and rage of the men of *Sodom*, and prevented his daughters being expoſed unto them, as he had offered. This action ſhewed them to be more than men, that they ſhould open the door, take in *Lot*, and ſhut it ſo ſuddenly, that the men of *Sodom* could take no advantage of it, could neither retain *Lot*, nor enter the door when opened, and eſpecially what follows.

℣. 11. *And they ſmote the men that were at the door of the houſe with blindneſs, both ſmall and great*, &c.] Or *with blindneſſes* [n]; with extreme blindneſs, with blindneſs both of eye and heart, as *Aben Ezra* interprets it; and indeed had they not been given up to a judicial blindneſs and hardneſs of heart, ſuch a ſtroke upon them might have convinced them that their ways were evil, and their works not right, and that by them they had incurred the diſpleaſure of God, and would have deſiſted from their enterprize; but on the contrary, they went on with it, and ſought with all diligence and labour as much as poſſible to effect it. The word for *blindneſs* is only uſed here and in 2 *Kings* vi. 18. and denotes a peculiar ſort of blindneſs; not an entire blindneſs with reſpect to every object, but only with regard to that they were intent upon; for otherwiſe they would not have continued about *Lot*'s houſe, or fatigued themſelves with ſearching for the door of it, but would rather have been glad to have groped to their own houſes as well as they could: and thus it was with the *Syrians*, when they were ſmitten at the prayer of *Eliſha*, it was not total, for they could follow the prophet in the way he went and led them, but they could not ſee their way to the place where they intended to go; and ſo theſe men of *Sodom* could ſee other objects, but not the door of *Lot*'s houſe, their heads were ſo confuſed, and their imaginations ſo diſturbed as in drunken men; or the medium of the viſive faculty, the air, ſo altered, or the form of the object to be ſeen ſo changed, that they could not diſcern it; when they ſaw the door, it looked like the wall, and that which ſeemed to them to be the door, proved to be the wall: *ſo that they wearied themſelves to find the door*; went backwards and forwards, fancying the door was here, and then it was there, and when they came to it, they perceived it was not; and thus they went to and fro, until they were quite weary of ſeeking it, and deſpaired of finding it, and left off.

℣. 12. *And the men ſaid unto Lot*, &c.] When they had got him into the houſe again, they began to make themſelves known unto him, and to acquaint him with the buſineſs they came to do: *haſt thou here any beſides?* which they aſk not as being ignorant, though angels know not every thing relative to men, but to ſhew their great regard to *Lot*, who had been ſo kind to them, and ſo careful of them; that for his ſake they would ſave them all, if they would take the benefit of their protection, and in this they doubtleſs had the mind of God revealed to them: *ſon-in-law, and thy ſons, and thy daughters*; it ſhould be rendered, either *ſon-in-law, or thy ſons, or thy daughters* [o]; if thou haſt any ſon-in-law that has married a daughter of thine, or any ſons of thine own that live from thee; or grandſons, the ſons of thy married daughters, as *Jarchi* interprets it; or any other daughters beſides thoſe two we here ſee: *and whatſoever thou haſt in the city, bring* them *out of this place*; that is, whatſoever relations he had, whether more near or remote; for as for his goods, whether in his own houſe, or in any other part of the city, there was no time for ſaving them.

℣. 13. *For we will deſtroy this place*, &c.] Or *we are deſtroying* it [p], are about to do it, and will quickly and immediately do it: *becauſe the cry of them is waxen great before the face of the Lord*; the cry of the ſins of the inhabitants of it, which were many, and openly, and daringly committed, and reached to heaven, and called for immediate vengeance and puniſhment: *and the Lord hath ſent us to deſtroy it*; by which they diſcovered themſelves to be angels, and what their buſineſs was, to deſtroy *Sodom*; and which confutes the notion of the *Jews*, that they were ſent on different errands; whereas it is clear from hence, theſe two were ſent to do one and the ſame thing; ſee the note on ch. xviii. 2.

℣. 14. *And Lot went out*, &c.] From his houſe, after the men of *Sodom* were gone from it, and before the morning, very probably about midnight: *and ſpake unto his ſons-in-law, which married his daughters*; according to *Aben Ezra*, he had two other daughters that periſhed in *Sodom*, which he gathers from the following verſe, *which are here*, as if he had ſome elſewhere; and ſo *Jarchi* ſays, he had two daughters married in the city. And the *Jewiſh* writers [q] ſpeak of one of them, whoſe name was *Pelothith*, married to one of the grandees of *Sodom*: but it ſeems rather, that theſe were the daughters *Lot* had at home with him; who, according to *Joſephus* [r], were eſpouſed to men in the city, but not yet married; and on account of ſuch eſpouſals, as were uſual in the eaſtern countries, *Lot* calls them his ſons-in-law, as they were intended, and ſo the words may be rendered, *that were about to take his daughters* [s]; to take them for wives, and to their own houſes, neither of which they had as yet done; for if theſe had been daughters of his married, and taken home, he would not only have ſpoke unto their huſbands, but to them alſo; and would have been ſtill more preſſing upon them to ariſe and make their eſcape; of which nothing is ſaid, nor of any anſwer of theirs to him, only of his ſons-in-law, as they are called on the above account: *and ſaid, up, get ye out of this place*; that is, get up from your beds, ariſe immediately, and make your eſcape out of the city: *for the Lord will deſtroy this city*; now, directly, immediately; therefore there is no time to be loſt, but at once prepare for your ſafety: *but he ſeemed as one that mocked to his ſons-in-law*; as one that was in jeſt, and had a mind to have a little ſport with them, to get them out of their beds, and put them into a fright, and then laugh at them.

℣. 15. *And when the morning aroſe*, &c.] When it was break of day, for as yet the ſun was not riſen, nor did it riſe until *Lot* got to *Zoar*, ℣.

[n] בסנורים cæcitatibus, Pagninus, Montanus, &c. ſo Junius & Tremellius, Piſcator, Schmidt. [o] חתן ובניך ובנתיך generum aut filios aut filias, V. L. [p] משחתים אנחנו diſperdentes nos, Montanus; nos perdituri mox ſumus, Junius & Tremellius, Piſcator; ſo Druſius, Schmidt. [q] Pirke Eliezer, c. 25. [r] Antiq. l. 1. c. 11. §. 4. [s] לקחי בנתין qui brevi fuerant ducturi filias ſuas, Junius & Tremellius. Piſcator; ſo ſome in Vatablus & Druſius.

℣. 23. He was now returned from his ſons-in-law, and by this time it began to be light: *then the angels haſtened Lot*; urged him to get out of his houſe as faſt as he could: *ſaying, take thy wife, and thy two daughters, which are here*; from whence *Aben Ezra*, and others, have concluded, as has been obſerved, that he had other daughters elſewhere, which they ſuppoſe were married to men of *Sodom*; but the phraſe, *which are here*, or *are found*, or *are preſent* [t], relates to his wife, as well as his daughters, and only ſignifies, that he ſhould take all his relations that were preſent; and theſe may be only oppoſed to and diſtinguiſhed from his ſons-in-law that were abſent, and refuſed to hearken to his advice and exhortations. *Onkelos* paraphraſes the words, *who are found faithful with thee*; who believed what the angels ſaid concerning the deſtruction of *Sodom*, as well as he, as did his wife and two daughters: *leſt thou be conſumed in the iniquity of the city*; in the puniſhment inflicted on the city for their iniquity. See *Rev.* xviii. 4.

℣. 16. *And while he lingred*, &c.] Delayed going out of his houſe, either loth to leave his goods and ſubſtance behind him; or waiting to ſee whether his ſons-in-law would come to him; or, as others, praying that God would ſpare the city: though rather the ſenſe is, that he was ſo amazed, and filled with horror and trembling at the thought of what judgments were coming on the city, that he was like one ſtupid, that had no power to ſtir nor move, which ſeems beſt to agree with the ſenſe of the word uſed [u]: *the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters*; one of them took hold of his hand with one of his hands, and on his wife's with the other, and the ſecond took hold of one of his daughters with one hand, and of the other with his other hand, and ſo led them out: *the Lord being merciful unto him*; and ſo ſaved them from the ruin and deſtruction of the city, in which had they ſtayed a little longer they would have been involved. It was not owing to their merits, but to the mercy of God that they were ſpared: *and they brought him forth, and ſet him without the city*; not him only, but his wife and two daughters alſo, and having ſo done, left them and returned to the city; for ſo the laſt clauſe may be rendered, *and left him without the city* [w], to ſhift for themſelves; or rather well knowing that there would be one that would immediately appear and take them under his care and protection, as the event ſhews.

℣. 17. *And it came to paſs, when they had brought them forth abroad*, &c.] Into the fields of *Sodom*, or the ſuburbs of it: *that he ſaid, eſcape for thy life*; not one of the two men or angels that had been with him all the night paſt, for they had now left him, and were gone back to the city; but Jehovah the Son of God, who had been communing with *Abraham*, and now came to *Sodom*, and appeared to *Lot*, juſt at the time the two angels left him, and bid him eſcape with all haſte, if he had any regard for his life, and that of thoſe with him: *look not behind thee*; as ſhewing any concern for his goods and ſubſtance he had left behind him, or for his ſons-in-law, who refuſed to come with him, and much leſs for the wicked inhabitants of the city; and this command was not given to *Lot* only, but to his wife and daughters, as appears by the ſequel: *neither ſtay thou in all the plain*; in the plain of *Jordan*, for the whole plain, and the cities in it, were to be deſtroyed: *eſcape to the mountain, leſt thou be deſtroyed*; the ſame mountain the kings of *Sodom* and *Gomorrah*, and they that were with them after the battle of the kings, fled to, ch. xiv. 10. here only he and his could be ſafe from the conflagration of the plain.

℣. 18. *And Lot ſaid unto them*, &c.] Suppoſing three preſent, not obſerving that the two angels had left him that had brought him thither; tho' it is but to one of them he addreſſes himſelf, even to him who had bid him make the beſt of his way to the mountain, as appears by what follows: *oh not ſo, my Lord*; that is, let me not be obliged to go ſo far as to the mountain; though *R. Samuel* takes it to be an aſſent, and interprets the phraſe of his being willing: but this does not agree with what follows, and is rejected by *Aben Ezra*, who relates it; and who alſo obſerves, that the word *Lord* is a common name, that is, that belongs to a creature; but *Jarchi* ſays their *Rabbins* take it to be an holy name, that is, a name that belongs to God, and gives a good reaſon why it is ſo to be underſtood here; ſince the perſon ſpoken to had it in his power to kill or make alive, to ſave or deſtroy, as the following words ſhew; ſo *Ben Melech*, and the *Targum* of *Onkelos* render it by *Jehovah*.

℣. 19. *Behold, now thy ſervant hath found grace in thy ſight*, &c.] In ſending two of his angels to him, to inform him of the approaching deſtruction of *Sodom*; to pluck him out of it as a brand out of the burning, and to place him without the city, and in directing and encouraging him to eſcape for his life: *and thou haſt magnified thy mercy which thou haſt ſhewed unto me in ſaving my life*; he owns it was owing to the mercy of this illuſtrious perſon, whom he knew and acknowledges, by what he ſays, to be a divine one, that his life was ſaved; and that this appeared exceeding great in it, that he ſhould ſpare him and his family, when ſuch multitudes of ſouls would periſh; and he might have periſhed with the reſt, if he had not had timely notice in ſuch a gracious manner: *and I cannot*, or *but now* [x], *I cannot eſcape to the mountain*; it is too far for me; he ſignifies that his ſtrength would not hold out through the fatigues of the night paſt, and want of ſleep and reſt; but this was owing more to the infirmity of his mind than of his body, for he could go to this ſame mountain afterwards: *leſt ſome evil take me, and I die*; or *that evil* [y], the burning of *Sodom*, and the cities of the plain, leſt that ſhould overtake him before he got to the mountain: thus he began to diſtruſt the power of God to ſtrengthen him to go thither, who had appeared ſo wonderfully for him in his preſent deliverance; and he might have aſſured himſelf, that he that brought him out of *Sodom*, would never ſuffer him to periſh in the deſtruction of it.

℣. 20. *Behold now, this city is near to flee unto*, &c.] Pointing to *Bela*, afterwards called *Zoar*, from what follows: it is ſaid to be two miles diſtant from *Sodom* [z]. But the *Jews* [a] ſay, it was four miles, and ſome ſay [b] five; for they reckon that a man may go five miles from the aſcent of the morning (or break of day) till the ſun ſhines out: *and*

[t] הנמצאת quæ inveniuntur, Pagninus, Montanus; quæ adſunt, Junius & Tremellius, Piſcator; quæ præſentes, Fagius. Munſter, Cocceius. [u] ויתמהמה a תמה admiratus eſt. [w] וינחהו & reliquerunt, Druſius, Schmidt. [x] אנכי jam vero ego non potero, Schmidt. [y] הרעה malum hoc, Tigurine verſion; ſome in Druſius, Piſcator, Schmidt. [z] Bunting's Travels, p. 63. [a] T. Hieroſ. Beracot, fol. 2. 3. & gloſſ. in Ib. [b] T. Bab. Peſachim, fol. 94. 1.

and it is a little one; a little city, and the houſes and buildings in it few, the inhabitants few; and the ſins of it few, as the *Targum* of *Jonathan* adds, in compariſon of *Sodom* and *Gomorrah*; and therefore *Lot* hoped this favour would be granted him, that this city might be ſaved, and he be allowed to flee to it, and go no further; but others think this refers not to the city, which ſome ſay [c] was a large and ſpacious one, but to his requeſt, that it was a ſmall thing he aſked, and hoped therefore it would not be denied, and in which he was very importunate: *oh, let me eſcape thither (is it not a little one?)* or, *is it not a little thing* [d]*?* a ſmall requeſt that I make: *and my ſoul ſhall live*; I ſhall not only be able to get thither, and ſo my life will be preſerved; but I ſhall be in good ſpirits, rejoice and be glad, that I am got ſafe and out of the reach of danger; my ſpirits, which are now faint, and therefore can never think of getting ſo far as to the mountain, but, if this favour is granted me, they will revive, and I ſhall chearfully purſue my journey thither and be comfortable.

℣. 21. *And he ſaid unto him, ſee, I have accepted thee concerning this thing alſo*, &c.] Accepted thy prayer and granted thy requeſt, as well as in other things; ſhewn grace and mercy to thee; or, *have liſted up thy face* [e]; alluding to the cuſtom of the eaſtern countries, where perſons, when they come into the preſence of their ſuperiors, uſed to proſtrate their faces to the ground; when, as a token of their acceptance of them, and good-will to them, they uſed to order them to be lifted up, or them to lift up their faces, and ſtand before them: *that I will not overthrow this city for the which thou haſt ſpoken*; for, though he had not in expreſs words petitioned that the city might be ſpared, yet he had tacitly done it, inſomuch as he had requeſted he might flee unto it, where he could not have been ſafe had it been deſtroyed.

℣. 22. *Haſte thee, eſcape thither*, &c.] Seeing he had granted him his requeſt, he is urgent upon him to be gone, and not to delay upon any account, or make other excuſes: *for I cannot do any thing till thou be come thither*; that is, conſiſtent with the decree of God, that *Lot* and his family ſhould be delivered and preſerved, and with his promiſe made to him, that he would not overthrow that city; and therefore the cataſtrophe which would befal all the cities at once, could not begin until he was ſafely arrived there: *therefore the name of the city was called Zoar*; in after-times, and probably firſt by *Lot*, from his uſe of the word *little*, which was his requeſt, which *Zoar* ſignifies; it before was called *Bela*, ſee ch. xiv. 2.

℣. 23. *And the ſun was riſen upon the earth when Lot entered into Zoar*, &c.] Which is obſerved partly to point at the time of his entrance into the city, and of the burning of *Sodom*, which began at the ſame time; and partly to ſhew what a fine morning it was, and what little appearance there was of ſuch a tempeſt riſing as quickly did; ſo that the inhabitants of *Sodom*, who were up ſo early, little thought of ſo ſudden a cataſtrophe, and thoſe that were in their beds, were at once ſurprized with it: it was a morning of light and joy to *Lot*, who was ſo wonderfully delivered, but a dreadful one to the men of *Sodom* and the reſt of the cities of the plain, with whom the ſcene was ſoon altered; likewiſe from hence it appeared, that the following tempeſt was extraordinary, and did not proceed from natural cauſes.

℣. 24. *Then the Lord rained upon Sodom and upon Gomorrah brimſtone and fire from the Lord out of heaven*, &c.] And not upon thoſe two cities only, but upon *Admah* and *Zeboim* alſo, ſee *Deut.* xxix. 23. this was not a common ſtorm of thunder and lightning, with which often there is a ſmell of ſulphur or brimſtone; but this was a continued ſhower of ſulphurous fire, or of burning flaming brimſtone, which at once conſumed thoſe cities and the inhabitants of them; and the land adjacent being bituminous, or however ſome parts of it, full of ſlime-pits, or pits of bitumen, a liquid of a pitchy quality, ch. xiv. 10. this flaming ſulphur falling thereon, muſt burn in a moſt fierce and furious manner; and which utterly conſumed not only houſes, goods, and every thing upon the land, but the land itſelf, and turned it into a bituminous lake, called to this day, from thence, the lake *Aſphaltites*, the *Greek* word for bitumen being *Aſphaltos*. Of this conflagration ſome heathen writers ſpeak, as particularly *Tacitus* [f], who ſays, ſome large and famous cities, or, as ſome copies have it, *Jewiſh* ones, not far from *Jordan*, were ſtruck with thunderbolts, and were fired *igni cæleſti*, with fire from heaven, and were conſumed; and ſo *Solinus* [g] relates, that, "at ſome diſtance from *Jeruſalem*, a "ſorrowful lake appears, which the black ground "teſtifies was ſtricken by Heaven and turned into "aſhes; where were two towns, the one called *So-*"*domum*, the other *Gomorrum*." This was a righteous judgment on thoſe cities, and a juſt retaliation for their ſin; their ſin was an unnatural one, and nature is inverted to puniſh them, fire comes down from heaven, or hell from heaven, as *Salvian*'s words are, to conſume them; they burned with luſts one againſt another, and flaming ſheets of ſulphurous fire fall upon them, burn and deſtroy them; and, in alluſion to this terrible conflagration, hell is called the lake which burns with fire and brimſtone, *Jude*, ℣. 7. *Rev.* xx. 14, 15. and xxi. 8. and this deſtruction was brought upon them by Jehovah the Son of God, who had appeared to *Abraham* in an human form, and gave him notice of it, and heard all he had to plead for thoſe cities, and then departed from him to *Sodom*, and was the author of this ſad cataſtrophe; this amazing ſhower of fire and brimſtone was rained by him from Jehovah his father, out of heaven; ſo the *Targums* of *Jonathan* and *Jeruſalem* both call him, the Word of the Lord.

℣. 25. *And he overthrew thoſe cities*, &c.] Of *Sodom*, *Gomorrah*, *Admah*, and *Zeboim*: very probably at the ſame time that this fiery tempeſt was in the heavens, there was an earthquake which overthrew the cities; and ſo *Strabo* [h] makes the lake, which is now the place where they ſtood, to be owing to earthquakes and eruptions of fire, and of hot bituminous and ſulphurous waters; and ſays nothing of fire from heaven, which yet *Tacitus* and *Solinus* do, being unacquainted with the ſacred hiſtory: *and all the plain*; the plain of *Jordan*, and the cities on it, all but *Zoar*; not all the five cities, as *Joſephus* [i], *Egeſippus* [k], and other authors miſtake, only the four above-mentioned. *Strabo* [l] ſpeaks of 13 cities being formerly upon this ſpot, of

[c] Bunting's Travels, p. 63. [d] Nonne perexigua res eſt? Junius & Tremellius, Piſcator, Cocceius. נשאתי פניך [e] ſuſcepi faciem tuam, Pagninus, Montanus, Vatablus, Druſius, Piſcator. [f] Hiſt. l. 5. c. 7. [g] Polyhiſtor. c. 48. [h] Geograph. l. 16. p. 526. [i] De bello Jud. l. 4. c. 8. § 4. [k] De excidio urb. l. 4. c. 18. [l] Ut ſupra.

of which *Sodom* was the metropolis: *and all the inhabitants of the cities*; none were ſpared, all were deſtroyed, but *Lot*, his wife, and two daughters: *and that which grew upon the ground*; the trees, herbs, and plants; theſe were all turned up by the earthquake, and burnt with fire from heaven: *Tacitus*, in his account of this conflagration, ſays, "the fields, which were formerly fruitful, and inhabited by many cities, were burnt up with lightning; and there are traces, he adds, yet remain; the earth itſelf looks torrid, and has loſt its fruitful virtue; for whatſoever grows up of itſelf, or is ſown and riſes up in the plant or flower, or grows up to its uſual ſpecies, becomes black and empty, and vaniſhes into aſhes." The place where thoſe cities ſtood is now a lake, and is ſometimes called the ſalt ſea, ch. xiv. 3. and ſometimes the dead ſea, becauſe it is ſaid, no creature can live in it; and ſometimes called the lake *Aſphaltites*, from its bituminous and pitchy quality: though *Reland* [o] has attempted to confute the notion that the cities of *Sodom*, &c. ſtood where this lake now is: and the many things that have been reported of this lake and parts adjacent, by various hiſtorians, ſuppoſed to be of good credit, are by modern travellers exploded [p]; as thoſe of no living creature being bred in it; of bodies not ſinking in it; and of birds being unable to fly over it; and of the cities appearing under water in a clear day; and of the apples of *Sodom*, which look beautiful to the eye, but when touched fall into aſhes; many of which *Joſephus* [q] himſelf relates: indeed, *Ludovicus Vartomanus* [r], a traveller in thoſe parts in the beginning of the 16th century, ſays, "there yet remain the ruins of the deſtroyed city, as a witneſs of God's wrath; we may affirm, there are 3 cities, and each of them ſituated on the decline of 3 hills, and the ruins appear about the height of 3 or 4 cubits; there is yet ſeen, I ſcarce know what, ſomething like blood, or rather like red wax mixed with earth:" and our countryman Mr. *Sandys* [s], though he queſtions ſome of the above things before related, eſpecially concerning the apples, yet ſays, "not far from thence grows a tree whoſe fruit is like a green walnut, which he ſaw, and which they ſay never ripens." This lake of *Sodom*, according to *Joſephus* [t], is 580 furlongs in length unto *Zoar*, and 150 broad; but, according to modern accounts, it is no more than 24 in length, and 6 or 7 in breadth [u]; the *Arabic* geographer [w] ſays, it is 60 miles in length, and 12 in breadth; it is now called by the *Arabs*, *Bahar Louth*, *Lot*'s lake.

℣. 26. *But his wife looked back from behind him*, &c.] That is, the wife of *Lot*, whoſe name the *Jewiſh* writers [x] ſay was *Adith*, or as others *Irith* [y]; and, according to the *Targums* of *Jonathan* and *Jeruſalem*, ſhe was a native of *Sodom*: now, as they were going from *Sodom* to *Zoar*, ſhe was behind *Lot*, his back was to her, ſo that he could not ſee her; this was a temptation to her to look back, ſince her huſband could not ſee her; and this ſhe did, either, as the above paraphraſes ſuggeſt, that ſhe might ſee what would be the end of her father's houſe and family, or whether her married daughters, if ſhe had any, were following her, after whom her bowels yearned; or being grieved for the goods and ſubſtance left behind, and for the people of *Sodom* in general, for whom ſhe had too much concern; however, be it on what account it may, ſhe was ſeverely puniſhed for it: *and ſhe became a pillar of ſalt*; was ſtruck dead at once, either by the immediate hand of God, or by the ſhower of fire and brimſtone; and her body was at once changed into a metallic ſubſtance, a kind of ſalt, hard and durable, ſuch as *Pliny* [z] ſpeaks of, cut out of rocks, with which houſes were built, and hardened with the ſun, and could ſcarcely be cut with an iron inſtrument; ſo that ſhe did not fall to the ground, but ſtood up erect as a pillar, retaining very probably the human form. *Joſephus* [a] ſays, this pillar continued to his times, and that he ſaw it; *Irenæus* [b] and *Tertullian* [c] ſpeak of it as in their times, a thing incredible; and *Benjamin* of *Tudela* ſays [d], it ſtood in his times two parſa's from the ſea of *Sodom*; and, though the flocks were continually licking it, yet it grew again to its former bigneſs. *Rauwolff* [e] relates ſomething of the ſame kind by information, but not on his own teſtimony; that the pilgrims who viſit it, uſed to beat off ſome ſmall pieces, and yet was found whole again; nay, which is beyond all credit, that they once knocked off a whole hand and took it away, and when they returned found it whole again: and one [f] that travelled in thoſe parts in the beginning of the 16th century affirms, that almoſt in the midway to *Zoar* is ſeen to this day the pillar of ſalt into which *Lot*'s wife was turned; he does not ſay indeed that he ſaw it, but leaves his reader to think ſo; and the *Jeruſalem Targum* ſays, it will remain until the reſurrection: but modern travellers of credit and intelligence could never ſee it; and when they have enquired of the country-people about it, they either tell them there is no ſuch thing, or ſay it ſtands in the mountains, where it cannot be come at, becauſe of the *Arabs*, or becauſe of wild beaſts [g]: but no doubt there was ſuch a ſtatue, but how long it continued cannot be ſaid; nor ſhould it be thought incredible, when there are ſimilar facts affirmed by authors of the beſt credit and reputation: *Aventinus* [h] reports, that in *Bavaria*, in 1348, more than 50 peaſants, with the cows they had milked, at the time of an earthquake were ſtruck with a peſtilential air, and ſtiffened into ſtatues of ſalt, and which he himſelf ſaw, and the chancellor of *Auſtria*: and *Biſſelius* relates [i], that *Didacus Almagrus*, who was the firſt perſon that with his army penetrated thro' the cold countries from *Peru* into *Chili*, loſt abundance of his men, through the extremity of the cold and a peſtiferous air; and that, returning to the ſame place five months afterwards, he found his men, horſe and foot, ſtanding unmoved, unconſumed, in the ſame ſituation, form, and habit the peſtilence had faſtened them; one lying on the ground, another ſtanding upright, another holding his bridle in his hand, as if about to ſhake it; in ſhort, he found them juſt as he left them, without any ill ſmell or colour, common to corpſes: indeed, the very fables of the heathens, which ſeem to be hammered out of this hiſtory, ſerve to confirm

[o] Paleſtina Illuſtrata, tom. 1. l. 1. c. 38. p. 254, &c. [p] Vid. Univerſal Hiſtory, vol. 2. p. 421, &c. See Egmont and Heyman's Travels, vol. 1. p. 341. [q] De bello Jud. l. 4. c. 8. § 4. [r] Navigat. l. 1. c. 10. [s] Travels, l. 3. p. 110, 111. Ed. 5. [t] Ut ſupra. [u] Univerſal Hiſtory, ib. p. 424. See Egmont, &c. ib. p. 342. [w] Scherif Ibn Idris, apud Reland. ib. p. 249. [x] Pirke Eliezer, c. 25. [y] Baal Hatturim in loc. [z] Nat. Hiſt. l. 31. c. 7. [a] Antiq. l. 1. c. 11. § 4. [b] Adv. Hæreſ. l. 4. c. 51. [c] In Carmine Sodoma. [d] Itinerarium, p 44. [e] Travels, par. 3. c. 21. p. 313. by Ray. [f] Baumgarten. Peregrinatio, l. 3. c. 12. p. 96. [g] Univerſal Hiſtory, ib. p. 124. Witſii Miſcellan. Sacr tom. 2. p. 195. [h] Annal. Bojor. apud Heidegger. Hiſt. Patriarch tom. 2. exercitat. 8. p. 270. & Witſii Miſcellan. tom. 2. exercitat. 7. p. 201. [i] Argonaut. Americ. l. 14. c. 2. apud Witſium. ib. p. 202.

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firm the truth of the whole of it; as the fable of *Jupiter* and *Mercury* coming to a certain place in *Phrygia*, where they were hoſpitably entertained by *Baucis* and *Philemon*, when the doors were ſhut againſt them by others; wherefore they directed their gueſts, after being entertained by them, to leave the place and follow them to the mountains, when they turned the town into a ſtanding lake [k]: and alſo that of *Niobe* being changed into a marble ſtone while weeping for the death of her children: and of *Olenus* and *Lethæa*, turned into ſtones alſo [l]. But, leaving theſe, and paſſing by other inſtances that might be obſerved, we are directed to remember this wonderful caſe by our Lord himſelf, *Luke* xvii. 32. and it ſhould be an inſtruction to us, not to look back nor turn back from the profeſſion of the true religion we have made, but to follow Chriſt, and abide by his truths and ordinances.

℣. 27. *And Abraham got up early in the morning*, &c.] Perhaps he had had but little ſleep the whole night, his thoughts being taken up with what was to befal the cities of the plain; and eſpecially being in great concern for *Lot* and his family: *to the place where he ſtood before the Lord*; ch. xviii. 22. to the very ſpot of ground where he had ſtood the day before in the preſence of the Lord, and had converſed with him, and prayed unto him; and ſo the *Targum* of *Jonathan*, "to the place "where he miniſtered in prayer before the Lord;" here he came and ſtood waiting for an anſwer to his prayers; and perhaps this place was an eminence, from whence he could have a view of the plain of *Jordan* and the cities on it; and ſo it appears from the next verſe.

℣. 28. *And he looked toward Sodom and Gomorrah, and toward all the land of the plain*, &c.] To ſee how it fared with them: very probably the Lord had hinted it to him, that the deſtruction would be that morning, and therefore he roſe early, got to the place betimes, and being on an eminence, looked wiſhly to ſee if he could obſerve any ſign of it: *and beheld, and lo the ſmoke of the country went up as the ſmoke of a furnace*; after the fiery ſhower was over, and the cities burnt down, the ſmoke aſcended toward heaven, as the ſmoke of myſtical *Babylon* will do, *Rev.* xix. 3. like the reek of a boiling cauldron; or, as *Jarchi*, like the ſmoke of a lime-kiln always burning.

℣. 29. *And it came to paſs, when God deſtroyed the cities of the plain*, &c.] Not when he had deſtroyed them, but when he was about to deſtroy them; for *Lot* was ſent out from them, and delivered out of them, before they were deſtroyed; and therefore *Noldius* rightly renders the words, *before God deſtroyed* [m] them: *that God remembered Abraham*; his promiſe to him, that he would bleſs them that bleſſed him, ch. xii. 3. and his prayer to him for *Lot* in the preceding chapter; for, though he does not mention him by name, he bore him on his heart, and he was always in the number of the righteous ones, on whoſe account he interceded for the ſparing of the cities; and, though God did not hear and anſwer him with regard to the cities, yet he did with reſpect to the righteous men in them: *and ſent Lot out of the midſt of the overthrow*; by two angels, who took him by the hand and brought him out of *Sodom*, now overthrown: *when he overthrew the cities in which Lot dwelt*; that is, in one of which *Lot* dwelt, namely, *Sodom*, as *Aben Ezra* rightly obſerves, comparing the paſſage with *Judg.* xii. 7. unleſs it can be thought that *Lot* firſt dwelt in one of thoſe cities and then in another, and firſt and laſt in them all, which is not very likely.

℣. 30. *And Lot went up out of Zoar*, &c.] Which lay in the plain, and therefore when he went from thence to the mountain, it was by an aſcent: *and dwelt in the mountain*; which the Lord had directed him to go to before, but was unwilling, and choſe *Zoar*, and deſired he might flee thither, and that that might be ſpared; but now he likes God's advice for him better than his own, and therefore betook himſelf to the mountain, where he might think himſelf ſafeſt, and where he continued; very probably this was the mountain *Engaddi*, under which *Zoar* is ſaid to lie by *Adrichomius* [n]: *and his two daughters with him*; his wife was turned into a pillar of ſalt, and theſe two were all of his family that with him were ſaved from the deſtruction; and theſe are the rather mentioned for the ſake of an anecdote hereafter related: *for he feared to dwell in Zoar*; it being near to *Sodom*; and the ſmoke of that city and the reſt might not only be terrible but troubleſome to him, and the tremor of the earth might continue and reach as far as *Zoar*; and perceiving the waters to riſe and overflow the plain, which formed the lake where the cities ſtood, he might fear they would reach to *Zoar* and ſwallow up that; and eſpecially his fears were increaſed, when he found the inhabitants were as wicked as thoſe of the other cities, and were unreformed by the judgment on them; and ſo he might fear that a like ſhower of fire would deſcend on them and deſtroy them, as it had the reſt, though it had been ſpared for a while at his interceſſion; and, according to the *Jewiſh* writers [o], it remained but one year after *Sodom*: *and he dwelt in a cave, he and his two daughters*; which was in the mountain, the mountain of *Engedi*. *Joſephus* [p] makes mention of the mountains of *Engedi*; and here was a cave, where *David* with 600 men were, in the ſides of it, when *Saul* went into it, 1 *Sam.* xxiv. 3. and perhaps may be the ſame cave where *Lot* and his two daughters lived.

℣. 31. *And the firſt-born ſaid unto the younger*, &c.] That is, the firſt-born of thoſe two, or the elder of them; for, if *Lot* had other daughters that were married in *Sodom*, it is probable they were elder than either of theſe: *Aben Ezra* intimates, that *Lot* had another wife, who died firſt, and theſe were by his ſecond; the following motion is made by the eldeſt of them to the youngeſt, as being bolder, having more authority, and a greater influence to perſuade: *our father is old*; if he was 50 years of age when he was taken captive by the kings, as ſays the *Jewiſh* chronologer [q], he muſt now be 65, ſince the deſtruction of *Sodom*, according to biſhop *Uſher* [r], was 15 years after that: *and there is not a man in the earth to come in unto us after the manner of all the earth*; to marry them, cohabit with them, and procreate children of them, which was the common way of the propagation of mankind in the earth; they thought the whole world was deſtroyed by fire, as it had been by a flood; they underſtood it would be no more conſumed by water, but they had been told it would be by fire, and they imagined the time was now come, and this was the caſe; that not only *Sodom* and *Gomorrah* were deſtroyed by fire, and that by this time the fire had reached to *Zoar*, and had conſumed

[k] Ovid. Metamorph. l. 8. fab. 8. [l] Ib. l. 6. fab. 4. & l. 10. fab. 1. Apollodor. de Deorum Orig. l. 3. p. 146. [m] בשחת antequam perderet, Nold. Ebr. concord. partic. p. 144. N°. 679. [n] Theatrum Terræ. S. p. 54. [o] Juchaſin. fol. 8. 1. [p] Antiq. l. 6. c. 13. § 4. [q] Shalſhalet Hakabala, fol. 77. 1. [r] Annales vet. Teſt. p. 8, 9.

conſumed that, but that the whole earth was deſtroyed, and not a man left but their father, and therefore thought it could be excuſable in them, and lawful for them to take the following method to re-people the world; or elſe they ſuppoſed there were none in the land, the land of *Canaan*, not of any of their kindred and relations, for they might be ignorant of *Abraham* and his family, or however of any good man that they knew of, that they could be joined to in marriage; for as for the inhabitants of *Zoar*, they had juſt left, they were as wicked as any, and therefore could not think of living with them in ſuch a near relation: but, all this is not a ſufficient excuſe for contriving and executing what is after related; for they ſhould have enquired of their father, who could have informed them better.

℣. 32. *Come, let us make our father drink wine*, &c.] Meaning to exceſs, ſo as to be inebriated with it, and not know what he did: this wine might be brought with them from *Sodom*, with other proviſions for their refreſhment and ſupport; or it may be rather from *Zoar*, where they furniſhed themſelves with a quantity for their ſupport in the mountain they betook themſelves unto: *and we will lie with him, that we may preſerve the ſeed of our father*; have children by him, and propagate and preſerve the human ſpecies; this they might think lawful, ſuch inceſtuous copulations being uſual among their neighbours the *Arabs*, as appears from *Strabo* [s] and other writers, and eſpecially when there ſeemed to them to be a neceſſity for it; and it may be this did not ariſe from a ſpirit of uncleanneſs, or a brutiſh luſt prevailing in them, having been religiouſly educated, and having preſerved their chaſtity among ſuch an impure generation as the men of *Sodom*: wherefore this might rather ariſe, as biſhop *Patrick* and others have thought, from an eager deſire after the Meſſiah, they might hope would ſpring from them; their father being a deſcendant of *Shem*, a ſon of *Abraham*'s elder brother, and now remarkably ſaved from *Sodom*, which they might conclude was for this purpoſe; and they knew of no way in which it could be brought about but in this they propoſed; and the rather this may be thought to be their view, as the above learned commentator obſerves, when we remark their former chaſte life in *Sodom*; their joining together in this contrivance, which, had it been a luſtful buſineſs, they would have been aſhamed to have communicated their thoughts of it to one another; and their impoſition of names on their children to perpetuate the memory of this fact, which they rather gloried in, than were aſhamed of: to which may be added, that the antient *Jewiſh* writers [t] interpret this of the Meſſiah; and they obſerve, "it is not ſaid a ſon, but ſeed, that "ſeed, which is he that comes from another place; "and what is this? this is the king Meſſiah:" and *Ruth*, the *Moabiteſs*, who was of the race of the eldeſt daughter of *Lot*, ſtands in the genealogy of our Lord: however, let the intention be ever ſo good, it will not juſtify an action ſo monſtrouſly vile.

℣. 33 *And they made their father drink wine that night*, &c.] They perſuaded him to drink liberally, urged him to it again, in order to make him drunk, and ſo complete their deſign; and *Lot* might be the more eaſily prevailed upon to drink freely, in order to remove his ſorrow, and refreſh his ſpirits under the loſs of his wife, and his daughters, if he had any married in *Sodom*, as ſome ſuppoſe, and his ſons-in-law, and of all his goods and ſubſtance; though this will not excuſe his drinking to exceſs, nor can ignorance of the ſtrength of wine be pleaded, ſince he muſt needs know it as well as his daughters, who, it is plain, did, and therefore plied him with it: *and the firſt-born went in and lay with her father*; went to his bed, and lay down by him, which ſhe would not have dared to have done, but that ſhe knew he was drunk and inſenſible: *and he perceived not when ſhe lay down, nor when ſhe aroſe*; never heard her come to bed nor get up, ſo dead drunk and faſt aſleep was he; but finding a woman in bed with him, lay with her, taking her to be his wife, forgetting, through the force of liquor, that ſhe was dead. There is an extraordinary prick on the *Vau* in *Kumah*, rendered *ſhe aroſe*, which the *Jews* ſay [u], is to ſhow that he knew her not when ſhe lay down, but when ſhe aroſe he knew her; and indeed it may be rendered, *but in her riſing up*.

℣. 34. *And it came to paſs on the morrow*, &c.] The day following the night, in which the above was tranſacted: *that the firſt-born ſaid to the younger, behold, I lay yeſternight with my father*; informed her, that what they had contrived ſucceeded according to their wiſh, and therefore for her encouragement to go on, propoſes to take the ſame method again: *let us make him drink wine this night alſo, and go thou in and lie with him, that we may preſerve ſeed of our father*; may have children by him, and ſo our family be kept up, from whence it may be hoped the Meſſiah will ſpring, ſee the note on ℣. 32.

℣. 35. *And they made their father drink wine that night alſo*, &c.] Until he was drunk; which is an aggravation of his ſin, that he ſhould be overtaken a ſecond time, and that ſo ſoon as the next night, when he ought to have been upon his guard, knowing how he had fallen into it the night before: *and the younger aroſe and lay with him*; aroſe from her own bed, and went to her father's, and lay down by him: *and he perceived not when ſhe lay down, nor when ſhe aroſe*; ſee the note on ℣. 33.

℣. 36. *Thus were both the daughters of Lot with child by their father.*] We learn from hence what the beſt of men are when left to themſelves; a good man, a righteous *Lot*, is guilty of crimes the moſt ſhocking; he expoſed the chaſtity of his daughters to the men of *Sodom*, and now his daughters attacked him, and ſucceeded, being both with child by him; and this brought about by exceſſive drinking, a ſin which often leads on to the fouleſt crimes, and therefore to be carefully avoided; theſe ſins *Lot* fell into when as it were alone, on a mountain, in a cave, none but his family with him, and theſe only his two daughters; he that had ſtood his ground in the midſt of *Sodom*, notwithſtanding all the exceſſes of that place, the impurities in it, and the temptations that every day offered, now falls when ſeemingly out of the way of all: theſe ſins and failings of good men are recorded for our admonition and caution, that we may ſhun all appearance of evil, and be careful leſt we fall, and neither be preſumptuous nor ſelf-confident, ſee 1 *Cor.* x. 12.

℣. 37. *And the firſt-born bare a ſon, and called his name Moab*, &c.] As if it was *Me-ab* from the father, as *Aben Ezra* and ſo *Joſephus*, that is, which ſhe had by her father; and ſhe was ſo far from being aſhamed that it might be known in time to come,

[s] Geograph. l. 16. p 538. Vid. Pocock. Specim. Arab. Hiſt. p. 337, 338.
[t] Bereſhit Rabba, §. 51. fol. 46. 1. Midraſh Ruth, fol. 35. 4.
[u] T. Bab. Horayot, fol. 10. 2.

come, she gave him this name. *Hillerus* [w] makes it to be a compound of אב and מובא and to signify *going into*, or *lying with a father*, which still more notoriously points to her own action. *Drusius* has another derivation of the word, at least proposes it, and renders it *aqua patris*; *mo* in the *Egyptian* language signifying *water*, which is sometimes used for seed, see *Is.* xlviii. 1: *the same is the father of the Moabites*; a people that lived on the borders of the land of *Canaan*, often troublesome to the *Israelites*, and frequently spoken of in the Old Testament.

ẏ. 38. *And the younger, she also bare a son, and called his name Ben-ammi*, &c.] That is, *the son of my people*, being the son of her father; which though it does not so manifestly appear in this name, as in the other, yet there is some trace of it; and she would have it be known by this, that he was not the son of a stranger, but of a relation of her own: some attribute this to her being more modest than her elder sister; but it looks as if neither of them were sensible of any crime they had been guilty of, but rather thought it a commendable action, at least that it was excusable: *the same is the father of the children of Ammon unto this day*; a people that lived near their brethren the *Moabites*, and were both enemies to the people of God; they quickly falling into idolatry, and whose names we often meet with in the sacred writings; and of these two sons *Josephus* says [x], the one begat the *Moabites*, being still a great nation, and the other the *Ammonites*, and both inhabit *Cœlesyria*; they are both called the children of *Lot*, *Ps.* lxxxiii. 8. After this we hear no more of *Lot* in this history; and it is remarkable, that there never was, as we know of, any town or city that had in it any trace of his name; but we are not from hence to conclude, that he was a wicked man, whose memory perished with him; for mention is made of him in the New Testament, where he has a very honourable character, and is called *just Lot*, 2 *Pet.* ii. 7.

CHAP. XX.

THIS chapter relates the removal of *Abraham* to *Gerar*, ẏ. 1. the king of *Gerar*'s taking to him *Sarah*, whom *Abraham* had called his sister, ẏ. 2. who is rebuked of God for it in a dream, ẏ. 3. for which he makes an apology that is admitted, only he is ordered to restore to *Abraham* his wife, ẏ. 4—7. and accordingly early in the morning he called his servants, and acquainted them with what had happened, ẏ. 8. and then sent for *Abraham*, and expressed his resentment at his usage of him, ẏ. 9. which *Abraham* defended as well as he could, ẏ. 10—13. the issue of all which was, great kindness was shewn to *Abraham*, and his wife restored to him, though with a reproof to her from the king, ẏ. 14, 15, 16. upon which *Abraham* prayed for the healing of *Abimelech* and his family, in which he was heard and answered, ẏ. 17, 18.

ẏ. 1. *And Abraham journeyed from thence towards the south-country*, &c.] He returned from the plains or oaks of *Mamre*, where he had lived 15 or 20 years, into the more southern parts of the land of *Canaan*: the reason of this remove is not certain; some think, because he could not bear the stench of the sulphurous lake, the cities of *Sodom* and *Gomorrah* were become; and others, because of the scandal of *Lot*'s incest with his daughters, which prejudiced the idolatrous people in those parts more against the true religion; neither of which are likely, by reason of the distance; but the better reason seems to be, that it was so ordered in providence that he should remove from place to place, that it might appear that he was but a sojourner in the land: *and dwelt between Cadesh and Shur*; two wildernesses, as *Jerom* says [y], one of which joined to *Egypt*, to which the people of *Israel* went when they passed over the *Red Sea*, and the other, *Cadesh*, reached to the desert of the *Saracens*. *Onkelos* and *Jonathan* paraphrase the words between *Rekam* and *Chagra*, or *Hagra*, the same place where the angel of the Lord met with *Hagar* at the well, ch. xvi. 7, 14. see the note there: *and sojourned in Gerar*; or *Gerara*, as *Jerom* [z] calls it, "from whence he says the *Geraritic* country in his time "beyond *Daroma*, or the south, had its name, "and was 25 miles distance from *Eleutheropolis* to "the south, and was formerly the southern bor-"der of the *Canaanites*, and the metropolis of *Pa-"lestine*." According to the *Samaritan* version, *Gerar* is the same with *Ashkelon*, which was afterwards, when aristocracy took place in this country, one of the five lordships of the *Philistines*; and so says *Africanus* [a]; and that *Gerar* was in the country of the *Philistines*, and *Abimelech* was king of them, is clear from ch. xxi. 32. and xxvi. 1. This place was about 6 miles from *Mamre* [b], from whence *Abraham* removed.

ẏ. 2. *And Abraham said of Sarah his wife, she is my sister*, &c.] This he gave out in all conversation he came into, and said it to every one that asked who she was, which was little better than a lie; it at least was an equivocation and deception, and not at all justifiable, and tended to expose his wife's chastity, and discovered a distrust of divine providence; the same infirmity he had given way to, and the same evil he had fallen into in *Egypt*, and therefore was the more inexcusable now; good men not only fall into sin, but have their relapses: *and Abimelech king of Gerar sent and took Sarah*; having heard or seen what a beautiful woman *Sarah* was, though ninety years of age, having never bore children; and understanding she was a single person, sent his servants to take her, and bring her to his house, in order to be his wife, which seems to be done with some kind of force; and it can hardly be thought that *Abraham* and *Sarah* would freely agree to it, at least it must be done with reluctance on their parts. Whether *Abimelech* was the first king of *Palestine* of this name, is not certain; if he was, which is not improbable, it became usual afterwards for the kings thereof to be so called, as *Pharaoh* was a common name to the kings of *Egypt*; it signifies *father* and *king*, as kings should be the fathers of their people.

ẏ. 3. *But God came to Abimelech in a dream by night*, &c.] Put a dream into his mind, by which he cautioned him against taking *Sarah* to be his wife;

[w] Onomastic. Sacr. p. 414.
[x] Antiq. l. 1. c. 11. §. 5.
[y] De loc. Heb. fol. 91. I.
[z] Ibid.
[a] Apud Syncell. Chronic. p. 100.
[b] Bunting's Travels, p. 57.

wife; ſo careful was the Lord that no wrong ſhould be done to ſuch a godly and virtuous perſon, to which ſhe was expoſed through the weakneſs of her huſband. *Aben Ezra* wrongly interprets this of an angel, when it was God himſelf: *and ſaid unto him*, behold, *thou* art but *a dead man for the woman which thou haſt taken*; that is, God would puniſh him with death, unleſs he reſtored the woman, whom he had taken, to her huſband; not for any uncleanneſs he had committed with her, but for taking her without her free and full conſent, and without enquiring more ſtrictly into her relation to *Abraham*, and connexion with him, and for his impure and unlawful deſires after her, if perſiſted in: *for ſhe is a man's wife*, or *married to an huſband*[c]; and therefore it was unlawful in him to take her to be his wife.

℣. 4. *But Abimelech had not come near her*, &c.] *Sarah* had been put into an apartment in his palace, and not yet admitted into his company, not at leaſt to his bed; he had not lain with her, which is the deſign of the expreſſion: the *Septuagint* verſion is, *had not touched her*, as in ℣. 6. which is another phraſe expreſſive of the ſame thing: *and he ſaid, Lord, wilt thou ſlay alſo a righteous nation?* meaning either his family, the greater part of which were not acceſſory to this affair; or rather his kingdom, as *Aben Ezra*, ſee ℣. 9. which though not a nation of righteous men, in a ſtrict ſenſe, ſee ℣. 11. yet with regard to this buſineſs of *Sarah* were no ways criminal: either God had threatened to deſtroy his people, as well as himſelf, if he did not return *Sarah* to her huſband, or committed iniquity with her; or he knew that this had been uſual for people to ſuffer for the crimes of their governors, and like a true father of his country ſhews an affectionate concern for their welfare in the firſt place; for this may be the ſenſe of the word *alſo*, on which an emphaſis is put; wilt thou not only ſlay me, but alſo a whole nation for my ſake, a nation free from all fault and blame in this matter? though ſome think he has reference to the deſtruction of *Sodom* and *Gomorrah*, a recent action, and freſh in his mind; as if he ſhould ſay, thou haſt juſtly deſtroyed a wicked people for their ſins, and wilt thou alſo deſtroy a nation that at leaſt, in compariſon of them, is a juſt and righteous one?

℣. 5. *Said he not unto me, ſhe is my ſiſter?* &c.] By this it appears, that *Abimelech* had a perſonal converſation with *Abraham*, and enquired of him about *Sarah*, who ſhe was, and what relation ſhe was to him, who told him that ſhe was his ſiſter; and for the truth of this he appeals to the omniſcient God, who knew that *Abraham* had told him this: *and ſhe, even ſhe herſelf ſaid, he is my brother*; when *Sarah* was aſked what relation ſhe ſtood in to *Abraham*, and he to her, ſhe declared he was her brother; ſo that *Abimelech* had reaſon to conclude from what both of them had ſaid, that this was the truth of the matter, and eſpecially from what *Sarah* ſaid, who he thought might be depended on, and would ſpeak out the whole truth on ſuch an occaſion: *in the integrity of my heart, and innocency of my hands have I done this*; hereby declaring, that his deſign was not to defile the woman, and to gratify his luſt, but to take her to be his wife; and this he thought to be no evil, tho' he had a wife, ℣. 17. polygamy not being reckoned a ſin in thoſe times; and that he had uſed no violence in taking her, they both ſeemingly agreeing to it.

℣. 6. *And God ſaid unto him in a dream*, &c.] The ſame dream continued: *yea*, or *alſo I know that thou didſt this in the integrity of thy heart*; not only thou knoweſt, but I, who know all things, know and acknowledge that this was ſo done by thee. *Abimelech*'s plea is admitted, and a very great teſtimony borne to his integrity in this matter; and throughout the whole account he appears to be a man of great honour and uprightneſs, eſpecially in this affair, if not a good man: *for I alſo with-held thee from ſinning againſt me*; for had he committed adultery with her, it had been not only a ſin againſt her, and againſt her huſband, but againſt God, being contrary to his will revealed in the minds of men by the law and light of nature, before the law of *Moſes* was given: and indeed all ſin againſt the neighbour is ultimately againſt God, ſee *Pſ.* li. 4. and now from the commiſſion of this ſin God reſtrained *Abimelech*, either by ſome impulſe upon his mind not to take her to be his wife as yet, or by throwing ſome thing or other in the way of it, in his providence, or by inflicting ſome diſeaſe upon him, which rendered him incapable of it, ℣. 17. *therefore ſuffered I thee not to touch her*; that is, to have carnal knowledge of her, ſee 1 *Cor.* vii. 1. as there is nothing done but what is done by divine permiſſion, ſo many more evils would be committed than there are, were it not that men are reſtrained from them by the power and providence of God, not ſuffering them to do them; and in particular this ſin was prevented, that it might not in any reſpect be a doubtful point whether *Iſaac*, whom *Sarah* had now conceived, was a legitimate ſon of *Abraham*; and theſe expreſſions of *Abimelech* not coming near her, ℣. 4. and not touching her as here, are uſed for that purpoſe.

℣. 7. *Now therefore reſtore the man his wife*, &c.] Which will be a full proof and evidence to all of the integrity of thy heart, and the innocence of thine hands, which thou pleadeſt, and which I own: *for he is a prophet*; familiar with God, dear unto him, a friend of his, to whom he communicates his ſecrets; is able to foretel things to come, as well as to interpret the mind of God, and inſtruct in the knowledge of divine things, all which agrees with *Abraham*'s character; and he is the firſt man that is dignified in ſcripture with the title of a prophet; ſo he is called in *Tobit*, iv. 13. *Jarchi* thinks this is obſerved to encourage *Abimelech* to return his wife to him, becauſe being a prophet he knew he had not touched her, and therefore would receive her more readily, and entertain no ill opinion of her; but rather it is mentioned for the reaſon following: *and he ſhall pray for thee, and thou ſhalt live*; it being one part of the buſineſs of a prophet to pray for others, and make interceſſion for them, eſpecially in any diſtreſs or trouble, ſee *Jer.* xxvii. 18. Prophets were praying perſons, had uſually a great gift in prayer, and great power with God, and prevailed with him for the good of others; and ſuch an one was *Abraham*; and it is here intimated, that upon the reſtoration of his wife to him, as he was familiar with God, and had an intereſt with him, he would make uſe of it, and pray for *Abimelech*, that whatſoever offence he had been guilty of to God or men, it might be forgiven, and that he might be healed of the diſeaſe with which he was ſmitten, and ſo recover of it, and live in health and happineſs: *and if thou reſtore* her *not*, *know thou, that thou ſhalt ſurely die*, thou, *and all that are thine*; if he proceeded

[c] בעלת בעל maritata marito, Pagninus, Montanus, Piſcator, Schmidt.

ceeded to take her to be his wife, and defile her, he is ſtrongly aſſured that he ſhould die, death being the puniſhment for adultery before the law of *Moſes*, ſee *Gen.* xxxviii. 24. and not only he, but all his family, eſpecially ſuch who had been, or would be acceſſory to this affair, and even all who might be juſtly puniſhed of God for other ſins they had committed; and *Abimelech* being puniſhed, both in his own perſon, and in his ſervants and ſubjects, the greater his puniſhment was, the greater abhorrence and deteſtation was ſhown to the ſin he would be guilty of, to deter him from which this threatening is given out.

v. 8. *Therefore Abimelech roſe early in the morning*, &c.] Awaking upon the dream, could ſleep no more, his thoughts running upon what had been ſaid to him by the Lord in it: wherefore as ſoon as it was light he roſe from his bed, *and called all his ſervants*; his houſhold-ſervants, and particularly his courtiers and counſellors, who had adviſed him to take *Sarah* for his wife, and had been aſſiſting in it: *and told all thoſe things in their ears*; how that God appeared to him in a dream, and told him that *Sarah*, whom he had taken into his houſe, was another man's wife, and that if he did not immediately return her to her huſband, he would die, and all that belonged to him: *and the men were ſore afraid*; leſt they ſhould be ſtruck with death; and perhaps they might call to mind the burning of *Sodom* and *Gomorrah* for their ſins, they had lately heard of, and might fear that ſome ſuch calamity would befal them.

v. 9. *Then Abimelech called Abraham*, &c.] Who might be in the king's palace, being taken into it, and careſſed by the king for the ſake of *Sarah*: *and ſaid unto him*; not in a paſſion, as might have been expected, but in a mild and gentle manner, yet with great ſtrength of reaſoning, and making very juſt expoſtulations with him: *what haſt thou done unto us?* what evil to him, his family, and his ſubjects? this was very probably ſaid in the preſence of his ſervants he had called, and therefore the plural number is uſed: *and what have I offended thee, that thou haſt brought on me, and on my kingdom a great ſin?* the ſin of adultery, he had been in danger of committing, which by the light of nature was known and acknowledged to be a great ſin, and therefore was avoided by heathens, and prohibited and puniſhed by them; or elſe a *great puniſhment* [d], as death to him, and all his ſubjects: and now *Abimelech* expoſtulates with him, and deſires to know what he had done to incur his diſpleaſure, that he ſhould take ſuch a method as this to avenge himſelf of him; he plainly intimates that he was not conſcious to himſelf that he had done any thing to offend him; he had ſuffered him to come into his kingdom, and ſojourn in it, and uſed him well, and in no inſtance, as he knew of, had done any thing to affront him: *thou haſt done deeds unto me that ought not to be done*; in ſaying *Sarah* was his ſiſter, and perſuading her to ſay the ſame, and ſo virtually diſowning his marriage with her, equivocating in this affair, and diſſembling truth, and thereby expoſing the chaſtity of his wife, and the king to the commiſſion of ſin with her; things that ought not to be done by any man, and much leſs by a man profeſſing religion and godlineſs.

v. 10. *And Abimelech ſaid unto Abraham*, &c.] Continuing his diſcourſe with him: *what ſaweſt thou, that thou haſt done this thing?* he deſires to know what he had obſerved, either in him or his people, that gave him any reaſon to conclude that they were a luſtful people, and would ſtick at nothing to gratify their luſts, which put him upon taking ſuch a method to ſecure his life, leſt they ſhould kill him for his wife's ſake.

v. 11. *And Abraham ſaid*, &c.] In defence of himſelf, as well as he could: *becauſe I thought*; within himſelf, concluding from the general depravity of the *Canaanites*, that this was the caſe of the inhabitants of *Gerar*: *ſurely the fear of God is not in this place*; this is a certain truth, which he thought might be depended upon, and taken for granted, ſince ſo it was every where: or *only* [e], as the word uſed ſignifies; this was the only thing he had to plead, that he verily thought with himſelf that there was no true religion and godlineſs in *Gerar*; that the inhabitants of it were without any fear of God before their eyes, or in their hearts; and he knew, where this is the caſe, there is nothing to reſtrain from the commiſſion of the groſſeſt ſins: *and they will ſlay me for my wife's ſake*; that they might marry her, ſee ch. xii. 12.

v. 12. *And yet indeed* ſhe is *my ſiſter*, &c.] In the ſame ſenſe as *Lot* was his brother; for ſhe was ſiſter to *Lot*, and both were the children of *Haran*, the brother of *Abraham*: *ſhe is the daughter of my father, but not the daughter of my mother*; ſhe was the daughter of his father, being his grand-daughter, grand-children are ſometimes called children, but not the daughter or grand-daughter of *Abraham*'s mother; *Terah* having had two wives, by the one he had *Haran*, the father of *Sarah*, and by the other *Abraham*. According to the *Arabic* writers [f], *Abraham* and *Sarah* were the immediate children of *Terah*, but by two mothers: "the mother of *Abraham*, they ſay, died, "whoſe name was *Juna*, and *Terah* married another wife, whoſe name was *Lahazib*, ſome ſay "*Tahuitha*, who bore him *Sarah*, afterwards married to *Abraham*; hence *Abraham* ſaid ſhe is my "ſiſter on my father's ſide, but not on my mother's ſide:" *and ſhe became my wife*; as in thoſe times it was judged lawful, and ſo it has been accounted lawful in many nations to marry ſiſters on the father's ſide, when thoſe on the mother's were prohibited [g].

v. 13. *And it came to paſs, when God cauſed me to wander from my father's houſe*, &c.] In *Ur* of the *Chaldees*, from whence God called him to go forth; which laid him under an obligation to depart from thence, and move from place to place, and go he knew not where, as in *Heb.* xi. 8. or *the Gods*, as it is in the plural number, and ſo the verb in conſtruction with it; not the Idol-gods, the Gods of the *Gentiles*, as the *Targum* of *Jonathan*, who interprets the words thus, "and it was when the "worſhippers of idols ſought to cauſe men to err, "and I went from my father's houſe;" but the true God, as *Jarchi*, *Aben Ezra* and *Ben Melech* acknowledge, and is by many chriſtian interpreters underſtood of the three perſons in the Godhead: *that I ſaid unto her, this is thy kindneſs which thou ſhalt ſhew unto me*; this I ſhall take as a favour done me, as an inſtance of tender affection unto me: *at every place whither we ſhall come, ſay of me*; or for the ſake of me, as *Aben Ezra* and *Kimchi*, in order to ſave me from the hands of wicked men, whom he feared would ſlay him for her ſake: *he is my brother*; and ſo he hoped inſtead of being ill uſed,

[d] הכאה גדלה noxam magnam, Junius & Tremellius; pœnam peccati, Menochius; ſo Abendana. [e] רק tantum, Montanus; ſo Vatablus, Junius & Tremellius, Piſcator, Druſius; ſo the Targums of Onkelos and Jonathan, and Ben Melech. [f] Elmacinus, p. 51. Patricides, p. 17. apud Hottinger. Smegma Oriental. p. 281. [g] Vid. Philo. de Special. Leg. p. 779. Clement. Alex. Stromat. l. 2. p. 421.

uſed, he ſhould meet with favour and friendſhip on her account, being thus nearly related to her: this he obſerves to *Abimelech*, to ſhew that this was an old agreement, near 30 years ago, when they firſt ſet out on their travels, and was no new device and ſcheme which they purſued on account of him and his people in particular; but what they had formerly agreed upon ſhould be ſaid in all places wherever they came, and therefore there was no intention to affront *Abimelech*; only it ſuppoſed they might come into places where wicked men dwelt.

℣. 14. *And Abimelech took ſheep, and oxen, and men-ſervants, and women-ſervants, and gave* them *unto Abraham*, &c.] In a good meaſure ſatisfied with what *Abraham* had ſaid to excuſe himſelf; and theſe gifts he gave unto him, that he might, as *Jarchi* obſerves, pray and intercede for him, that he and his family might be healed, having underſtood by the divine oracle that he was a prophet, and if he prayed for him he would be reſtored to health: and theſe were not given to bribe him to give his conſent that *Sarah* might be continued with him, ſince it follows, *and reſtored him Sarah his wife*; untouched by him, as he was directed by God to do.

℣. 15. *And Abimelech ſaid, behold, my whole land* is *before thee*, &c.] Inſtead of bidding him be gone, and ſending him away in haſte out of his country, as the king of *Egypt* did in a like caſe, he ſolicits his ſtay in it; and to encourage him to it, makes an offer of his whole kingdom to him, to chuſe which part of it he would to dwell in: *dwell where it pleaſeth thee*; if there was any one part of it better than another, or more convenient for him, his family and his flocks, he was welcome to it.

℣. 16. *And unto Sarah he ſaid, behold, I have given thy brother a thouſand* pieces *of ſilver*, &c.] Or ſhekels of ſilver, as the *Targums* of *Jonathan* and *Jeruſalem*, which if two ſhillings and ſixpence of our money, amount to 125 pounds; though perhaps little pieces of ſilver, current in this country, may be meant, that were not worth ſo much. Some think that the ſheep, oxen, *&c. Abimelech* had given to *Abraham*, were worth ſo many pieces of ſilver: but it rather ſeems that he gave theſe over and above them, and chiefly for *Sarah*'s uſe, as will be obſerved hereafter; ſince the words are directed to her, and in which there is a ſharp cutting expreſſion, calling *Abraham* her brother, and not her huſband, thereby putting her in mind and upbraiding her with her equivocation and diſſimulation: *behold, he is to thee a covering of the eyes, unto all that are with thee*; a protection of her perſon and chaſtity; ſo an huſband, in our language, is ſaid to be a cover to his wife, and ſhe under a cover: thus *Abraham* being now known to be the huſband of *Sarah*, would for the future be a covering to her, that no one ſhould look upon her, and deſire her, and take her to be his wife; and he would alſo be a protection to her maidens that were with her, the wives of his ſervants, that that theſe alſo might not be taken from him: but it ſeems beſt to refer this to the gift of the 1000 pieces of ſilver, and read the words, *behold, this is to thee* [g] *a covering of the eyes*; ſo the *Targums* of *Jonathan* and *Jeruſalem*; for the words are a continued biting ſarcaſm on *Sarah*; as *Abimelech* twitts her, with calling *Abraham* her brother in the preceding clauſe, ſo in this he tells her that he had given him ſo much money to buy her a veil with, and to ſupply her with veils from time to time to cover her eyes, that no body might be tempted to luſt after her, and that it might be known ſhe was a married woman; for in theſe countries married women wore veils for diſtinction, ch. xxiv. 65. and ſo not to be had by another, nor would any be deceived by her; and not only was this money given to buy veils for her, but for her female ſervants alſo that were married, that they might be known to be another's property; though this latter phraſe *unto*, or *with all that are with thee* [i], may be underſtood, not of perſons, but of things, even of all the gifts which *Abimelech* had given her whilſt in his houſe; theſe he did not take back again, but continued them with her, either for the above uſe, or whatever ſhe pleaſed; and the following phraſe, *and with all* other, as we render it, making a conſiderable ſtop, ſhould, according to the accents, be read with what follows thus, *and with all this was ſhe reproved* [k]; ſo *Aben Ezra*; and ſo they are the words of *Moſes*, obſerving, that by and with all this that *Abimelech* had ſaid and done, *Sarah* was reproved for ſaying that *Abraham* was her brother: or the words may be rendered thus, *and ſo before all ſhe was reproved* [l]; before her huſband, and before *Abimelech*'s courtiers, and perhaps before her own ſervants; tho' *Ainſworth*, and others, take them to be the words of *Abimelech*, and render them, *and all that*, or *all this is that thou mayeſt be rebuked* [m], or inſtructed; all that I have ſaid and done is for this end, that thou mayeſt be warned and be careful for the future to ſpeak out truth, without any equivocation, and not call *Abraham* thy brother, when he is thy huſband.

℣. 17. *So Abraham prayed unto God*, &c.] As the Lord had told *Abimelech* he would, ℣. 7. he might pray for the forgiveneſs of him and his wife, and might give thanks that *Sarah* had been reſtored to him; but chiefly it was on account of *Abimelech* and his family: *and God healed Abimelech, and his wife, and his maid-ſervants*; who by reaſon of ſome diſeaſe were rendered unfit for and uncapable of cohabitation with their huſbands, and they with them; but upon *Abraham*'s prayer for them, who was heard, they were healed, and the diſorder removed; the *Targum* of *Jonathan* is, "his wife and concu-"bines:" *and they bare children*; cohabited and conceived, and bare and brought forth children, all which are comprehended in this expreſſion.

℣. 18. *For the Lord had faſt cloſed up all the wombs of the houſe of Abimelech*, &c.] With large tumors probably, ſo that they could not cohabit with their huſbands and conceive; nor could thoſe that had conceived, bring forth: and this diſorder they were ſmitten with, *becauſe of Sarah Abraham's wife*; who was taken into the houſe of *Abimelech*, in order to be his; to rebuke and puniſh for which, and to convince of the evil of it, and cauſe to abſtain from it, this diſorder was inflicted on them.

[h] הוא לך ταυτα ἐσται σοι, Sept. hoc erit tibi, V. L. Schmidt; ſo Tigurine verſion, Montanus, Jarchi & Ben Melech. [i] לכל אשר אתך cum omni quod tecum eſt, Schmidt. [k] ואת כל ונכחת & ſic cum omnibus reprehenſa eſt, Munſter. [l] Atque ita coram omnibus increpata fuit, Noldii Concord. Ebr. Part. p. 314. N°. 1219. [m] Atque hæc omnia, ut erudita ſis, Junius & Tremellius; reprehenſa es, De Dieu.

CHAP.
3

CHAP. XXI.

THIS chapter gives an account of the conception, birth, circumciſion, and weaning of *Iſaac*, ℣. 1—8. of the mocking of *Iſhmael*, and of the caſting out of him and his mother from *Abraham*'s houſe, at the requeſt of *Sarah*, which though grievous to *Abraham*, he complied with at the direction of God, ℣. 9—13. of the proviſion *Abraham* made for their departure, and of the ſupply they met with in the wilderneſs from God, where *Iſhmael* was brought up, and where he married, ℣. 14—21. and of a covenant between *Abraham* and *Abimelech*, king of *Gerar*, ℣. 22—32. and of *Abraham*'s planting a grove, and calling on the name of the Lord, ℣. 33. and the chapter is cloſed with this obſervation, that *Abraham* ſojourned in the land of the *Philiſtines* many days, ℣. 34.

℣. 1. *And the Lord viſited Sarah as he had ſaid*, &c.] To *Abraham*, ch. xvii. 16, 19, 21. and xviii. 10, 14. in a way of mercy and kindneſs, by fulfilling his promiſe, giving ſtrength to conceive and bear a child, ſee 1 *Sam.* ii. 21: *and the Lord did unto Sarah as he had ſpoken*; which intends the ſame thing in different words; and the repetition is made to cauſe attention to God's fulfilment of his promiſe, who is always faithful to his word, even in things very difficult and ſeemingly impoſſible, as in the preſent caſe: hence the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe it, God did a wonder or wonders for *Sarah* in cauſing her to conceive when ſhe was ſo old, and in ſuch circumſtances as ſhe was.

℣. 2. *For Sarah conceived*, &c.] This explains what is meant by the Lord's viſiting her, and doing to her according to his word, ſee *Heb.* xi. 11. *and bare Abraham a ſon in his old age*; which circumſtance is remarked, that the favour might appear the greater, and the more wonderful; or *unto*, or *for his old age* [n], for the comfort of him in his old age; who having lived ſo many years under the promiſe of a ſon, and in the expectation of one, even of the promiſed ſeed, from whom the Meſſiah ſhould ſpring, now has one, than which nothing could yield him greater conſolation: *at the ſet time of which God had ſpoken to him*, ch. xvii. 21. and xviii. 10—14. God was not only faithful in fulfilling his promiſe, but in keeping the exact time of it.

℣. 3. *And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac.*] Which is the name he was directed to give him, ch. xvii. 19. and he remembers the order, and is obedient to it; the reaſon of which name, which ſignifies laughter, was on account of his laughing for joy at the promiſe made him, as well as there might be afterwards a further reaſon for it, from *Sarah*'s laughing through diſtruſt; and it might preſignify the joy and laughter that would be expreſſed by others at his birth; and perhaps alſo that he would be the object of the laughter and deriſion of his brother; ſuch a number of events agreeing with his name.

℣. 4. *And Abraham circumciſed his ſon Iſaac being 8 days old, as God had commanded him.*] *Gen.* xvii. 12. and was the firſt that we read of that was circumciſed on that day, according to the divine precept, which *Abraham* ſtrictly obſerved; for though this was the ſon of the promiſe, and of his old age, for whom he had the moſt affectionate regard, yet he adminiſtred this bloody ordinance on him; nor did he defer it beyond the time, and was himſelf the operator, as it ſeems; all which ſhews his ſtrict regard, and ready and chearful obedience to the command of God.

℣. 5. *And Abraham was 100 years old, when his ſon Iſaac was born unto him.*] So that this was 25 years after his departure from *Haran*, and coming into the land of *Canaan*, for then he was 75 years of age, ch. xii. 4. and this exactly agrees with the account of *Demetrius*, as related by *Polyhiſtor* an heathen writer [o], who makes *Iſaac* to be born juſt 25 years from *Abraham*'s coming into the land of *Canaan*, and who muſt be now an 100 years old, being 99 at the time the Lord appeared unto him, and promiſed him a ſon at the ſet time the next year, ch. xvii. 1, 21. This is obſerved, both to ſhew the wonderful favour to *Abraham*, and the faithfulneſs of God in the exact performance of his promiſe: according to biſhop *Uſher* [p], *Iſaac* was born A. M. 2108, and before Chriſt 1896, and probably at *Beerſheba*, ſee ℣. 33, 34.

℣. 6. *And Sarah ſaid, God hath made me to laugh*, &c.] This ſhe ſaid on occaſion of the name of her ſon *Iſaac*, which name her huſband had given him by divine direction, and to which ſhe aſſented. This doubtleſs brought to her mind her former laughing, when ſhe firſt heard that ſhe ſhould have a ſon, which was in a way of diffidence and diſtruſt; but now God having given her a ſon, laid a foundation for laughter of another kind, for real, ſolid joy and thankfulneſs: ſo that *all that hear will laugh with me*; not laugh at her, and deride her, as *Piſcator* interprets it; but congratulate her, and rejoice with her on this occaſion, as on a like one the neighbours of *Elizabeth* did with her, *Luke* i. 58.

℣. 7. *And ſhe ſaid, who would have ſaid unto Abraham*, &c.] No one a year ago could ever have thought of ſuch a thing, much leſs have come and told *Abraham* that he ſhould have a child or children by *Sarah*; the thing was incredible, and next to impoſſible; none but God himſelf, or an angel from him, could have declared this, as none but he could bring it about, the thing is ſo marvellous and aſtoniſhing: *that Sarah ſhould have given children ſuck?* that ſhe who was 90 years of age ſhould bear a child, and ſuckle it, as ſhe did; and in doing which ſhe ſet an example to her daughters to do the like, ſince neither age nor grandeur, nor the buſineſs of her family, were any objection to this duty of nature; and her being able to do this, was a clear proof that this was truly a child of her own. The plural number may be put for the ſingular, as it often is, ſee *Gen.* xlvi. 45. or *Sarah* might think as ſhe had ſtrength given her to bear and ſuckle one child, ſhe might bear and ſuckle more; though the phraſe ſeems only to be expreſſive and deſcriptive of her as a nurſing-mother: *for I have borne* him *a ſon in his old age*; ſee the note on ℣. 2.

℣.

[n] לזקניו pro ſenectute ejus, Vatablus; ſenectuti ejus, Junius & Tremellius. [o] Apud Euſeb. Præpar. Evangel. l. 9. c. 21. p. 425. [p] Annales Vet. Teſt. p. 9.

℣. 8. *And the child grew, and was weaned*, &c.] It throve under the nurſing of its mother, and through the bleſſing of God upon it; and being healthy and robuſt, and capable of digeſting ſtronger food, and living upon it, it was weaned from the breaſt: at what age *Iſaac* was when weaned, is not certain, there being no fixed time for ſuch an affair, but it was at the diſcretion of parents, and as they liked it, and the caſe of their children required; and in thoſe times when men lived to a greater age than now, they might not be weaned ſo early, as we find their marrying and begetting children were, when they were more advanced in years. The *Jewiſh* writers are not agreed about this matter. *Jarchi* and *Ben Melech* ſay, that *Iſaac* was weaned 24 months after his birth: a chronologer of theirs ſays [q], it was in the 103d year of *Abraham*, that is, when *Iſaac* was 3 years old, which agrees with 2 *Maccab.* vii. 27. According to *Jerom* [r], it was the opinion of ſome of the *Hebrews* that he was five years old; and at this age biſhop *Uſher* [s] places the weaning of him; for to make him 10 or 12 years of age, as ſome of the *Rabbins* do [t], when this was done, is very unlikely. *Philo* the *Jew* [u] makes him to be ſeven years of age at this time: *and Abraham made a great feaſt the* ſame *day that Iſaac was weaned*; becauſe he had now eſcaped the dangers of infancy, and had gone through or got over thoſe diſorders infants are expoſed unto, and had his health confirmed; and there was great likelihood of his living and becoming a man, ſince now he could eat and digeſt more ſolid and ſubſtantial food; and this was great joy to *Abraham*, which he expreſſed by making a grand and ſumptuous entertainment for his family, and for his neighbours, whom he might invite upon this occaſion. *Jarchi* ſays, the great men of that age were at it, even *Heber* and *Abimelech*. The *Jews* very impertinently produce this paſſage, to ſhew the obligation they lie under to make a feaſt at the circumciſion of their infants [w]; for this was not at *Iſaac*'s circumciſion, but at his weaning.

℣. 9. *And Sarah ſaw the ſon of Hagar the Egyptian*, &c.] That is, *Iſhmael*, who is not expreſſed by name, but deſcribed by being a ſon of *Hagar*, a ſervant of *Sarah*'s, and an *Egyptian* woman; all which ſeems to be obſerved by way of ſlight, both to *Hagar* and her ſon: *which ſhe had born unto Abraham*; not unto *Sarah*, as ſhe propoſed to herſelf, when ſhe gave her maid to *Abraham*, ch. xvi. 2. This ſon of *Abraham* ſhe ſaw *mocking*; either at the entertainment made at the weaning of *Iſaac*; or rather at *Iſaac* himſelf, laughing at his name, and treating him with contempt as his younger brother, and boaſting that he was the firſt-born, and that the inheritance belonged to him; and threatening what he would do to him, ſhould he hereafter offer to diſpute it with him, under pretence of the promiſe of God that he ſhould be *Abraham*'s heir, and at which promiſe alſo he may be ſuppoſed to mock: and that this contention was about the inheritance ſeems plain from the words of *Sarah* in the next verſe; and in it *Iſhmael* might not only riſe to high words, but come to blows, and beat his brother; for it is obſerved the word uſed ſometimes ſo ſignifies, 2 *Sam.* ii. 14—17. wherefore the apoſtle might truly call it a perſecution, *Gal.* iv. 29. and as even cruel mockings are, *Heb.* xi. 36. As for the various ſenſes the *Jewiſh* commentators put upon this, there does not ſeem to be any foundation for them; as that *Iſhmael* was committing idolatry, and endeavouring to draw his brother into it; or was talking in an indecent and laſcivious manner, in order to corrupt his mind; or that he was intending and attempting to take away his life, by ſhooting an arrow at him, and pretending it was but in jeſt and in play; ſee the note on *Gal.* iv. 29.

℣. 10. *Wherefore ſhe ſaid unto Abraham, caſt out this bond-woman and her ſon*, &c.] *Hagar*, *Sarah*'s handmaid and bond-ſervant, and her ſon *Iſhmael*; by this it appears that *Hagar* was concerned in this affair, and ſet her ſon on to mock *Iſaac*, at leaſt ſhe encouraged him in it, buoying him up with his being the firſt-born, and having a right to the inheritance; wherefore *Sarah* ſaw plainly that there would be no peace nor comfort for her and her ſon, unleſs *Hagar* and her ſon were turned out of doors, for which ſhe moves *Abraham*; and this not merely in a paſſion, but by divine direction and influence, as is evident from God's approbation of it: *for the ſon of this bond-woman ſhall not be heir with my ſon*, even *with Iſaac*; which he would ſeem to be, if continued, and would think himſelf ſo, and there would be continual bickerings about it; wherefore to put it out of all doubt who was heir, ſhe deſires that he and his mother both might be caſt out of the houſe, which would be a clear determination of this matter. *Sarah* may ſeem to take upon her too much, to be ſo peremptory, as to declare who ſhould, and who ſhould not be heir, which more properly belonged to *Abraham*, whom ſhe called her lord; but what will ſufficiently free her from any charge of this kind, is the revelation of the divine will, and the promiſe of God that ſo it ſhould be; namely, that the covenant God had ſo often renewed with *Abraham*, ſhould be eſtabliſhed with *Iſaac*, and not with *Iſhmael*, ch. xvii. 19, 20, 21. Now what was the deſign of God in guiding *Sarah* to make ſuch a motion as this to *Abraham*, is taught us by the apoſtle *Paul*, who makes theſe two women to be types and figures of the two covenants, and their ſons of thoſe that are under them, ſee *Gal.* iv. 22, &c.

℣. 11. *And the thing was very grievous in Abraham's ſight*, &c.] The motion that *Sarah* made to turn out of his houſe *Hagar* and *Iſhmael*, was not agreeable to him, but the reverſe; it ſeemed an ill thing to him; it was greatly diſpleaſing to him, and he was unwilling to come into it: *becauſe of his ſon*; his ſon *Iſhmael*; not grieved and uneaſy for what he had done; not for committing idolatry, as the *Targum* of *Jonathan* ſuggeſts, or for mocking at *Iſaac*; but for what was propoſed to be done to him, the ejection of him from his houſe, becauſe of the great love he had for him, and the great concern he had for his education, and that he might enjoy the bleſſing promiſed him, he was loth to have him caſt out of his family: no concern is expreſſed for *Hagar*, though both by what God ſaid to *Abraham*, and by the proviſion he made for her, he had a regard unto her; but his chief concern was for his ſon, who perhaps had a greater ſhare in his natural affections than as yet *Iſaac* had; nor did he expreſs ſo much reluctance when he was bid to offer him up, as he did at this time, that being at the command of God, this at the inſtance of his wife, and which he

[q] R. Gedaliah, Shalſhalet Hakabala, fol. 2. 2. [r] Quæſtion. in Geneſin, fol. 68. K. tom. 3. [s] Annal. Vet. Teſt. p. 9. [t] Pirke Eliezer, c. 30. Vid. Hieron. Quæſt. ut ſupra. [u] De his Verb. Reſipuit. Noe, p. 275. [w] Pirke Eliezer, c. 29. fol. 30. 1.

he ſuppoſed only proceeded from paſſion and reſentment: the *Hebrew* writers ſay [x], that of all the evils that came upon *Abraham* this was the hardeſt and moſt grievous in his ſight.

℣. 12. *And God ſaid unto Abraham*, &c.] Either by an articulate voice, or by an impulſe on his mind, ſuggeſting to him what he ſhould do, being no doubt in great perplexity how to conduct between his wife and his ſon, but God determines the caſe for him, and makes him eaſy: *let it not be grievous in thy ſight becauſe of the lad, and becauſe of the bond-woman*; that is, let not the motion diſpleaſe thee, which *Sarah* has made to turn out the bond-woman and her ſon; let not thine affection to the one, and to the other, hinder compliance with it; don't look upon it as an ill thing, or as an hard thing; it is but what is right and proper to be done, and leave the bond-woman and her ſon to me; I'll take care of them, be under no concern for them, and their welfare: *in all that Sarah hath ſaid unto thee, hearken to her voice*; the *Targum* of *Jonathan* adds, for ſhe is a propheteſs: and indeed in this affair ſhe ſpoke under a ſpirit of prophecy, according to the will of God; at leaſt what ſhe ſaid became a divine oracle, and is called the ſcripture, *Gal.* iv. 30. for the word *all* here muſt be reſtrained to what ſhe had ſaid concerning *Hagar* and *Iſhmael*, and their ejection, and not to be extended to every thing ſhe had ſaid, or ſhould ſay to *Abraham*, to which he was always to be attentive: whereas, on the other hand, it became her, as a wife, to hearken and be obedient to the voice of her huſband: but in this particular *Abraham* is bid to liſten to her, and do accordingly, for the following reaſon, *for in Iſaac ſhall thy ſeed be called*; he, and thoſe that deſcended from him, ſhould be called and reckoned the ſeed of *Abraham* more eſpecially; and *Abraham*'s ſeed in his line ſhould inherit the land of *Canaan*, given to him and his ſeed for an inheritance: and this is a good reaſon why the bond-woman and her ſon ſhould be caſt out, that they or their offſpring might not inherit the land with *Iſaac*, or his deſcendants; and particularly from *Abraham* in his line, and not in the line of *Iſhmael*, ſhould the Meſſiah ſpring, that ſeed in whom all the nations of the earth ſhould be bleſſed; and therefore a ſeparation was neceſſary, that this might abundantly appear.

℣. 13. *And alſo of the ſon of the bond-woman will I make a nation*, &c.] A great nation, as is promiſed, ch. xvii. 20. and ſuch the *Iſhmaelites* and *Saracens* have been, and the *Turks* now are, the deſcendants of *Iſhmael*. The *Targum* of *Jonathan* paraphraſes it, a people of thieves, or a thieving people; as were the *Saracens*, and who are thought to have that name from the *Arabic* word *ſarac* [y], to thieve; though they would have it derived from *Sarah*: but it is not agreeable to the promiſe of God to *Abraham*, that when for his comfort he is told that his ſon *Iſhmael* and his deſcendants ſhould become a great nation, that they ſhould be deſcribed as a company of thieves and robbers; and eſpecially when the reaſon of the promiſe is given, *becauſe he is thy ſeed*; or thy ſon; here the word ſeed is again uſed of a ſingle individual; ſee *Gen.* iv. 25. *Gal.* iii. 16.

℣. 14. *And Abraham roſe up early in the morning*, &c.] It was in the night the Lord ſpoke to him, and bid him hearken to the voice of *Sarah*; and, as ſoon as it was morning, he aroſe, and was not diſobedient to the heavenly viſion; for, though the thing he was directed to was diſagreeable to fleſh and blood, and contrary to his natural affection, yet, it being the will of God, he readily complied with it: *and took bread and a bottle of water*; a loaf of bread very probably, and a leathern or wooden bottle of water, as *Aben Ezra* ſuppoſes it to be; for there is no need to ſay that theſe are put for all neceſſaries, and a liberal proviſion that might be made by *Abraham*; but it is to be taken ſtrictly, according to the letter and hiſtory, as a matter of fact, ſince it could be no more than *Hagar* could carry, and did carry upon her ſhoulder: and, tho' *Abraham* could have ſent cattle laden with proviſions, and ſervants to attend them, yet he did not, which his natural affection and liberal diſpoſition might dictate to him; but, as he was to hearken in this affair to whatſoever *Sarah* ſaid, and act accordingly, perhaps this was all ſhe would grant; or it might be ſo ordered by the providence of God, as a chaſtiſement for their ill behaviour, and that they might know the difference between being in *Abraham*'s houſe and out of it; and that there might be an opportunity given to ſhew favour to them for *Abraham*'s ſake, who might probably direct them to ſome place where to go; and, till they came there, this might be a ſufficient ſupply, when he gave them reaſon to expect more from him; but they got into the wilderneſs, wandered about and loſt their way, and ſo became deſtitute of proviſions; and this may be an emblem of the low, mean, and ſtarving condition ſuch are in who are under the law, and ſeek for happineſs by the works of it: *and gave it unto Hagar, putting it on her ſhoulder*; that is, the bread and the water, which might be put in one parcel or bundle, or in a baſket, and ſo laid and carried on her ſhoulder: the *Targum* of *Jonathan* adds, "and bound it to "her loins, to ſhew that ſhe was an handmaid:" *and the child*; not that the child was *on her ſhoulder*, which is quite improbable; for, ſince he was 13 years of age when he was circumciſed, he muſt be 14 when *Iſaac* was born; and if *Iſaac* was 2 years old when weaned, *Iſhmael* muſt be 16; and if he was 3 years of age, he muſt be 17; and if 5 years, he muſt be 19: ſome of the *Jewiſh* writers ſay [z], he was 27 years of age when he went out of his father's houſe; but they ſeem to come neareſt the truth that make this event to be when he was at the age of 17 [a], and when he muſt be too big to be carried on his mother's ſhoulder: but the ſenſe is, that *Abraham*, when he put the proviſion on her ſhoulder, gave *Iſhmael* to her, delivered him into her hand, to be taken care of by her; and very probably ſhe led him in her hand: *and ſent her away*; out of his houſe to ſome place aſſigned for her; the *Targum* of *Jonathan* adds, with a bill of divorce, diſmiſſing her not only from his houſe, but as his wife; and ſo the *Jewiſh* writers [b] generally underſtand it: but there is no reaſon to believe there was any ſuch cuſtom before the law of *Moſes*: nay, they go farther, and ſay, that he diſmiſſed her from himſelf, and from *Iſaac* his ſon, and from this world, and from the world to come: *and ſhe departed, and wandered in the wilderneſs of Beer-ſheba*; or, as the *Targum* of *Jonathan*, in the wilderneſs which was near to *Beer-ſheba*; the place where it is probable *Abraham* now lived, and

[x] Pirke Eliezer, c. 30. [y] سرق furatus fuit, furto abſtulit, Golius, col. 1167. Caſtel. col. 2626. [z] Pirke Eliezer, c. 30. Bereſhit Rabba, § 53. fol. 47. 4. [a] Shalſhalet Hakabala, fol. 2. 2. [b] Pirke Eliezer & Shalſhalet, ut ſupra.

and where *Isaac* was born, and the above affair was transacted, which was afterwards called by this name; for this is said by way of anticipation, see ℣. 31. *Beer-sheba* is said [c] to be 12 miles from *Gerar*, and 20 miles from *Hebron*, to the south [d].

℣. 15. *And the water was spent in the bottle*, &c.] It was all drank up by them, being thirsty, having wandered about some time in a wilderness, where they could not repleniſh their bottle: the *Jewish* writers say [e], that when *Hagar* came into the wilderness, she began to wander after the idols of the house of *Pharaoh* her father, and immediately the water ceased from the bottle, or was drank up by *Ishmael*, being seized with a burning fever: *and she cast the child under one of the shrubs*; not from off her shoulder, but out of her hand or bosom; being faint through thirst, he was not able to walk, and she, being weary in dragging him along in her hand, perhaps sat down and held him in her lap, and laid him in her bosom; but, imagining he was near his end, she laid him under one of the shrubs in the wilderness, to screen him from the scorching sun, and there left him; the *Greek* version is, under one of the fir-trees, and so says *Josephus* [f]: some *Jewish* writers [g] call them juniper-trees; and some make this to be *Ishmael*'s own act, and say, that, being fatigued with thirst, he went and threw himself under the nettles of the wilderness [h], see *Job* xxx. 7.

℣. 16. *And she went and sat her down over-against* him, *a good way off*, &c.] Not being able to bear the sight of her child in his agonies, and as she apprehended ready to expire, she went from the place where she had laid him, and sat down under one of the shrubs or trees to shade herself, right over-against that where her child was, though at some distance, which is next expressed: *as it were a bow-shot*; about as far off from him as an arrow can be shot, or is usually shot out of a bow; according to the *Jews* this was about half a mile, for they say [i] two bow-shots make a mile; here she sat waiting what would be the issue, whether life or death, which last she expected: *for she said, let me not see the death of the child*; she could not bear to hear his dying groans, and see him in his dying agonies: *and she sat over against him, and lift up her voice and wept*; on account of her desolate and forlorn condition, being in a wilderness, where she could get no water, and her child, as she thought, dying with thirst: the *Septuagint* version is, *and the child cried and wept*; and certain it is, from the following verse, that the child did lift up its voice and cry, but that is not expressed in the text; it is quite clear in the original that it was *Hagar* and not her son that is said to weep, since the verb is feminine.

℣. 17. *And God heard the voice of the lad*, &c.] By which it appears that he cried also; but whether it was in prayer to God, or through the distress and misery he was in, is not certain; and, be it which it will, his cries came up into the ears of the Lord, and he had compassion on him, and supplied his wants, and delivered him out of his miserable condition: *and the angel of God called to Hagar out of heaven*; not a created angel, but the increated one, the Son of God, the angel of the covenant, who appeared in the visible heavens, and called to *Hagar* from thence with an articulate voice, and so loud that she could hear him: *and said unto her, what aileth thee, Hagar?* or, what has befallen thee? what is the matter with thee? why criest, why weepest thou? this he said, not as being ignorant of her case, but in order to relieve and comfort her: *fear not*; distrust not the power and providence of God in taking care of thee and thy son; do not be afraid of the death of the child. *for God hath heard the voice of the lad where he is*; though in a wilderness, and under one of the shrubs in it: God is every where, and he can hear the cries of men be they where they will, or in ever so desolate a condition: by this *Hagar* would know that her son was alive, that he had been crying, and God had heard his cry; he that regards the prayer of the destitute, or of shrubs, *Ps.* cii. 17. heard the cry of *Ishmael* under a shrub.

℣. 18. *Arise, lift up the lad*, &c.] She had set herself down at some distance, and now she is bid to rise up and go to the place where she had left her son, and raise him up from the ground, on which he lay along: *and hold him in thine hand*; or take hold on him with thine hand, and hold him up with it, he being so weak that he could not sit up without being supported: *for I will make him a great nation*; which is a renewal of a promise before made both to her and to *Abraham*, ch. xvi. 10. and xvii. 20. and xxi. 13. and by this *Hagar* is assured that he would recover and live, and become a man and the father of children, who in time would become a great nation; see the notes on the places above referred to: this shews that the angel of God here speaking is God himself, or a divine person, since none but he could make him a great nation.

℣. 19. *And God opened her eyes, and she saw a well of water*, &c.] Which she saw not before; not that she was really blind and had her eyes opened, or her sight restored, but they might be holden or restrained by the providence of God, that she should not see it before; or, through inattention and distraction of mind, might not observe it; or her eyes might be swelled with weeping and crying, that she saw it not; though it is not improbable that this well was not in being before, but was immediately produced by the power of God, who when he pleases can open fountains in the midst of the vallies, and make the wilderness a pool of water: the *Jewish* writers [k] say, it was created between the two evenings, that is, on the evening of the seventh day of the creation. Happy are those whose eyes are opened by the spirit and grace of God, to see the well of living water, the fountain and fulness of grace that is in Christ, where thirsty souls may come and drink and take their fill. *And she went and filled the bottle with water, and gave the lad to drink*; with which he was refreshed and recovered from his fainting, and was restored to health again.

℣. 20. *And God was with the lad*, &c.] To confirm his health, to provide for him the necessaries of life, to protect him from danger in the wilderness where he was, and to prosper and succeed him in temporal things; all which is owing to the providential goodness of God: *and he grew*; increased in bodily stature, and arrived to manhood; or, *he became great*, in riches and in substance, as *Ben Melech* interprets it: *and dwelt in the wilderness*; of *Beer-sheba*, where he now was, or of *Paran* after mentioned, a fit place for a wild man to dwell in, as it was said he should be; and by this means the oracle was fulfilled, ch. xvi. 12: *and became an archer*; skilful in the use of the bow and arrow, both for hunting and slaying of wild beasts, on

[c] Bunting's Travels, p. 57. [d] Hieron. de loc. Heb. fol. 89. E. [e] Pirke Eliezer, ut supra. Targ. Jon. in loc.
[f] Antiq. l. 1. c. 12. § 3. [g] Bereshit, ut supra. [h] Pirke Eliezer, ut supra. [i] Bereshit Rabba, ut supra.
[k] Pirke Eliezer, ut supra.

on whoſe fleſh he lived, and for fighting with men, againſt whom his hand would be: the *Jewiſh* writers [l] ſay, he was born with a bow, and brought up with one, and that he ſhot an arrow at his brother *Iſaac*, with an intention to kill him, whilſt he was in *Abraham*'s houſe; but it does not appear that he had any knowledge or uſe of the bow until he was in the wilderneſs and was grown up, by which he lived and defended himſelf; and ſo his poſterity the *Kedarenes*, who ſprung from his ſon *Kedar*, were famous for archery, *Iſ.* xxi. 17. and the *Ituræans*, from *Jetur*, another of his ſons, were remarkable for their bows, of which *Virgil* [m] ſpeaks; and ſo the *Arabians* that live in the deſarts and round about them, called *Nabathees*, from *Nabaioth*, another ſon of *Iſhmael*, are now extraordinary markſmen for bows and arrows, and to fling darts which are made of cane [n]: the *Saracens* got their living not by the plough, but chiefly by the bow, and were all of them warriors, and lived upon wild fleſh, and as rapacious as kites [o]; and now the troops of the governor of *Mecca*, whereabout *Iſhmael* by the *Arabs* is ſuppoſed to live, which are only infantry, are called *Al-Harrabah*, that is, archers or dartmen [p].

℣. 21. *And he dwelt in the wilderneſs of Paran*, &c.] So called from *Paran*, a city in *Arabia Petræa*; it reached from the wilderneſs of *Shur* to mount *Sinai*: the account *Adrichomius* [q] gives of it is this; *Paran* or "*Pharan* is a wilderneſs, very "large, deſolate, unpaſſable, and without water, "containing, from mount *Sinai* to *Cadeſh-barnea*, "a journey of eleven days; its land can neither be "plowed nor ſown, is wholly dry, barren, and "uncultivated; uninhabitable to men, deſtitute of "villages, houſes, and cottages; where neither "men are ſeen, nor beaſts nor birds; yea, neither "trees nor any graſs, only rocks and high rough "ſtony mountains;—it is taken ſometimes for the "firſt part of the deſart of *Arabia* near mount *Si*-"*nai*, and ſometimes for the laſt part towards the "land of promiſe; ſometimes it is called the de-"ſart of *Sin*, and ſometimes the deſart of *Sinai*, "from the mount; but this name *Pharan* ſeems "to be the moſt general of the names of this very "long deſart:" this is the wilderneſs the *Iſraelites* wandered in 38 years; what this writer ſays of it muſt be underſtood only of ſome parts of it, otherwiſe *Iſhmael* could not have lived in it: *and his mother took him a wife out of the land of Egypt*; her own country, for ſhe was an *Egyptian*, ch. xvi. 1. and where they dwelt was not far from it: according to the *Jewiſh* writers, he had two wives; the firſt he divorced, and then married the *Egyptian*; his firſt wife they ſay [r] he ſent for, and took out of the plains of *Moab*, whoſe name was *Aiſhah*, and the other *Phatimah*; ſo the *Targum* of *Jonathan* here, "and he dwelt in the wilderneſs of *Paran*, "and took to wife *Adiſha* (or *Aiſha*) whom he di-"vorced, and then his mother took him *Phatimah* "to wife, out of the land of *Egypt*:" the names of *Iſhmael*'s wives ſeem to be taken from the *Arabic* writers; for *Aiſhah*, or *Ayeſha*, was the name of a daughter of *Abubeker*, and one of the wives of *Mahomet*, and *Phatimah* the name of one of his daughters.

℣. 22. *And it came to paſs at that time*, &c.] Not when *Iſhmael* was grown up and married, but when *Iſaac* was weaned and *Iſhmael* was expelled: *that Abimelech, and Phicol, the chief captain of his hoſt, ſpake unto Abraham*; *Abimelech* was king of *Gerar*, the ſame that is ſpoken of in the preceding chapter, and *Phicol* was the general of his army; theſe two great perſonages came together and paid *Abraham* a viſit, and had ſome converſation with him, who was ſtill in *Gerar*, or however in ſome part of that country not far from it: *ſaying, God is with thee in all that thou doſt*; greatly proſpered him in the things of the world, for of them only could they make a judgment; they ſaw that he increaſed in worldly ſubſtance, and that his family was increaſed, and that he ſucceeded in every thing in which he engaged; and, being jealous of his growing greatneſs and power, were deſirous of ſecuring an intereſt in him and in his favour.

℣. 23. *Now therefore ſwear unto me here by God*, &c.] By the true and living God, by whom only an oath is to be taken, who was *Abraham*'s God, and whom *Abimelech* ſeems to have known and to have been a worſhipper of; and therefore moves for an oath to be taken by him, which he knew would be ſacred and binding to *Abraham*, could he prevail upon him to ſwear: *that thou wilt not deal falſly with me, nor with my ſon, nor with my ſon's ſon*; perhaps he had heard that God had promiſed to give the whole land of *Canaan* to him and his poſterity, and among the reſt his kingdom, which was a part of it; and, ſeeing him grow great and powerful, he could not tell how ſoon it might be ere he was put in the poſſeſſion of it, whether in his own time, or his ſon's, or his grandſon's; and therefore deſires *Abraham* that he would ſwear to do no hurt to them whenever it ſhould be; but *according to the kindneſs I have done unto thee, thou ſhalt do unto me, and to the land wherein thou haſt ſojourned*; that, as he had given him full liberty to ſojourn in any part of his kingdom where he pleaſed, ſo, when the whole country ſhould come into his poſſeſſion, that he, or his ſon, or his grandſon, in whatſoever time it ſhould be, might quietly enjoy their own land, and all the inhabitants of it; at leaſt that they might not be driven out of it, but ſojourn in it as he had done.

℣. 24. *And Abraham ſaid, I will ſwear.*] Senſible of the many favours he had received from *Abimelech* in times paſt, and was ſtill indulged with, he very readily agreed to his propoſal; and the rather as he knew, by the viſion between the pieces, that it would be 400 years before his poſterity ſhould be put into the poſſeſſion of the land of *Canaan*; and therefore could take an oath that neither he, nor his ſon, nor his grandſon, ſhould be injured or diſpoſſeſſed.

℣. 25. *And Abraham reproved Abimelech becauſe of a well of water*, &c.] Before he ſwore and entered into covenant with him, he thought it adviſeable to inform him of an affair that had happened concerning a well of water, which in thoſe hot and dry countries, as the ſouthern parts of the land of *Canaan* were, was an affair of great importance; and to make complaint of the ill uſage of *Abimelech*'s ſervants with reſpect to it, and to reaſon with him about it, that the thing might be adjuſted to mutual ſatisfaction, and ſo a firm baſis and foundation be laid for the continuance of friendſhip for the future; which was wiſely done before their

[l] Pirke, ib. Ammian. Marcellin. Hiſt. l. 14.
[n] Rauwolff's Travels, par. 2. ch. 4. p. 118. by Ray. al Edriſi, apud Pocock. Specim. Arab. Hiſt. p. 122, 124.
[m] Ithyræos taxi curvantur in arcus. Georgic. l. 2. ℣. 448.
[o] Ammian. Marcellin. l. 14. p. 8. Ed. Valeſ.
[p] Sharif
[q] Theatrum Terræ, S. p. 116.
[r] Pirke Eliezer, ut ſupra.

their league and covenant was ratified: this it seems was a well *which Abimelech's servants had violently taken away*; that is, had by force taken the use of it to themselves for their cattle, and had deprived *Abraham* of it, though it was of his own digging; and perhaps there might be more than one, and the singular may be put for the plural; and so the *Septuagint* version has it, *the wells*; see *Gen.* xxvi. 15, 18.

℣. 26. *And Abimelech said, I wot not who hath done this thing*, &c.] He pleads ignorance; he knew nothing of it before, nor now which of his servants had done it; intimating, that if he could know who it was, he should severely reprimand him for it: *neither didst thou tell me*; signifying that he was to blame he did not complain of it sooner; and at least he had no reason to blame him, since he had never informed him before of it, and therefore could not expect to be redressed: *neither yet heard* of it *but to-day*; he had not heard of it from others, as the *Targum* of *Jonathan* rightly adds, by way of explanation, but that very day, and very probably not till the moment he had it from *Abraham* himself.

℣. 27. *And Abraham took sheep and oxen, and gave them unto Abimelech*, &c.] In gratitude for former favours he had received from him, in token of the friendship that subsisted between them, and for the confirmation of it; and to shew that he was fully satisfied with *Abimelech*'s answer to his complaint, as well as willing to enter into covenant by sacrifice, when such creatures were divided, and the covenanters passed between the pieces, for so it follows: *and both of them made a covenant*; or, *cut or struck a covenant*; [t] cut the sacrifice in pieces and passed between them, in token of the compact and agreement they entered into with each other; signifying that whoever broke it, deserved to be cut in pieces as those creatures were.

℣. 28. *And Abraham set seven ew-lambs of the flock by themselves.*] Separate from the sheep and oxen he gave to *Abimelech*, and from those that were used in making the covenant.

℣. 29. *And Abimelech said unto Abraham*, &c.] Observing what he had done, and not knowing the design of it: *what mean these seven ew-lambs which thou hast set by themselves?* he understood what the sheep and oxen were for, that they were presents to him, at least some of them, and the rest were for the solemnizing and ratifying the covenant between them; but what these were for he could not devise.

℣. 30. *And he said*, &c.] That is, *Abraham* replied to *Abimelech: for* these *seven ew-lambs shalt thou take of my hand*; as a present from him, to be retained as his own: *that they may be a witness to me that I have digged this well*; these were to be a testimony that the well that had been taken away from *Abraham*, was one that he had dug, and was his property, and which *Abimelech* acknowledged by his acceptance of these seven lambs; and very probably *Abraham* received a note from the hand of *Abimelech*, owning his reception of the seven lambs, and his title to the well, which these were a witness of.

℣. 31. *Wherefore he called that place Beer-sheba*, &c.] Either *Abraham* or *Abimelech*, or both, called it so; or it may be read impersonally, *therefore the place was called Beer-sheba* [u], for two reasons, one implied, the other expressed; one was, because of the seven lambs before mentioned; so the *Targum* of *Jonathan*, "and therefore he called the "well the well of seven lambs;" *Beer* signifying a well, and *sheba* seven; the other, and which is more certain, being expressed, is as follows: *because there they sware both of them*; by the living God, to keep the covenant inviolably they had made between them.

℣. 32. *Thus they made a covenant at Beer sheba*, &c.] Which took its name from the oath annexed to the covenant there made; and which is observed, for the sake of what follows, to shew that when they finished their agreement, and the ceremony of it, *then Abimelech rose up, and Phicol, the chief captain of his host*; from the place where they had been conversing and covenanting with *Abraham: and they returned into the land of the Philistines*; from *Beer sheba*, which was in the extreme border of it, unto *Gerar*, which lay in the midst of it, and was the capital city in it; otherwise both places were in *Palestine*, or the land of the *Philistines*, a people that came out of *Egypt* originally and settled here: in *Jerom*'s [w] time *Beer-sheba* was a large village 20 miles from *Hebron* to the south.

℣. 33. *And* Abraham *planted a grove in Beer-sheba*, &c.] The *Jewish* writers [x] are divided about the use of this grove, as *Jarchi* relates; one says it was for a paradise or orchard, to produce fruits out of it for travellers and for entertainment; another says it was for an inn to entertain strangers in; it rather was for a shade, to shelter from the sun in those sultry and hot countries; and perhaps for a religious use, and to be an oratory, as the following words seem to suggest: in the midst of it very likely *Abraham* built an altar and sacrificed to the Lord; hence might come the superstitious use of groves among the heathens; and, when they came to be abused to idolatrous purposes, they were forbidden by the law of *Moses*, which before were lawful. And, though the name of *Abraham* is not in the text, there is no doubt but he is designed, and was the planter of the grove, and which is expressed in the *Septuagint* version, as it is supplied by us. What sort of trees this grove consisted of, cannot with certainty be said, very probably the oak. *R. Jonah* [y] thinks it may be the tree which in *Arabic* they call *ethel*, and is a tree like that which is called tamarisk; in general it signifies any tree, and especially large trees [z]; *and called there on the name of the Lord, the everlasting God*; who is from everlasting to everlasting, or *the God of the world* [a]; the creator and upholder of it, and the preserver of all creatures in it; him *Abraham* invoked in this place, prayed unto him, and gave him thanks for all the mercies he had received from him.

℣. 34. *And Abraham sojourned in the Philistines land many days.*] Even many years, days being sometimes put for years; having entered into covenant with *Abimelech*, the king of the country, and settled a good correspondence with him, and having his friendship and good-will, which commanded respect from his subjects, *Abraham* sojourned very quietly and comfortably for many years, chiefly at *Beer-sheba*; the *Jewish* writers say [a] he sojourned here 26 years.

CHAP.

[t] יכרתו fœdus percusserunt, Pagninus, Montanus, Drusius; secuerunt, Cocceius. [u] יקרא vocatus, V. L. Calvin, Piscator. [w] De loc. Heb. fol. 89. F. [x] In T. Bab. Sotah, fol. 10. 1. [y] Apud Kimchi, Sepher Shoresh. rad. אשל [z] Vid. R. Sol. Urbin. Ohel Moed, fol. 72. 1. [a] אל עולם Dei seculi, Pagninus, Montanus, Calvin; so Ainsworth. [a] Jarchi & Bereshit Rabba, § 54. fol. 48. 4.

CHAP. XXII.

IN this chapter we have an account of an order given by God to *Abraham* to ſacrifice his ſon, ℣. 1, 2. of his readineſs to obey the will of God, he immediately preparing every thing for that purpoſe, ℣. 3—10. of the order being reverſed, and another ſacrifice ſubſtituted in its room, which occaſioned the giving a new name to the place where it was done, ℣. 11—14. upon which the promiſe of ſpecial bleſſings, of a numerous offspring, and of the ſeed in whom all nations ſhould be bleſſed, is renewed, ℣. 15—18. after this *Abraham* returns to *Beer-ſheba*, where he is informed of the increaſe of his brother *Nahor*'s family, ℣. 19—24.

℣. 1. *And it came to paſs after theſe things*, &c.] Recorded in the preceding chapter: according to the *Talmudiſts* [b], the following affair was tranſacted, quickly after the weaning of *Iſaac*, when he was about 5 years old, which is the opinion of ſome, as *Aben Ezra* on ℣. 4. makes mention of; but that is an age, when it can hardly be thought, he ſhould be able to carry ſuch a load of wood as was ſufficient to make a fire to conſume a burnt-offering, ℣. 6. the age of 13, which he fixes upon, is more likely: *Joſephus* [c] ſays, that *Iſaac* was 25 years of age; and in this year of his age Biſhop *Uſher* [d] places this tranſaction, 20 years after the weaning of him, in A. M. 2133. and before Chriſt 1871; and near to this is the computation of a *Jewiſh* chronologer [e], who makes *Iſaac* to be at this time 26 years of age; but ſome make him much older: according to the *Targum* of *Jonathan*, he was at this time 36 years old; and it is the more generally received opinion of the *Jewiſh* writers [f], that he was 37, and with whom the *Arabic* writers [g] agree: ſo that this affair after related, was 32 years after the weaning of *Iſaac* and the expulſion of *Iſhmael*, ſuppoſing *Iſaac* to be then 5 years old. But, however this be, what came to paſs was after many promiſes of a ſon had been given him, and thoſe fulfilled; and after many bleſſings had been beſtowed upon him; and when he ſeemed to be well ſettled in the land of the *Philiſtines*, having entered into an alliance with the king of the country; his family in peace, and his ſon *Iſaac*, the ſon of the promiſe, grown up and a hopeful youth; the firſt appearance of which ſeemed to threaten the deſtruction of all his comforts, hopes, and expectations; and it was ſo, *that God did tempt Abraham*; not to ſin, as Satan does, for God tempts no man, nor can he be tempted in this ſenſe; and, had *Abraham* ſlain his ſon, it would have been no ſin in him, it being by the order of God, who is the Lord of life, and the ſovereign diſpoſer of it; but he tempted him, that is, he tried him, to prove him, and to know his faith in him, his fear of him, his love to him, and chearful obedience to his commands; not in order to know theſe himſelf, which he was not ignorant of, but to make them known to others, and that *Abraham*'s faith might be ſtrengthened yet more and more, as in the iſſue it was. The *Jewiſh* writers [h] obſerve, that *Abraham* was tempted 10 times, and that this was the 10th and laſt temptation: *and ſaid unto him, Abraham*; calling him by his name he well knew, and by that name he had given him, to ſignify that he ſhould be the father of many nations; and yet was going to require of him to ſlay his only ſon, and offer him a ſacrifice to him: *and he ſaid, behold*, here *I* am; ſignifying that he heard his voice, and was ready to obey his commands, be they what they would.

℣. 2. *And he ſaid, take now thy ſon*, &c.] Directly, immediately; not thine ox, nor thy ſheep, nor thy ram, nor thy lamb, nor thy ſervant, but thy ſon: *thine only ſon*; for, though *Iſhmael* was his ſon, he was a ſon by his maid, by his concubine, and not by his wife; *Iſaac* was his only legitimate ſon, his only ſon by his lawful wife *Sarah*; the only ſon of the promiſe, his only ſon, in whom his ſeed was to be called: *whom thou loveſt*; on whom his affections were ſtrongly ſet, being a lovely youth, a dutiful ſon, and the child of promiſe; on whom all his hope and expectation of a numerous offspring promiſed him was built, and in whoſe line the Meſſiah was to ſpring from him; even *Iſaac*, which ſtands laſt in the original text: ſo that, if what had been ſaid was not ſufficient to deſcribe him, he is expreſſed by name, and the deſcription is gradually given, and the name of his ſon reſerved to the laſt, that he might be by degrees prepared to receive the ſhocking order; every word is emphatical and ſtriking, and enough to pierce any tender heart, and eſpecially when told what was to be done to him. The *Jews* [i] repreſent God and *Abraham* in a diſcourſe together upon this head: God ſaid, take now thy ſon, ſays *Abraham*, I have two ſons; take thine only ſon, ſays he, they are both only ſons to their mothers; take him whom thou loveſt, I love them both, replied he; then take *Iſaac*, thus ended the debate: *and get thee into the land of Moriah*; ſo called by anticipation, from a mountain of that name in it; the *Septuagint* render it, *the high land*, the hill-country of the land of *Canaan*, particularly that part of it where *Jeruſalem* afterwards ſtood, which was ſurrounded with hills: hence *Aquila*, another *Greek* interpreter, renders it, *conſpicuous*, as hills and mountains are, and a mountainous country is; *Onkelos* and *Jonathan* paraphraſe it, *a land of worſhip*, of religious worſhip; for in this country afterwards the people of God dwelt, the city of the living God was built, and in it the temple for divine ſervice, and that upon mount *Moriah*; and the *Targum* of *Jeruſalem* has it here, "to mount *Moriah*:" the *Jews* are divided about the reaſon of this name, ſome deriving it from a word [k] which ſignifies to *teach*, and think it is ſo called, becauſe doctrine or inſtruction came forth from thence to *Iſrael*; others from a word [l] which ſignifies *fear*, and ſo had its name becauſe fear or terror went from thence to the nations of the world [m]; but its derivation is from another word [n], which ſignifies to *ſee*, and which is confirmed by what is ſaid ℣. 14: *and offer him there for a burnt-offering*; this was dreadful work he was

[b] T. Bab. Sanhedrin, fol. 89. 2. [c] Antiq. l. 1. c. 13. § 2. [d] Annales Vet. Teſt p. 10. [e] Ganz Tzemach David, par. 1. fol. 6. 1. [f] Zohar in Gen. fol. 68. 2. & 74. 4. & 76. 2. Targ. Hieroſ. in Exod. xii 42. Præfat. Echa Rabbat. fol. 40. 2. Pirke Eliezer, c. 31. Seder Olam Rabba, c. 1. p. 3. Juchaſin fol 9. 1. Shalſhalet Hakabala, fol. 3. 1. [g] Patricides, p. 19. Elmacinus, p. 34. Apud Hottinger. Smegma, p. 327, &c. [h] Targum. Hieroſ. in loc. Pirke Eliezer, c. 31. [i] T. Bab. Sanhedrin, fol. 89. 2. Pirke Eliezer, c. 31. Jarchi in loc. [k] יָרָה docuit. [l] יָרֵא timuit. [m] T. Bab. Taanith, fol. 16. 1. [n] רָאָה vidit.

was called to, and must be exceeding trying to him as a man, and much more as a parent, and a professor of the true religion, to commit such an action; for by this order he was to cut the throat of his son, then to rip him up, and cut up his quarters, and then to lay every piece in order upon the wood, and then burn all to ashes; and this he was to do as a religious action, with deliberation, seriousness and devotion: *upon one of the mountains which I will tell* thee *of*; for there were several of them adjoining to, or pretty near each other, which afterwards went by different names, as mount *Sion*, the hill *Acra*, mount *Calvary*, and mount *Moriah*, supposed to be the mount intended; and so *Aben Ezra* says it was the place where the temple was built, and where was the threshing-floor of *Araunah*, 2 *Chron.* iii. 1. Some learned men are of opinion, that the account which *Sanchoniatho* [n] gives of *Cronus* or *Saturn* sacrificing his own son, refers to this affair of *Abraham*'s; his words are, "there "being a pestilence and a mortality, *Cronus* offered up his only son a whole burnt-offering to "his father *Ouranus*;" which *Porphyry* [o], from the same historian, thus relates, *Cronus*, whom the *Phœnicians* call *Israel*, (a grandson of *Abraham*'s, thought, through mistake, to be put for *Abraham* himself) having an only son of a nymph of that country called *Anobret* (which according to *Bochart* [p] signifies one that conceived by grace, see *Heb.* xi. 11.) whom therefore they called *Jeoud*, (the same with *Jehid* here, an only one) so an only one is called by the *Phœnicians*, when the country was in great danger through war, this son, dressed in a royal habit, he offered up on an altar he had prepared. But others [q] are of a different sentiment, and cannot perceive any likeness between the two cases: however *Isaac* may well be thought, in the whole of this, to be a type of the Messiah, the true and proper Son of God, his only-begotten Son, the dear Son of his love, in whom all the promises are yea and amen; whom God out of his great love to men gave to be an offering and a sacrifice for their sins, and who suffered near *Jerusalem*, on mount *Calvary*, which very probably was a part of mount *Moriah*; and which, with other mountains joining in their root, though having different tops, went by that common name.

℣. 3. *And Abraham rose up early in the morning*, &c.] For it seems it was in a dream or vision of the night that the above orders were given; and as soon as it was morning he rose and prepared to execute them with all readiness, and without any hesitation and delay: *and saddled his ass*; for his journey, not to carry the wood and provision on, which probably were carried by his servants, but to ride on; and this *Jarchi* thinks he did himself, and the words in their precise sense suggest this; but it does not necessarily follow, because he may be said to do, what he ordered his servant to do; of the *Jews* fabulous account of this ass, see *Zech.* ix. 9: *and took two of his young men with him*; the *Targum* of *Jonathan* says, these were *Ishmael* his son, and *Eliezer* his servant; and so other *Jewish* writers [r], who tell us, that just at this time *Ishmael* came out of the wilderness to visit his father, and he took him with him; but for this there is no foundation: they were two of his servants, of whom he had many: *and Isaac his son*; who was the principal person to be taken, since he was to be the sacrifice: whether *Abraham* acquainted *Sarah* with the affair, and she consented to it, cannot be said with certainty; it is plain *Isaac* knew not what his father's design was; and though *Sarah*, and the whole family might know, by the preparation made, he was going to offer a sacrifice, yet they knew not where, nor what it was to be; *and clave the wood for the burnt-offering*; not knowing whether he should find wood sufficient on the mountain, where he was to go; and that he might not be unprovided when he came there, takes this method, which shows his full intention to obey the divine command: *and rose up, and went unto the place of which God had told him*; that is, he mounted his ass, and rode towards the place God had spoken of to him, and who had directed him which way to steer his course.

℣. 4. *Then on the third day*, &c.] After he had received the command from God, and from his setting out on his journey; for he had now travelled 2 days, mount *Moriah* being 40 miles from *Beersheba*, where *Abraham* dwelt [s]; or, as others compute it, 42: *Hebron* [t] was 20 miles from *Beersheba*, and *Jerusalem*, 22 from *Hebron*; and to travel 20 miles a day on foot, as *Isaac* and the servants seem to have done, there being but one ass among them, was far enough in those hot countries. Now all this while *Abraham* had time to reconsider things in his mind, and deliberate thoroughly what he was going about; and by proceeding in it, after he had such leisure to revolve things in his mind, it appears that he was satisfied it was not an illusion, but an oracle of God he was going to obey; and that he did not do this rashly and hastily, and that his faith and obedience were sufficiently tried, and found genuine. The *Jews* [u] take great notice of this third day, and compare the passage with *Hos.* vi. 2. and which they interpret of the third day of the resurrection; and the deliverance of *Isaac* on this third day was doubtless typical of Christ's resurrection from the dead on the third day; for from the time that *Abraham* had the command to offer up his son, he was reckoned no other by him than as one dead, from whence he received him in a figure on this third day, *Heb.* xi. 19: *Abraham lift up his eyes, and saw the place afar off*; where he was to offer his son. *Baal Hatturim* says, the word *place*, by *Gematry*, signifies *Jerusalem*: it seems by this, that as God had signified to *Abraham* that he would tell him of the place, and shew it to him, where he was to sacrifice, so that he gave him a signal by which he might know it, which some of the *Jewish* writers [w] say was a cloud upon the mount; with which agrees the *Targum* of *Jonathan*, "and *Abraham* "lift up his eyes and saw the cloud of glory smoking upon the mountain, and he knew it afar "off." And others say [x], he saw the glory of the divine Majesty standing upon the mount, in a pillar of fire, reaching from earth to heaven; and they further observe, that the place, where he was when he saw this, was *Zophim*, a place not far from *Jerusalem*; and from hence, when the city and temple were built, a full view might be taken of them [y], from whence it had its name.

℣. 5. *And Abraham said unto the young men, abide you here with the ass*, &c.] At the place from

[n] Apud Euseb. Evangel. Præparat. p. 38. [o] Apud Ib. p. 40. & l. 4. c. 15. p. 156. [p] Canaan, l. 2. c. 2. col 711, 712. [q] See Cumberland's Sanchoniatho, p. 37, 38, 134, &c. [r] Pirke Eliezer, c. 31. Jarchi in loc. [s] Bunting's Travels, p. 57. [t] Reland. Palestina illustrata, tom. 2. p. 620. [u] Bereshit Rabba, §. 56. fol. 49. 3. [w] Bereshit Ib. Jarchi in loc. [x] Pirke Eliezer, ubi supra. [y] Gloss. in T. Bab. Beracot, fol. 49. 2. Schulchan Aruch, par. 1. Orach Chayim, c. 3. §. 6.

from whence he had his firſt ſight of mount *Moriah:* he choſe not to take his two ſervants with him, leſt when they ſaw him binding his ſon, and going about to ſacrifice him, they ſhould lay hold upon him, and reſtrain him from doing it; and to prevent this he takes this precaution, which ſhows how fully intent he was to yield obedience to the divine precept: *and I and the lad will go yonder and worſhip*; pointing to the place where the ſignal was, but whether they ſaw it or no, is not certain: the *Jews* ſay [z] *Iſaac* did ſee it, but they did not; however *Abraham* made them to underſtand that he was going to one of the mountains which were in ſight, and there worſhip God by offering ſacrifice to him. *Iſaac* is here called a *lad*; of what age he was at this time, ſee the note on ℣. 2. and he might be at the largeſt number of years there mentioned, and yet be ſo called, ſince *Joſhua* the ſon of *Nun* has this appellation when he was 56 years of age, *Exod.* xxxiii. 11: *and come again to you*; both he and *Iſaac*; this he ſaid under a ſpirit of prophecy, as *Jarchi* thinks, or in the faith of *Iſaac*'s reſurrection from the dead, *Heb.* xi. 19.

℣. 6. *And Abraham took the wood of the burnt-offering*, &c.] Which *Joſephus* [a] ſays was laid upon the aſs, and carried by that; and if ſo, he took it from thence: but it is probable it was carried by his two ſervants, ſince it was not more than *Iſaac* himſelf afterwards carried, as in the next clauſe: *and laid it upon Iſaac his ſon*; who was a grown man, and able to carry it: in this alſo he was a type of Chriſt, on whom the wood of his croſs was laid, and which he bore when he went to be crucified, *John* xix. 17. and this wood may be alſo a figure of our ſins laid on him by his father, and which he bore in his body on the tree; and which were like wood to fire, fuel for the wrath of God, which came down upon him for them: *and he took the fire in his hand and a knife*; a veſſel in one hand, in which fire was to kindle the wood with, and a knife in the other hand to ſlay the ſacrifice with; the one to ſlay his ſon with, and the other to burn him with; and to carry theſe for ſuch purpoſes muſt be very trying. This is the firſt time we read in ſcripture of fire for uſe, or of a knife. Some ſay the firſt inventor of fire was *Prometheus*, others *Phoroneus* [b], from whence he ſeems to have his name; but according to *Sanchoniatho* [c], the immediate poſterity of *Cain* firſt invented it, whoſe names were light, fire and flame; and theſe, he ſays, found out the way of generating fire, by rubbing pieces of wood againſt each other, and taught men the uſe of it. *Knife*, in the *Hebrew* language, has its name from eating and conſuming, as *Ben Melech* obſerves; ſome render it a *ſword* [d], but wrongly, and which has led the painter into a miſtake, to repreſent *Abraham* with a ſword in his hand to ſlay his ſon: *and they went both of them together*; from the place where they left the young men, to the place where the ſacrifice was to be offered.

℣. 7. *And Iſaac ſpake unto Abraham his father*, &c.] As they were walking together: *and ſaid, my father*; a cutting word to *Abraham*, who knew what he was going to do with him, ſo contrary to the relation and affection of a parent: *and he ſaid, here* am *I, my ſon*; what haſt thou to ſay to me? I am ready to anſwer thee; he owns the relation he ſtood in unto him, a ſenſe of which he had not put off, and curbs his affections, which muſt be inwardly moving towards him, and ſhewed great ſtrength of faith to grapple with ſuch a trying exerciſe: *and he ſaid, behold, the fire and the wood*; the fire which his father had in his hand, and the wood which was upon his own ſhoulders: *but where is the lamb for a burnt-offering?* he perceived by the preparation made, by the fire and the wood, that it was to be a burnt-offering which they were going to offer; but there being no creature provided for the ſacrifice, he puts this queſtion, by which it appears that as yet he was quite ignorant of the true deſign of this journey, and little thought that he was to be the ſacrifice: however, from what he ſaid, it is plain he had been uſed to ſacrifices, and had been trained up in them, and had ſeen them performed, and knew the nature of them, and what were requiſite unto them.

℣. 8. *And Abraham ſaid, my ſon, God will provide himſelf a lamb for a burnt-offering*, &c.] In which anſwer *Abraham* may have reſpect to the Meſſiah, the Lamb of God, whom he had provided in council and covenant before the world was; and who in promiſe, and type, and figure, was ſlain from the foundation of the world; and whom in due time God would ſend into the world, and make him an offering for ſin, and accept of him in the room and ſtead of his people: and this was a proviſion that could only be made by the Lord, and was the produce of his infinite wiſdom, and the fruit of his grace, favour and good-will, and of which *Abraham* had a clear ſight and ſtrong perſuaſion, ſee *John* viii. 56. though as the words may be conſidered as a more direct anſwer to *Iſaac*'s queſtion, which related to the ſacrifice now about to be offered, they may be regarded as a prophecy of *Abraham*'s, and of his faith in it, that God would, as in fact he did, provide a lamb or ram in the room of that he was called to offer; or he may mean *Iſaac* himſelf, whom he was bid to take and offer, and ſo was a lamb of God's providing; though he did not chuſe directly to ſay this, but puts him off with ſuch an anſwer, ſuggeſting that it was beſt for him to leave it with God, who, as he had called them to ſuch ſervice, would ſupply them with a proper ſacrifice; and in ſpeaking in this manner he might give room for *Iſaac* to ſuſpect what was intended, and ſo by degrees bring him to the knowledge of it. Some *Jewiſh* writers [e] ſay, that *Abraham* to this anſwer added in expreſs terms, "my ſon, thou art the lamb:" *ſo they went both of them together*; they proceeded on in their journey until they came to the place they were directed to go. The *Targum* of *Jonathan* ſays, "they went both of them with a perfect heart as "one;" the *Jeruſalem Targum* is "with a quiet, eaſy and compoſed mind or heart;" and *Jarchi* "with a like heart;" all intimating that *Iſaac* was thoroughly acquainted with what was to be done, that he was to be the ſacrifice, and that he heartily agreed to it; and that he and his father were of one mind in it, and that he went with the ſame will to be offered up, as his father did to offer him; and indeed the expreſſion being repeated from ℣. 6. ſeems to ſuggeſt ſomething remarkable and worthy of attention.

℣. 9. *And they came to the place which God had told him of*, &c.] Mount *Moriah*. *Maimonides* [f] ſays, "it is a tradition in or by the hands of all, "that

[z] Bereſhit Rabba, & Pirke Eliezer, ut ſupra. [a] Antiq. l. 1. c. 13. §. 2. [b] Pauſan. Corinthiaca ſive, l. 2. p. 119. [c] Apud Euſeb. Evangel. Præpar. l. 1. c. 10. p. 34. [d] המאכלת gladium, V. L. Pagninus, Montanus, Calvin. [e] Pirke Eliezer, ut ſupra. [f] Hilchot Beth Habechirah, c. 2. §. 1, 2.

" that this is the place where *David* and *Solomon*
" built an altar in the threshing-floor of *Araunah*
" the *Jebusite*, and where *Abraham* built an altar,
" and bound *Isaac* on it; and where *Noah* built
" one when he came out of the ark, and is the altar
" on which *Cain* and *Abel* offered; and where the
" first man offered when he was created, and from
" whence he was created." And so the *Targum* of *Jonathan*, and other *Jewish* writers [g]. The *Mahometans* say [h], that *Meena* or *Muna*, a place about 2 or 3 miles from *Mecca*, is the place where *Abraham* went to offer up his son *Isaac*, and therefore in this place they sacrifice their sheep. *And Abraham built an altar there*; of the earth, and turf upon it he found on the mount, erected an altar for sacrifice, even for the sacrifice of his own son: he had built many before, but none for such a purpose as this, and yet went about it readily, and finished it. But if there was one before, *Abraham* could not with any propriety be said to build it, at most only to repair it; but there is no doubt to be made of it that he built it anew, and perhaps there never was an altar here before: *and laid on the wood in order*; for the sacrifice to be put upon it: *and bound Isaac his son*; with his hands and feet behind him, as *Jarchi* says; not lest he should flee from him, and make his escape, as *Aben Ezra* suggests, but as it was the usual manner to bind sacrifices when offered; and especially this was so ordered, that *Isaac* might be a type of the Messiah, who was bound by the *Jews*, *John* xviii. 12. *Matt.* xxvii. 2. as well as he was bound and fastened to the cross: *and laid him on the altar upon the wood*; it is highly probable with his own consent; for if he was 25, and as some say 37 years of age, he was able to have resisted his father, and had he been reluctant could have cleared himself from the hands of his aged parent: but it is very likely, that previous to this *Abraham* opened the whole affair to him, urged the divine command, persuaded him to submit to it; and perhaps might suggest to him what he himself had faith in, that God would either revoke the precept, or prevent by some providence or another the fatal blow, or raise him again from the dead; however, that obedience to the will of God should be yielded, since disobedience might be attended with sad consequences to them both; and with such like things the mind of *Isaac* might be reconciled to this affair, and he willingly submitted to it; in which he also was a type of Christ, who acquiesced in the will of his Father, freely surrendered himself into the hands of justice, and meekly and willingly gave himself an offering for his people.

℣. 10. *And Abraham stretched forth his hand*, &c.] All things being ready for execution, the altar built, the wood laid on it, the sacrifice bound and laid on that, nothing remained but to cut the throat of the sacrifice; and in order to that, the instrument for it laying by him, he put forth his hand, one would think in a trembling manner, for it is enough to make one tremble to think of it: *and took the knife to slay his son*; with a full intention to do it, which was carrying his obedience to the divine will to the last extremity, and shows he was sincere in it, and really designed to complete it; and this was taken by the Lord as if it was actually done. He had his knife in his hand, and was near the throat of his son, and just ready to give the fatal thrust; in another moment as it were, it would have been all over; but in the nick of time God appeared and prevented it, as follows:

℣. 11. *And the angel of the Lord called unto him out of heaven*, &c.] Not a created angel, but the increated one, the Son of God, who perhaps appeared in an human form, and spoke with an articulate voice, as he frequently did; for that this was a divine person, is clear from his swearing by himself, and renewing the promise unto *Abraham*, ℣. 16, 17, 18: *and said*, *Abraham*, *Abraham*; the repeating his name denotes haste to prevent the slaughter of his son, which was just upon the point of doing, and in which *Abraham* was not dilatory, but ready to make quick dispatch; and therefore with the greater eagerness and vehemency the angel calls him by name, and doubles it, to raise a quick and immediate attention to him, which it did: *and he said*, *here* am *I*; ready to hearken to what shall be said, and to obey what should be ordered, see the note on ℣. 1.

℣. 12. *And he said*, *lay not thine hand upon the lad*, &c.] Which he was just going to stretch out, with his knife in it, to slay him; and though the Lord had bid him take his son, and offer him for a burnt offering, to try his faith, fear, love and obedience, yet he meant not that he should actually slay him, but would prevent it when it came to the crisis; for he approves not of, nor delights in human sacrifices; and that this might not be drawn into an example, it was prevented; though the *Gentiles*, under the influence of satan, in imitation of this, have practised it: *neither do thou any thing unto him*; by lacerating his flesh, letting out any of his blood, or wounding him ever so slightly in any part: *for now I know that thou fearest God*; with a truly childlike filial fear; with such a reverence of him that has fervent love, and strong affection, joined with it; with a fear that includes the whole of internal religious worship, awe of the divine Being, submission to his will, faith in him, and love to him, and obedience springing from thence. And this is said, not as though he was ignorant before how things would issue; for he knew from all eternity what *Abraham* would be, and what he would do, having determined to bestow that grace upon him, and work it in him, which would influence and enable him to act the part he did; he knew full well beforehand, what would be the consequence of such a trial of him; but this is said after the manner of men, who know things with certainty when they come to pass, and appear plain and evident: or this may be understood of a knowledge of approbation, that the Lord now knew, and approved of the faith, fear, love and obedience of *Abraham*, which were so conspicuous in this affair, see *Ps.* i. 6. *Saadiah Gaon* [i] interprets it, *I have made known*, that is, to others; God by trying *Abraham* made it manifest to others, to all the world, to all that should hear of or read this account of things, that he was a man that feared God, loved him, believed in him, and obeyed him, of which this instance is a full and convincing proof: *seeing thou hast not withheld thy son*, *thine only* son *from me*; but as soon as he had the order to offer him up, prepared for it, took a three days journey, and all things along with him for the sacrifice; when he came to the place, built an altar, laid the wood in order, bound his son, and laid him on it, took the knife, and was going to put it to his throat; so that the Lord looked upon the thing as if it was really done: it was a plain case that he did not, and would not have withheld his son, but would have freely offered him a sacrifice unto God at his command; and that he loved

[g] In Pirke, ut supra. [h] See Pitts's account of the Mahometans, c. 7. p. 97. [i] Apud Aben Ezram, in ℣. 1.

loved the Lord more than he did his ſon, and had a greater regard to the command of God than to the life of his ſon, and preferred the one to the other. And thus God ſpared not his own ſon, but delivered him up for us all, *Rom.* viii. 32.

℣. 13. *And Abraham lifted up his eyes*, &c.] They were before fixed upon his ſon lying upon the altar, and intent upon that part he was going to thruſt his knife into; but hearing a voice from heaven above him, he lift up his eyes thitherward: *and looked, and behold, behind* him *a ram caught in a thicket by his horns*; the ram making a noiſe and ruſtling among the buſhes behind the place where *Abraham* was, he turned himſelf, and looked and ſaw it: the *Targum* of *Onkelos* introduces the clauſe thus, *after theſe things*; and ſo the *Arabic* verſion: after *Abraham* had heard the voice of the angel, and had lift up his eyes to heaven, he was directed to look behind him; and both that and the *Targum* of *Jonathan* paraphraſe it, "and he "ſaw and beheld one ram;" and ſo the *Septuagint*, *Syriac* and *Samaritan* verſions reading אחד inſtead of אחר. This ram was caught and held by his horns in a thicket of briars, brambles and thorns, or in the thick branches of the ſhrubs or buſhes which grew upon the mount; and the horns of a ram being crooked, are eaſily implicated in ſuch thickets, but not eaſily looſed. From whence this ram came is not known; it can hardly be thought to come from *Abraham*'s fold, or to be his property, ſince he was three days journey diſtant from home; very likely it had ſtrayed from neighbouring flocks, and was by the providence of God directed hither at a ſeaſonable time. The *Jewiſh* writers [k] ſay, it was from the creation of the world; and there is no abſurdity or improbability to ſuppoſe it was immediately created by the power of God, and in an extraordinary manner provided; and was a type of our Lord Jeſus, who was foreordained of God before the foundation of the world, and came into the world in an uncommon way, being born of a virgin, and that in the fulneſs of time, and ſeaſonably, and in due time died for the ſins of men. The ram has its name from ſtrength, in the *Hebrew* language, and was an emblem of a great perſonage, *Dan.* viii. 3. and may denote the ſtrength and dignity of Chriſt as a divine perſon; being caught in a thicket, may be an emblem of the decrees of God, in which he was appointed to be the Saviour; or the covenant-agreement and tranſactions with his father, in which he voluntarily involved himſelf, and by which he was held; or the ſins of his people, which were laid upon him by imputation, were wreathed about him, and juſtice finding him implicated with them, required ſatisfaction, and had it; or the hands of wicked men, ſons of *Belial*, comparable to thorns, by whom he was taken; or the ſorrows of death and hell that encompaſſed him, and the curſes of a righteous law which lay upon him; and perhaps he never more reſembled this ram caught in a thicket, than when a platted crown of thorns was put upon his head, and he wore it: *and Abraham went and took the ram*; without regarding whoſe property it was, ſince God, the owner and proprietor of all, had provided it for him, and brought it to him at a very ſeaſonable time, and directed him to take it: *and offered him up for a burnt-offering, inſtead of his ſon*; in which it alſo was a type of Chriſt, who was made an offering for ſin, and a ſacrifice to God of a ſweet ſmelling ſavour; and its being a burnt-offering, denotes the ſufferings of Chriſt, and the ſeverity of them; and which were in the room and ſtead of his people, of God's *Iſaac*, of the ſpiritual ſeed of *Abraham*, of the children of God and of the promiſe, of all his beloved ones; who therefore are let go, juſtice being ſatisfied with what Chriſt has done and ſuffered, it being all one as if they had ſuffered themſelves; as here in the type, the ram having its throat cut, its blood ſhed, its ſkin flead, and the whole burnt to aſhes, were as if *Iſaac* himſelf had been thus dealt with, as *Jarchi* obſerves. *Alexander Polyhiſtor* [l], an heathen writer has, in agreement with the ſacred hiſtory, given a narrative of this affair in a few words, "God, he ſays, com-"manded *Abraham* to offer up his ſon *Iſaac* to "him for a burnt-offering, and taking the lad "with him to a mountain, laid and kindled an "heap of wood, and put *Iſaac* upon it; and when "he was about to ſlay him, was forbidden by an "angel, who preſented a ram to him for ſacrifice, "and then *Abraham* removed his ſon from the pile, "and offered up the ram."

℣. 14. *And Abraham called the name of that place Jehovah-jireh*, &c.] Which may be rendered either *the Lord hath ſeen*, as the *Septuagint*, or *has provided*, the future being put for the paſt, as *Abendana* obſerves, and ſo it is called, in anſwer to what *Abraham* had ſaid, ℣. 8, *God will provide*: now he had provided, and as a memorial of it, gives the place this name; or *he will ſee or provide* [m], as he has provided for me, ſo he will for all thoſe that truſt in him; as he has provided a ram in the room of *Iſaac*, ſo he has provided, and will ſend his only Son in the fulneſs of time to be a ſacrifice for the ſins of his people: *as it is ſaid to this day, in the mount of the Lord it ſhall be ſeen*; from this time to the times of *Moſes*, and ſo on in after-ages, even until now, it has been uſed as a proverbial ſaying, that as God appeared to *Abraham*, and for his ſon, in the mount, juſt as he was going to ſacrifice him, and delivered him, ſo the Lord will appear for his people in all ages, in a time of difficulty and diſtreſs, and when at the utmoſt extremity, who call upon him, and truſt in him. This may alſo refer to the preſence of God in this mount, when the temple ſhould be built on it, as it was, 2 *Chron.* iii. 1. and to the appearance of Chriſt in it, who was often ſeen here: ſome chuſe to render the words, *in the mount the Lord ſhall be ſeen* [n]; God manifeſt in the fleſh, the *Immanuel* God with us, who was frequently in the temple built on this mount, and often ſeen there in his ſtate of humiliation on earth.

℣. 15. *And the angel of the Lord called unto Abraham out of heaven the ſecond time.*] The angel having reſtrained him from ſlaying his ſon, and having provided another ſacrifice, which he offered, calls to him again; having ſomething more to ſay to him, which was to renew the covenant he had made with him, and confirm it by an oath.

℣. 16. *And ſaid, by myſelf have I ſworn, ſaith the Lord*, &c.] Which *Aben Ezra* obſerves is a great oath, and abides for ever; for becauſe he could ſwear by no greater, he ſwore by himſelf, his own nature, perfections and life, *Heb.* vi. 13. hence it appears, that the angel that called to *Abraham* was a divine perſon, the true Jehovah: *for becauſe thou haſt done this thing, and haſt not withheld*

[k] Pirke Eliezer, ut ſupra, Targum Jon. & Jarchi in loc. [l] Apud Euſeb. Evangel. Præpar. l. 9. c. 19. p. 421.
[m] יהוה יראה Dominus videbit, V. L. Montanus, Druſius, Schmidt; Dominus providebit, Junius & Tremellius, Piſcator. [n] בהר יהוה יראה in monte Dominus videbitur, Pagninus, Montanus, Tigurine verſion.

hold thy ſon, thine only ſon; that is, from the Lord, as in ℣. 12. and is here repeated as being a moſt marvellous thing, a wonderful inſtance of faith in God, and fear of him, and of love and obedience to him; for, with reſpect to the will of *Abraham*, and as far as he was ſuffered to go, it was as much done as it was poſſible for him to do, and was looked upon as if actually done: yet this is not obſerved as meritorious of what follows; the promiſe of which had been made before, but is now repeated to ſhew what notice God took of, and how well pleaſed he was with what had been done; and therefore renews the promiſe, which of his own grace and good-will he had made, for the ſtrengthening of *Abraham*'s faith, and to encourage others to obey the Lord in whatſoever he commands them.

℣. 17. *That in bleſſing I will bleſs thee*, &c.] With temporal and ſpiritual bleſſings; with the Spirit and all his graces; with Chriſt, and redemption, juſtification, and ſalvation by him; and with eternal life, as the gift of God, through him: *and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which is upon the ſea-ſhore*; both his natural ſeed, deſcending from him in the line of *Iſaac*, and his ſpiritual ſeed, both among *Jews* and *Gentiles*, that tread in his ſteps; ſee *Gen.* xiii. 15, 16. and xv. 5: *and thy ſeed ſhall poſſeſs the gate of his enemies*; *gate* for *gates*, where courts of judicature were held, and which are the ſecurity of cities and put for them, and which alſo include the whole country round about: ſo that this phraſe is expreſſive of an entire juriſdiction and dominion over them; and was literally fulfilled in the times of *Joſhua*, *David*, and *Solomon*; and ſpiritually in Chriſt, *Abraham*'s principal ſeed, when he deſtroyed Satan and his principalities and powers; overcame the world; made an end of ſin and aboliſhed death; and delivered his people out of the hands of all their enemies; and in all *Abraham*'s ſpiritual ſeed, who are made more than conquerors over them, through Chriſt that has loved them.

℣. 18. *And in thy ſeed ſhall all nations of the earth be bleſſed*, &c.] That is, in his one and principal ſeed, the Meſſiah, that ſhould ſpring from him, *Gal.* iii. 16. in whom all the elect of God, of all nations under the heavens, are bleſſed with all ſpiritual bleſſings; with peace, pardon, righteouſneſs, and eternal life, with grace here and glory hereafter; ſee the note on ch. xii. 3. or, *ſhall bleſs themſelves* [o] in him; or, *account themſelves bleſſed*; apply to him for bleſſings, claim their intereſt in them, and glory in them, and make their boaſt of them: *becauſe thou haſt obeyed my voice*; in taking his ſon and offering him up unto him, as much as he was permitted to do; and thus honouring God by his obedience to him, he of his grace and goodneſs honours him with the promiſe of being the father of multitudes, both in a literal and ſpiritual ſenſe, and with being the anceſtor of the Meſſiah, in whom all the bleſſings of grace and goodneſs meet.

℣. 19. *So Abraham returned to his young men*, &c.] He had left at a certain place with the aſs, whilſt he and *Iſaac* went to the mount to worſhip; and who ſtayed there till he came to them, according to his order, ℣. 5. no mention is made of *Iſaac*, but there is no doubt that he returned with *Abraham*, ſince we hear of him afterwards in his houſe; for as to what the *Targum* of *Jonathan* ſays, it cannot be depended on, that the angels took *Iſaac* and brought him to the ſchool of *Shem* the great, and there he was three years: *and they roſe up, and went together to Beer-ſheba*; that is, when *Abraham* and *Iſaac* came to the place where the young men were, they got up and proceeded on in their journey along with them to *Beer-ſheba*, from whence *Abraham* came, and where he had for ſome time lived; *and Abraham dwelt at Beer-ſheba*; there he continued for ſome time afterwards, and but for a time, for in the next chapter we hear of him at *Hebron*.

℣. 20. *And it came to paſs after theſe things*, &c.] *Abraham*'s taking his ſon *Iſaac* to the land of *Moriah*, building an altar on one of the mountains there, and laying him on it with an intention to ſacrifice him, and offering of a ram in his ſtead, and the return of them both to *Beer-ſheba*: *that it was told Abraham*; by ſome perſon very probably who was lately come from thoſe parts where the following perſons lived; though *Jarchi* ſuggeſts, this was told him by the Lord himſelf, and, whilſt he was thinking of taking a wife for *Iſaac* of the daughters of *Aner*, or *Eſhcol*, or *Mamre*; and to prevent which the following narration was given him: *ſaying, behold Milcah, ſhe hath alſo borne children unto thy brother Nahor*: as *Sarah*, ſuppoſed to be the ſame with *Iſcah*, a daughter of *Haran*, had borne a ſon to him, and whom he had received again as from the dead; ſo *Milcah*, another daughter of *Haran*, had borne children to his brother *Nahor*, whom he had left in *Ur* of the *Chaldees*, when he departed from thence, and who afterwards came and dwelt in *Haran* of *Meſopotamia*; ſee ch. xi. 27, 29.

℣. 21. *Huz his firſt-born, and Buz his brother*, &c.] The firſt of theſe gave name to the land of *Uz*, where *Job* dwelt, and who ſeems to be a deſcendant of this man, *Job* i. 1. and from whom ſprung the *Auſitæ* of *Ptolemy* [p], who dwelt near *Babylon* and by the *Euphrates*. The latter was the father of the *Buzites*, of which family *Elihu* was, that interpoſed between *Job* and his friends, ch. xxxii. 2: *and Kemuel the father of Aram*; not that *Aram* from whom the *Syrians* are denominated *Arameans*, he was the ſon of *Shem*, ch. x. 22. but one who perhaps was ſo called from dwelling among them, as *Jacob* is called a *Syrian*, *Deut.* xxvi. 5. or he had this name given him in memory and honour of the more antient *Aram*: from this *Kemuel* might come the *Camelites*, of which there were two ſorts mentioned by *Strabo* [q], and who dwelt to the right of the river *Euphrates*, about three days journey from it.

℣. 22. *And Cheſed*, &c.] From whom it is generally thought ſprung the *Chaldees*, who are commonly called *Chaſdim*; but mention is made of the *Chaldees* before this man was born, unleſs they are called ſo by anticipation; ſee the note on ch. x. 22: *and Hazo, and Pildaſh, and Jidlaph, and Bethuel*; of theſe men and their poſterity we hear no more, excepting the laſt, for whoſe ſake the reſt are mentioned. *Hazo* or *Chazo* ſettled in *Elymais*, a country belonging to *Perſia*, where is now a city called *Chuz* after his name, and from whence the whole country is called *Chuziſtan*; and the inhabitants of it are by the *Aſſyrians* called *Huzoye* or *Huzæans* [r]; the ſame which *Strabo* [s] makes mention of under the name of *Coſſæans*, who are deſcribed as a warlike people, inhabiting a barren and mountainous country, and given to ſpoil and robbery; and are mentioned

[o] התברכו benedicent ſe, Munſter; to the ſame purpoſe Vatablus, Tigurine Verſion. Piſcator. c. 19. [p] Geograph. l. 5. [q] Geograph. l. 16. p. 515. [r] Hyde's Hiſt. Relig. Vet. Perſ. c. 35. p. 415. [s] Geograph. l. 11. p. 359, 361. & l. 16. p. 512.

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mentioned by him along with *Elymæans*, *Medes*, and *Perſians*. Some *Arabic* writers ſay, the *Perſians* are from *Pars*, the ſon of *Pahla*; and Dr. *Hyde* [t] queries whether *Pahla* is not the ſame with *Paldas*, that is, *Pildaſh*, another of the ſons of *Nahor*.

℣. 23. *And Bethuel begat Rebekah*, &c.] Who was to be and was the wife of *Iſaac*; and, for the ſake of her genealogy, the above account is given, as *Aben Ezra* obſerves, and ſo *Jarchi*; and this is obſerved to pave the way for the hiſtory of the 24th chapter; for no notice is taken of any other of *Bethuel*'s children but her, not even of *Laban* her brother: *theſe eight Milcah did bear to Nahor, Abraham's brother*; this is obſerved, and the exact number given, as well as their names, to diſtinguiſh them from other children of *Nahor* he had by another woman, as follows:

℣. 24. *And his concubine, whoſe name was Reumah*, &c.] Not an harlot, but a ſecondary wife, who was under the proper and lawful wife, and a ſort of a head-ſervant in the family, and chiefly kept for the procreation of children; which was not thought either unlawful or diſhonourable in thoſe times, ſuch as was *Hagar* in *Abraham*'s family: *ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah*; of whom we have no account elſewhere; only it may be obſerved, that here *Maachah* is the name of a man, which ſometimes is given to a woman, 1 *Kings* xv. 13.

CHAP. XXIII.

THIS chapter treats of the age, death, and funeral of *Sarah*, and the place of her interment: of her age, ℣. 1. of her death, ℣. 2. of the motion *Abraham* made to the ſons of *Heth*, to obtain a burial-place among them, ℣. 3, 4. of the anſwer of them to him, giving him leave to bury in any of their ſepulchres, ℣. 5, 6. of a ſecond motion of his to them, to uſe their intereſt with *Ephron* the *Hittite*, to let him have the cave of *Machpelah* for the above purpoſe, ℣. 7, 8, 9. of *Ephron*'s conſent unto it, ℣. 10, 11. of the purchaſe *Abraham* made of it for 400 ſhekels of ſilver, ℣. 12—16. and of its being ſecured unto him, in which he interred *Sarah* his wife, ℣. 17—20.

℣. 1. *And Sarah was 127 years old*, &c.] This following immediately upon the account of the offering up of *Iſaac*, led many of the *Jewiſh* writers to conclude, that *Iſaac* was then 37 years of age, as he muſt be when *Sarah* his mother was 120, for he was born when ſhe was 90 years of age; but this ſeems not to be obſerved on that account, but to give the ſum of her age at her death, ſince it follows: theſe were *the years of the life of Sarah*; who, as it is remarked by many interpreters, is the only woman the years of whoſe life are reckoned up in ſcripture.

℣. 2. *And Sarah died in Kirjath-Arba*, &c.] Which was ſo called either, as *Jarchi* ſays, from the four *Anakim* or giants that dwelt here, *Joſh.* xv. 13. or elſe, as the ſame writer obſerves, from the four couple buried here, *Adam* and *Eve*, *Abraham* and *Sarah*, *Iſaac* and *Rebekah*, *Jacob* and *Leah*; but then it muſt be ſo called by anticipation; rather as *Aben Ezra* thinks it had its name from *Arba*, a great man among the *Anakim*, and the father of *Anak*, *Joſh.* xiv. 15. though ſome take it to be a *Tetrapolis*, a city conſiſting of four parts: but, be it as it will, here *Abraham* and *Sarah* were at the time of her death; when they removed from *Beer-ſheba* hither is not ſaid: *the ſame* is *Hebron in the land of Canaan*; ſo it was afterwards called: here *Abraham* and *Sarah* had lived many years ago, ſee ch. xiii. 18. and hither they returned, and here they ended their days and were buried: *and Abraham came to mourn for Sarah, and to weep for her*; *Aben Ezra* obſerves, that, when *Sarah* died, *Abraham* was in another place, and therefore is ſaid to *come* to mourn for her; and the *Targum* of *Jonathan* is, "and *Abraham* came from the "mount of worſhip (*Moriah*) and found that ſhe "was dead, and he ſat down to mourn for *Sarah*, "and to weep for her." Others [u] report, that, upon hearing of the offering up of *Iſaac*, ſhe ſwooned away and died. But the meaning is, that he came from his own tent to *Sarah*'s, ſee ch. xxiv. 67. where her corpſe was, to indulge his paſſion of grief and ſorrow for her; which, in a moderate way, was lawful, and what natural affection and conjugal relation obliged him to. The *Hebrews* [w] obſerve, that, in the word for *weep*, one of the letters is leſſer than uſual, and which they think denotes, that his weeping for her was not exceſſive but little; but both phraſes put together, ſeem to denote, that his ſorrow was very great; and the one perhaps may refer to his private, and the other to his public mourning for her, according to the cuſtom of thoſe times.

℣. 3. *And Abraham ſtood up from before his dead*, &c.] The corpſe of *Sarah*, by which he ſat penſive and mourning, perhaps upon the ground, as was the cuſtom of mourners, *Job* ii. 13. where having ſat a while, he roſe up and went out of the tent, to provide for the funeral of his wife as became him: *and ſpake unto the ſons of Heth*; the deſcendants of *Heth* the ſon of *Canaan*, ſee ch. x. 15. who were at this time the inhabitants and proprietors of that part of the land where *Abraham* now was; *ſaying* as follows:

℣. 4. *I* am *a ſtranger and a ſojourner with you*, &c.] Not a native of the place, only dwelt as a ſojourner among them for a time; but had not ſo much as a foot of ground he could call his own, and conſequently had no place to inter his dead: *give me a poſſeſſion of a burial-place with you*; not that he deſired it as a free gift, but that he might be allowed to make a purchaſe of a piece of ground to bury his dead in; ſo the *Targum* of *Jonathan*, "ſell me a poſſeſſion," &c. ſee ℣. 9. and this he was the rather deſirous of, not only becauſe it was according to the rules of humanity, and the general cuſtom of all nations, to provide for the burial of their dead; but he was willing to have ſuch a place in the land of *Canaan* for this purpoſe, to ſtrengthen his faith and the faith of his poſterity, and to animate their hope and expectation of being one day put into the poſſeſſion of it; hence the patriarchs in after times, as *Jacob* and *Joſeph*, were deſirous of having their bones laid there: *that I may bury my dead out of my ſight*; for, though *Sarah* was a very

[t] Ut ſupra, p. 419. [u] Pirke Eliezer, c. 32. Jarchi in loc. [w] Baal Hatturim in loc.

very lovely perſon in her life, and greatly deſireable by *Abraham*, yet death had changed her countenance and was turning her into corruption, which rendered her unpleaſant, and began to make her loathſome; ſo that there was a neceſſity of removing her out of his ſight, who before had been ſo very agreeable to him; and this is the caſe of the deareſt relation and friend at death.

℣. 5. *And the children of Heth anſwered Abraham*, &c.] In a very civil and reſpectful manner: *ſaying unto him*, as follows:

℣. 6. *Hear us, my lord*, &c.] One of them ſpake in the name of the reſt, who calls *Abraham* not our lord, but my lord; addreſſing him very honourably, and deſires he would hear what he had to ſay on the behalf of others with himſelf; *hear us*, repreſenting not the body of the common people, but the princes among them, the heads of their families: *thou* art *a mighty prince amongſt us*; though he was pleaſed to call himſelf a ſtranger and a ſojourner, yet they had an high opinion of him, as a perſon of great wealth and ſubſtance, and of great power and authority; and who lived like a prince, and was a potent one, having a large train of ſervants under him: or, *a prince of God* [x], as it may be rendered; one raiſed up to grandeur and dignity by him; with whom he was, and in whoſe ſight he had favour, and was very grateful and acceptable; and by whom he was highly honoured, and had in great eſteem as a friend of his: *in the choice of our ſepulchres bury thy dead*; as they had many, every family a diſtinct ſepulchre for itſelf, they made offer of them to him, to bury his dead in the choiceſt of them, the moſt grand and magnificent, or in which of them ſoever he pleaſed; which was very kind, generous, and reſpectful: *none of us ſhall withold from thee his ſepulchre, but that thou mayeſt bury thy dead*; there is not a man among us but what has ſuch a regard for thee, that he will not deny thee the uſe of his ſepulchre to bury thy dead in; and therefore need not ſcruple to make uſe of any that may be judged moſt proper and convenient: no doubt the ſpeaker full well knew the mind of thoſe in whoſe name he addreſſed *Abraham*.

℣. 7. *And Abraham ſtood up*, &c.] For, having made his ſpeech to the children of *Heth*, he ſat down waiting for an anſwer; or rather perhaps they obliged him to ſit down, out of reverence to ſo great a perſonage; and, when they had done ſpeaking, he roſe up: *and bowed himſelf to the people of the land*; the principal of them, in token of the grateful ſenſe he had of the honour they had done him, and of the great civility with which they had uſed him: even *to the children of Heth*; this ſeems to be added to diſtinguiſh them from the common people, and as an explanation of the preceding clauſe; ſee the note on ℣. 3.

℣. 8. *And he communed with them*, &c.] Entered into a diſcourſe and converſation with them upon the above ſubject: *if it be your mind that I ſhould bury my dead out of my ſight*; that is, in ſome place belonging to them, otherwiſe they could have no objection to the burying of his wife any where elſe: if now what they had ſaid were not ſpoken in a complaiſant way, but it was their real mind and will, and they were ſincere and hearty in it, and very deſirous of obliging him with a place among them for the interment of his dead; then he had this favour to aſk of them: *hear me, and intreat for me to Ephron the ſon of Zohar*; a principal man among the *Hittites*, who had a field and a cave in it, near where *Abraham* dwelt, and very convenient for him, and for this purpoſe of his now under conſideration: this man ſeems to be preſent at this time, as appears from ℣. 10. but *Abraham* did not think fit to addreſs him himſelf, leſt he ſhould not ſo well and ſo eaſily ſucceed; and therefore intreats the princes of *Heth* to unite in a requeſt to *Ephron* for the favour after-mentioned, which he ſuppoſed they would not be backward to, if they were hearty in this affair: and, if *Ephron* was preſent, as he ſeems to be, it was a very handſome, honourable, and modeſt addreſs to him through his brethren, which he could not with any politeneſs well withſtand. The requeſt follows.

℣. 9. *That he may give me the cave of Machpelah, which he hath, which* is *in the end of his field*, &c.] The *Targum* of *Jonathan* renders it, *the double cave*, and ſo do the *Septuagint* and *Vulgate Latin* verſions; and, according to *Aben Ezra* and *Ben Melech*, it was ſo called, becauſe there was a cave within a cave in it; and, as *Jarchi* thinks, becauſe it was a houſe and chamber over it [y], or, as he adds, becauſe it was fit for couples, for two corpſes to be laid in it; and the *Jews* ſay [z], here *Adam* and *Eve* were buried, which made *Abraham* ſo deſirous of having it for a burying-place: but it ſeems rather to be the proper name of a place, and indeed of a tract of land, in which the field and the cave in the corner of it lay, and which all belonged to *Ephron*; for both the field and the cave in it are diſtinguiſhed from *Machpelah*, in which they were, and that from them, ℣. 17. and it is highly probable, that this cave was never made uſe of before for ſuch a purpoſe as it was now ſought for, ſince *Abraham* did not think fit to accept of the offer made him of any of their ſepulchres; and choſe rather that his dead ſhould not lie with them, but in a ſeparate place, though among them, they being heathens and idolaters, and unacquainted with the reſurrection of the dead, and would have no part in the firſt reſurrection, which *Abraham* believed and hoped for: *for as much money as it is worth he ſhall give it me, for a poſſeſſion of a burying-place amongſt you*; or, *for full money* [a], that which is full weight, for money was paid by weight in thoſe times, as appears from ℣. 16. or for the full price and value of it: for, as *Abraham* did not deſire to have it as a free gift, ſo neither at an under price; he was very willing to give the full worth of it; he did not aſk it with any covetous view, or to encroach upon them.

℣. 10. *And Ephron dwelt among the children of Heth*, &c.] Or *ſat* [b] among them, in the preſent aſſembly of them; and, according to *Jarchi*, as their preſident for the time on this occaſion; but if ſo, *Abraham* would have directed his ſpeech to him: however, he was upon the ſpot, as appears from what follows, *and Ephron the Hittite anſwered Abraham in the audience of the children of Heth*; he roſe up in the aſſembly upon the mention of his name, and in the hearing of the reſt of the princes gave an anſwer himſelf to *Abraham*'s requeſt: even *of all that went in at the gates of his city*; the city of *Kirjath-arba*, afterwards called *Hebron*, ℣. 2. where he was born, or however where he now lived; and perhaps it, or the greater part of

[x] נשיא אלהים princeps Dei, Pagninus, Montanus, Junius & Tremellius, Piſcator, Vatablus, Druſius, Schmidt, &c.
[y] So in T. Bab. Erubin. fol. 53. 1. Pagninus, Montanus, Schmidt.
[z] Pirke Eliezer, c. 20. & 36.
[a] בכסף מלא in vel pro argento pleno, Druſius, Schmidt.
[b] ישב ἐκαθητο Sept. ſedens, Montanus; ſedebat, Junius & Tremellius, Piſcator,

of it, was his poſſeſſion and property: it was now at one of the gates of this city, where the aſſembly of the princes was held; it being uſual to hold aſſemblies on any buſineſs, or courts of judicature in ſuch places, they being public, where multitudes reſorted, or were continually paſſing and repaſſing, and ſo had the opportunity of hearing, and of being witneſſes: *ſaying*; as follows,

℣. 11. *Nay, my lord, hear me*, &c.] Or not ſo, my lord, as *Aben Ezra* paraphraſes it; not that he denied his requeſt entirely, or refuſed him the cave at any rate, but that he ſhould not buy it of him, he would give it to him, and therefore he deſires he would hear what he had to ſay farther: *the field give I thee, and the cave that is therein I give it thee*; which was more than *Abraham* aſked to purchaſe; he only deſired to have the cave which lay in one corner of the field, but *Ephron* propoſes both to give him the cave, and the field alſo: *in the preſence of the ſons of my people give I it thee*; both field and cave; three times he ſays I give it thee, to ſhew that he freely gave it, and that *Abraham* was welcome to it, and for the confirmation of the grant: *bury thy dead*; in the cave, at once, immediately, without any more ado.

℣. 12. *And Abraham bowed down himſelf before the people of the land.*] Showing hereby great reſpect, and giving much honour both to them and *Ephron*; and ſignifying that he had ſomething to ſay, and deſired audience of them, and humbly ſubmitted to them what he ſhould ſay.

℣. 13. *And he ſpake unto Ephron in the audience of the people of the land*, &c.] He addreſſed himſelf to *Ephron* who ſpoke laſt, with an audible voice, ſo that all could hear him: *ſaying, but if thou* wilt give it, *I pray thee, hear me*; the words are very conciſe, and in the original text are only *if thou*, and differently ſupplied; by ſome, *if thou art he* [c], *Ephron*, whom it is ſuppoſed *Abraham* knew not by face, or that he was preſent; which is not likely, ſince *Abraham* had lived in thoſe parts now ſo as to be well known himſelf, and muſt know his neighbours; and had lived formerly here, and could not but know ſo great a prince as *Ephron*, whoſe city he dwelt in. The *Targum* of *Jonathan* is, "if thou art willing to do me a kindneſs, "hear me;" it will be taken as a favour to admit me to ſpeak once more, and to grant what ſhall be deſired. Others read the words thus, "if thou "wilt hear me, or *I pray thee hear me*, or *if thou*, "if (I ſay) thou wilt hear me [d]:" then follows his propoſal, *I will give thee money for the field*; *Abraham* did not chuſe to receive it as a free gift, but to make a purchaſe of it, that it might be ſure to him and his poſterity; for though *Ephron* was now in this generous mood, he might change his mind, or hereafter upbraid *Abraham* with it, ſhould he fall out with him, or his poſterity might claim it again, and diſpute his right to it: *take it of me*; the purchaſe-money, the full worth of the field: *and I will bury my* dead, or *then will I bury*, &c. [e] and not before.

℣. 14. *And Ephron anſwered Abraham, ſaying unto him.*] The following words,

℣. 15. *My lord, hearken unto me*, &c.] Since it is your mind to buy the field, and not receive it as a gift, then hear what I have to ſay as to the value of it: *the land* is worth 400 *ſhekels of ſilver*; which, reckoning a ſhekel at two ſhillings and ſix-pence, comes to 50 pounds of our money: *what* is *that betwixt thee and me?* between two perſons ſo rich, the ſum was trifling and inconſiderable, whether the one paid it, and the other received it, or not; or between two ſuch friends it was not worth ſpeaking of, it was no matter whether it was paid or not: or elſe the ſenſe is, between us both it is honeſtly worth ſo much; it is a good bargain, and muſt be owned to be ſo, what is it? the ſum is ſo ſmall, and it is ſo clearly the worth of it, that there needs no more to be ſaid about it: *bury therefore thy dead*; in it, and give thyſelf no more trouble and concern about it.

℣. 16. *And Abraham hearkened unto Ephron*, &c.] He agreed at once to give him the ſum propoſed, judging it be a moderate price between man and man, and he was ſatisfied with it, and well content to pay him the money: *and Abraham weighed to Ephron the ſilver*; for in thoſe times money had no mark or ſtamp upon it to ſhew its value, and therefore was not told by pieces, but weighed, by which its full worth was known; and that *Ephron* might have his whole and juſt demand, the ſilver was weighed to him: *which he had named, in the audience of the ſons of Heth*; who were witneſſes of the bargain, of the price ſet by *Ephron*, and of the payment of it by *Abraham*: *four hundred ſhekels of ſilver*; the ſum before mentioned: *current* money *with the merchant*; ſuch as was uſed by merchants in buying and ſelling; ſuch as they would receive, who knew the value of it, and were careful not to take any that was bad; wherefore ſuch as would paſs with them would go any where, was current money; how all this is conſiſtent with what *Stephen* ſays, *Acts* vii. 16. ſee the note there.

℣. 17. *And the field of Ephron, which* was *in Machpelah*, &c.] This clearly ſhows that *Machpelah* is the proper name of a place or tract of ground, and not an appellative, or to be rendered the double cave, ſince a field could never be ſaid to be in a cave: and yet ſome have been ſo ſtupid, as *Vatablus* obſerves, as to render the words, "the "field of *Ephron*, which was in the double cave," whereas, on the contrary, the cave was in that field; and ſo the *Vulgate verſion*, to better ſenſe, though not agreeable to the *Hebrew* text, "the "field of *Ephron*, in which was the double cave:" *which* was *before Mamre*; or over-againſt it, the place where *Abraham* dwelt, which was in *Hebron*, ch. xiii. 18. and xviii. 1. *the field and the cave which* was *therein, and all the trees that* were *in the field*, that were *in all the borders round about, were made ſure*; or *roſe*, or *ſtood up* [f]. *Jarchi* thinks the reaſon of this phraſe, or way of ſpeaking, is, becauſe this field, with all belonging to it, came into the hands of a greater perſon; out of the hands of a private man, into the hands of a king; and ſo *Abraham* indeed is called by ſome heathen writers [g]; but *Aben Ezra* and *Ben Melech* much better interpret it, "it was confirmed and ſtood;" that is, it was inſured to him, and remained with him, even that, and all upon it and in it, throughout the whole circumference of it.

℣. 18. *Unto Abraham for a poſſeſſion*, &c.] To be enjoyed by him and his for ever, as his own property, being purchaſed by his money: *in the preſence of the children of Heth*; they being witneſſes of the bargain, and of the payment of the money by *Abraham*, and of the ſurrender of the field

[c] אם אתה ſi tu is es, Junius & Tremellius, Piſcator; ſo Ainſworth. [d] Auſcultares, ſo Tigurine verſion; ſi tu, Schmidt. [e] ואקברה & tum ſepeliam, Tigurine verſion, Junius & Tremellius, Piſcator; tunc, Schmidt. [f] יקם Heb. ſurrexit, Munſter, Vatablus, Piſcator; ſtetit, Montanus, Schmidt. [g] Nicolaus Damaſcenus apud Euſeb. Præpar. l. 9. c. 6. p. 417. Juſtin. e Trogo, l. 38. c. 2.

field unto him, for his own uſe: *before all that went in at the gates of his city*; not of *Abraham*'s city, for he had none, but of *Ephron*'s city, which was *Hebron*, ſee ℣. 10. theſe are either the ſame with the children of *Heth*, and ſo the clauſe is added by way of explanation, and including all the inhabitants of the place; or elſe different from them, they intending the princes of the people that compoſed the aſſembly *Abraham* addreſſed, and theſe the common people, the inhabitants of the place. *Aben Ezra* takes them to be the travellers that paſſed and repaſſed through the gates of the city: however, the deſign of the expreſſion is to ſhow in what a public manner this affair was tranſacted, and that the field was made as firm and as ſure to *Abraham* as it could well be, no writings on ſuch occaſion being uſed ſo early.

℣. 19. *And after this*, &c.] After this affair was over, the bargain ſtruck, the money paid, and poſſeſſion ſecured: *Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre*; and here he himſelf was buried, and alſo *Iſaac* and *Rebekah*, and *Jacob* and *Leah*, ch. xxv. 9, 10. and xlix. 29, 30. and l. 13. *Benjamin* of *Tudela*[h] ſays, in his time (who lived in the latter end of the 12th century) in the field of *Machpelah* was a city or town, and in it a large temple called *Saint Abraham*, where were ſhown the ſepulchres of the ſix perſons before mentioned, and inſcriptions over each of them, ſhewing whoſe they were; and that at the end of the field was the houſe of *Abraham*, and before the houſe a fountain, and no other was ſuffered to be built there in honour to *Abraham*: *the ſame* is *Hebron in the land of Canaan*; that is, *Mamre* is the ſame place which afterwards was called *Hebron*, a city in the land of *Canaan*, in the tribe of *Judah*, about 22 miles from *Jeruſalem* to the ſouth, and was one of the cities of refuge. *Hebron* has the title of *Hhaleah*, *i. e.* the choſen or beloved, among the *Arabs*, where the (*Mag-gar-el Mamra*) cave of *Mamre* or *Machpelah* is ſtill ſhown, and is always lighted up with lamps, and held in extraordinary veneration by the *Mahometans*[i].

℣. 20. *And the field, and the cave that* is *therein, was made ſure to Abraham for a poſſeſſion of a burying-place, by the ſons of Heth.*] Who were witneſſes of the tranſaction between *Abraham* and *Ephron*; and this was further made ſure by *Sarah*'s being buried in it, which was taking poſſeſſion of it, for the uſe for which it was bought; and was a pledge and earneſt of the future poſſeſſion of the land of *Canaan* by the ſeed of *Abraham*: this was the firſt piece of ground in it poſſeſſed by *Abraham* and his ſeed; and it being called the poſſeſſion of a burying-place, ſhews that there is no contradiction between this and what *Stephen* ſays, *Acts* vii. 5. he had a poſſeſſion to bury in, but not to live upon; not any ground of his own to till and ſow, or build upon.

CHAP. XXIV.

THIS chapter ſhews *Abraham*'s concern to get a ſuitable wife for his ſon *Iſaac*, for which purpoſe he commits the affair into the hands of his eldeſt ſervant, and makes him ſwear that he will not take one from among the *Canaanites*, but out of his own country, and from among his own kindred, ℣. 1—4. which his ſervant agreed to, after having the nature of his charge, and of the oath, explained to him, ℣. 5—9. upon which he departed to *Meſopotamia*, and coming to the city of *Nahor*, and to a well near it, he prayed for ſucceſs, and deſired direction by a token, which was granted him, ℣. 10—22. and enquiring of the damſel, who anſwered to the token, whoſe daughter ſhe was, and whether they had room for him and his in their houſe; and an agreeable anſwer being returned, he gave thanks to God that had directed him, and had ſo far made his journey proſperous, ℣. 23—27. the damſel acquainting her parents whom and what ſhe met with at the well, a brother of her ſteps out, and invites the ſervant in, and makes him welcome, ℣. 28—33. but before he would eat any thing, he tells his errand he was come upon, at the inſtance of his maſter; how he had prayed for direction, and was heard, and for which he had given thanks, ℣. 34—48. and then treats with the relations of the damſel about her marriage to his maſter's ſon, to which they agreed, ℣. 49, 50, 51. and after having bleſſed God, and given his preſents he brought with him to the damſel, and her family, and eat and drank with them, was for departing the next morning, ℣. 52, 53, 54. but the friends of the damſel being deſirous of her ſtay with them ſome few days, and he urgent to be gone, the affair was referred to her, and ſhe agreed to go with him directly, ℣. 55—58. upon which they diſmiſſed her with their bleſſing, ℣. 59, 60. who being met by *Iſaac* in the way, was received and introduced into his mother's tent, and married by him, ℣. 61—67.

℣. 1. *And Abraham was old, and well ſtricken in age*, &c.] Being now 140 years of age, for as he was 100 years old when *Iſaac* was born, and *Iſaac* was 40 years of age when he married *Rebekah*, which was at this time, *Abraham* muſt be of the age mentioned, ſee ch. xxi. 5. and xxv. 20. *and the Lord had bleſſed Abraham in all things*; with all kind of bleſſings, with temporal and ſpiritual bleſſings; the former ſeems chiefly deſigned here, becauſe of what follows; God had bleſſed him, as *Aben Ezra* obſerves, with long life, and riches, and honour, and children, things deſirable by men.

℣. 2. *And Abraham ſaid unto his eldeſt ſervant of his houſe*, &c.] To *Eliezer* his ſervant, according to the *Targum* of *Jonathan*, and as is generally thought; and who may well be called an old ſervant, and his oldeſt ſervant, ſince he muſt have lived with him 50 years and upwards; one may trace him near 60 years in *Abraham*'s family, and it is highly probable he lived much longer; he was his ſervant when he had the viſion between the pieces, ch. xv. 2. and then he was the ſteward of his houſe, and bid fair to be his heir; which was ſome time before *Hagar* was given to *Abraham*; and *Iſhmael* his ſon by *Hagar* was 14 years of age when *Iſaac* was born, and he was now 40 years old, which make 55 years, or thereabout. Biſhop *Uſher* places the viſion of the pieces in A. M. 2092, and the marriage of *Iſaac* in 2148, 56 years from each other; and ſo long *Eliezer*, if he is the ſervant here meant, muſt have been in *Abraham*'s family, and how much longer cannot with certainty be ſaid: *that ruled over all that he had*; had the care and manage-

[h] Itinerarium, p. 48, 49.

[i] Shaw's Travels, p. 339. Marg. Ed. 2.

management of his houſe, and the affairs of it under him; this agrees with the character of *Elieezer* in ch. xv. 2: *put, I pray thee, thy hand under my thigh*; as a token of his ſubjection to him as a ſervant, and of his readineſs, willingneſs and fidelity to execute any commands he ſhould lay upon him, and in order to take an oath, as appears by what follows; for it ſeems this rite was uſed in ſwearing, and is ſtill uſed in *India*, as *Aben Ezra* affirms; and ſome ſay among the *Ethiopians*. The *Jewiſh* writers are pretty much of opinion, that reſpect is had to the covenant of circumciſion, by which *Abraham* made his ſervant to ſwear, which is not likely: rather reſpect is had to his ſeed, the promiſed Meſſiah, that ſhould ſpring from his thigh, by whom the adjuration was made, as follows: tho' Dr. *Clayton* [k] thinks this is no other than an equivalent term for approaching in an humble ſervile manner, and means no more than *come near me*, and I will make thee ſwear; and that, as a reſpectable method of approach with the *Egyptians*, as *Herodotus* [l] relates, was by bowing the body reciprocally when they met, and ſaluted one another, and by carrying their hands to each other's knee; ſo ſome ſuch like ceremony as embracing the knee, and putting the hand under or round the thigh, might be uſed by ſervants when they approached their maſters; but it ſhould be obſerved, that this ſame rite or ceremony was required of *Joſeph*, governor of *Egypt*, by his father *Jacob*; ſee *Gen.* xlvii. 29.

℣. 3. *And I will make thee ſwear by the Lord, the God of heaven, and the God of earth*, &c.] The maker and poſſeſſor of heaven and earth, by whom *Abraham* uſed to ſwear whenever he did, and by whom only men ſhould ſwear, ſee ch. xiv. 22. The *Targum* of *Jonathan* is, "I will make thee ſwear "by the name of the Word of the Lord God," which ſtrengthens the ſenſe given of the rite before obſerved: *that thou wilt not take a wife unto my ſon of the daughters of the Canaanites, among whom I dwell*; theſe being not only idolaters, and very wicked people, degenerated yet more and more, but were the ſeed of the accurſed *Canaan*; and who in proceſs of time would be diſpoſſeſſed of the land, and be deſtroyed. Now though *Iſaac* was forty years of age, and one would think at an age ſufficient to have choſe a wife for himſelf; but as *Abraham* knew that he had a great reſpect for this ſervant, and would be influenced by him in ſuch a choice, and eſpecially as this affair was now about to be committed to his care, and no doubt with the conſent of *Iſaac*, therefore he thus charges and adjures him.

℣. 4. *But thou ſhalt go unto my country*, &c.] Not *Canaan*, which though his by promiſe, yet not in poſſeſſion, but *Meſopotamia*, as appears from ℣. 10. which taken largely included the *Chaldea*, ſee *Acts* vii. 2. the country where *Abraham* was born, and from whence he came: *and to my kindred*; the family of *Nahor* his brother, which now dwelt at *Haran* in *Meſopotamia*, called the city of *Nahor*, ℣. 10. ſee ch. xxix. 4, 5. of the increaſe of whoſe family *Abraham* had heard a few years ago, ch. xxii. 20—24: *and take a wife to my ſon Iſaac*; from among them, who though they were not clear of ſuperſtition and idolatry, yet they worſhipped the true God with their *idols*; and a woman taken out of ſuch a family, and removed at a diſtance from it, it might be reaſonably concluded would be brought off of thoſe things, and adhere to the pure and undefiled religion; and the rather this family was choſen, not only becauſe related to *Abraham*, but becauſe it ſprung from *Shem*, who was bleſſed of God, and whoſe God the Lord was; nearneſs of kin was no objection and hindrance to ſuch a marriage, the laws relating to marriage not being given till the times of *Moſes*.

℣. 5. *And the ſervant ſaid unto him*, &c.] Before he would take the oath, being cautious of it, and deſirous of knowing how far it reached, and what it would or would not oblige him to, which was prudently done: *peradventure the woman will not be willing to follow me into this land*; ſuppoſing this ſhould be the caſe, as it is not unlikely that the woman would object to coming along with him to the land of *Canaan*, and inſiſt upon *Iſaac*'s coming into her country, and dwelling there, what muſt then be done? *muſt I needs bring thy ſon again unto the land from whence thou cameſt?* that is, muſt I agree with the woman on theſe terms, and promiſe that *Iſaac* ſhall come and dwell with her in *Meſopotamia?* Now there was good reaſon for the ſervant's putting this queſtion, ſince he was neither ignorant of the call of *Abraham* out of that land, no more to return to it, nor of the promiſe of the land of *Canaan* to him and his poſterity: and as for bringing *Iſaac again*, where he never had been in perſon, this may be accounted for by his being in the loins of *Abraham* when he was there, and came from thence, as *Levi* is ſaid to be in his loins when he paid tithes to *Melchizedek*, and to pay them in him, *Heb.* vii. 9, 10. and in like manner he might be ſaid to be brought again, or return to *Abraham*'s country, ſhould he ever go there, as all the ſeed of *Abraham* are ſaid in the fourth generation to come to *Canaan* again, though they had none of them been in perſon there before, *Gen.* xv. 16. beſides, as *Druſius* obſerves, to bring again or return, ſignifies ſometimes only to bring on, or to go to ſome certain place, ſee *Ruth* i. 10, 22. however, the juſtneſs of the expreſſion is confirmed by *Abraham*'s anſwer in the next words.

℣. 6. *And Abraham ſaid unto him*, &c.] Not blaming him for putting ſuch a queſtion, nor charging him with impertinence, but plainly ſeeing the propriety of it: and in order to clear up this matter to him, gives the following inſtructions, *beware thou, that thou bring not my ſon thither again*; for the command to come out of the land of *Chaldea*, never to return more, and to come into the land of *Canaan*, and there abide, reſpected both *Abraham* and his poſterity; and beſides, it was dangerous for *Iſaac* to go into a family where though there was ſome knowledge of the true God, yet there was much ſuperſtition and idolatry in it, as appears by various hints in the ſequel of this hiſtory, leſt he ſhould be corrupted, and degenerate from the true religion.

℣. 7. *The Lord God of heaven, which took me from my father's houſe, and from the land of my kindred*, &c.] *Jarchi* diſtinguiſhes between his father's houſe, and the land of his kindred; the former he takes to be *Haran*, in which he ſeems to be right; for his father and his family came with him from *Ur* of the *Chaldees* to *Haran*, and there ſtayed, from whence *Abraham* was taken and ſeparated from them; by the latter he underſtands *Ur* of the *Chaldees*, interpreting the phraſe of the land in which he was born, as *Onkelos* and *Jonathan*, and the *Septuagint* verſion render it: but the ſame is meant as before, for *Haran* was the land of

[k] Chronology of the Hebrew bible, p. 130, 131.

[l] Euterpe ſive, l. 2.

of his kindred, where *Terah* his father died, and *Nahor* his brother and family lived; from whence he was taken and removed into the land of *Canaan*, by the call, direction and providence of the Lord God, who made the heavens, and dwels therein: *which ſpake unto me, and that ſwore unto me*; made a promiſe to him, and confirmed it with an oath, ch. XV. 18. and XXII. 16, 17: *ſaying, unto thy ſeed will I give this land*; the land of *Canaan*; and therefore his ſon, in whom his ſeed was to be called, muſt not be removed from hence, and ſettled in another country: *he ſhall ſend his angel before thee*; *Aben Ezra* takes this to be a prayer or wiſh, *may he ſend his angel before thee*; for if it was a prophecy, he adds, why did he ſay *if the woman will not be willing?* but from ℣. 10. and from what follows, that the ſervant ſhould take a wife to his ſon from thence, and the encouragement he had for his faith in it, and from what God had done for him, and ſaid unto him; it ſeems as if he was fully aſſured in his own mind of the event: this angel may be either underſtood of a created angel, ſuch being frequently made uſe of in the affairs of Providence, directing and ſucceeding men, or of the increated angel the Son of God, ſince the ſervant attributes his direction and ſucceſs wholly to the Lord.

℣. 8. *And if the woman will not be willing to follow thee*, &c.] Or *but if* [m], which is ſaid by *Abraham*, not as doubting ſhe would be willing, of which he was ſatisfied, being perſuaded that that God that had made him willing to leave his own country, and his father's houſe, would make her willing to do the like, and come and ſettle with his ſon in the land that God had given him; but this, and what follows, he ſaid to make the mind of his ſervant eaſy, who had ſome doubt about it, or however was deſirous of knowing how he muſt act ſhould that be the caſe, and what it was he was to take an oath to do, and how far, and how far not that would oblige him: *then thou ſhalt be clear from this my oath*; which he enjoined his ſervant to take; the ſenſe is, when he had done all he could to get the conſent of the damſel, and her friends, to go with him and marry his maſter's ſon; and after all ſhe could not be prevailed upon to come with him, then he was free from his oath, having done all that that obliged him to, and he not attempting to take one from any other quarter: *only bring not my ſon thither again*; neither agree with the damſel and her parents, that he ſhall come to them, nor perſuade him to comply with ſuch terms.

℣. 9. *And the ſervant put his hand under the thigh of Abraham his maſter*, &c.] Or *then* or *therefore the ſervant*, &c. [n] being ſatisfied of the nature and extent of his oath, and thoroughly underſtanding how he was to act upon it, readily took it by uſing this rite, ſee the note on ℣. 2: *and ſware to him concerning that matter*; of taking a wife to his ſon, engaging to do every thing he had directed and enjoined him relative to it.

℣. 10. *And the ſervant took ten camels, of the camels of his maſter, and departed*, &c.] Camels were much in uſe in the eaſtern countries; where, as *Pliny* [o] ſays, they were brought up among their herds of cattle, and their riches much conſiſted in them. *Arabia* abounded with them; *Job* had three thouſand of them; how many *Abraham* had is not ſaid, only ten of them his ſervant took, being ſufficient for his preſent purpoſe, and which he took with his maſter's leave, and by his order. Theſe creatures are very ſtrong and fit for carrying great burdens, even a thouſand pound weight, as is affirmed; and for riding, eſpecially ſuch as have two bunches on their backs, for ſome have but one; and for long journeys, being very ſwift, and will travel without water many days, and ſo very proper to take on ſuch journeys in hot and deſart countries, ſee the note on *Lev.* xi. 4. *for all the goods of his maſter* were *in his hand*; which agrees with what is before ſaid, that he was the ſteward of his houſe, and ruled over all that he had; this in our verſion, and others, is put in a parentheſis, and given as a reaſon why the ſervant took, as it may ſeem of himſelf, ſo many camels as he did, and then ſet forward on his journey: though it may be rendered, *and of all the goods of his maſter in his hand*; that is, he took ſome of the choiceſt and moſt valuable things his maſter had, and carried them along with him as preſents to the damſel and her friends; to which ſenſe the *Septuagint* and *Vulgate Latin* verſions interpret the words, as well as ſome others, and which may receive confirmation from ℣. 22, 53. *Jarchi* thinks, that *Abraham*'s ſervant carried a ſchedule of all his maſter's goods and ſubſtance, which he had under his hand given to his ſon, whereby it would appear how rich he was, and how good a match *Iſaac* would be to the woman, and which might the more incline her and her friends to liſten to the propoſal. Other *Jewiſh* writers [p] ſay, it was his teſtament or will that he carried: *and he aroſe, and went to Meſopotamia*; or *Aram Naharaim*, *Syria* of the rivers, which lay between the two rivers *Tigris* and *Euphrates*, called therefore by the *Greeks Meſopotamia*; the three *Targums* render it *Aram* or *Syria*, which is by *Euphrates*: *unto the city of Nahor*; this was the brother of *Abraham*, and his city was *Haran*, whither he came, either with his father, or with *Abraham*, out of *Ur* of the *Chaldees*, or followed them thither, and where he and his family ſtayed and ſettled. From *Hebron*, where *Abraham* now was, to *Haran*, is reckoned a journey of 17 days; the diſtance between them, according to *Ptolemy*, as *Druſius* obſerves, were 8 degrees, which make 120 *German* miles; the journey *Abraham*'s ſervant took is computed to be 468 miles [q].

℣. 11. *And he made his camels to kneel down*, &c.] Which theſe creatures are uſed to do when they are loaded and unloaded, and alſo when they take reſt, and it was for the ſake of the latter they were now made to kneel. It ſeems that this is what is not natural to them, but what they are learned to do: it is ſaid [r], "as ſoon as a camel is born they tie "his four feet under his belly, put a carpet over "his back, and ſtones upon the borders of it, that "he may not be able to riſe for 20 days together; "thus they teach him the habit of bending his "knees to reſt himſelf, or when he is to be loaded or unloaded." This was done *without the city*; the city of *Nahor*, *Haran*, near to which the ſervant was now come: and it was *by a well of water*; which place was choſen for the refreſhment of his camels, as well as of himſelf and his men. *Rauwolf* [s] ſays, that near *Haran*, now called *Orpha*, "there is a plentiful well ſtill to this day (1575) "called *Abraham*'s well, the water of which hath "a more whitiſh troubledneſs than others. I have, "ſays he, drank of it ſeveral times, out of the "con-

[m] ואם ſin autem, V. L. [n] וישם poſuit ergo, V. L. igitur, Tigurine verſion; itaque, Junius & Tremellius, Piſcator; ita, Druſius; tum, Schmidt. [o] Nat. Hiſt. l. 7. c. 18. [p] Bereſhit Rabba, §. 59. fol. 52. 2.. [q] Bunting's Travels, p. 69. [r] Calmet's Dictionary in the word, Camel. [s] Travels, par. 2. ch. 10. p. 177. Ed Ray.

" conduit that runs from thence into the middle of " the great camp, and it hath a peculiar pleasant- " ness, and a pleasant sweetness in its taste." The time of *Abraham*'s servant coming hither was *at the time of the evening*, even *the time that women go out to draw* water; which was the custom for women to do, for the necessary uses of their families; as it was especially in the eastern countries: and the *Arabian* women to this time, after they have been hard at work all day, weaving, or grinding, or making bread, at evening they set out with a pitcher or a goat's skin, and, tying their sucking children behind them, trudge it in this manner 2 or 3 miles to fetch water [t].

℣. 12. *And he said, O Lord God of my master Abraham*, &c.] He does not call the Lord his God, though no doubt he was, since he appears throughout the whole to be a good man; but the God of *Abraham*, because God had often manifested and renewed his covenant with *Abraham* in an eminent manner, and had bestowed many favours upon him, and admitted him to much nearness and communion with him; and it was not on his own account, but on his master's business he now was: *I pray thee, send me good speed this day*; or *cause* something *to happen before me this day* [u]; some extraordinary event, which depends not upon the will, or skill, or contrivance of men, but upon the pleasure of God; and which, with respect to second causes, men call hap or chance, but with respect to God, is according to his determinate counsel and will. The *Targum* of *Jonathan* is, " pre- " pare now a decent wife before me this day." But the servant's meaning is, that something might turn up in providence that would lead on to such an event: *and shew kindness unto my master Abraham*; which he would be ready to acknowledge as a favour, an instance of kindness and mercy, and not merit.

℣. 13. *Behold, I stand here by the well of water*, &c.] Wishing, hoping, and expecting that something would turn out that would direct and instruct what further to do, and that would lead on to the business he came about: *and the daughters of the men of the city came out to draw* water; which was the usual custom in those parts about that time. So *Homer* speaks [w] of meeting a girl before the city υδρευουσαν drawing or fetching water. And this was a principal reason why *Abraham*'s servant stopped at the well, not only to refresh himself, his men, and his cattle, but in hopes he should meet with the damsel there he was come for; or at least should hear of her, or meet with some one or another that would direct him to her; or something would fall out there that would be a means in providence of bringing about what he was sent to do.

℣. 14. *And let it come to pass, that the damsel to whom I shall say, let down thy pitcher, I pray thee, that I may drink*, &c.] The pitcher of water she should have upon her shoulder, after she had drawn it out of the well: *and she shall say, drink, and I will give thy camels drink also*; not only very readily and courteously invite him to drink himself, but also propose to draw water for his camels too: let the same be *she that thou hast appointed for thy servant Isaac*; to be his wife; he desired this might be the token by which he might know who the person was God had appointed, and whom he approved of as a proper wife for *Isaac*, and whom he pointed at in his providence most clearly to be the person he had designed for him; and this was a very agreeable sign and token; for hereby he would know that she was a careful and industrious person, willing to set her hand to business when necessary; that she was humane and courteous to strangers; humble and condescending, and willing to do the meanest offices for the good of others; and such a wife as this he sought for, and knew would be a good one, and greatly acceptable to his master and to his son: *and thereby shall I know that thou hast shewed kindness to my master*; by directing to so good a wife for his son, and prospering the journey of his servant according to his wishes.

℣. 15. *And it came to pass before he had done speaking*, &c.] In his heart, ℣. 45. for his prayer was mental; whilst the last words were dropping from him, that very moment, as the *Targum* of *Jonathan*; so soon were his prayers heard and answered, *Is.* lxv. 24: *that behold Rebekah came out*; out of *Haran*, the city of *Nahor*: *who was born to Bethuel son of Milcah, the wife of Nahor, Abraham's brother*; a daughter of *Bethuel*, which *Bethuel* was the eighth and last son of *Milcah*, and who was the daughter of *Haran* and the wife of *Nahor*, both brothers to *Abraham*: this is the genealogy of *Rebekah*, and for the sake of her is the account of *Nahor*'s family given, ch. xxii. 20, 24: *with her pitcher upon her shoulder*; to fetch water from the well for the use of the family; which, though the daughter of a wealthy person, she did not disdain to do; an instance of diligence and humility this.

℣. 16. *And the damsel was very fair to look upon*, &c.] Of a good countenance and beautiful aspect: *a virgin, neither had any man known her*; not only was reckoned a virgin, but was really one, pure and incorrupt: *and she went down to the well and filled her pitcher, and came up*; by which it appears the well lay low, there was a descent unto it, and an ascent from it. *Rebekah* was very diligent and speedy in doing her work, she did not stay to look at strangers, or hold an idle conversation with other damsels that came thither on the same account; but, having filled her pitcher, was making the best of her way home.

℣. 17. *And the servant ran to meet her*, &c.] He did not stop her as she went to the well, but stayed till she had been there and filled her pitcher, and then he made all the haste he could to meet her, in order to have the sign and token answered he had requested, which could not be done until she returned: *and said, let me, I pray thee, drink a little water of thy pitcher*; or taste a little of it, as the *Targums* of *Onkelos* and *Jonathan*; or suffer me to swallow a little of it; for it was not so much to quench his thirst that he asked for this, for he could have got, and perhaps had had water out of the well before this time, or however could easily have supplied himself; but this was done to try whether she was the person, and whether her conduct and carriage would answer the token. *Josephus* [x] says, he asked other virgins and they refused him, for which churlishness *Rebekah* rebuked them, and gave him water liberally.

℣. 18. *And she said, drink, my Lord*, &c.] Signifying at once that he was welcome to drink what he would, giving him a very honourable title, observing that he had a pretty large retinue with him of men and camels; so that she took him for some considerable personage: *and let down her pitcher upon her hand*; from off her shoulder, and let it rest upon her hand or arm: *and gave him drink*; let him drink what he would of it.

℣. 19.

[t] Shaw's Travels, p. 241. Ed. 2. [u] הקרה נא לפני occurere fac nunc coram me, Pagninus, Montanus, Vatablus; so Junius & Tremellius, Schmidt, Ainsworth. [w] Odyss. 10. ℣. 109. [x] Antiq. l. 1. c. 16. § 2.

℣. 19. *And when ſhe had done giving him drink*, &c.] Whatever he pleaſed to have: *ſhe ſaid, I will draw* water *for thy camels alſo, until they have done drinking*; ſhe propoſed to go back to the well, and did, and fill her pitcher, and repeat it as often as was neceſſary, until the camels had enough; and this now was the ſign or token the ſervant had deſired might be, by which he would know who was the perſon intended for the wife of his maſter's ſon; and this was granted him, which ſhews that it was not a raſh and ill thing which he aſked, but what was agreeable to the will of God, and to which he was directed by an impulſe of his.

℣. 20. *And ſhe haſted and emptied her pitcher into the trough*, &c.] The place out of which cattle drank water, being put there for that purpoſe, which was of wood or of ſtones made hollow; into this *Rebekah* poured out what was left in her pitcher after the ſervant had drank: *and ran again to the well to draw* water; and which muſt be repeated ſeveral times to have enough for all the camels, for it follows: *and drew for all his camels*; and there were ten of them; and theſe, being thirſty after ſo long a journey, required a great deal of water to ſatisfy them; therefore *Rebekah* muſt take a vaſt deal of pains and labour to draw water for them all until they had enough.

℣. 21. *And the man wondering at her*, &c.] At her affability and courteouſneſs to a ſtranger; at her humility and condeſcenſion to take upon her ſuch a ſervice; at her readineſs, diligence, and laborioufneſs in it, and the quick diſpatch ſhe made; and at her expreſſions and conduct being ſo exactly agreeable to the token he deſired to have; and at the providence of God in bringing him to this place ſo ſeaſonably; and at the damſel, that ſhe ſhould come juſt at this time, and every way anſwer his expectations and deſires: *held his peace to wit*; or to know, to think and conſider further with himſelf, *whether* or if *the Lord had made his journey proſperous or not*, or *if not*; he was muſing and ſaying within himſelf, ſurely God had made his journey proſperous; or if not, how was it that ſuch ſtrange ſurprizing circumſtances ſhould occur? or what elſe muſt be done by him? or what methods muſt be taken for the future?

℣. 22. *And it came to paſs when the camels had done drinking*, &c.] Having had enough to abate their thirſt and ſatisfy them, by means of *Rebekah*'s drawing water for them: *that he took a golden earring*; out of his pocket, or out of a box or parcel that was upon the camels; it is in the margin of our bibles, *a jewel for the forehead*; or, as ſome render it, *a noſe-jewel* [y]; and ſo in ℣. 47. *an earring upon her face*, or *noſe*; and this was a jewel that hung from the forehead upon a lace or ribband between the eyes down upon the noſe; and ſuch the daughters of *Sion* wore in after-times, *Iſ.* iii. 21. ſee *Ezek.* xvi. 12. and noſe-jewels are ſtill in uſe with the *Levant Arabs*, as Dr. *Shaw* [z] relates. *Rauwolff* [a], who travelled through *Meſopotamia* and the parts adjacent in 1574, ſays of the women in thoſe parts that are of greater ſubſtance, and have a mind to be richer and finer in their dreſs, that they wear ſilver and gold rings in one of their noſtrils, wherein are ſet garnets, turquois, rubies, and pearls: and in *Egypt* they wear noſe-jewels [b] and ſmall gold rings in their right noſtrils, with a piece of coral ſet in them [c]: and this earring or jewel was *of half a ſhekel weight*; which was 80 barley-corns, for a whole ſhekel weighed 160. The *Targum* of *Jonathan* is, "the weight "of a drachma, which was the half of a di-"drachma or common ſhekel:" *and two bracelets for her hands, of ten* ſhekels *weight of gold*; a ſhekel of gold, according to *Calmet* [d], was worth 18 ſhillings and 3 pence of *Engliſh* money, ſo that 10 of them amount to 9 pounds 2 ſhillings and 6 pence: according to *Waſerus* [e], theſe made 20 *Hungarian* pieces of gold, which were worth upwards of 90 pounds of *Swiſs* money. A handſome preſent this was, and ſuitable to a virgin. *Jarchi* and *Jonathan* allegorize the 2 bracelets of the 2 tables of the law, and the 10 ſhekels of the 10 commands on them.

℣. 23. *And ſaid*, &c.] After he had given her the ear-rings and the bracelets, he put the following queſtion, according to *Jarchi*, and ſo our verſion ſeems to intimate the ſame; but, as it is related in ℣. 47. the queſtion was put before thoſe were given, therefore ſome render the words, *and he had ſaid*, or, *and after he had ſaid* [f], namely, what follows; though, as *Schmidt* obſerves, the matter is eaſily reconciled, and both accounts ſtand clear and plain, if it be only remarked, that he took out the ear-ring and bracelets before he put the queſtion, but it was after it that he gave her them, or put them upon her: *whoſe daughter* art *thou?* the reaſon of this queſtion is, becauſe by her anſwer to it he would know whether ſhe was of the family related to *Abraham* or no; from whom only, according to his oath, he was to take a wife for *Iſaac*, and which would in a good meaſure ſatisfy him as to what he had been muſing about, whether the Lord had made his journey proſperous or not: *tell me, I pray thee, is there room in thy father's houſe for us to lodge in?* by her anſwer to this he would know whether her family was wealthy, and ſo fit to be in connexion with his maſter's; and beſides, if ſhe appeared to be the perſon he hoped ſhe was, he was deſirous of lodging in her father's houſe, that he might have the better opportunity of managing the affair he was come about.

℣. 24. *And ſhe ſaid unto him, I* am *the daughter of Bethuel the ſon of Milcah*, &c.] Which *Milcah* was the daughter of *Haran*, *Abraham*'s elder brother, and, as thought by many, ſiſter to *Sarah Abraham*'s wife, ſee *Gen.* xi. 29: *which ſhe bare unto Nahor*; *Abraham*'s brother; ſo that her father was *Nahor*'s ſon, not by his concubine *Reumah*, but by his lawful wife *Milcah*, which ſets *Rebekah*'s deſcent in a true light, ſee ch. xxii. 20—24. whether ſhe told her own name is not certain, it may be, ſince the ſervant had it, ℣. 45.

℣. 25. *She ſaid moreover unto him*, &c.] In anſwer to the ſecond queſtion: *we have both ſtraw and provender enough*; for the camels, ſtraw for their litter, and provender for their food, as hay, barley, *&c. and room to lodge in*; for him and his men; this ſhe could venture to ſay, and invite him to come and take up his quarters in her father's houſe, without going home to relate the queſtion put to her, and to have leave to give the invitation, knowing full well the generoſity, liberality, and hoſpitable ſpirit of her father.

℣. 26. *And the man bowed down his head*, &c.] To ſhew what a deep ſenſe he had of the divine goodneſs, and in humble acknowledgment of the favours

[y] ויתן imponeret naſo ejus monile aureum, Junius & Tremellius. [z] Travels, p. 241. Ed. 2. [a] Travels, par. 2. ch. 5. p. 128, 129. [b] Pitts's account of Mahometaniſm. p. 68. [c] Egmont and Heyman's Travels, vol. 2. p. 85. [d] Dictionary in the word, Shekel. [e] De Antiq. numis, Heb. l. 2. c. 10. [f] ויאמר et dixerat, Druſius; poſtquam dixiſſet, Junius & Tremellius, Piſcator.

favours he had received in being thus providentially directed: *and worshipped the Lord*; gave thanks unto him, that he had thus far prospered him, hoping and believing that things were in good forwardness, according to his master's mind and will.

℣. 27. *And he said, blessed be the Lord God of my master Abraham*, &c.] See the note on ℣. 12: *who hath not left destitute my master of his mercy and truth*; or hath not withdrawn his mercy, grace and goodness, truth and faithfulness; for his loving-kindness he does not take away from his people, nor suffer his faithfulness to fail; his mercy and grace in making kind and gracious promises continue, and his truth in performing them sooner or later appear, and both in this case; as *Abraham* believed in the grace and goodness of God, that he would send his angel and direct his servant, and make his way prosperous, here was now an appearance of his truth and faithfulness, in making good the promise or prophecy on which *Abraham*'s faith was built, see ℣. 7: *I* being *in the way*; by the way of the well; in the right way, as *Jarchi*, in which he was directed; in the way of his duty, following the steps of divine providence, and observing them. It is good to be in the way which God directs to and prescribes, especially in religious things, where the blessing and presence of God may be expected: *the Lord led me to the house of my master's brethren*; *Nahor*, whose grand-daughter *Rebekah* was, was *Abraham*'s brother, and *Bethuel* her father might be called so, as *Lot* was, who stood in the same relation to *Abraham* as he did, ch. xiv. 16. and, though the servant was not as yet come to the house where they lived, he had met with one of the family, and had got an invitation to it, and was on his way thither and near it.

℣. 28. *And the damsel ran*, &c.] Having invited him to come and lodge at her father's house, that he might not be brought in abruptly, she ran before to acquaint the family of what had passed: *and told* them of *her mother's house these things*; she did not go to her father to inform him of it; some think he was dead, as *Josephus* [g], but the contrary appears from ℣. 50. rather the reason was, because her mother had an house, tent, or apartment to herself, as women in those times and places used to have, see ℣. 67. and because daughters are generally more free to converse with their mothers and impart things to them than to their fathers, which may be the true reason of *Rebekah*'s conduct.

℣. 29. *And Rebekah had a brother, and his name* was *Laban*, &c.] Perhaps he was her only brother, or however the elder brother, the principal in the family, her father *Bethuel* being old: *and Laban ran out*; out of his house, and out of the city of *Haran*: *unto the man unto the well*; this was after *Rebekah* had got home and had related to the family whom she had met with at the well, and what had passed between them, as follows:

℣. 30. *And it came to pass, when he saw the earring, and bracelets upon his sister's hands*, &c.] From whence he concluded that he was a rich and generous man she had met with, and might hope to receive a gift also upon giving him an invitation to his house; or however might judge he should be no loser by receiving him kindly and entertaining him generously; therefore it was that he made haste and ran to him to bring him in; for that *Laban* was of a covetous disposition, appears from the whole story of him: *and when he heard the words of Rebekah his sister, saying, thus spake the man unto me*; enquiring whose daughter she was, and whether there was any room in her father's house for him and those that were with him to lodge in: *that he came unto the man*; made haste and ran till he came to him: *and behold he stood by the camels at the well*; he did not follow *Rebekah*, but kept still at the well, expecting somebody would come out of the house and give him an invitation into it, upon *Rebekah*'s representation of him.

℣. 31. *And he said, come in, thou blessed of the Lord*, &c.] Both with temporal and spiritual blessings; he concluded he was blessed with the former by the presents he had made to his sister, and by the men that attended him, and the number of camels that were with him; and with the latter by his devotion, his worshipping of God, and thankfulness to him, which *Rebekah* had observed and related: some *Jewish* writers say [h], he thought he was *Abraham*, and therefore gave him this title and this invitation to come into the house: *wherefore standest thou without?* this he said either as reproving him that he did not follow his sister upon her invitation, or rather as pressing him to make no more delay: *for I have prepared the house*; swept it clean, or ordered it to be so, as the word [i] signifies; had fitted and furnished it with every thing convenient for him and those with him: *Jonathan* and *Jarchi* interpret it, of purging the house from idols and strange worship, which he knew would be offensive to *Abraham* or any that belonged to him; but the former sense is best: *and room for the camels*; he had ordered the stable to be cleansed also, and every thing provided there fit for the camels; so that some time elapsed between *Rebekah*'s return home and *Laban*'s coming to the well, tho' no doubt every thing was done with as much dispatch as possible.

℣. 32. *And the man came into the house*, &c.] Upon the pressing instance made unto him; for so it may be rendered, *wherefore the man came*, &c. [k] *and he ungirded his camels*; took off their bridles, which hindered them from eating, as the *Targum* of *Jonathan* and *Jarchi*; or loosed their girts and took off their burdens, that they might have rest: this may be interpreted either of the servant and of his men by his order doing this, it being the first thing that travellers do when they come to an inn to take care of their cattle; or rather of *Laban*, as what follows must be interpreted of him: *and gave straw and provender for the camels*; straw for their litter and provender to eat; this *Laban* did, or ordered to be done: the *Targum* of *Jonathan* expresses his name, and no doubt he is intended, for who should give these but he? *and water to wash his feet, and the men's feet that* were *with him*; which was usually done to strangers and travellers in those hot countries, see ch. xviii. 4. The *Vulgate Latin* version is, *and water to wash the feet of the camels*; which, though it is possible might be done, yet is without any foundation in the text.

℣. 33. *And there was set* meat *before them to eat*, &c.] By the order of *Bethuel* or *Laban*, or both; or, *afterwards was set* [l]; that is, after care had been taken of the camels, then food being provided was set before the men to refresh them: *but he said, I will not eat, until I have told mine errand*; or,

[g] Antiq. l. 1. c. 16. § 2.
[h] Bereshit Rabba, § 60. fol. 52. 4. Targ. Jon. in loc.
[i] פניתי repurgavi, Drusius; verri, Schmidt.
[k] ויבא intravit itaque, Tigurine Version, Piscator; quare, Schmidt.
[l] וישם posit appositum, Drusius, Schmidt.

or, *ſpoke my words* [m]; delivered the meſſage he was ſent with, and declared the buſineſs he came about; which ſhews him to be a diligent faithful ſervant, who had his maſter's intereſt at heart, and preferred it to his neceſſary food: *and he ſaid*; either *Bethuel* or *Laban*, for both were preſent, to whom the ſervant directed his diſcourſe, ℣. 47, 50. perhaps *Laban* ſpoke in the name of his father, and bid him *ſpeak on*; go on with his diſcourſe until he had ſaid all he had to ſay, ſignifying that they were ready to give attention to him.

℣. 34. *And he ſaid, I* am *Abraham's ſervant*, &c.] Not *Abraham* himſelf, this undeceived *Laban*, if he ſo thought, but a ſervant of his; which was enough to introduce his diſcourſe, his maſter being a near relation of theirs, and well known to them by name, if not in perſon.

℣. 35. *And the Lord hath bleſſed my maſter greatly*, &c.] With temporal bleſſings, after enumerated, which are of God, and are here aſcribed to him, the father, fountain, author, and giver of all ſuch mercies: *and he is become great*; in the world, and highly honoured and eſteemed among men: *and he hath given him flocks and herds, and ſilver and gold, and men-ſervants and maid-ſervants, and camels and aſſes*; though many of them were obtained in the diligent uſe of means, yet with the bleſſing of God; and others were the gifts of princes to him, as of *Pharaoh* king of *Egypt*, and *Abimelech* king of *Gerar*; yet, as it was the Lord that put it into their hearts to be ſo liberal to him, they are here called his gifts; ſee ch. xii. 16. and xiii. 2. and xx. 14.

℣. 36. *And Sarah my maſter's wife*, &c.] Who muſt be well known to this family, by name at leaſt, being, as is generally ſuppoſed, the ſiſter of *Milcah*, *Nahor*'s wife, and *Bethuel*'s mother; the ſame *bare a ſon to my maſter when ſhe was old*; even when 90 years of age; this is mentioned becauſe it was an extraordinary thing, and an inſtance of divine power and of the favour of God; and this ſon of their old age muſt be very dear unto *Abraham*, as it follows: *and unto him hath he given all that he hath*; by his will: *Jarchi* ſays, the ſervant had now the ſchedule of all in his hands, which he ſhewed; but this is mere conjecture.

℣. 37. *And my maſter made me ſwear*, &c.] From hence to the end of ℣. 41. the ſervant relates the oath his maſter made him take, and the charge he gave him, much in the ſame language as in ℣. 3, 4, 5, 6, 7, 8. ſee the notes there.

℣. 42. *And I came this day unto the well*, &c.] Hither he was come at length by ſeveral days journey; not on the ſame day he came from *Abraham*, as the *Jewiſh* writers ſay [n], by means of a miracle: *and ſaid, O Lord God of my maſter Abraham*; being come to the well, he prayed as follows: *if now thou do proſper the way which I go*; his meaning is, that if it was the pleaſure of God that he ſhould ſucceed in what he was come about, that he would let him know it by a token; and from hence to the end of ℣. 48. he relates the token he deſired, which was granted him, and his ſucceſs, as before recorded, from ℣. 21. to 27. ſee the notes there.

℣. 49. *And now, if you deal kindly and truly with my maſter, tell me*, &c.] The ſervant directs himſelf to more than one, to the whole family, eſpecially to *Laban* and *Bethuel*; if you will do my maſter a kindneſs, and grant him the favour he requeſts, that a damſel of this family may be given for a wife to his ſon; and, if you are hearty and ſincere in granting this, tell me at once: *and if not, tell me*; if you do not chuſe to gratify my maſter, and are not hearty in this matter, let me know: *that I may turn to the right hand or to the left*; look out elſewhere among the daughters of ſome of the other ſons of *Nahor*; for he had 7 more which *Milcah* bare to him beſides *Bethuel*, as well as 4 others by a concubine, ch. xxii. 20—24. though ſome of the *Jewiſh* writers [o] by the right hand underſtand the daughters of *Iſhmael*, that dwelt to the right, and by the left hand the daughters of *Lot*, who were to the left, which is not likely: it ſeems to be only a proverbial expreſſion, that, if they did not chuſe to attend to his propoſal in his maſter's name, he muſt take ſome other method, as he might be directed; he knew not for the preſent which way, whether he ſhould ſteer his courſe to the right or left, but ſome way he muſt take. The *Targum* of *Jonathan* paraphraſes it, "to the ſouth or to the north;" becauſe when a man ſtands with his face to the eaſt, the ſouth is on his right hand and the north on his left.

℣. 50. *Then Laban and Bethuel anſwered*, &c.] The order of the words in the original is, *then anſwered Laban and Bethuel*; the word for *anſwered* is in the ſingular number, from whence it may be concluded, that *Laban* gave the anſwer in the name of *Bethuel*, he conſenting to it, who might be an old man, and left the management of his family-affairs to his ſon, who, *Aben Ezra* thinks, excelled his father in wiſdom and honour; but *Jarchi* repreſents him as a wicked and impudent man, who took upon him to ſpeak before his father: but ſome have thought that this *Bethuel* was not old *Bethuel*, the father of *Rebekah*, but young *Bethuel* his ſon, the younger brother of *Laban* and *Rebekah*, their father *Bethuel* being dead, as *Joſephus* ſays, before obſerved; and this ſeems to be countenanced by ℣. 59. and 60. where they are repreſented as bleſſing *Rebekah* and calling her their ſiſter: *and ſaid, the thing proceedeth from the Lord*; that *Rebekah* ſhould be given to *Iſaac*, as the *Targum* of *Jonathan* adds: this matter appears to be according to his will and pleaſure, he ſeems to have appointed it in his decree, and to be bringing it about by his providence; for theſe men, though they were in part idolaters, yet had ſome good notions of the true God, and of his government of the world, and of his ordering all things in it according to the counſel of his will: *we cannot ſpeak unto thee good or bad*; cannot deny the requeſt; the thing was ſo plain that they had not any thing to object to it.

℣. 51. *Behold, Rebekah* is *before thee*, &c.] Not only was preſent, but ſhe was delivered to him, or his requeſt was granted: *take* her, *and go, and let her be thy maſter's ſon's wife*; not that they meant he ſhould go away directly with her; for they afterwards ſolicit her ſtay with them ſome time; but they agreed that he ſhould have her and conduct her to *Iſaac*, to be taken by him for his wife: *as the Lord hath ſpoken*; for ſo they underſtood the token given to the ſervant to know her by, as the determination of God.

℣. 52. *And it came to paſs, that when Abraham's ſervant heard theſe words*, &c.] That *Laban* and *Bethuel* ſaid; and no doubt but the mother of *Rebekah*, and ſhe herſelf conſented that ſhe ſhould be the wife of *Iſaac*, believing it was agreeable to the will of God: *he worſhipped the Lord*; bowing himſelf

[m] דברתי דברי donec loquar ſermones meos, V. L. vel mea verba, Pagninus, Montanus, Piſcator. [n] T. Bab. Sanhedrin, fol. 95. 1. Bereſhit Rabba, § 59. fol. 52. 2. Jarchi in loc. [o] Bereſhit Rabba, § 60. fol. 53. 1. Jarchi in loc.

himſelf *to the earth*; in the moſt humble manner, he proſtrated himſelf before the Lord, acknowledging his kindneſs and goodneſs, his faithfulneſs and truth, his power and his providence in this affair.

℣. 53. *And the ſervant brought forth jewels of ſilver, and jewels of gold*, &c.] Ornaments for women, which he had brought along with him for preſents, and which were a proof of the riches of his maſter, and of his generoſity and liberality, who had furniſhed him with ſuch a profuſion of rich things to beſtow on the perſon that ſhould be got for his ſon's wife: *and raiment, and gave* them *to Rebekah*; coſtly ſuits of clothes, ſuch as in thoſe times were given to perſons at their marriage, or in order to it; and which cuſtom ſtill continues among the *Arabs*, who, as Dr. *Shaw* ſays [p], have the marriage-contract previouſly made between the parents, wherein is expreſs mention made not only of the *Saddock*, as they call that particular ſum which the bridegroom ſettles on the bride; but of the ſeveral changes of raiment, and the quantity of jewels, and the number of ſlaves that the bride is to be attended with when ſhe firſt waits upon her huſband; a gold and ſilver *Sarmah*, he ſays [q], which is a thin flexible plate of gold or ſilver of a triangular ſhape, artfully cut through and engraven in imitation of lace; one or two ſetts of ear-rings, bracelets and ſhekels, a gold chain to hang over their breaſts, with half a dozen veſts; ſome of brocades, others of rich ſilk, were uſually the wedding-clothes of a lady of faſhion. And ſo in *Barbary*, the man buys his bride a ſuit of apparel, ear-rings, bracelets, a cheſt, *&c.* and gives the father a conſiderable ſum of money, according to the qualities and circumſtances of the parties [r]: *and he gave alſo to her brother, and to her mother, precious things*; things of worth and value, which were part of the good things he brought with him from *Abraham*, ℣. 10. the word being ſometimes uſed for fruit, *Jarchi* interprets it of various kinds of the fruits [s] of the land of *Iſrael*; but it is not likely that theſe ſhould be carried by him on ſo long a journey; much better *Aben Ezra* underſtands by them honourable and coſtly raiment; and it is obſerved by ſome [t], that the word in general ſignifies every thing valuable and excellent, as gold, ſilver, *&c.* no mention being made of her father, only of her brother *Laban*, and of her mother, ſeems to confirm the notion of *Joſephus* that he was dead; or however he concerned himſelf no further in this affair than to give his conſent to the marriage, and left every thing elſe to his wife and ſon to take care of, and therefore the preſents are only made to them.

℣. 54. *And they did eat and drink, he, and the men that* were *with him*, &c.] Every thing being ſettled with reſpect to the affair he came about, he then ſat down at table, and eat of the proviſions ſet before him; he and the men that came along with him, and refreſhed themſelves: *and tarried all night*; lodged there all night: *and they roſe up in the morning*; the ſervant and his men: *and he ſaid, ſend me away to my maſter*; either to *Abraham*, who was waiting to hear what ſucceſs his ſervant would have; or to *Iſaac*, who alſo was ſolicitous about the matter: the ſenſe is, that he deſired leave to go away, and begged he might not be detained any longer, having now done the buſineſs he came about; ſtill ſhewing himſelf a diligent faithful ſervant, heartily and ſincerely attached to his maſter's intereſt, and not conſulting his own eaſe and pleaſure, which might have been indulged by ſtaying longer in a family, where he would have been entertained in a ſumptuous manner.

℣. 55. *And her brother and her mother ſaid*, &c.] Here her brother *Laban* is ſet before his mother, as above before his father, being the chief ſpeaker and the principal manager of buſineſs: *let the damſel abide with us* a few days, *at the leaſt ten*; which was but a reaſonable requeſt; and if no more time is intended, it is much the ſervant ſhould object, and not readily agree to it; but in the margin it is, *a full year* or *ten months*; and ſo *Onkelos* and *Jonathan*, and other *Jewiſh* writers [u], who ſay it was cuſtomary for a virgin to have 12 months allowed her to furniſh herſelf with ornaments; and therefore if a full year could not be admitted of, it is requeſted that at leaſt ten months would be granted: this by many is thought to be unreaſonable, that a ſervant ſhould be deſired to ſtay ſo long from his maſter, and eſpecially it would not be aſked, when it was perceived he was in ſuch haſte to be gone directly; but when it is obſerved that it was the uſual cuſtom of thoſe times, for virgins eſpouſed to continue in their father's houſe a conſiderable time before the marriage was conſummated, and that *Rebekah* was going into a diſtant country, and very likely ſhe and her friends would never ſee each other, the motion will not appear ſo very extravagant: *after that ſhe ſhall go*; when that time is elapſed, but cannot think of it before.

℣. 56. *And he ſaid unto them, hinder me not*, &c.] Don't detain me, let me ſet forward on my journey: *ſaying, the Lord hath proſpered my way*; ſucceeded him in what he came about; and by his being ſucceeded ſo well, and ſo ſoon, it ſeemed to be the mind of the Lord that he ſhould haſten his journey homeward: *ſend me away, that I may go to my maſter*; and carry him the good news of his ſucceſs, and attend his domeſtic affairs over which he was ſet.

℣. 57. *And they ſaid, we will call the damſel*, &c.] Who perhaps through modeſty had withdrawn herſelf to her own apartment, whilſt the man and her friends were diſcourſing on this ſubject: *and enquire at her mouth*; what ſhe ſays to it, whether willing to go directly or not; the matter in queſtion was referred to her, and left to her deciſion.

℣. 58. *And they called Rebekah*, &c.] Or ordered her to be called by one of the ſervants: *and ſaid unto her, wilt thou go with this man?* that is, directly; the queſtion was not about her marriage of *Iſaac*, that was agreed upon, and ſhe had doubtleſs given her conſent, and which ſhe tacitly did by accepting of the preſents, but about taking the journey immediately: *and ſhe ſaid, I will go*; the note of *Jarchi* is, "of myſelf, and even if you "are not willing," which ſeems to make her anſwer rude, as well as reſolute; but it muſt be interpreted conſiſtent with her decent and modeſt behaviour, and as expreſſive of her agreeing to go with the man directly, having no manner of objection on her mind to it; but on the contrary found a ſtrong inclination to it, and was determined on it; and perhaps was under a divine impulſe, which ſtrongly wrought upon her, and cauſed her to be ſo willing to leave her own people, and her father's houſe.

℣.

[p] Travels, p. 239. [q] Ib. N°. 9. p. 229. [r] Ockley's Account of South-weſt Barbary, c. 6. p. 76.
[s] So R. Sol. Urbin. Ohel Moed. fol. 76. 1. Aruch in voce מגד. [t] Ibid. [u] Bereſhit Rabba, §. 60. fol. 53. 3. Jarchi, Ben Gerſom & Ben Melech in loc.

℣. 59. *And they ſent away Rebekah their ſiſter*, &c.] Not in a pet or angry humour, but with good-will; they agreed ſhe ſhould go, and took their leave in a very honourable and affectionate manner. This is to be underſtood of her brother *Laban*, and of other brethren and ſiſters ſhe might have; though by the connexion of the words with the preceding, they ſeem to deſign her brother and mother, who ſpoke laſt; and probably all her relations are meant, who call her their ſiſter, becauſe ſo nearly related to them: *and her nurſe*; who had been her nurſe in former times, as *Aben Ezra* obſerves, in her infancy, for whom ſhe had a particular affection, as is often the caſe; her name was *Deborah*, as appears from ch. xxxv. 8: *and Abraham's ſervant, and his men*; who were diſmiſſed in an handſome manner by the family.

℣. 60. *And they bleſſed Rebekah*, &c.] That is, her parents and her friends, they wiſhed the beſt and choiceſt of bleſſings might deſcend upon her: *and ſaid unto her, thou art our ſiſter*; the *Targum* of *Jonathan* is, "hitherto thou haſt been our ſiſter," as if the relation now ceaſed, having entred into another; and eſpecially as ſhe was going away from them into a diſtant country, and might never ſee her more, it was as if ſhe was no more to them, or to be enjoyed by them: *be thou* the mother *of thouſands of millions*; as ſhe was, the *Edomites* and *Iſraelites* both ſpringing from her: *and let thy ſeed poſſeſs the gate of thoſe that hate them*; exerciſe dominion and authority over their enemies; let them not only be numerous, but powerful and victorious, as both the nations were at times, and eſpecially the latter; and particularly this had its accompliſhment in Chriſt, who ſprung from her in the line of *Jacob*; ſome reſpect ſeems to be had to the promiſe made to *Abraham*, ch. xxii. 17. of which this family might have knowledge from *Abraham*'s ſervant, who might report not only how great his maſter was, but what promiſes were made to him with reſpect to his poſterity.

℣. 61. *And Rebekah aroſe, and her damſels*, &c.] Her maids that were given her by her parents to wait upon her, as was uſual in thoſe times and countries: *and they rode upon the camels*; that *Abraham*'s ſervant had brought with him: *and followed the man*; who rode before and directed the way; the ſenſe is only, that ſhe went along with him: *and the ſervant took Rebekah, and went his way*; took her under his care, and to be the wife of his maſter's ſon, at the hands of her friends, and then ſet forward on his journey.

℣. 62. *And Iſaac came from the way of the well Lahai-roi*, &c.] The well at which the angel met with *Hagar*, when ſhe fled from her miſtreſs, ch. xvi. 7, 14. The *Targums* of *Jonathan* and *Jeruſalem* ſay, that *Iſaac* came from the ſchool of *Shem* the great: *for he dwelt in the ſouth country*; at *Beerſheba*, to which *Abraham*, it ſeems, was returned again; for that they dwelt together as yet, is clear from his mother *Sarah*'s tent, into which he introduced *Rebekah*, ℣. 67. ſee ch. xxii. 19.

℣. 63. *And Iſaac went out to meditate in the field at even-tide*, &c.] Both the time and place were very proper for meditation: the place *in the field*; where he might view the works of nature, and be led to the creator of them, and the praiſe of him, and where he might be alone, and nothing to diſturb his thoughts: and the time, *at evening*; after the labour, care and hurry of the day were over, and before repoſe at night, and when the air was cool and refreſhing, and every thing was aſſiſting to, and ſerved to compoſe the mind, and help thought and contemplation. *Onkelos* and *Jonathan* render the word *to pray*, and the time and place he choſe were very fit for that ſervice; and perhaps his thoughts in prayer might be directed to, and greatly employed in deſiring ſucceſs to his father's ſervant in the buſineſs he was gone on his account, and that he might ſafely and ſpeedily arrive, and if ſo, his prayers were quickly anſwered: *and he lift up his eyes, and ſaw, and behold, the camels* were *coming*; which his ſervant had took with him in his journey, and was now returning with them, and which *Iſaac* knew full well.

℣. 64. *And Rebekah liſt up her eyes*, &c.] And looked about: *and when ſhe ſaw Iſaac*; whom ſhe ſuſpected him to be, and therefore enquired of the ſervant, who told her who he was: *ſhe lighted off the camel*; or *fell* [w] from it, not accidentally, or through ſurprize, but willingly, and in honour to *Iſaac*, as was cuſtomary; for had ſhe ſat on her camel when ſhe met him, it would not have ſeemed reſpectful enough to him; though *Jarchi* thinks ſhe did not get off, but only bowed herſelf upon the camel, when ſhe came near him.

℣. 65. *For ſhe had ſaid unto the ſervant*, &c.] As ſoon as ſhe ſaw a man walking towards them, who ſhe thought with herſelf might be *Iſaac: what man is this that walketh in the field to meet us?* for by the courſe he ſteered, ſhe perceived that he was coming towards them, and ſo concluded it muſt be one of the family, and probably the perſon ſhe was to be married to; for otherwiſe had he not by his look and motion diſcovered that he knew the ſervant, and was coming towards them, ſhe would have took no notice of him: *and the ſervant had ſaid, it* is *my maſter*; meaning not *Abraham*, but his ſon, who alſo was his maſter: *therefore ſhe took a veil, and covered herſelf*; both out of modeſty, and as a token of ſubjection to him: for the veil was put on when the bride was introduced to the bridegroom, as among the *Romans* [x] in after-times. The *Arab* women always have veils when they appear in public, ſo that their faces cannot be ſeen; and though in the ſummer months they walk abroad with leſs caution, yet then upon the approach of a ſtranger, they put on their veils [y].

℣. 66. *And the ſervant told Iſaac all things that he had done.*] By what means he found out the perſon deſigned for his wife, and got knowledge of her father's houſe, to which he was introduced, and where he was made welcome; and what agreement he had made with the parents and relations of *Rebekah* to be his wife, whom he had brought with him.

℣. 67. *And Iſaac brought her into his mother Sarah's tent*, &c.] The apartment in which ſhe dwelt when living; for women in thoſe times and places had ſeparate apartments from their huſbands; this was done after many other things had paſſed, not here recorded; a converſation with her, an eſpouſal of her, and an introduction of her to *Abraham*, with whoſe conſent, no doubt, ſhe had his wife's apartment allotted to her: *and took Rebekah, and ſhe became his wife*; conſummated the marriage, firſt contracted by his ſervant, then confirmed by himſelf, and now finiſhed: *and he loved her*; as a man ought to love his wife, even as his own body; and ſhe was a perſon to be beloved, being very fair, and of a goodly countenance, ℣. 16. The *Jews* ſay [z], ſhe was but 14 years of age at this

[w] ותפל & cecidit, Montanus, Druſius. p. 228. Tertullian. de Virgin. Veland, c. 17.

[x] Vid. Lucan. l. 2. & Martial. Epigr. l. 2, 74.

[z] Seder Olam Rabba, c. 1. p. 3.

[y] See Shaw's Travels,

this time: *and Iſaac was comforted after his mother's* death; which was 3 years ago, and had made ſuch impreſſions upon his ſpirit, that at times he was very ſorrowful, and much diſtreſſed on that account; but now being bleſſed with ſo agreeable a yoke-fellow, his ſorrow for his mother ſubſided, and he became chearful and comfortable.

CHAP. XXV.

THIS chapter contains an account of *Abraham*'s marriage with another woman, and of the children he had by her, and of their poſterity, ℣. 1—4. of *Abraham*'s diſpoſal of his ſubſtance, and his ſons, ℣. 5, 6. of the years of his life, his death and burial, ℣. 7—11. of the children of *Iſhmael*, and of the years of his life, and of his death, ℣. 12—18. and of the ſons of *Iſaac* the fruit of prayer, and of the oracle concerning them before they were born, and of their temper and diſpoſition, conduct and behaviour, ℣. 19—34.

℣. 1. *Then again Abraham took a wife*, &c.] Three years after the death of *Sarah*, and when his ſon *Iſaac* was married, and he alone, and now 140 years of age: *and her name was Keturah*; who ſhe was, or of what family is not ſaid. An *Arabic* writer [z] ſays ſhe was a daughter of the king of the *Turks*; another [a] of them calls her the daughter of king *Rama*; and another [b] the daughter of *Pactor*, king of *Rabbah*; but there were then no ſuch people in being. Very probably ſhe was one of *Abraham*'s hand-maids born in his houſe, or bought with his money, perhaps the chief and principal of them. The *Targums* of *Jonathan* and *Jeruſalem* ſay ſhe is the ſame with *Hagar*, and ſo *Jarchi*; but this is rejected by *Aben Ezra*, ſince mention is made of *Abraham*'s concubines, ℣. 6. whereas it does not appear he ever had any other than *Hagar* and *Keturah*, and therefore could not be the ſame; and beſides, the children of *Hagar* and *Keturah* are in this chapter reckoned as diſtinct. *Cleodemus* [c], a heathen writer, makes mention of *Keturah* as a wife of *Abraham*'s, by whom he had many children, and names three of them. Sir *Walter Raleigh* [d] thinks, that the *Kenites*, of whom *Jethro*, the father-in-law of *Moſes* was, had their name from *Keturah*, being a nation of the *Midianites* that deſcended from her.

℣. 2. *And ſhe bare him Zimran*, &c.] That *Keturah* ſhould bear children, who probably was a young woman, is not ſtrange; but that *Abraham*, whoſe body 40 years before this was dead, ſhould now have any bore to him, may ſeem difficult to account for, and only can be attributed to the freſh vigour his body was endued with at the generation of *Iſaac*; and which ſtill continued for the fulfilment of the promiſe to him of the multiplication of his ſeed. But if the notion of a late learned biſhop [e] is right, there will be no need to have recourſe to any thing extraordinary; which is, that *Abraham* took *Keturah* for his concubine, about 20 years after his marriage with *Sarah*, ſhe being barren, and long before he took *Hagar*; though not mentioned till after the death of *Sarah*, that the thread of the hiſtory might not be broken in upon; and there are various things which make it probable, as that ſhe is called his concubine, 1 *Chron.* i. 32. which one would think ſhe ſhould not be, if married to him after the death of *Sarah*, and when he had no other wife, and ſeeing before he died he had great grand-children by her, and the children of her are reckoned down to the third generation; whereas there are only mention of two generations of *Hagar*; as in ℣. 1—4, 12—16. and therefore ſeems to have been taken by him before *Hagar*, and even when he was in *Haran*, and the children by her are thought to be the ſouls gotten there; nor does it ſeem very probable that he ſhould take a wife after the death of *Sarah*, when he was 140 years of age, and was reckoned an old man 40 years before this; and Dr. *Lightfoot* [f] is of opinion, that *Abraham* married her long before *Iſaac*'s marriage, or *Sarah*'s death; and if this was the caſe, the difficulty of accounting for *Abraham*'s fitneſs for generation vaniſhes. The firſt ſon of *Keturah*, born to him, was called *Zimran*, from whence came the *Zamareni*, a people in *Arabia Felix* mentioned by *Pliny* [g]; and hereabout the ſons of *Keturah* ſettled, being ſent by *Abraham* into the eaſt country, even into *Arabia*, which lay eaſt of the place where he then was; and very probably *Zabram*; or it may be rather *Zamram*, a royal city in the country of the *Cinædocolpites*, a part of *Arabia Felix*, as placed by *Ptolemy* [h], may have its name from this man: five more of *Abraham*'s ſons by *Keturah* follow, *and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah*; ſome think that the firſt of theſe is the ſame with *Cahtan*, whom the *Arabs* call the father of their nation; but that *Cahtan* rather ſeems to be *Joktan* the ſon of *Eber*, ſee *Gen.* x. 25. *Philoſtorgius* [i] ſpeaks of a nation in his time, called *Homerites*, who were a people that ſprung from *Keturah*, and inhabited *Arabia Felix*, and who uſed circumciſion on the 8th day: and biſhop *Patrick* obſerves from *Theophanes*, a chronologer of the 9th century, that the *Homerites*, who lived in the interior parts of *Arabia*, deſcended from *Jettan*, which he conjectures ſhould be read *Jocſhan*, though perhaps he is no other than the *Joktan* before mentioned. From *Medan* and *Midian* ſprung the *Midianites*, ſo often mentioned in ſcripture; their poſterity ſeem to be confounded together, for the ſame people are called *Medanites* and *Midianites*, *Gen.* xxxvii. 28, 36. from theſe men the towns in *Arabia* might have their names, as the *Modiana* and *Madiana* of *Ptolemy* [k]: as for *Iſhbak*, there is no tracing of his name any where, unleſs, as biſhop *Patrick* obſerves, ſome footſteps of it are to be found in *Bacaſcami*, a town of the *Zamareni*, who deſcended from his brother *Zimran*, and in the people *Backilitæ*, both mentioned by *Pliny* [l]; though *Junius* think that *Scabioſa Laodicea*, in *Laodicene* of *Syria*, has its name from him; which ſeems not likely. The name of *Shuah* or *Shuach* may be traced in *Socacia*, *Soaca* and *Sochcher*, cities placed by *Ptolemy* [m] in *Arabia Felix*: tho' ſome think the poſterity of this man are thoſe whom the geographers call *Sauchites*, *Sauchæans* and *Saccæans*, who ſettled in *Arabia Deſerta*, and from

[z] Abul. Pharag. Hiſt. Dynaſt. p. 14. [a] Elmacinus, p. 34. apud Hottinger. Smegma, p. 309. [b] Patricides, p. 19. in Ib. [c] Apud Euſeb. Præpar. Evangel. l. 9. c. 20. p. 422. [d] Hiſtory of the World, l. 2. c. 4. §. 2. p. 157. [e] Dr. Clayton's Chronology of the Hebrew Bible, p. 83, &c. [f] Obſervations on the book of Geneſis in his works, vol. 1. p. 695. [g] Nat. Hiſt. l. 6. c. 28. [h] Geograph. l. 6. c. 7. [i] Eccl. Hiſt. l. 3. §. 4. p. 477. [k] Ut ſupra. [l] Ut ſupra. [m] Ut ſupra.

from whom *Bildad* the *Shuhite* deſcended; which is not improbable. But others have been of opinion, that the town of *Suez*, which *Pliny* calls *Suaza*, had its name from this *Shuah*, ſituate at the extremity of the *Red Sea* [n].

℣. 3. *And Jokſhan begat Sheba and Dedan*, &c.] *Bochart* [o] is of opinion, that the poſterity of this *Sheba* are the ſame with the *Sabæans* who inhabited at the entrance of *Arabia Felix*, not far from the *Nabathæans*; and who, by *Strabo* [p], are mentioned together as near to *Syria*, and uſed to make excurſions on their neighbours; and not without ſome colour of reaſon thought to be the ſame that plundered *Job* of his cattle. From *Dedan* came the *Dedanim* or *Dedanites*, ſpoken of with the *Arabians* in *Iſ.* xxi. 13. *Junius* thinks *Adada* in *Palmyrene* of *Syria* had its name from this man, and in which country is the mountain *Aladan* or *Alladadan*. *Bochart* [q] more probably takes *Dedan*, a city in *Idumea*, to derive its name from him. There is a village called *Adedi* in the country of the *Caſſanites*, a people of *Arabia Felix*, which *Ptolemy* [r] makes mention of, and ſeems to have ſome appearance of this man's name: and the *ſons of Dedan were Aſhurim, and Letuſhim, and Leummim*; theſe names being plural are thought not to be proper names of men, but appellatives, deſcriptive of their places of abode, or of their buſineſs: hence the *Targum* of *Onkelos* repreſents them as ſuch that dwelt in camps, in tents, and in iſlands; and the *Targums* of *Jonathan* and *Jeruſalem* call them merchants, artificers and heads of the people: however, *Cleodemus* [s] the heathen hiſtorian is wrong in deriving *Aſſyria* from *Aſhurim*, whom he calls *Aſhur*; ſince *Aſſyria* and *Aſſyrians* are ſo called from *Aſhur*, the ſon of *Shem*, ch. x. 22.

℣. 4. *And the ſons of Midian*, &c.] The fourth ſon of *Abraham* by *Keturah*; he had five ſons next mentioned, who were heads of ſo many tribes or families in *Midian*: hence we read of five kings of *Midian*, *Numb.* xxxi. 8. their names follow, *Ephah and Epher, and Hanoch, and Abidah, and Eldaah*; the two firſt of theſe, whom *Cleodemus* [t] calls *Aphra* and *Apher*, and makes them to be ſons of *Abraham* by *Keturah*, when they were his grandſons, he ſays, from them the city *Aphra*, and all *Africa*, had their names, and that theſe accompanied *Hercules* into *Lybia*, he having married a daughter of *Aphra*. *Ephah* is mentioned along with *Midian* in *Iſ.* lx. 6. but of the reſt no notice is taken in ſcripture. *Ptolemy* [u] makes mention both of a mountain, and of a village, near *Madiana* in *Arabia Felix*, called *Hippos*, which perhaps had their name from this man. Some trace of *Epher* is thought to be in *Tapharon*, which *Philoſtorgius* ſays [w] was the metropolis of the *Homerites*, before mentioned; and *Arrianus*, as biſhop *Patrick* obſerves, expreſly ſays, the metropolis of the *Homerites* is called *Aphar*: to which may be added, that *Ptolemy* [x] ſpeaks of a people called *Tappharites*, near the *Homerites*. *Hanoch*, the next ſon, is thought to have ſome footſteps of his name in *Cane*, a mart, which *Ptolemy* [y] places in the country of the *Adramites* in *Arabia Felix*, and alſo in the country of *Canauna* in *Arabia*, mentioned by *Pliny* [z]: near *Canauna*, is placed by the ſame writer, the iſland *Devadæ*, called by *Philoſtorgius* [a] Διὸς, *Divus*, in which it is ſuppoſed there is ſome trace of the name of *Abidah*, by an inverſion of the two laſt ſyllables; and perhaps alſo in *Abiſſa*, which *Ptolemy* [b] places in the country of the *Sachalites* in *Arabia Felix*. As for *Eldaah*, biſhop *Patrick* thinks there are no remains of this name, unleſs in the city of *Elana*, from whence there was a gulph called *Elanites*, and a people that lived there *Elanitæ*; but one would think there are ſome traces of it in the cities *Alata*, *Lattha* and *Leaththa*, all, according to *Ptolemy* [c], in *Arabia Felix*: *all theſe were the children of Keturah*; her children and grandchildren.

℣. 5. *And Abraham gave all that he had unto Iſaac.*] By his laſt will and teſtament; not all out of his own hand, whilſt his lived, at leaſt he reſerved ſomewhat for himſelf, and for gifts to his other children; ſo his ſervant declared to the parents and friends of *Rebekah*, ch. xxiv. 36. wherefore ſome render the words here *had given* [d]; or the ſenſe is, that he had at that time purpoſed and promiſed to give all that he had to *Iſaac*, and now he actually did it.

℣. 6. *But unto the ſons of the concubines which Abraham had*, &c.] Theſe were *Hagar* and *Keturah*, though they are both called his wives, ch. xvi. 3. and xxv. 1. yet they were concubines; ſo *Keturah*, 1 *Chron.* i. 32. they were, as ſome render the word, *concubine wives* [e]; they were half-wives or ſecondary ones: the *Jewiſh* writers ſay, that they were eſpouſed, but not by writing as wives were; they were under the lawful wife, when there were any, and a kind of head-ſervants in the family, and their children did not inherit; now the ſons of the concubines of *Abraham* were *Iſhmael* by *Hagar*, and the ſix abovementioned by *Keturah*: to theſe *Abraham gave gifts*; money, gold and ſilver, of which he had plenty: the *Targum* of *Jonathan* calls them ſubſtance and moveable goods; by this it appears, that though he had ſent *Iſhmael* away without any thing, yet he afterwards remembered him, and gave him a portion with the reſt of the children of his concubines: *and ſent them away from Iſaac his ſon*; that they might not be troubleſome to him and his family; and that there might be no contention among them about inheriting the land of *Canaan* given to him and his ſeed: and this *Abraham* did *while he yet lived*; or otherwiſe after his death a ſeparation would not have been eaſily made; but his authority had weight with them: and they were ſent by him *eaſtward*, *into the eaſt country*; into *Arabia*, and the parts thereabout, which lay eaſt from the place where *Abraham* was; theſe are the children of the eaſt, mentioned along with the *Midianites*, who ſprung from *Keturah*, *Judg.* vi. 3.

℣. 7. *And theſe are the days of the years of Abraham's life which he lived*, &c.] Being about to die, an account is given of his age, which was 175 *years*; ſo that *Iſaac* was now 75 years of age, for he was born when *Abraham* was an 100 years old, and *Jacob* and *Eſau* muſt now be 15 years of age at this time, ſince they were born when *Iſaac* was 60 years of age, ℣. 26. and *Iſhmael* muſt be 89 years old; it may be obſerved, that as *Abraham* was 75 years old when he went from *Haran* into the land of *Canaan*, ch. xii. 4. he had been juſt 100 years a ſojourner in this country.

℣. 8. *Then Abraham gave up the ghoſt*, &c.] Very readily and chearfully, without any previous ſickneſs or preſent pain, but through the decay of nature by reaſon of old age, in a very eaſy quiet manner: *and died in a good old age*; for quantity, in

[n] See Egmont and Heyman's Travels, vol. 2. p. 184. [o] Phaleg. l. 2. c. 9, col. 227. [p] Geograph. l. 16. p. 536. [q] Phaleg. l. 4. c. 6. col. 219. [r] Ut ſupra. [s] Apud Euſeb. ut ſupra. [t] Ib. [u] Ut ſupra. [w] Eccl. Hiſt. l. 3. §. 4. 478. [x] Ut ſupra. [y] Ib. [z] Nat. Hiſt. l. 6. c. 28. [a] Ut ſupra, §. 3. [b] Ut ſupra. [c] Ib. [d] נתן dederat, Junius & Tremellius, Piſcator. [e] הפילגשים concubinarum uxorum, Junius & Tremellius, Piſcator.

in those times few arriving to a greater; for quality, not attended with those inconveniencies and disadvantages with which old age generally is, and therefore called evil: *and full* of years; in the original it is only, *and full*; the *Targum* of *Jonathan* adds, *of all good*; temporal and spiritual, with which he was filled and satisfied; or he had had enough of life, and was willing to depart, and was full of desires after another and better world: *and was gathered to his people*; which is to be understood not of his interment, there being only the body of *Sarah* in the sepulchre in which he was laid; but of the admission of his soul into the heavenly state upon its separation from the body, when it was at once associated with the spirits of just men made perfect. The *Arabic* writers [f] say, that he died in the month of *Nisan*, others say *Adar*, in the year of the world 3563; but, according to bishop *Usher*, he died A. M. 2183, and before Christ 1821.

℣. 9. *And his sons Isaac and Ishmael buried him in the cave of Machpelah*, &c.] *Isaac*, though the younger brother, is set first, because he was born of the lawful wife of *Abraham*, the free woman, whereas *Ishmael* was born of a concubine and a bond woman; *Isaac* was heir not only to *Abraham*'s temporal estate, but of the promise made concerning the Messiah, not so *Ishmael*, and was on all accounts the greater man. It appears from hence, that, though there had been a quarrel between *Ishmael* and *Isaac*, and the latter had been persecuted by the former, yet the difference was now made up, and they were reconciled, at least they agreed in this act of shewing their last respect to their father; and that, though *Ishmael* had been expelled his father's house, yet he was not at any great distance from him, and there was a correspondence between him and his father; nor was he forgotten by him, as is clear from ℣. 6. and he retained a filial affection for him; and *Jarchi* from hence concludes, that he was a penitent and a good man. The place where these two brothers buried their father was the cave of *Machpelah, in the field of Ephron, the son of Zohar the Hittite, which* is *before Mamre*; see ch. xxiii. 8, 9, 17, 19. wherefore very false is the tradition of the *Mahometans* [g], that *Abraham*'s sepulchre is at *Mecca*, which they now show, and stands about 12 paces from the temple there, inclosed with iron rails.

℣. 10. *The field which Abraham purchased of the sons of Heth*, &c.] Of one of them, *Ephron*, the rest being witnesses of it, ch. xxiii. 16, 18, 20. *there was Abraham buried, and Sarah his wife*; *Sarah* had been buried there 38 years before, which was the reason why his sons buried him there; if he died in *Beer-sheba*, as seems probable, see ch. xxiv. 62, 67. from thence to *Hebron* were 16 miles [h]; so far was he carried to be interred.

℣. 11. *And it came to pass, after the death of Abraham, that God blessed his son Isaac*, &c.] Yet more and more, both with spiritual and temporal blessings; shewing hereby, that, though *Abraham* was dead, he was not unmindful of his covenant, which should be established with *Isaac*, ch. xvii. 19. and xxii. 17, 18: *and Isaac dwelt by the well Lahai-roi*; which was near the wilderness of *Beer-sheba* and *Paran*, where *Ishmael* dwelt; so that they were not far from one another, see ch. xvi. 14. and xx. 14, 21.

℣. 12. *Now these are the generations of Ishmael, Abraham's son*, &c.] Or the genealogy of his posterity; and which is given to shew that the Lord was not unmindful of his promise made to *Abraham*, concerning the multiplication of his seed, ch. xvi. 10. and xvii. 20: *whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham*; see ch. xvi. 1, 15.

℣. 13. *And these are the names of the sons of Ishmael*, &c.] After-mentioned: *by their names, according to their generations*; which were imposed upon them at their birth, and are recited according to the order in which they were born, as follows: *the first-born of Ishmael, Nebaioth*; mentioned in *Is.* lx. 7. and from whence a people of the *Arabs* are called *Nabathæans*, and their country *Nabathæa*. *Josephus* [i] says, that all the country from *Euphrates* to the *Red-sea* is called the *Nabatene* country. The posterity of this man inhabited part of *Arabia Deserta* and of *Arabia Petræa*, even to the entrance of *Arabia Felix*. *Strabo* [k] reckons the *Nabatæans* among the *Arabians*, and calls *Petra*, the metropolis of *Arabia Petræa*, *Petra Nabatæa*, and *Petra* of the *Arabian Nabatæans*, who he says dwelt about *Syria*, and often made excursions into it; and observes, that their country is populous and abounds with pastures; hence the rams of *Nebaioth*, mentioned in *Is.* lx. 7. *Pliny* also [l] places them in *Arabia*, and says they inhabit the town called *Petra*, and that they border upon *Syria*. *Kedar* is the second son of *Ishmael*; and the posterity of this man and their country are reckoned in *Arabia* by *Isaiah*, ch. xxi. 13, 16, 17. and they are so well known to be *Arabians*, that the *Arabic* language is most frequently, in *Jewish* writings, called the language of *Kedar*. These are the people whom *Pliny* [m] names *Cedrei*, and mentions them along with the *Nabathæans*, as near unto them; and indeed they dwelt in the same country, *Arabia Petræa*, and in tents, living by pasturage, hence they are sometimes called *Scenites*; and mention is made of the tents of *Kedar* in *Cant.* i. 6. these are the *Scenite Arabs*, called *Saracens* by *Ammianus Marcellinus* [n]. Two other sons of *Ishmael* follow: *and Adbeel and Mibsam*; of whom no mention is made elsewhere, nor are there any traces of their names, unless the *Agubeni*, placed by *Ptolemy* [o] near *Arabia Felix*.

℣. 14. *And Mishma, and Dumah, and Massa.*] Of *Mishma* and *Massa*, and of their posterity, there is not any thing said elsewhere, unless the *Masani*, *Ptolemy* [p] places near *Arabia Felix*, came from *Massa*. *Duma* seems to be the same *Isaiah* speaks of in ch. xxi. 11. and in *Arabia Deserta*, where some of *Ishmael*'s posterity settled, is a place called *Dumætha* by *Ptolemy* [q], which perhaps had its name from this son of his. The *Targum* of *Jonathan* translates these three names, "hearing, silence, and patience;" which the *Jews* use as a proverb, when they would signify that there are some things to be heard and not spoken of, and to be patiently borne. If *Ishmael* had in view to teach such lessons by the names he gave his children, he will seem to be a better man than he is usually thought to be.

℣. 15. *Hadar and Tema*, &c.] From the first of these the city *Adra* in *Arabia Petræa*, and from the other the city *Themma* in *Arabia Deserta*, both mentioned by *Ptolemy* [r], may be thought to have their names; or the city *Adari* and the *Athritæ* in *Arabia Felix* [s]; and the inhabitants of the land of *Tema*

[f] Elmacinus, p. 34. Patricides, p. 21. Apud Hottinger. Smegma Oriental. p. 315. [g] Pitts's Account of the Religion of the Mahometans, c. 7. p. 93. [h] Bunting's Travels, p. 57. [i] Antiq. l. 1. c. 12. § 4. [k] Geograph. l. 16. p. 528, 534, 536. [l] Nat. Hist. l. 5. c. 11. & l. 6. c. 28. & l. 12. c. 17. [m] Ib. l. 5. c. 11. [n] L. 22. p. 228. l. 23. p. 250. Ed. Vales. [o] Geograph. l. 5. c. 19. [p] Ibid. [q] Ibid. [r] Ib. c. 17, 19. [s] Ib. l. 6. c. 7.

Tema are mentioned as *Arabians*, *If.* xxi. 13, 14. and *Pliny* [t] ſpeaks of a people called *Thimaneans*, whom he ſays the antients joined to the *Nabathæans*: the troops of *Tema* mentioned in *Job* were of this people; and *Eliphaz* the *Temanite* is thought by ſome not to be the deſcendant of *Teman* the grandſon of *Eſau*, but to be of this man's people and country. The three laſt ſons follow: *Jetur*, *Naphiſh*, *and Kedomah*; the two firſt of theſe are reckoned among the *Hagarites*, as the *Iſhmaelites* were ſometimes called, 1 *Chron.* v. 19. from *Jetur* came the *Itureans*, whom *Pliny* [u] places in *Cæleſyria*; and their country *Iturea* is reckoned by *Strabo* [w] along with *Arabia*; and the *Ithyreans* with *Virgil* [x] are famous for their bows, as *Iſhmael* and his poſterity were for archery in all ages, and ſtill are, ſee the note on ch. xxi. 20. As for the poſterity of *Naphiſh* and *Kedomah*, we have no account elſewhere, nor any traces of their names, unleſs thoſe of the latter ſhould be meant by the men of the eaſt, or the men of *Kedem*, *Jer.* xlix. 28. which is not improbable; ſince they are mentioned with the poſterity of *Kedar* the ſecond ſon of *Iſhmael*; and the *Nubæans* by *Lebanon* may be from *Naphiſh*.

℣. 16. *Theſe are the ſons of Iſhmael*, &c.] The 12 before-mentioned: *theſe are their names, by their towns and by their caſtles*; their towns and their caſtles being called after their names, ſome of which we are able to trace at this diſtance, as the above notes ſhew: *twelve princes according to their nations*; theſe were princes, or heads of tribes, and there were 12 of them, and continued ſo, ſee ch. xvii. 20. where is the prophecy, and here an acccompliſhment of it.

℣. 17. *And theſe are the years of the life of Iſhmael*, 137 years old, &c.] So that he lived 48 years after the death of *Abraham*; and, though he did not live to be ſo old as he, yet it was a conſiderable age he attained unto, ſee the note on ℣. 7: *and he gave up the ghoſt and died, and was gathered unto his people*; ſome of the ſame expreſſions being uſed of him as of his father, have led ſome to conclude, that he was a penitent and died a good man, and was gathered to the ſame people; but theſe phraſes are uſed both of good and bad men.

℣. 18. *And they dwelt from Havilah unto Shur*, &c.] That is, the poſterity of *Iſhmael*, whoſe country reached from one place to the other; not from *India* to *Chaluza*, as the *Targums* of *Jonathan* and *Jeruſalem*; but the extent is that vaſt deſart of *Arabia*, which eaſtward was called the wilderneſs of *Havilah*, and weſtward the wilderneſs of *Shur*; ſo that they inhabited it from eaſt to weſt: *that* is *before Egypt, as thou goeſt to Aſſyria*; which laſt place was over-againſt *Egypt*, and bordered on that part where lies the way to the land of *Aſſyria*: and *he died in the preſence of all his brethren*; they being preſent when he died, or in peace with them, in all proſperity along with them: but, ſince his death is ſpoken of before, and here the ſituation of his poſterity, the words may be read, *it fell* [y] *in the preſence of his brethren*; his lot, or the habitation of his poſterity fell by lot between his brethren the *Egyptians* on one ſide of him, and the *Iſraelites* on the other; or between the ſons of *Keturah* on the eaſt, and the poſterity of *Iſaac* on the weſt.

℣. 19. *And theſe are the generations of Iſaac Abraham's ſon*, &c.] *Moſes*, having given the genealogy of *Iſhmael* and his poſterity, returns to *Iſaac* the other ſon of *Abraham*, with whom and his children the following part of his hiſtory is chiefly, if not altogether concerned: *Abraham begat Iſaac*; for the further confirmation of his being his proper legitimate ſon this clauſe is added.

℣. 20. *And Iſaac was 40 years old when he took Rebekah to wife*, &c.] Which was 3 years after the death of his mother; *Iſaac* was born when ſhe was 90, and therefore muſt be 37 when ſhe died. The *Jews* ſay *Rebekah* was but 14, though it is highly probable ſhe was older; who is deſcribed as *the daughter of Bethuel the Syrian, of Padan-Aram*; ſo called to diſtinguiſh it from other *Arams*, as *Aram* of *Damaſcus*, &c. this ſeems to be the ſame with *Aram Naharaim*, or *Meſopotamia*, which lay between the rivers *Euphrates* and *Tigris*; for *Padan*, as *Jarchi* obſerves from the *Targum*, ſignifies two; but rather, as he, and *Aben Ezra*, and others ſay, *Padan* in the *Arabic* language ſignifies a field; it here intends the field or country of *Syria*, as in *Hoſ.* xii. 12. *Haran*, in *Syria* or *Meſopotamia*, was the place where *Bethuel* and *Laban* lived, ſee ch. xxviii. 5, 10. and xxix. 4. Some traces of *Padan* in *Meſopotamia* are thought to be in the cities of *Aphphadana* and *Aphadana*, which are placed by *Ptolemy* [z] in that country. Moreover, *Rebekah* is alſo ſaid to be *the ſiſter to Laban the Syrian*, the ſon of *Bethuel*, who are both called *Syrians*, becauſe they now lived in *Syria*; otherwiſe they were originally *Chaldees*, being deſcended from *Nahor* the brother of *Abraham*, who both were of *Ur* of the *Chaldees*; ſo *Jacob* is called a *Syrian*, becauſe he lived long in the ſame place, *Deut.* xxvi. 5.

℣. 21. *And Iſaac intreated the Lord for his wife*, &c.] Was very earneſt and conſtant in his ſupplications for her, as the word ſignifies, as is obſerved by *Jarchi*; or, *before his wife* [a], ſhe being preſent and joining with him in his prayers: the reaſon was, *becauſe ſhe* was *barren*; which appeared by the length of time they had been married, which was near 20 years, ſee ℣. 26. The *Jewiſh* writers [b] ſay, that, after 20 years, *Iſaac* took her and went with her to mount *Moriah*, to the place where he was bound, and prayed that ſhe might conceive; putting the Lord in mind of the promiſe he there made of the multiplication of *Abraham*'s ſeed, ch. xxii. 17, 18: *and the Lord was intreated of him*; he granted him his requeſt; for, though God has purpoſed and promiſed to do many things for his people, yet he will be ſought unto by them to do them for them: *and Rebekah his wife conceived*; two ſons at once, as it follows.

℣. 22. *And the children ſtruggled together within her*; When ſhe was quick with child: this was ſome time before her delivery, and was not a common and ordinary motion felt by women in ſuch circumſtances, but an extraordinary one; the two children in her ſtrove with each other, as if it was for maſtery, or who ſhould get out firſt before the proper time; which not only gave her great uneaſineſs of mind, but pain of body: this was an emblem of the future difference between thoſe two children, *Eſau* and *Jacob*, and of the contentions that would be between their reſpective offspring, and of the enmity and war between good and bad men in all ages, and of the conflict between fleſh and ſpirit in all good men: *and ſhe ſaid, if* it be *ſo, why* am *I thus?* that is, either if it be ſo with me as

[t] Nat. Hiſt. l. 6. c. 28. [u] Ib. l. 5. c. 23. [w] Geograph. l. 16. p. 520. [x] Georgic. l. 2. ℣. 448.
[y] נפל cecidit habitatio ipſi, Schmidt; cecidit ſors ejus, Aben Ezra, Kimchi, Ben Gerſom, and Ben Melech. [z] Geograph. l. 5. c. 18. [a] לנכח אשתו præſente uxore ſua, Munſter, Fagius. [b] Pirke Eliezer, c. 32. Targum. Jon. in loc. Shalſhalet Hakabala, fol. 3. 1.

as is not with others in the like condition; for, as *Aben Ezra* ſuggeſts, ſhe had enquired of other women, whether it had ever been ſo with them, and they replied, no: then, ſays ſhe, how comes it to paſs that it ſhould be different with me from others? or, if thoſe children by ſtruggling ſhould kill one another, or be abortive and kill me, why ſhould I have been ſo deſirous of conception? or prayed for it, as *Jarchi* obſerves? or, if ſo it is, and this will be the caſe, *why am I thus?* [c] this unhappy woman, to be in ſuch circumſtances, to endure ſo much pain, and to no purpoſe? why have I conceived and carried my burden ſo long, and at laſt cannot be delivered, or bring forth a live child? all my prayers and pains have been in vain: *and ſhe went to enquire of the Lord*; to the ſchool of *Shem* the Great, ſay the *Targums* of *Jonathan* and *Jeruſalem*, and ſo *Jarchi*: the *Arabic* writers ſay [d], ſhe enquired of *Melchizedek*; and, according to *Aben Ezra*, of ſome prophet, or of *Abraham*, who lived 15 years after this event: and indeed, if ſhe enquired of any particular perſon of note for religion, and as a prophet, there is none ſo likely as he, who was the friend of God, and had great intimacy with him, and to whom he revealed his ſecrets. But perhaps no more is meant by it, than that ſhe went either to ſome proper and private place and prayed unto the Lord, that he would ſhew her the reaſon of what had happened unto her; or to ſome public place of worſhip, and where prayer was wont to be made, and where ſhe enquired by means of ſuch as were engaged therein concerning this matter; ſee *Pſ.* lxxiii. 17.

℣. 23. *And the Lord ſaid unto her*, &c.] Either by one or other of the above perſons ſhe acquainted with this affair, and intreated to ſeek the Lord for her; or by an impulſe upon her own mind: *two nations are in thy womb*; or two perſons, from whom two nations will ſpring, the *Edomites* and *Iſraelites*, the one from *Eſau*, the other from *Jacob*: *and two manner of people ſhall be ſeparated from thy bowels*; different in their bodies, complexions, manner of life, religion, as well as place of abode: *and* the one *people ſhall be ſtronger than* the other *people*; the *Edomites*, the poſterity of *Eſau*, were a very potent people, and had a ſucceſſion of dukes and kings, before the *Iſraelites*, the poſterity of *Jacob*, made any figure in the world, and whilſt they were ſlaves in *Egypt*, ſee *Gen.* xxxvi. though in aftertimes the *Iſraelites* became the ſtrongeſt: *and the elder* or *greater ſhall ſerve the younger* or *leſſer*; the offſpring of *Eſau* the eldeſt ſhould become tributary to the poſterity of *Jacob* the younger; which was verified in the times of *David*, when the *Edomites* were ſubdued by him, 2 *Sam.* viii. 14. and ſtill more in the times of *Hyrcanus*, when the *Edomites* or *Idumeans* became one people with the *Jews*, and embraced their religion [e], rather than to be diſpoſſeſſed of their country; and will have a further accompliſhment in the latter day, when the propheſies in *Obad.* ℣. 18—21. ſhall be fulfilled. Of the uſe which the apoſtle *Paul* makes of this paſſage, ſee *Rom.* ix. 11, 12. and the notes there.

℣. 24. *And when her days to be delivered were fulfilled*, &c.] The 9 months were up from the time of her conception; or, as the *Targum* of *Jonathan*, when the 270 days ſhe went with child were compleated: *behold*, there were *twins in her womb*; as was perceived by the midwife; a double mercy was granted, more given than aſked for; probably only one child was aſked for, but two given.

℣. 25. *And the firſt came out red*, &c.] Either his body, or rather the hair it was covered with, red; which was a ſign, as *Jarchi* obſerves, that he would be a ſhedder of blood, fierce and cruel, as were he and his poſterity: *all over like an hairy garment*; his body was all over full of hair, which ſtood as thick as a garment made of hair, and was a ſign of the roughneſs of his diſpoſition, as well as of the ſtrength of his body: *and they called his name Eſau*; his parents, and thoſe preſent at his birth, all that ſaw him thus covered with hair; for he had his name not from the colour of his body or hair; for the word does not ſignify *red*, but comes from a word which ſignifies *to make*, he being a *maker*; that made his way out before his brother, or an active man as afterwards, or becauſe of his hair was *made* or born more like a man than a child; and ſo the *Targum* adds, "becauſe he was "wholly perfect, with the hair of his head and "beard, and with his teeth and grinders:" but chiefly becauſe of his hairineſs, for *Eſau* in the *Arabic* language ſignifies covered [f] as he was with hair: ſome ſay, a word in that language ſignifies a hairy garment made of camels hair [g].

℣. 26. *And after that came his brother out*, &c.] Out of his mother's womb, either by his own ſtrength, or by the help of the midwife: *and his hand took hold on Eſau's heel*; to pluck him back and get out firſt; and this was not caſual, but was ſo ordered in providence, and had a meaning and myſtery in it: *and his name was called Jacob*; by his parents and others, and that for the above reaſon, becauſe he took his brother by the heel, which his name has the ſignification of, and *Eſau* has reſpect to in ch. xxvii. 36: *and Iſaac* was *threeſcore years old when ſhe bare them*; and ſo it was 20 years after he had been married to her; ſo long was his faith tried and exerciſed about the promiſed ſeed that was to ſpring from him.

℣. 27. *And the boys grew*, &c.] In ſtature, became ſtrong and fit for buſineſs, and betook themſelves to different employments: *and Eſau was a cunning hunter, a man of the field*; whoſe buſineſs lay in tilling and ſowing it, which his father *Iſaac* followed ſometimes; or rather he choſe to range about the field and hunt after beaſts and birds, in which he was very expert, and contrived traps and ſnares to catch them in; and this courſe of life was moſt agreeable to his temper and diſpoſition, being active, fierce, and cruel; according to the *Targum* of *Jonathan*, he was alſo a hunter and ſlayer of men, *Nimrod* and *Henoch* his ſon: *and Jacob was a plain man*; an honeſt plain-hearted man, whoſe heart and tongue went together; a quiet man, that gave no diſturbance to others; a godly man, ſincere, upright, and perfect, that had the truth of grace and holineſs in him, as well as the perfect righteouſneſs of his Redeemer on him: *dwelling in tents*; keeping at home and attending the buſineſs of the family, as we afterwards find him boiling pottage; or rather this denotes his paſtoral life, being a ſhepherd, he dwelt in tents, which could be removed from place to place for the convenience of paſturage: *Jarchi*'s note is, "in the tent of *Shem* and in the tent of *Eber*;" agreeable to the *Targum* of *Jonathan*, "a miniſter in

[c] למה זה אנכי cur ego hoc? Tigurine Verſion, Montanus, Fagius. [d] Patricides, apud Hottinger, Smegma Oriental. p. 335. Abulpharag. Hiſt. Dynaſt. p. 15. [e] Joſeph. Antiq. l. 13. c. 9. § 1. [f] ﻋﺴﺎ texit, operuit, Caſtel. col. 2930. [g] Vid. Stockium. p. 923.

" in the ſchool of *Shem*, ſeeking doctrine from the " Lord;" a ſtudent there, where he reſided a while, in order to be inſtructed in the doctrines of truth and righteouſneſs.

℣. 28. *And Iſaac loved Eſau, becauſe he did eat of his veniſon*, &c.] Better than *Jacob*, not only becauſe he was his firſt-born, but becauſe he brought him of the fleſh of creatures which he took in hunting, and being dreſſed were ſavoury food to him: it is in the original, *becauſe veniſon* (or what he hunted) was *in his mouth* [h], into which he put it, and was very grateful to his taſte: *but Rebekah loved Jacob*; more than *Eſau*, being more at home with her, and of a milder diſpoſition; and more eſpecially being a good man, a partaker of the grace of God, and to whom ſhe knew by the oracle the bleſſing and promiſe belonged.

℣. 29. *And Jacob ſod pottage*, &c.] Or boiled broth; this he did at a certain time, for this was not his uſual employment; the *Targum* of *Jonathan* ſays, it was on the day in which *Abraham* died; and whereas this pottage was made of lentiles, as appears from ℣. 34. this the *Jewiſh* writers [i] ſay was the food of mourners; and ſo this circumſtance furniſhes out a reaſon for *Jacob*'s boiling pottage of lentiles at this time: and hence alſo they [k] gather, that *Jacob* and *Eſau* were now 15 years of age; for *Abraham* was 100 years old when *Iſaac* was born, and *Iſaac* was 60 at the birth of his ſons; and *Abraham* lived to be 175, and therefore *Eſau* and *Jacob* muſt be 15 years old when he died: *and Eſau came from the field, and he* was *faint*; for want of food, and weary with hunting, and perhaps more ſo, having toiled and got nothing.

℣. 30. *And Eſau ſaid to Jacob, feed me, I pray thee, with that ſame red* pottage, &c.] Or, *with that ſame red*, [l] *red*; not knowing what it was, or what it was made of, and therefore only calls it by its colour; and the word being doubled may denote that it was very red; or he, being in haſte and greedy of it through hunger, repeats it in a quick and ſhort way: this pottage was made of lentiles, as we learn from ℣. 34. which ſort of food was much in uſe with the *Egyptians*, *Egypt* abounding with *lentiles*; and particularly *Alexandria* was famous for them, from whence they were carried into other countries, as *Auſtin* [m] relates. The lentiles of *Peluſium*, a city in *Egypt*, are made mention of by *Virgil* [n] and *Martial* [o], for which that place was famous; where, as *Servius* ſays [p], lentiles were firſt found, or where they grew the beſt; and, in the *Miſnah* [q], an *Egyptian* lentile is ſpoken of, as neither large nor ſmall, but middling. *Pliny* [r] ſpeaks of two ſorts of it in *Egypt*, and ſays he found it in ſome authors, that eating of theſe makes men even-tempered, good-humoured, and patient; and obſerves [s], that they delight in red earth, or where there is much ruddle or red oaker, from whence they may receive a red tincture; and the pottage made of them is of ſuch a colour. And Dr. *Shaw* [t] ſays, that lentiles diſſolve eaſily into a maſs, and make a pottage or ſoup of a chocolate colour, much uſed in the eaſtern countries: and, as *Scheuchzer* obſerves [u], coffee is of the bean kind, and not unlike a lentile, and makes a red decoction. The colour of it took with *Eſau*, as well as it was ſweet and ſavoury, as *Athenæus* [w] reports; and eſpecially, he being faint and hungry, deſires his brother to give him ſome of it, and even to feed him with it: *for I* am *faint*; ſo faint that he could not feed himſelf, or however wanted immediate ſuſtenance, and could not wait till other food was dreſſed he had uſed to live upon: *therefore was his name called Edom*; not from his red hair, but from this red pottage; for *Edom* ſignifies *red*, and is the ſame with *Pyrrhus* and *Rufus*.

℣. 31. *And Jacob ſaid, ſell me this day thy birthright.*] Which had many privileges annexed to it, as honour and authority in the family next to parents; a double portion of inheritance; ſome ſay the exerciſe of prieſthood, but that is queſtioned; the parental bleſſing, and eſpecially in this the promiſes of the Meſſiah, and of inheritance of the land of *Canaan*, and which was typical of the heavenly inheritance: all which *Rebekah* knew by the divine oracle were deſigned for *Jacob*, and which no doubt ſhe had acquainted him with, and adviſed him to deal with his brother about parting with his birth-right as he had opportunity; and very likely they had talked together about it before in a diſtant manner, and *Eſau* had ſhewn ſome indifference to his right, and made no great account of it; and now, an opportunity offering to get him in the mind to part with it, he takes it, and moves for a ſale of it immediately, at once, without any more delay, and even before he had his pottage; thus taking the advantage of his brother's neceſſity: or, ſell it me *as the day* [x], let the bargain be as clear as the day, as *Jarchi* interprets it; let it be made in plain and full terms, that there may be no diſpute about it hereafter, or any revocation of it: but the former ſenſe ſeems beſt, as appears from ℣. 33. where the ſame way of ſpeaking is uſed.

℣. 32. *And Eſau ſaid, behold, I* am *at the point to die*, &c.] Or, *going to die* [y], going the way of all fleſh; which he might ſay on account of the common frailty and mortality of man, and the brevity of life at moſt, or by reaſon of the danger of life he was always expoſed to in hunting of wild beaſts, as *Aben Ezra* ſuggeſts; or rather becauſe of his preſent hunger and faintneſs, which, unleſs immediately relieved, muſt iſſue in death. Dr. *Lightfoot* [z] thinks it was now the time of the famine ſpoken of in the following chapter: *and what profit ſhall this birth-right do to me?* a dying man, or when dead? In ſuch a caſe, all the privileges of it in courſe would devolve on *Jacob*; and as for the promiſes of the Meſſiah, and of the land of *Canaan*, made to *Abraham* and his ſeed, theſe ſeemed to be at a great diſtance, and if he lived ever ſo long might never enjoy them; and therefore judged it moſt adviſeable to conſult his preſent intereſt, and have ſomething in hand, than to truſt to futurity; and, by thus ſaying, he ſignified an entire willingneſs to part with his birth-right on the terms propoſed.

℣. 33. *And Jacob ſaid, ſwear unto me this day*, &c.] For the more ſure and certain confirmation of the bargain; and by this oath oblige himſelf to let him peaceably enjoy the birth-right, nor ſeek to revoke it, or diſpute it with him, or diſturb him in the poſſeſſion of it: *and he ſware unto him*; that he would abide by the bargain, and never give him any trouble on that account; and hereby he made it

[h] כי ציד בפיו quia venatio in ore ejus, Pagninus, Montanus. [i] Pirke Eliezer, c. 35. [k] Seder Olam Rabba, p. 3. Shalſhalet Hakabala, fol. 5. 1. [l] מן-האדם האדם הזה de rufo, rufo iſto, Pagninus, Montanus, Druſius; ſo Piſcator, Schmidt. [m] Comment. in Pſ. xlvi. tom. 8. p. 174. [n] Virgil. Georgic. l. 1. ℣. 228. [o] Martial. l. 13. epigr. 9. [p] In Virgil. ut ſupra. [q] Miſn. Celim. c. 17. § 8. [r] Nat. Hiſt. l. 18. c. 12. [s] Ib. c. 17. [t] Travels, p. 140. Ed. 2. [u] Phyſica Sacra, vol. 1. p. 78. [w] Deipno Sophiſt. l. 4. c. 14, 15. [x] כיום juxta hunc diem, Fagius, Druſius. [y] הולך למות vadens ad moriendum, Montanus. [z] Works, vol. 1. p. 15. 696.

it over to *Jacob* as firm as it could be; God himself being appealed to as a witneſs of it, whoſe will it was that *Jacob* ſhould have the birth-right, the bleſſing, and the promiſes: *and he ſold his birthright unto Jacob*; with all the privileges and appurtenances of it, and that for one morſel of meat, as in *Heb.* xii. 16.

℣. 34. *Then Jacob gave Eſau bread and pottage of lentiles*, &c.] This ſhews what the pottage was made of, of which ſee ℣. 30. and that *Jacob* gave to *Eſau* more then he aſked and bargained for, bread as well as pottage; but neither of them until the bargain was made and ſwore to, and he had got the birth-right ſecured unto him; as cunning as *Eſau*, and as ſimple and plain as *Jacob* were, the latter out-witted the former, and was too crafty for him: *and he did eat, and drink, and roſe up, and went his way*; following his former courſe of life, without any remorſe of conſcience, reflexion of mind, or repentance for what he had done; for tho' he afterwards carefully ſought the bleſſing with tears he had parted with, yet not until his father was upon his death-bed, *Heb.* xii. 17. *Gen.* xxvii. 34. *thus Eſau deſpiſed his birthright*; by ſetting it at ſo mean a price, and by not repenting of it when he had ſo done; having no regard eſpecially to ſpiritual bleſſings, to the Meſſiah, and to the heavenly inheritance, eternal glory and happineſs by Chriſt: the *Jeruſalem Targum* adds, "and he deſpiſed his "part in the world to come, and denied the reſur-"rection of the dead;" and the *Targum* of *Jonathan* on ℣. 29. ſays, that "on that day he commit-"ted five tranſgreſſions; he performed ſtrange wor-"ſhip (or committed idolatry) he ſhed innocent "blood, he lay with a virgin betrothed, he de-"nied the life of the world to come (or a future "ſtate) and deſpiſed the birth-right;" which confirms the character the apoſtle gives of him, that he was a fornicator and a prophane perſon, *Heb.* xii. 16.

CHAP. XXVI.

THIS chapter treats of *Iſaac*'s removal to *Gerar*, occaſioned by a famine, ℣. 1. of the Lord's appearance to him there, adviſing him to ſojourn in that place, and not go down to *Egypt*; renewing the covenant he had made with *Abraham*, concerning giving that country to him and his ſeed, ℣. 2—6. of what happened unto him at *Gerar* on account of his wife, ℣. 7—11. of *Iſaac*'s great proſperity and ſucceſs, which drew the envy of the *Philiſtines* upon him, ℣. 12—15. of his departure from hence to the valley of *Gerar*, at the inſtance of *Abimelech*; and of the contentions between his herdſmen, and thoſe of *Gerar*, about wells of water, which cauſed him to remove to *Beerſheba*, ℣. 16—23. of the Lord's appearance to him there, renewing the above promiſe to him, where he built an altar, pitched his tent, and his ſervants dug a well, ℣. 24, 25. of *Abimelech*'s coming to him thither, and making a covenant with him, ℣. 26—31. which place had its name from the oath then made, and the well there dug, ℣. 32, 33. and laſtly, of the marriage of *Eſau*, which was a great grief to *Iſaac* and *Rebekah*, ℣. 34, 35.

℣. 1. *And there was a famine in the land*, &c.] In the land of *Canaan*, as the *Targum* of *Jonathan* expreſſes it: *beſides the firſt famine that was in the days of Abraham*; of which ſee ch. xii. 10. which was 100 years before this: *and Iſaac went unto Abimelech king of the Philiſtines, unto Gerar*; where his father *Abraham* had ſojourned before he was born; and therefore the preſent king of this place can ſcarce be thought to be the ſame *Abimelech* that was king of it in *Abraham*'s time; but it is highly probable that this *Abimelech* was the ſon of the former king, and that this was a common name to the kings of *Gerar* or the *Philiſtines*, as *Pharoah* was to the kings of *Egypt*. *Iſaac* came to this place from *Lahai-roi*, where he had dwelt many years, ſee ch. xxiv. 62. and xxv. 11. which was at or near *Beerſheba*, and was about 8 miles from *Gerar* [a].

℣. 2. *And the Lord appeared unto him*, &c.] In a viſion or dream, when he was at *Gerar*: *and ſaid, go not down into Egypt*; as his father had done in the like caſe, and where *Iſaac* thought to have gone, and the rather, as that was a fruitful country; and ſo the *Targum* of *Jonathan*, "and "it was in the heart of *Iſaac* to go down "into *Egypt*, and the Lord appeared unto him, "&c." and charged him not to go thither; partly to try his faith in him, and dependance on his providence for ſupport in this time of famine, and partly leſt he ſhould think of continuing there, and be unmindful of the promiſe of the land of *Canaan* to *Abraham*'s ſeed: *dwell in the land which I ſhall tell thee of*; even the land of *Canaan*, which he was now about to give him on account of the promiſe of it to *Abraham* and his ſeed, and to renew it to him and to his ſeed.

℣. 3. *Sojourn in this land*, &c.] The land of *Canaan* where he now was; either in *Gerar*, which though in the land of the *Philiſtines* was a part of *Canaan*, the place of his preſent reſidence; or in any other part of it he ſhould be directed to: however, by this it appears it was the pleaſure of God that he ſhould not go out of that land, and which *Abraham* his father was careful of, that he ſhould not whilſt he lived; ſee ch. xxiv. 6, 8: *and I will be with thee, and I will bleſs thee*; with his preſence; with protection from all enemies; with a ſupply of all the neceſſaries of life; and with all ſpiritual bleſſings, and with eternal life and happineſs: *for unto thee, and to thy ſeed, will I give theſe countries*; inhabited at that time by the *Philiſtines*, *Canaanites*, and the ſeveral tribes of them: *and I will perform the oath which I ſware unto Abraham thy father*; concerning the promiſe of the Meſſiah from him and his ſeed, the gift of the land of *Canaan* to them, and the multiplication of them, ch. xxii. 16—18.

℣. 4. *And I will make thy ſeed to multiply as the ſtars of heaven*, &c.] Meaning in the line of *Jacob* eſpecially, if not only; from whom ſprung 12 patriarchs, the heads of ſo many tribes, which in proceſs of time became very numerous, even as the ſtars of heaven: *and I will give unto thy ſeed all theſe countries*; which is repeated from the preceding verſe for the greater confirmation of it: *and in thy ſeed ſhall all the nations of the earth be bleſſed*; meaning in the Meſſiah that ſhould ſpring from him, ſee ch. xxii. 18.

℣. 5. *Becauſe that Abraham obeyed my voice*, &c.] In all things, and particularly in offering up his ſon at his command: *and kept my charge*; whatever

[a] Bunting's Travels, p. 70.

ever was given him in charge to obſerve; this, as *Aben Ezra* thinks, is the general, of which the particulars follow: *my commandments, my ſtatutes, and my laws*; whether moral, ceremonial, or civil and judicial; all and every one which God enjoined him, he was careful to obſerve. Here ſeems to be ſomething wanting, for the words are not to be joined with the preceding, as if *Abraham*'s obedience was the cauſe of the above promiſes made to *Iſaac*, or to himſelf: but this is mentioned rather as an example to *Iſaac*, and to ſtir him up to do the like, as if it was ſaid, becauſe or ſeeing that *Abraham* thy father did ſo and ſo, do thou likewiſe.

℣. 6. *And Iſaac dwelt in Gerar.*] Continued there; in this he was obedient to the command and will of God.

℣. 7. *And the men of the place aſked* him *of his wife*, &c.] The inhabitants of *Gerar* enquired of *Iſaac* who ſhe was, whether ſhe was his wife or no, or in what relation ſhe ſtood in to him; this was not a mere civil enquiry, but what aroſe from the prevalence of luſt in them towards her; and yet it was under ſome reſtraint, they being not ſo abandoned to their luſts as to exerciſe them upon any; not upon a man's wife, the ſin of adultery being deteſtable to them, though that of fornication was made no account of by them: *and he ſaid, ſhe* is *my ſiſter*; herein imitating his father *Abraham* in his infirmity and unbelief, who in the ſame place had made ſuch an anſwer to a like queſtion concerning *Sarah*; and which if *Iſaac* knew of, as probably he did, one would wonder that he ſhould fall into the ſame evil, and eſpecially when he had not ſo much to ſay to ſupport his aſſertion as *Abraham* had; for *Rebekah* was not ſo near akin to him as *Sarah* was to *Abraham*; and though couſins might be called ſiſters, yet this was mere diſſimulation to call his wife ſiſter, and was done with an intention to deceive, and therefore not juſtifiable: *for he feared to ſay, ſhe* is *my wife*; which was the real truth; but the fear of men, which brings a ſnare, led him to this, and from which good men are not always free: *leſt*, ſaid he, that is, within himſelf, in his own mind; and ſo the *Targum* of *Jonathan*, he thought in his heart; *the men of the place ſhould kill me for Rebekah*; that they might marry her, one or other of them; for, it ſeems, they had not ſo great a ſenſe of the ſin of murder, as of adultery: *becauſe ſhe* was *fair to look upon*; which he feared would be a temptation to them, and ſtir up their impure deſires after her, in order to gratify which he was afraid they would kill him; *Rebekah* retaining her beauty ſtill, though ſhe had been married in all probability 40 years or more, ſee ch. xxiv. 16.

℣. 8. *And it came to paſs, when he had been there a long time*, &c.] Perhaps ſome years: for though it is in the original, *when days were prolonged to him there* [b]; yet days are ſometimes put for years: *that Abimelech king of the Philiſtines looked out at a window*; in his own palace, near to which, in all likelihood, were the apartments that *Iſaac* and *Rebekah* dwelt in; and this he did accidentally, and not out of curioſity, or with any intention to obſerve or pry into the behaviour and conduct of theſe two perſons one towards the other: *and ſaw, and behold, Iſaac* was *ſporting with Rebekah his wife*; laughing and joking with her, which by his motions and geſtures, and the airs and freedoms he took, *Abimelech* could perceive were ſuch as were not uſual between brothers and ſiſters, though honeſt and lawful between man and wife; ſuch as embracing her in his arms, and frequently kiſſing her, and the like.

℣. 9. *And Abimelech called Iſaac*, &c.] Sent a meſſenger to deſire him to come to him: *and ſaid, behold, of a ſurety ſhe is thy wife*; and then perhaps told him of what he had obſerved that paſſed between them; which was a clear proof that they muſt be man and wife, or he would never have took ſuch liberties with her: *and how ſaidſt thou ſhe* is *my ſiſter?* what reaſon hadſt thou for it? what could induce thee to ſay ſo? *and Iſaac ſaid unto him*; not alledging, as *Abraham* did, any relation that was between them before marriage: *becauſe I ſaid*; that is, within himſelf, for he did not ſpeak it out to others: *leſt I die for her*; for her ſake, that another might have and enjoy her; it was fear of loſing his life, that led him to take ſuch a ſtep, and give out that ſhe was his ſiſter.

℣. 10. *And Abimelech ſaid, what* is *this thou haſt done unto us?* &c.] By entertaining ſuſpicions and jealouſies of us as bad men, and by expoſing us to the temptation of committing iniquity; why haſt thou dealt thus with us, and what have we done, or is in our character, that thou ſhouldſt act after this manner? *one of the people might lightly have lien with thy wife*; it is much one or other had not before this time, not looking upon it criminal to have to do with a ſingle woman, when they would not have meddled with another man's wife. *Jarchi* interprets this of *Abimelech* himſelf; and ſo the *Targum* of *Jonathan*, who perhaps had been thinking of taking her to his bed; and was *within a little* [c], as the word for *lightly* may be rendered, of accompliſhing his deſign: *and thou ſhouldeſt have brought guiltineſs upon us*; been the occaſion of their committing the ſin of adultery, which was heinous in the eyes of heathens, and of bringing on them the puniſhment due thereunto.

℣. 11. *And Abimelech charged all* his *people*, &c.] All his ſubjects throughout his kingdom, and particularly the inhabitants of *Gerar*, and more eſpecially his courtiers and ſervants about him: *ſaying, he that toucheth this man or his wife*; that does any injury to one either by words or deeds, or behaves immodeſtly to the other, or attempts to raviſh her; this phraſe being ſometimes uſed as a modeſt expreſſion for carnal knowledge of a woman; or that does either of them any harm or hurt in any reſpect whatever: *ſhall ſurely be put to death*; this ſevere edict he publiſhed, in order to deter his ſubjects from uſing them ill, to which they might be provoked by *Iſaac*'s diſſimulation, and by his evil ſuſpicions of them.

℣. 12. *Then Iſaac ſowed in that land*, &c.] In the land of *Gerar*; after matters were ſettled between him and *Abimelech*, and he had ordered his ſervants to do him no hurt, he ſowed wheat or barley, or ſome ſuch grain: *and received in the ſame year* 100 *fold*; in which he ſowed it, and which many take to be a year of famine; and ſo it was the more extraordinary, that there ſhould be ſuch a plentiful crop produced on *Iſaac*'s ground, when there was ſuch barrenneſs elſewhere: but it does not ſeem likely that it ſhould be the ſame year of famine in which *Iſaac* came to *Gerar*, ſince he is ſaid to have been there a *long time*, ℣. 8. before this ſowing and plenty upon it were. This increaſe is far from being incredible; for *Pliny* [d], beſides inſtances he gives of 100 fold, ſays, that in a field at *Byzacium* in *Africa*, one buſhel produced 150 buſhels; and from the ſame

[b] כי ארכו לו שם הימים cum prolongati eſſent ei ibi dies, Pagninus, Montanus, Schmidt. [c] כמיעט parum abfuit, Junius & Tremellius, Piſcator, Schmidt. [d] Nat. Hiſt. l. 18. c. 10.

ſame place, the deputy of *Auguſtus* there ſent him from one grain very few leſs than 400, and to *Nero* 340 ſtalks from one grain. *Herodotus* [c] ſpeaks of a country, near to the place where the *Euphrates* runs into the *Tigris*, on which the city *Ninus* was, which no where failed of producing 200 fold, and the better ſort of it even 300; ſee *Matt.* xiii. 23: *and the Lord bleſſed him*; and proſpered and ſucceeded all his endeavours; and this was the true reaſon of the fertility of the land he manured and ſowed.

℣. 13. *And the man waxed great*, &c.] In ſubſtance, as well as in honour and glory, among men: *and went forward*; in the world, and in the increaſe of worldly things: *and grew until he became very great*; as he muſt needs be, ſince *Abraham* his father left him all that he had, who was very rich in cattle, in gold and ſilver, and had been increaſing ever ſince; and eſpecially ſince he came to *Gerar*, where he was gradually increaſing, until he became to be exceeding great indeed, even the greateſt man in all the country, yea greater than king *Abimelech* himſelf, as it ſeems from ℣. 16.

℣. 14. *For he had poſſeſſion of flocks, and poſſeſſion of herds*, &c.] Many flocks of ſheep, and herds of cattle, of oxen, aſſes and camels, in which the riches of men in thoſe times and countries chiefly lay: *and great ſtore of ſervants*; to look after his flocks and herds, and fields; or *much huſbandry* [f]; *Jarchi* interprets it much tillage; as, much land, many farms, fields and vineyards, and the like; to cultivate which required many ſervants: *and the Philiſtines envied him*; for his proſperity and ſucceſs, that his land ſhould bring forth ſo plentifully, and that he ſhould have ſuch an increaſe of flocks, and herds, and ſervants, which made him ſo very ſignificant, great and honourable.

℣. 15. *For all the wells which his father's ſervants had digged in the days of Abraham his father*, &c.] For the watering of his flocks and herds, ſee *Gen.* xxi. 25: *the Philiſtines had ſtopped them, and filled them with earth*; that they might be of no uſe; and this they did through envy to him, and is mentioned as a proof of it.

℣. 16. *And Abimelech ſaid unto Iſaac, go from us*, &c.] Which was either ſaid by way of advice, conſulting *Iſaac*'s good, and the peace of his own kingdom; or elſe by way of command, enjoining him to depart, having a ſecret envy to him himſelf, or at leaſt was jealous of his growing power and wealth: *for thou art much mightier than we*; in riches or goods, as the *Targum* of *Jonathan* adds; or in number, his family being greatly increaſed, his ſervants numerous, many being born of them in his houſe; *Abraham* had 318 trained ſervants in his houſe; how many *Iſaac* had, is not certain; they muſt be a large number for *Abimelech* to fear any thing from them. Some chuſe to interpret the words, thou haſt increaſed, or thou haſt got much from us, and by us; and therefore it is high time for thee to be gone from us.

℣. 17. *And Iſaac departed thence*, &c.] At once, peaceably and quietly, though to his loſs and diſadvantage, without taking himſelf either to argument or arms, in favour of himſelf; he departed immediately, as ſoon as he perceived his abode was diſagreeable to the king and his people; which gives us a very agreeable idea of the calm and peaceable diſpoſition of *Iſaac*: *and pitched his tent in the valley of Gerar, and dwelt there*; at ſome diſtance from the city of *Gerar*, as *Jarchi* obſerves. *Joſephus* [g] ſays, it was not far from it; but how far, is not certain; very probably it was not out of the country, though on the borders of it. Some render it, *the brook of Gerar* [h], and interpret it, that he pitched his tent, and dwelt by it; and the word uſed does ſignify a brook as well as a valley; and there was a brook of *Gerar*, which *Sozomen* [i] makes mention of.

℣. 18. *And Iſaac digged again the wells of water which they had digged in the days of Abraham his father*, &c.] This ſeems to refer to the ſame wells made mention of ℣. 15. ſince it follows, *for the Philiſtines had ſtopped them after the death of Abraham*; theſe were what *Abraham*'s ſervants had dug, when he lived at *Gerar*, and which the *Philiſtines* durſt not ſtop during his life; but when he was dead, and particularly out of envy to *Iſaac* his ſon, whom they obſerved to proſper much, they ſtopped them up, that he might have no benefit by them; for otherwiſe they would ſcarcely have ſtopped them, if he had not been upon the ſpot, but would have made uſe of them themſelves. The opening of them again by *Iſaac* ſeems to be done, as *Jarchi* obſerves, before he removed from *Gerar* to the valley, though it is here related; unleſs it can be thought that *Abraham* dwelt in the valley alſo, and had dug wells there, which the *Philiſtines* ſtopped up after his death, and *Iſaac* opened when he came there; and if ſo, one would think he ſhould have had no occaſion to have dug other new wells, as we find he afterwards did; beſides, this ſeems to be out of the juriſdiction of the *Philiſtines*, and not in their power to have ſtopped them here; it ſeems therefore moſt probably that theſe were *Abraham*'s wells at *Gerar*, and not in the valley. *Origen* [k] makes mention of wonderful wells being dug in the land of the *Philiſtines* by righteous men, meaning *Abraham* and *Iſaac*; and particularly in *Aſcalon*, which according to ſome is the ſame with *Gerar*; ſee the note on ch. xx. 1. *and he called their names after the names by which his father had called them*; which he did out of reſpect to his father, to preſerve the memory of his name, as well as to make his title and claim to them the more clear and certain.

℣. 19. *And Iſaac's ſervants digged in the valley*, &c.] In the valley of *Gerar*, as the *Septuagint* verſion expreſſes it: *and found there a well of ſpringing water*; or *living water* [l], which continually flows, as *Aben Ezra* rightly interprets it: hence this phraſe is uſed of the perpetual and ever living graces of the Spirit of God, *John* iv. 10, 11. and vii. 38.

℣. 20. *And the herdmen of Gerar did ſtrive with Iſaac's herdmen*, &c.] About the well which was dug in the valley; and this ſhows it was near *Gerar*, or at leaſt was upon the border of the country, and ſo it was a diſputable point to whom it belonged: *ſaying, the water is ours*; though the well was dug by *Iſaac*'s ſervants, yet they laid claim to the water, pretending it was their ground, being on their borders: *and he called the name of the well Eſek*; which ſignifies *contention*: the reaſon of the name

[c] Clio ſive, l. 1. c. 193. Schmidt; γεωργια πολλα, Sept.
[f] עבדה רבה cultura multa, Druſius; proventus multus, Pagninus; ſervitium multum, Montanus, Druſius.
[g] Antiq. l. 1. c. 18. §. 2.
[h] בנחל גרר ad torrentem Geraræ, V. L.
[i] Eccl. Hiſt. l. 6. c. 32.
[k] Contr. Celſ. l. 4. p. 193.
[l] מים חיים aquarum viventium, Pagninus, Mon-

name follows, *becauſe they ſtrove with him*; wrangled, contended and diſputed with him about whoſe right it was.

℣. 21. *And they digged another well*, &c.] That is, *Iſaac*'s ſervants: *and ſtrove for that alſo*; the herdmen of *Gerar* diſputed their right to that alſo, and ſtrove to get it from them: *and he called the name of it Sitnah*; which ſignifies *hatred*, it being out of hatred and malice to him, that they gave him ſo much trouble; from this word *ſatan* has his name, and theſe men were of a diabolical ſpirit, envious, ſpiteful and malicious.

℣. 22. *And he removed from thence*, &c.] A little further from their border, to cut off all pretence, and put a ſtop to all diſpute and controverſy for the future: *and digged another well*; in the place he removed to: *and for that they ſtrove not*; it being at ſuch a diſtance from their border, they could not have the face to claim any right to it: *and he called the name of it Rehoboth*; which ſignifies *broad* and ſpacious places, enlargements: *for now hath the Lord made room for us*; for himſelf, his family, his herds, and flocks, and freed them from thoſe difficulties under which they laboured, and the ſtraits into which they were brought through the contention of the herdmen of *Gerar*: *and we ſhall be fruitful in the land*; his flocks and his herds increaſe, having good paſturage and watering for them, and ſo he and his family be in proſperous circumſtances.

℣. 23. *And he went up from thence to Beerſheba.*] From the place he laſt removed unto *Beerſheba*; the famine being over, he returns to the place, where he and his father formerly lived, ch. xxi. 33. and xxii. 19.

℣. 24. *And the Lord appeared to him in the ſame night*, &c.] The firſt night he came to *Beerſheba*, in a dream or viſion, in which the Lord was repreſented as ſpeaking to him: *and ſaid, I* am *the God of Abraham thy father*; though he was dead, he remembered the covenant he made with him, and the promiſes he made unto him: and beſides, tho' *Abraham* was dead as to his body, yet alive in his ſoul; for God is not the God of the dead, but of the living, *Matt.* xxii. 32: *fear not*; any future famine, nor want of any good things, nor any enemies, the *Philiſtines* his neighbours, who had drove him from their country, and had haraſſed him from place to place: *for I* am *with thee, and will bleſs thee*; and if God is with his people, they have nothing to fear from men; and if he bleſſes them, they are bleſſed, and no curſe can light upon them: *and multiply thy ſeed, for my ſervant Abraham's ſake*; who was a faithful, diligent ſervant of his; whoſe ſervice was not forgotten by him, but would be rewarded in a way of grace, tho' not of debt.

℣. 25. *And he builded an altar there*, &c.] At *Beerſheba*, where his father *Abraham* had planted a grove before, and very probably had built an altar alſo, though it might not be now ſtanding, ch. xxi. 33: *and called upon the name of the Lord*; and gave him thanks for all his mercies to him; for the care he had taken of him, and proviſion he had made for him and his during the time of famine; and for the protection and preſervation of him in *Gerar*; and for his deliverance of him out of the hands of envious, malicious and unreaſonable men; as well as prayed unto him for preſent and future mercies, for providential care of him and his; and for communications of ſpecial grace, and for meetneſs for eternal glory; all which every good man daily prays to God for: *and pitched his tent there*; intending to take up his abode and ſettle there: *and there Iſaac's ſervants digged a well*; in order to find water for the family, and for the flocks and herds; and which was neceſſary to be done, as they perceived their maſter deſigned to fix his habitation here; wells of water being of great moment and conſequence in thoſe hot and deſart countries, as the above contentions about them abundantly ſhew.

℣. 26. *Then Abimelech went to him from Gerar*, &c.] After *Iſaac* was ſettled at *Beerſheba*, and was ſtill increaſing in his family and ſubſtance, of which *Abimelech* very probably was informed; and fearing leſt he ſhould reſent his being ſent out of his country by him, and the ill treatment he met with afterwards from the herdmen of *Gerar* in the valley about the wells, and ſhould employ his riches and power againſt him, and fall upon him, and take his kingdom from him, he took a journey from *Gerar* to *Beerſheba* to pay *Iſaac* a viſit, and make a covenant with him: *and Ahuzzah one of his friends*; *Jarchi* and *Jonathan* takes *Ahuzzah* for an appellative, and interpret it of a collection or company of his friends, which the king took along with him to attend him in his journey: but it ſeems rather to be the proper name of a man, who was very intimate and familiar with the king, and always kept him company, and ſo went along with him to *Beerſheba: and Phicol the chief captain of his army*; his general, as the other was his principal counſellor or prime miniſter. There was one of this name, and in the ſame office, in the days of *Abraham*, and who attended the then preſent king, who alſo was called *Abimelech* on a like account as here, ch. xxvii. 22. but as the one affair was at the diſtance of 100 years or more from the other, it is probable, that as this *Abimelech* might be the ſon of that *Abimelech* that lived in the times of *Abraham*, ſo this *Phicol* might be the ſon of him that lived then, and who ſucceeded his father in his office; tho' ſome think that *Phicol* is the name of an office, and ſignifies *the mouth of all*, by whom the addreſſes of the people were made to the king; but this is not likely, ſince he is deſcribed by his office as general of the army; which is very different from the maſter of ceremonies, or any thing of that kind, and plainly ſhows it to be the name of a man.

℣. 27. *And Iſaac ſaid unto them, wherefore come ye to me*, &c.] What is the meaning of this viſit? what has brought you hither? it can't be from affection and friendſhip to me: *ſeeing ye hate me, and have ſent me away from you?* the latter he mentions as a proof of the former; they envied his proſperity, and hated him on that account, and therefore expelled him their country, or at leaſt would not ſuffer him to dwell among them; and ſtill more glaring proofs were given of the hatred of the men of *Gerar* to him, not only by ſtopping up his father's wells, but by ſtriving and contending with him about thoſe he dug in the valley after he was gone from them; one of which he called *Sitnah*, from their hatred of him.

℣. 28. *And they ſaid, we ſaw certainly, that the Lord was with thee*, &c.] Not only whilſt he was among them, by the fruitfulneſs of the land he ſowed, by the increaſe of his family, his flocks and herds, but alſo ſince he was gone from them, in the valley of *Gerar*, and now in *Beerſheba: and we ſaid*; one to another, aſſembled in privy-council, in which this affair was talked over and debated: *let there now be an oath betwixt us*, even *betwixt us and thee*; what was between us and thy father, or between thine anceſtors and ours, let it be renewed and confirmed before us; ſo *Onkelos* and *Jarchi*;

Jarchi; see ch. xxi. 23: *and let us make a covenant with thee*; the articles of which follow.

℣. 29. *That thou wilt do us no hurt*, &c.] Neither to our persons nor properties, to our kingdom and subjects, by invading our land, and seizing on our kingdom, all which was feared from *Isaac*'s growing wealth and power: *as we have not touched thee*; not done the least injury to him, to his person, family and substance, but suffered him to go away with all he had untouched: *and as we have done unto thee nothing but good*; by royal authority, or by the command and direction of the king and his nobles; for as for the stopping up the wells his father's servants had dug, and the controversy that was about those in the vale, and the trouble *Isaac* had on that account, these things were not by the order of the king and council, and perhaps without their knowledge: *and have sent thee away in peace*; no one being suffered to do any injury to him, or molest him in carrying off every thing that belonged unto him: *thou* art *now blessed of the Lord*; so it appeared by the prosperity he was attended with, and by the Lord's protection of him, and the constant and continual favours he was bestowing on him; and this induced *Abimelech* and his nobles to seek to cultivate friendship, and be on good terms with him. *De Dieu* gives a different sense of these words, and considers them in the form of an oath or imprecation, "if thou "should'st do us any hurt, seeing we have not "touched thee, *&c.* be thou now accursed of the "Lord," taking the word used in a contrary sense, as in *Job* i. 5, 10. and ii. 5, 9. 1 *Kings* xxi. 10, 13.

℣. 30. *And he made them a feast*, &c.] Made a feast like a king, for the king and his grandees; he treated them in a generous way, according to their dignity, and agreeable to his own disposition and substance: *and they did eat and drink*; freely, chearfully, and in a friendly manner; for both having spoken their minds, they agreed to bury all former things in oblivion, and live in peace and friendship; though this feast was not on account of the covenant made between them, as is observed by some interpreters, but as an hospitable act, and a token of good-will; for the covenant and the oath confirming it, seem to be made next morning, as follows:

℣. 31. *And they rose up betimes in the morning*, &c.] *Abimelech* and his friends, in order to return home, and *Isaac* to take his leave of them, and both to make the covenant between them in form, and confirm it by an oath, for which the morning was the fittest time; when the mind is quite free and composed, and attentive to what is done, as so solemn a transaction should be performed with the utmost attention and seriousness: *and swore one to another*; to live in amity and friendship, and not distress and disturb each other: *and Isaac sent them away, and they departed from him in peace*; he took his leave of them in a friendly manner, and they departed well pleased with the reception they had met with, and the success they had had, having agreed on and settled articles of peace to mutual satisfaction.

℣. 32. *And it came to pass the same day*, &c.] That the above things were transacted: *that Isaac's servants came, and told him concerning the well which they had digged*; they had dug it before *Abimelech* came to *Isaac*, but they had not had an opportunity of acquainting him with it until he was gone, and then they came to give him an account of it, what a sort of a well it was, and how it answered their expectations and wishes; and which in those countries was a very great blessing, and served very much to recommend a place to dwell in: *and said unto him, we have found water*; not only had dug a well, but they had found plenty of water, and that which was good; or otherwise it would not have been worth while to have troubled *Isaac* with the account of it.

℣. 33. *And he called it Sheba*, &c.] Which, according to *Jerom*, signifies *fulness*, as if it had its name from the abundance of water in it; but rather it signifies an *oath*, and was so called from the oath, which he and *Abimelech* had just took to one another; and these circumstances meeting together, the taking of the oath, and the account of the well, *therefore the name of the city* is *Beersheba unto this day*; that is, the well of the oath: it had been so called by *Abraham* an 100 years ago or more; but now upon this occasion it was renewed and confirmed, and so continued until the times of *Moses*, and many ages after.

℣. 34. *And Esau was forty years old*, &c.] The same age his father was of when he married, ch. xxv. 20: *when he took to wife Judith, the daughter of Beeri the Hittite*; *Josephus* [m] makes her to be the same with *Aholibamah*; but her father's name was *Zibeon*, and an *Hivite*, and must therefore be another person, not only the name being different, but the tribe, *Gen.* xxxvi. 2: *and Bashemath the daughter of Elon the Hittite*; whom *Aben Ezra* takes to be the same with *Adah*, and so does *Josephus*; and in this they may be right, since the name of her father, and his nation or tribe agree, ch. xxxvi. 2. The fathers of these two women are represented by *Josephus* as men of great power and authority among the *Canaanites*, as very probably they were. *Esau* had another wife of the same name with this last, but she was daughter of *Ishmael*, and sister of *Nebaioth*, ch. xxxvi. 3. for he had more wives than those; these were his two first, who very probably were not taken together, but one after another, though it may be but at a short distance from each other.

℣. 35. *Which were a grief of mind unto Isaac, and to Rebekah.*] The marriage of them itself was a trouble to them, it being contrary to their will that any of their children should marry with the *Canaanites*, and those the worst sort of them, the *Hittites*; it having been the care of *Abraham*, the father of *Isaac*, that his son should not marry with them, and laid a strict injunction on his servant not to take a wife for his son from among them; and which was an example to be followed in after-times, and which *Esau* very likely was not ignorant of: and besides this, the women themselves he took for wives were very disagreeable on all accounts, partly because of their religion, being idolaters, and partly by reason of their temper and behaviour being proud, haughty and disobedient; as all the three *Targums* intimate.

[m] Antiq. l. 1. c. 18. §. 4.

CHAP.

CHAP. XXVII.

IN this chapter we are informed, that *Iſaac* being old and dimſighted ſent for *Eſau* to get him veniſon, that he might eat of it, and bleſs him before he died, ℣. 1—4. that *Rebekah* hearing of this formed a ſcheme for *Jacob* to get the bleſſing before him, which ſhe communicated to *Jacob*, to which he at firſt objected, but afterwards complied, ℣. 5—17. and alſo how that he ſucceeded in the attempt, and got the bleſſing from his brother, ℣. 18—29. and that this was confirmed to him by his father, even when his miſtake was diſcovered upon *Eſau*'s coming, ℣. 30—33. which occaſioned a moſt bitter cry in *Eſau*, a ſevere reflexion on his brother, and an earneſt expoſtulation with his father for a bleſſing, which he obtained, ℣. 34—40. the conſequence of this were hatred in *Eſau* to *Jacob*, and an intention to kill him, which *Rebekah* hearing of, adviſed *Jacob* to flee to her brother *Laban*, ℣. 41—45. and to facilitate this, complains to *Iſaac* of *Eſau*'s wives, and ſuggeſts, that ſhould *Jacob* marry among the ſame people, it would add to the diſtreſs of their lives; and therefore hints it to him, that it was neceſſary and proper he ſhould go to her family for a wife, ℣. 46. and whither *Iſaac* ſent him, as the following chapter ſhews.

℣. 1. *And it came to paſs that when Iſaac was old*, &c.] He is generally thought to be about 137 years of age at this time, which was juſt the age of his brother *Iſhmael*, when he died, ch. xxv. 17 and might put him in mind of his own death as near at hand; though if he was no older, he lived after this 43 years, for he lived to be an 180 years old, ch. xxxv. 28: *and his eyes were dim, ſo that he could not ſee*; which circumſtance is mentioned, not only as a ſign of old age, and as common to it, but for the ſake of the following hiſtory, and as accounting for it, that he ſhould not know *Jacob* when he bleſſed him; and this was ſo ordered in providence, that by means of it the bleſſing might be transferred to him, which otherwiſe in all probability would not have been done, if *Iſaac* had had his ſight: *he called Eſau his eldeſt ſon*; who though he was married, and had been married 37 years at this time, yet ſtill lived in his father's houſe, or near him; for as he was born when his father was 60 years of age, and he married when he himſelf was 40, and his father muſt be an 100, ſo if *Iſaac* was now 137, *Eſau* muſt have been married 37 years; and though he had diſobliged his father by his marriage, yet he retained a natural affection for him; nor had he turned him out of doors, nor had he any thoughts of diſinheriting him; but on the contrary intended to beſtow the bleſſing on him as the firſt-born, for which reaſon he is here called *his eldeſt ſon: and ſaid unto him, my ſon*; owning the relation, expreſſing a tender affection for him, and ſignifying he had ſomething further to ſay unto him: *and he ſaid unto him, behold* here am *I*; by which *Eſau* intimated he was ready to hear what his father had to ſay to him, and was willing to obey him. The *Targum* of *Jonathan* ſays, this was the 14th of *Niſan*, when *Iſaac* called *Eſau* to him.

℣. 2. *And he ſaid, behold now, I am old*, &c.] See the note on the preceding verſe: *I know not the day of my death*, how ſoon it will be; every one knows he muſt die, but the day and hour he knows not, neither young nor old; and tho' young men may promiſe themſelves many days and years, an old man cannot, but muſt or ſhould live in the conſtant expectation of death.

℣. 3. *Now therefore take, I pray thee, thy weapons*, &c.] Or *thy veſſels*, or *inſtruments* [a], his inſtruments of hunting: as *thy quiver, and thy bow*; the former is the veſſel or inſtrument, in which arrows were put and carried, and has its name in the *Hebrew* language from its being hung at the girdle, though another word is more commonly uſed for a quiver; and *Onkelos* and *Jarchi* interpret this of a ſword; and which is not diſapproved of by *Aben Ezra* and *Ben Melech*, who explain it either a quiver or a ſword; and the latter was as neceſſary for hunting as the former, ſee ℣. 40. and ſuch a ſword may be meant, as Mr. *Fuller* obſerves [b], which we call a *hanger*; and of the bow being an inſtrument of hunting, not any thing need be ſaid: *and go out to the field, and take me* ſome *veniſon*; this does not neceſſarily intend what we commonly call ſo, but any thing hunted in the field, as hares, wild goats, &c. and indeed the latter ſeems to be what *Iſaac* loved, by the preparation *Rebekah* afterwards made.

℣. 4. *And make me ſavoury meat, ſuch as I love*, &c.] For, though he had loſt his ſight, he had not loſt his taſte, nor his appetite for ſavoury food: *and bring* it *to me, that I may eat*; this was enjoined to make trial of his filial affection and duty to him, before he bleſſed him: *that my ſoul may bleſs thee before I die*; not only that he might do it with chearfulneſs and vivacity, having eat a comfortable meal, and being refreſhed with it, but that, having had proof of his ſon's duty and affection to him, he might confer the bleſſing on him heartily: this bleſſing was not an ordinary and common one, but what parents uſed to beſtow upon their children at the time of their death, or a little before it; and good men oftentimes did this under a ſpirit of prophecy, declaring what would be the caſe and circumſtances of their children in time to come; and particularly the principal part of the bleſſing of *Iſaac*, which *Abraham* had entailed upon him by divine direction, and he thought to have entailed on *Eſau* his firſt-born, was the promiſe of the deſcent of the Meſſiah from him and his ſeed, and of the poſſeſſion of the land of *Canaan* by them: and this ſhews that *Rebekah* had not made known the oracle to *Iſaac*, that the *elder ſhould ſerve the younger*; or, if ſhe had, he had forgot, or did not underſtand it, and might think it reſpected not the perſons of his ſons, but their poſterity; or however from a natural affection for *Eſau* his firſt-born, and, that the bleſſing and inheritance might go in the common channel, he was deſirous he ſhould have it; and he might alſo be ignorant of *Eſau*'s having ſold his birth-right to *Jacob*, or that he made no account of it.

℣. 5. *And Rebekah heard when Iſaac ſpake unto Eſau his ſon*, &c.] She might hear *Iſaac* call to him

[a] כליך inſtrumenta tua, Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator; vaſa tua, Vatablus.
[b] Miſcell. Sacr. l. 1. c. 17.

him by one means or another, that he had ſent for him, or might ſee him go into his father's tent, and might ſtand at the door of it and liſten to hear what he ſaid to him; though the *Targum* of *Jonathan* ſays, ſhe heard by the Holy Spirit: *and Eſau went to the field to hunt* for *veniſon*, and *to bring* it; as his father directed and enjoined him; and thus it was ordered by divine providence, that there might be time and opportunity for *Jacob* to get the bleſſing before his brother.

℣. 6. *And Rebekah ſpake unto Jacob her ſon*, &c.] Who was in the tent with her, and for whom ſhe had the ſtrongeſt affection: *ſaying*, *behold*, *I heard thy father ſpeak unto Eſau thy brother*; heard the converſation that paſſed between them, and particularly what *Iſaac* had given in charge to *Eſau*, *ſaying* as follows:

℣. 7. *Bring me veniſon, and make me ſavoury meat*, &c.] Fetch him veniſon out of the field, and dreſs it in a ſavoury manner, and bring it to him: *that I may eat*, *and bleſs thee before the Lord before my death*; the phraſe *before the Lord* is here added, which yet perhaps might be expreſſed by *Iſaac*, though before omitted by the hiſtorian, and has a very conſiderable emphaſis in it; for this ſolemn bleſſing was given not only in the preſence of the Lord, and before him as a witneſs, but by calling upon him, and praying for direction in it, and then pronouncing it in his name and by his authority, he approving of it, ſo that it was ever after irrevocable.

℣. 8. *Now therefore, my ſon, obey my voice*, &c.] Hearken to what I am about to ſay, and do *according to that which I command thee*, in every particular; ſhe required of him filial obedience to all that ſhe enjoined him; which, though not difficult to be performed, ſhe was aware *Jacob* would make objections to, as he did; and therefore ſhe is ſo preſſing and peremptory in her injunctions, as well knowing it was reſpecting an affair of the greateſt moment and importance.

℣. 9. *Go now to the flock*, &c.] To the flock he had the care of, and that immediately, for the eaſe required haſte: *and fetch me from thence two good kids of the goats*; two young kids that were fat, as *Jonathan* and *Ben Melech* interpret it; and, though two may ſeem to be too much to be dreſſed for *Iſaac* only; it may be obſerved, that *Rebekah* intended only to take out ſome of the choiceſt and moſt tender and delicate parts of them, and which would beſt ſuit her purpoſe, and which ſhe would make moſt like to veniſon; and the reſt could be diſpoſed of for the uſe of the family: and, if it ſhould be queſtioned whether *Rebekah* had a right to do this without her huſband's leave, the *Jewiſh* writers have an anſwer ready; that, in her dowry or matrimonial contract, *Iſaac* had allowed her to take two kids of the goats every day [p]: *and I will make them ſavoury meat for thy father*, *ſuch as he loveth*; ſuch as would paſs with him for veniſon: *Jarchi* ſays, that the taſte of a kid is like the taſte of a young roe or fawn; however, by ſeaſoning, the natural taſte might be altered ſo as not to be diſtinguiſhed, as we find it was; and ſuch as have the beſt ſkill in veniſon may be impoſed upon and deceived by more ways than one, as well as *Iſaac* was.

℣. 10. *And thou ſhalt bring* it *to thy father*, &c.] For veniſon; and as if he was *Eſau* that brought it: *that he may eat*, *and that he may bleſs thee before his death*; to whom ſhe knew by the divine oracle the bleſſing belonged, as well as by virtue of the ſale of the birth-right to him by his brother, and through *Eſau*'s forfeiting of it by marrying with the *Canaanites*: in theſe her ſentiments ſhe was right, but wrong in the ways and means ſhe took to get it for him.

℣. 11. *And Jacob ſaid to Rebekah his mother*, &c.] Being timorous leſt he ſhould do an ill thing, and be accounted a deceiver, and bring a curſe upon himſelf: *behold*, *Eſau my brother is an hairy man*; covered all over with hair, as with a hairy garment; ſo he was born and ſo he continued, and no doubt his hair increaſed, ch. xxv. 25: *and I am a ſmooth man*; without hair, excepting in thoſe parts where it is common for all men to have it.

℣. 12. *My father peradventure will feel me*, &c.] For, though he could not ſee him, and ſo diſcern whether he had any hair or no on him, yet, ſuſpecting him by his voice, he might call him to him to feel him, as he did; for *Jacob* underſtood his mother right, that he was to perſonate his brother *Eſau* in the tranſaction of this affair: *and I ſhall ſeem to him as a deceiver*; one that impoſes upon another and cauſes him to err, leads him to ſay or do wrong things; and not only appear as one, but be really one, and even a very great one, as the doubling of the radical letters in the word ſhews; yea, the worſt of deceivers, a deceiver of a parent, of one that was both aged and blind: *and I ſhall bring a curſe upon me*, *and not a bleſſing*; and he might juſtly fear, that ſhould he be found out, it would ſo provoke his father, that, inſtead of bleſſing him, he would curſe him, ſee *Deut.* xxvii. 18.

℣. 13. *And his mother ſaid unto him*, *upon me* be *thy curſe*, *my ſon*, &c.] That is, if thy father ſhould curſe thee, which I am well aſſured he will not, let the curſe, be what it will, fall upon me, and not on thee; I'll bear the blame and the puniſhment: this ſhe ſaid in the ſtrong faith of the divine oracle, being fully perſuaded her ſcheme would ſucceed, and that *Jacob* would have the bleſſing, and therefore ſhe feared no curſe falling upon her or her ſon; and this ſhe ſaid to encourage him: the *Targum* of *Onkelos* is, "to me it has "been ſaid in prophecy, that the curſes ſhall not "come upon thee, my ſon:" *only obey my voice*, *and go fetch me* them; the two fat kids of the goats from the flock.

℣. 14. *And he went and fetched and brought* them *to his mother*, &c.] Being ſatisfied with what his mother had ſaid, he went to the field where the flock was, and took out of it two young kids, and brought them to his mother; and thus far he did right to obey her commands: *and his mother made ſavoury meat*, *ſuch as his father loved*; by picking out proper pieces, and ſeaſoning them well, it was as grateful to him as if it had really been veniſon, ſuch as he loved.

℣. 15. *And Rebekah took goodly garments of her eldeſt ſon Eſau*, &c.] Or *deſireable* [q] ones, exceeding good ones: *which* were *with her in the houſe*; which ſhe had the care and keeping of, and were wore only on particular occaſions: ſome think theſe were prieſtly garments, which belonged to him as the firſt-born, and were not in the keeping of his wives, being idolaters, but in his mother's keeping;

[p] Bereſhit Rabba, § 65. fol. 57. 4. Jarchi in loc.

[q] חמדת deſideratiſſimis, Junius & Tremellius, Piſcator.

ing; which is not very probable, yet more likely than that they were, as some *Jewish* writers [r] say, the garments of *Adam* the first man, which *Esau* seeing on *Nimrod*, greatly desired them, and slew him for them, see ch. x. 10. and hence called desireable garments: *and put them upon Jacob her younger son*; that he might be took for *Esau*, should *Isaac* examine him and feel his garments, or smell at them.

℣. 16. *And she put the skins of the kids of the goats upon his hands*, &c.] Upon both his hands, and the whole of them that was bare, that he might appear to be like *Esau*: *and upon the smooth of his neck*; which in *Esau* was covered with hair as his hands; and *Hiscuni* a *Jewish* writer [s] observes, that the skins of goats are rough and like the skin of an hairy man; and so *Bochart* [t] remarks, that goats hair in the eastern countries is not much unlike human hair; see 1 *Sam.* xix. 13, 16.

℣. 17. *And she gave the savoury meat*, &c.] Seasoned and dressed in such a manner as might be taken for venison: *and the bread which she had prepared* to eat with it, *into the hand of her son Jacob*; the dish of meat in one hand, and the bread in the other.

℣. 18. *And he came unto his father*, &c.] Into the tent and apartment where he was: *and said, my father*; to try whether he was awake, and to let him know that he was come, since he could not see him: *and he said, here* am *I*; what hast thou to say to me? *who art thou, my son?* or which of my sons art thou, *Jacob* or *Esau?* for, from the voice and the quick dispatch made, he suspected it was not his son *Esau*.

℣. 19. *And Jacob said unto his father, I* am *Esau thy first-born*, &c.] Had he only said that he was his first-born, he might have been excused from lying, because he had bought the birth-right of *Esau*; but, when he says, *I am Esau*, he can by no means be excused; for to say he personated *Esau*, will not do; besides, he afterwards says he was his very son *Esau*, ℣. 24: *I have done according as thou baddest me*; which is another lye; for *Isaac* had not bid him bring him any venison, nor go into the field for it, and take it and dress it for him; nor indeed had *Jacob* done either of these: *arise, I pray thee, sit and eat of my venison*; or *hunting* [u], what he had hunted; another untruth, for it was not venison he brought him, nor any thing that was hunted by him: by this it seems that *Isaac* lay upon a bed or couch through infirmity, and therefore is bid to arise and put himself in a proper posture for eating, which in those times and countries was usually sitting: *that thy soul may bless me*; as this was the thing in view, so speaking of it as soon as he came in, and which he desired might be done after his father had eat and drank, might serve to take off the suspicion of his being another person; since this was what *Isaac* himself proposed to *Esau* to do; and this he said when there were none else present.

℣. 20. *And Isaac said unto his son*, &c.] Supposing him to be *Esau*: *how* is it *that thou hast found it so quickly, my son?* that is, the venison; that he had met with it so soon in the field, and got it dressed and ready in so short a time, which was not common, and seemed to be too little for doing all this in it, and so still created some suspicion of deceit: *and he said, because the Lord thy God brought it to me*; which was another falshood; for it was not the Lord, but his mother brought it to him: and this seems to be the most marvellous of all, that so good a man should dare to bring the name of the Lord God into this affair; indeed he does not say, the Lord my God, or our God, but thy God; which some think was done on purpose the more to cover the deceit, because they suppose that *Esau*, whom *Jacob* personated, was an idolater, but this is not so evident; rather it looks as if *Jacob* had not the confidence to call the Lord his God with a lye in his mouth.

℣. 21. *And Isaac said unto Jacob, come near, I pray thee, that I may feel thee, my son*, &c.] Still suspecting some fraud in the case; and, whereas he knew that *Esau* was a hairy man, and *Jacob* smooth, he thought by feeling he could discover the imposture, if there was any: *whether thou* be *my very son Esau, or not*; which he still pretty much questioned.

℣. 22. *And Jacob went near unto Isaac his father*, &c.] Boldly and without trembling; which he could the better do, as his father could not see him, and so not capable of discerning any change in his countenance or outward behaviour: *and he felt him*; some parts of his body, especially his hands: *and said, the voice* is *Jacob's voice*; very like it, as if it was the same, as indeed it was: *but the hands* are *the hands of Esau*; are like them, being hairy as they; or, as the *Targums* of *Jonathan* and *Jerusalem*, "the feeling of the hands is as "the feeling of the hands of *Esau*;" they feel like them.

℣. 23. *And he discerned him not*, &c.] As he could not see, he could make no judgment by that sense; and, though he had his hearing, and thought the voice was like *Jacob*'s, he might imagine there might be an alteration in *Esau*'s voice, coming in haste and weary from the fields; yet, as there could not be any deception in his feeling, he thought it safest to trust to that, as it follows: *because his hands were hairy as his brother Esau's hands*; which could not in a short time become so naturally; it was more reasonable to think that *Esau*'s voice should be altered and become like *Jacob*'s, than that *Jacob*'s hands should become like *Esau*'s: *so he blessed him*; or intended and determined within himself to bless him, for the blessing was not given till afterwards; unless this is to be understood of a common blessing, congratulating him on the quick dispatch he made, and the great success he met with; and after this gave him the patriarchal blessing, which as yet he had not, being not thoroughly satisfied of him, as appears by what follows.

℣. 24. *And said*, art *thou my very son Esau?* &c.] Still having some doubt on his mind whether he really was so or no, because of his voice: *and he said, I* am; as for the observation of *Jarchi* upon this, in order to excuse *Jacob* from lying, that he does not say, *I am Esau*, only *I*; it will not do, since it is an answer to *Isaac*'s question, with a design to deceive him; and he intended by it that he should understand him as he did, that he was really *Esau*.

℣. 25. *And he said, bring it near to me*, &c.] Being in a good measure satisfied that it must be *Esau* that was with him, he agreed that he should set his savoury meat before him he had prepared and brought to him: *and I will eat of my son's venison, that my soul may bless thee*; this shewed that as yet he had not blessed him, at least that the main and principal blessing was yet to come: *and he*

[r] Targum Jon. in loc. Bereshit Rabba, § 65. fol. 58. 1. Pirke Eliezer, c. 24. Shalshalet Hakabala, fol. 3. 1. [s] Apud Drusium in loc. [t] Hierozoic. par. 1. l. 2. c 51. col. 626. [u] מציד׳ de venatione mea, Pagninus, Montanus, Junius & Tremellius, &c.

he brought it near to him, and he did eat; ſet it on a table before him and guided his hands to it, or fed him with it, and he made a meal of it: *and he brought him wine, and he drank*; and ſo was comfortably refreſhed, and in a good temper and diſpoſition of mind to confer the bleſſing.

℣. 26. *And his father Iſaac ſaid unto him*, &c.] After he had eat and drank, and the repaſt was over, and all were took away: *come near now, and kiſs me, my ſon*; which was deſired either out of affection to him, excited by this inſtance of preparing ſuch ſavoury and agreeable food; or elſe having ſome ſuſpicion ſtill, and willing to have more ſatisfaction before he proceeded further to bleſs, from the ſmell of his breath, and of his garments.

℣. 27. *And he came near, and kiſſed him*, &c.] *Jacob* came near and kiſſed *Iſaac* his father: *and he ſmelled the ſmell of his raiment*; which being not like the ſmell of a ſheep-coat, but of a field, might give him more full ſatisfaction that it was truly *Eſau*: *and he bleſſed him*; with his patriarchal and prophetic bleſſing, which here begins: *and ſaid, ſee, the ſmell of my ſon* is *as the ſmell of a field which the Lord hath bleſſed*; like a field full of fragrant herbs, flowers and ſpices, watered with the dews and rain of heaven, and ſo made fruitful, which emits a moſt delightful odour; this may reſpect the ſcent of *Eſau*'s clothes, now on *Jacob*'s back, which they received from the fields which *Eſau* continually frequented; or rather from the odoriferous herbs and fruits which were put among them in the cheſt, in which *Rebekah* had laid them up; and it may be, that whereas the goats ſkins on his hands and neck would be apt to ſend forth a rank and diſagreeable ſmell, theſe might be ſo ſcented by *Rebekah* as to prevent that. Some render theſe words, *ſee the ſmell of my ſon, whom the Lord hath bleſſed* [w], *as the ſmell of a field*; and ſo *Iſaac* pronounces him bleſſed of the Lord, as well as by himſelf; the ſenſe is the ſame: as to the ſmell, many intepreters conſider this as a type and figure of the acceptance of believers with God, being clothed with the goodly, excellent and deſirable garment of the righteouſneſs of Chriſt their elder brother, even of their perſons, ſervices and ſacrifices; which is indeed truly ſpiritual and evangelical; but is liable to this objection, that it makes prophane *Eſau* a type of Chriſt: I ſee not that any thing can well be objected to the application of this ſon of *Iſaac*'s to the Meſſiah himſelf, whom he may have a ſpecial regard unto in this prophetic bleſſing, reading the words, *the ſmell of my ſon* ſhall be *as the ſmell of a field*; or *my ſon, whom the Lord hath bleſſed*, and prevented with all the bleſſings of goodneſs, and in whom all nations ſhall be bleſſed, ſhall be *as the ſmell of a field*; all whoſe garments ſmell of myrrh, aloes and caſſia, *Pſ.* xlv. 8. even *Iſaac*'s principal ſon, that ſhould be of his ſeed, of whom *Jacob* his preſent ſon was a type, and who was to ſpring from him.

℣. 28. *Therefore God give thee of the dew of heaven*, &c.] Or *ſhall* or *will give thee* [x], ſeeing he was bleſſed of God, and the bleſſed ſeed ſhould ſpring from him, as well as his poſterity ſhould inherit the land of *Canaan*; for this is ſaid rather by way of prophecy than wiſh, and ſo all that follow; and the dew of heaven is the rather mentioned, not only becauſe that makes the earth fruitful on which it plentifully falls, but likewiſe becauſe the land of *Canaan*, the portion of *Jacob*'s poſterity, much needed it, and had it, for rain fell there but ſeldom, only twice a year, in ſpring and autumn; and between theſe two rains, the one called the former, the other the latter rain, the land was impregnated and made fruitful by plentiful dews; and theſe ſignified figuratively both the doctrines and bleſſings of grace, which all *Jacob*'s ſpiritual offspring, ſuch as are *Iſraelites* indeed, are partakers of, and eſpecially under the goſpel-diſpenſation, ſee *Deut.* xxxii. 2. *Hoſ.* xiv. 5. *Mic.* v. 7: *and the fatneſs of the earth, and plenty of corn and wine*; and ſuch the land of *Canaan* was, a fat and fertile land, abounding with all good things, ſee *Deut.* viii. 8. by which are figured the plenty of goſpel-proviſions, the word and ordinances, which God has given to his *Jacob* and *Iſrael* in all ages, as he has not given to other people, and eſpecially in the times of the Meſſiah, *Jacob*'s eminent ſeed and ſon, ſee *Pſ.* cxlvii. 19, 20. *Iſ.* xxv. 6. *Zech.* ix. 17.

℣. 29. *Let people ſerve thee, and nations bow down to thee*, &c.] Which was literally true in the times of *Joſhua* and the *Judges*, when the *Canaanites* were conquered and ſubdued, and thoſe that remained became tributary to the *Iſraelites*; and ſtill more ſo in the times of *David*, a ſon of *Jacob*, in the line of *Judah*, when the *Philiſtines*, *Moabites*, *Syrians*, *Ammonites* and *Edomites* became ſubject to him, his ſervants and tributaries; and yet more ſo in the times of the Meſſiah that was to ſpring from *Jacob*, and did, to whom many nations have been already ſubject, and all will in the latter day, *Pſ.* lxxii. 11. *Rev* x[illegible]. And this paſſage is applied to the Meſſiah, and his times, by the *Jews*, in an ancient book [y] of theirs, at leaſt ſaid to be ſo. The *Targum* of *Jonathan* paraphraſes it of the children of *Eſau* or the *Edomites*, and of the children of *Keturah*; and that of *Jeruſalem*, of the children of *Eſau*, and of *Iſhmael*: *be lord over thy brethren, and let thy mother's ſons bow down to thee*; theſe ſeem rather to be the children of *Eſau*, *Jacob*'s brother, and his mother's ſons; the *Targum* of *Jeruſalem* interprets the latter of the ſons of *Laban*, his mother's brother, the *Arabians* and *Syrians*; which will be more fully accompliſhed, when the kingdoms of this world ſhall become the kingdoms of our Lord, and of his Chriſt, *Rev.* xi. 15. who will then appear to be king of kings, and lord of lords, even the king of the whole earth: *curſed be every one that curſeth thee*; it ſignifies, that thoſe who were the enemies of *Jacob*, or would be the enemies of the church and people of God, his ſpiritual *Iſrael*, and of the Meſſiah, would be reckoned the enemies of God, and treated as ſuch; and that thoſe that were his friends, and the friends of the people of God, and heartily wiſh well to the intereſt of Chriſt, theſe ſhould be accounted the friends of God, and be uſed as ſuch. The ſame bleſſing is pronounced on *Abraham* the grandfather of *Jacob*, ch. xii. 3.

℣. 30. *And it came to paſs, as ſoon as Iſaac had made an end of bleſſing Jacob*, &c.] So that he had the whole entire bleſſing, and nothing wanting; and takes in bleſſings of all ſorts, temporal, ſpiritual and eternal, of which the land of *Canaan*, and the fruits of it, were typical: *and Jacob was yet ſcarce gone out from the preſence of Iſaac his father*; which no doubt he made haſte to do, as ſoon as he had got the bleſſing; partly to avoid his brother,

[w] So Junius, Tremellius, Geſner. & Walther. apud Calov.
[y] Zohar in Gen. fol 84. 4.
[x] ויתן לך dabit ergo tibi, Schmidt; ſo Ainſworth.

whom he might expect to come in every moment, and partly to relate to his mother the ſucceſs he had met with: or *ſcarce in going out was gone out* [z], was juſt gone out, and that was all; the *Targum* of *Jonathan* ſays, he was gone about two hands breadths; that is, out of the door of his father's tent, which was a ſmall ſpace indeed. *Jarchi* interprets this doubling of the word, of the one going out, and the other coming in at the ſame time; but *Ainſworth* more rightly obſerves, that it makes the matter the more remarkable, touching God's providence herein: *that Eſau his brother came in from his hunting*; and not only was come out of the field from hunting, but had been at home ſome time, and had dreſſed what he had caught in hunting, and was juſt coming in with it to his father, as appears from the following verſe.

℣. 31. *And he alſo made ſavoury meat, and brought it unto his father*, &c.] Which was made of real veniſon, or of creatures taken in hunting, and not like *Jacob*'s, made of other fleſh, in imitation of it; for what the *Jewiſh* writers [a] ſay is not to be regarded, that he was hindered from getting true veniſon, by angels looſing the deer he bound; ſtill leſs what the *Targum* of *Jonathan* ſays, that he killed a dog, made ſavoury meat of it, and brought it to his father: *and ſaid unto his father, let my father ariſe, and eat of his ſon's veniſon, that thy ſoul may bleſs me*; this addreſs is made by *Eſau* to his father in a very reſpectful manner, as became a dutiful ſon to an aged and honoured parent; who in obedience to his command had prepared agreeable food for him, and now brought it to him, in order to receive his bleſſing, which he had himſelf propoſed to give him upon it.

℣. 32. *And Iſaac his father ſaid unto him, who art thou?* &c.] Hearing another voice more like *Eſau*'s than what he had heard before ſurprized him, and therefore in haſte puts this queſtion: *and he ſaid, I* am *thy ſon, thy firſt-born Eſau*; all which was true in a ſenſe; he was his ſon, and he was *Eſau*, and he was his firſt-born by nature, but not by right, for he had ſold his birth-right.

℣. 33. *And Iſaac trembled very exceedingly*, &c.] Or *trembled with a great trembling exceedingly* [b]; he was amazed, and aſtoniſhed, and ſeized with a trembling all over his body, and with terror and confuſion of mind; at the craft of *Jacob* in getting the bleſſing; at the diſappointment of *Eſau* in loſing it; at his own act in bleſſing *Jacob* inſtead of *Eſau*, contrary to his inclination and intention; and at the over-ruling providence of God in bringing this about in ſo ſtrange a manner, agreeable to the oracle he had given *Rebekah*; which now perhaps came freſh into the mind of *Iſaac*, if he had heard it before; and all together threw him into this amazement: *and he ſaid, who, where* is *he*; which words ſpoken in haſte, and without order, ſhew the hurry and conſternation of mind he was in: *that hath taken veniſon, and brought* it *me, and I have eaten of all before thou cameſt*; he was here but juſt now; he was ſcarce gone out before thou cameſt in; who, and where is he, that has done this? He knew it muſt be *Jacob* that had prepared and brought him food he called veniſon, which he had eat ſufficiently of, though in the confuſion of his mind he puts theſe queſtions: *and have bleſſed him? yea*, and *he ſhall be bleſſed*; for he now ſaw clearly, that it was according to the divine will that *Jacob* ſhould be bleſſed, though his natural affection led him to bleſs *Eſau*; and no doubt whilſt he was pronouncing the bleſſing on *Jacob*, he felt an uncommon impulſe upon his mind, by which he was aſſured that he was right in bleſſing him, that it was according to the will of God, was by his direction, and with his approbation; and therefore he here, even after *Jacob*'s deceit was detected, confirms and ratifies it; and this is added, leſt any queſtion ſhould be made of the validity of the bleſſing of *Jacob*, when it was given through miſtake, and got by deceit; but this *Iſaac* did and ſaid knowingly, and by faith, as the apoſtle ſays, *Heb.* xi. 20.

℣. 34. *And when Eſau heard the words of his father*, &c.] That another perſon had been before him, and got the bleſſing; and eſpecially when he heard this ratified, and confirmed, and made irrevocable: *he cried with a great and exceeding bitter cry*; as loud as he poſſibly could, and in as doleful and hideous a manner as can be imagined; according to the *Vulgate Latin* verſion, he roared like a lion: *and ſaid unto his father, bleſs me, even me alſo, O my father*; thou art my father, and I am a child of thine as well as *Jacob*, ſhow paternal affection to me; give me alſo a child's bleſſing, one at leaſt equal to what thou haſt given *Jacob*, if not a greater, as being the firſt-born.

℣. 35. *And he ſaid, thy brother came with ſubtlety*, &c.] The *Targums* of *Onkelos* and *Jonathan*, and ſo *Jarchi*, interpret it, *with wiſdom*, taking it in a good ſenſe, and as excuſing the fact; or rather commending it, as if it was wiſely and prudently managed; but the word ſignifies fraud and deceit, and ſo it muſt be underſtood; though it may be *Iſaac* ſays this, not ſo much to blame *Jacob* for what he had done, as to excuſe himſelf to *Eſau*, that he did not intend to give the bleſſing from him, but that he was impoſed upon through the craft and ſubtlety of his brother, who feigned himſelf to be *Eſau*; pretending he had been a hunting, and had had wonderful ſucceſs, and had got veniſon, and had prepared it; and came with goats ſkins upon his hands and neck, that he might ſeem to be hairy as *Eſau* was; and by theſe artful tricks he had deceived him, and therefore *Eſau* could not blame him for what he had done: *and hath taken away thy bleſſing*; which belonged to him as the firſt-born, and he expected to have, and *Iſaac* intended to have given it to him.

℣. 36. *And he ſaid, is not he rightly named Jacob?* &c.] As he was by his parents, and thoſe that were at his birth, becauſe he took his brother by the heel as he came out of his mother's womb; for *Jacob* ſignifies *heeler*, a ſupplanter, and was given him to keep up the memory of what he had done, to which *Eſau* here refers: *for he hath ſupplanted me theſe two times*; to ſupplant another is to put his foot under the heel of another, in order to trip him up, to which *Eſau* alludes; but uſes the word in a figurative ſenſe, for circumventing him, and dealing fraudulently and deceitfully with him, though he is not able to ſupport his charge; for if he dealt fraudulently with any, it was with his father, and not with him, and the two times he refers to prove it not: *he took away my birth-right*; which is not true, he did not take it away from him either by force or fraud, *Eſau* ſold it to him for a meſs of pottage; he had deſpiſed and made light of it himſelf, and had parted with it at ſo mean a price, and now falſly charges his brother with

[z] אך יצא יצא tantum, vel vix exeundo exierat, Montanus, Piſcator, Vatablus, Schmidt. [a] Bereſhit Rabba, §. 67. fol. 59. 3. [b] יחרד חרדה גדלה עד־מאד contremuit tremore magno uſque valde, Montanus; Pagninus, Schmidt.

with taking it away from him, and wrongly accuſes him of being a ſupplanter on that account: *and behold, now he hath taken away my bleſſing*; this alſo is not true, he had not taken it away; it was given him by his father; and though he had uſed ſome artful methods with him to get it, he had neither ſupplanted *Eſau*, but if any one, his father; nor had he done any injuſtice to *Eſau*, ſince as he had bought of him the birth-right, the bleſſing annexed to it went along with it, and of right belonged to *Jacob*: *and he ſaid, haſt thou not reſerved a bleſſing for me?* is the whole fund of bleſſings exhauſted? are all beſtowed upon *Jacob?* is there not one left for me? he hoped there was, and that as good a one as he had beſtowed on his brother, and intreats he might have it.

℣. 37. *And Iſaac anſwered and ſaid unto Eſau*, &c.] Giving an account of the bleſſing he had beſtowed upon his brother: *behold, I have made him thy lord*; the lord of his poſterity, who would be ſubdued and become tributary to his ſeed: *and all his brethren have I given to him for ſervants*; the *Edomites*, who ſprung from his brother *Eſau*, who according to this prophetic bleſſing became ſervants to *David*, who was a ſon of *Jacob*'s, ſee the note on ℣. 29: *and with corn and wine have I ſuſtained him*; promiſed him a fruitful country, the land of *Canaan*, abounding with all good things, particularly with corn and wine, which are put for all the reſt: *and what ſhall I do now unto thee, my ſon?* what is there remains? what can be beſtowed upon thee? there's nothing left; dominion over others, even over all nations, yea over thyſelf and thy poſterity, and plenty of all good things are given already to *Jacob*; what is there to be done for thee, or thou canſt expect?

℣. 38. *And Eſau ſaid unto his father, haſt thou but one bleſſing, my father?* &c.] He ſeems to ſpeak diminutively of what had been given to *Jacob*, calling it *one bleſſing*; whereas there were many, and of different ſorts, both temporal and ſpiritual; but it may be, *Eſau* had not ſo clear and comprehenſive a view of what was contained in *Jacob*'s bleſſing; or at leaſt was willing to think and hope that there was not ſo much given, but there might be ſome behind for him, and that his father had a greater ſtock than to be drained of all at once: *bleſs me*, even *me alſo, O my father*; with another bleſſing, with one equal to what has been given my brother: *and Eſau liſt up his voice, and wept*; in order to move the affections of his father, and to prevail upon him to reverſe the bleſſing he had beſtowed on *Jacob*, and give it to him; but he could not bring his father to repentance, to change his mind, and revoke the bleſſing, and give it him, with all his crying and tears, as the apoſtle obſerves, *Heb.* xii. 17.

℣. 39. *And Iſaac his father anſwered and ſaid unto him*, &c.] Being willing to beſtow what he could upon him, without leſſening or breaking in upon the grant made to *Jacob: behold, thy dwelling ſhall be the fatneſs of the earth, and of the dew of heaven from above*; this agrees with part of the bleſſing of *Jacob*, only the clauſes are inverted, and no mention made of corn and wine; the land of *Edom* not being ſo fat and fruitful as the land of *Canaan*. *Caſtalio* renders the words very differently, *thy habitation ſhall be from the fatneſs of the earth, or without the fatneſs of the earth, and without the dew of heaven from above*; [c] or otherwiſe he thinks *Eſau* would have the ſame bleſſing with *Jacob*, and ſo would have no occaſion of complaint or grief, or to have hated his brother and ſought his life; to which may be added, that the land of *Edom*, which *Eſau* and his poſterity inhabited, was a very deſart country, ſee *Mal* i. 3.

℣. 40. *And by thy ſword ſhalt thou live*, &c.] By what he could get by it; his land being ſo poor that he could not live upon it, but muſt be obliged to ſuch methods for a livelihood; or his country being ſurrounded with enemies, his poſterity would be obliged to defend themſelves by the ſword, and other weapons of war: *and ſhalt ſerve thy brother*; which is the ſenſe and language of the oracle, ch. xxv. 23. and which *Iſaac* perhaps now remembered, and had a clear underſtanding of it, and delivers out his prophetic bleſſing agreeable to it: *and it ſhall come to paſs, when thou ſhalt have the dominion*; not over the *Iſraelites*, the poſterity of *Jacob*, which the *Edomites*, *Eſau*'s poſterity, never had; but when they ſhould get a greater degree of ſtrength, power, authority and dominion in the world: *that thou ſhalt break his yoke from off thy neck*; the *Edomites* ſhould revolt from the poſterity of *Jacob*, and ſhake off the yoke of bondage and ſubjection they had been long under; as they did in the times of *Joram*, king of *Judah*, and ſet up a king of their own, and continued in ſuch a ſtate of freedom a long time, ſee 2 *Kings* viii. 20, 21, 22.

℣. 41. *And Eſau hated Jacob becauſe of the bleſſing wherewith his father bleſſed him*, &c.] It being a better bleſſing than his; giving him a better country, and greater plenty of good things, a larger dominion, and even dominion over him and his ſeed; for as for the promiſe of the Meſſiah, and ſpiritual bleſſings, he ſeems to have no concern about them, only temporal ones: *and Eſau ſaid in his heart*; within himſelf, but he did not long keep it there, but told ſomebody of it; or otherwiſe, how ſhould *Rebekah* be informed of it, as afterwards related? what he ſaid follows, *the days of mourning for my father are at hand, then will I ſlay my brother Jacob*; that is, the time of his father's death was drawing nigh, when there would be a mourning for him for ſome days; at which time, or at the end of it, he propoſed to pick a quarrel with *Jacob* about his title to his father's ſubſtance, and in the quarrel kill him, and ſo regain the birth-right and the bleſſing; and *Jacob* dying unmarried, and without iſſue, would defeat both the oracle of God, and the prophetic benediction of his father; but he failed in all, the time of his father's death was not ſo near as he imagined, for he lived 43 years after this; and this deſign of his being diſcovered, was the occaſion of *Jacob*'s going to *Haran*, where he married two ſiſters, and by them and their maids had a numerous offſpring, whereby both the oracle and the bleſſing had their accompliſhment. *Eſau* ſeems to have retained ſome affection for his father, and therefore put off the execution of this wicked deſign until his death, being unwilling to grieve him, but had no regard for his mother, who he knew loved *Jacob* better than he, and was aſſiſting to him in getting the bleſſing from him. *Schmidt* gives a ſenſe of this paſſage different from all interpreters, and renders the words, *the days of my father's mourning will draw nigh*; not in which his father would be mourned for, being dead, but in which his father, being alive, would himſelf mourn for his ſon *Jacob*, being ſlain by *Eſau*; and accordingly he renders the next clauſe, *for I will ſlay my brother Jacob*; and

[c] See the Biſhop of Clogher's Chronology of the Hebrew Bible, p. 142.

and that will make him mourn, and perhaps die of his grief; and so he shews an ill will to his father, because he confirmed the blessing to *Jacob*, as well as to *Jacob*, because he had it.

℣. 42. *And these words of Esau her eldest son were told to Rebekah*, &c.] *Jarchi* and *Jonathan* say, by the Holy Ghost; but *Aben Ezra* thinks, by one of *Esau*'s friends and confidents, to whom out of the abundance of his heart he had revealed this secret, which is not at all unlikely: *and she sent and called Jacob her younger son*; who might be in another tent or apartment, or with the flocks in the field: *and said unto him, behold, thy brother Esau, as touching thee, doth comfort himself* purposely *to kill thee*; he has determined on it, and has laid a scheme for it, and comforts himself with the thought of it, that he shall be able to accomplish it, and so be the heir of the promise, and get the blessing; and even such is his nature, that thy death will be a comfort to him under the loss of his blessing, tho' he gets nothing by it, so sweet is revenge unto him.

℣. 43. *Now therefore my son, obey my voice*, &c.] Hearken to what I say, and do according to it, as he had already in many instances, and particularly in a late one, in which he succeeded, and therefore had good reason to attend to her advice and direction, see ℣. 13. *and arise, flee thou to Laban my brother, to Haran*; where *Laban* her brother dwelt.

℣. 44. *And tarry with him a few days*, &c.] Which *Aben Ezra* interprets a few years; rather, as *Hiscuni*, one year; perhaps it may be better, should it be said, one or two years; but instead of so short a time *Jacob* stayed there 20 years, and perhaps *Rebekah* never saw him more, being dead before he returned; after this account, no more mention is made of her: *until thy brother's fury turn away*; which she hoped would abate, subside, and be entirely gone in process of time, and especially when the object of it was out of sight, and so it might be thought would be out of mind.

℣. 45. *Until thy brother's anger turn away from thee*, &c.] Which is repeated from the preceding verse to carry on the connexion: *and he forget* that *which thou hast done to him*; in getting the blessing from him; being either convinced that *Jacob* had done him no injury, and that he had no just cause of being angry with him, it being the will of God that he should have the blessing; and besides, having bought the birth-right of him, the blessing belonged to him in course; or however would in time forgive and forget what he thought was an injury done him: *then I will send, and fetch thee from thence*; send messengers to him that should acquaint him with the disposition of his brother towards him, and if agreeable, bring him along with them to his mother again; this is said to encourage him to go: *why should I be deprived also of you both in one day?* who might either in the quarrel kill one another; or however, as one would be murdered, so the other, the murderer, must die by the hand of the civil magistrate, according to the law in *Gen.* ix. 6. or should he escape justice being done him by men, yet the hand of God would find him; or if obliged to fly and hide himself, it would be as if he was not.

℣. 46. *And Rebekah said to Isaac*, &c.] Not what she had told *Jacob* concerning the enmity of *Esau* to *Jacob*, and his intention to kill him, lest it should grieve him, and bring his grey hairs with sorrow to the grave; but what follows, as an excuse to get *Isaac*'s leave for *Jacob*'s departure, concealing the true reason of it: *I am weary of my life, because of the daughters of Heth*; whom *Esau* had married, ch. xxvi. 34, 35. who were continually vexing and teizing her by their impiety and idolatry, their irreligion and profaneness, their disobedience and contradiction, their froward temper and behaviour: *if Jacob take a wife of the daughters of Heth*; as his brother has done, and after his example, as the best are too apt to be led by bad examples: *such as these* which are *of the daughters of the land*; like those *Esau* had married, of the same tribe, or of other of the tribes of the *Canaanites*, which were in religion and manners like unto them: *what good shall my life do me?* I shall have no comfort in it; death would be more eligible than such a life: this she said with great vehemence and affection to move and work upon *Isaac* to lay his commands on *Jacob*, and give him orders and directions to go to her family and friends, and there take him a wife; and she succeeded according to her wishes, as the following chapter shews.

CHAP. XXVIII.

IN this chapter an account is given of the charge *Isaac* gave to *Jacob* not to marry a *Canaanitess*, but to go to *Padan-Aram*, and take a wife from his mother's family, and of his blessing him before he sent him away, ℣. 1—5. of the notice that *Esau* took of this blessing and charge, which led him to take a wife of the family of *Ishmael*, ℣. 6—9. of the dream of the ladder, which *Jacob* had in his way to *Haran*, ℣. 10, 11, 12. of the blessing which God conferred upon him there, ℣. 13, 14, 15. of the awfulness of the place upon his awaking, and of his erecting a pillar in it, and giving a name to it, ℣. 16—19. and of the vow he made to God, should he be supplied with the necessaries of life, and be kept in safety by him, ℣. 20, 21, 22.

℣. 1. *And Isaac called Jacob*, &c.] Or *therefore* [d], because of what *Rebekah* had said to him related in the latter part of the preceding chapter, he sent for *Jacob* to come to him from his tent or apartment where he was, or from the field where he was keeping the flocks; thus paying a great regard to what his wife *Rebekah* had suggested to him, and which appeared to him very right and reasonable: *and blessed him*; he did not send for him to chide and reprove him for his fraudulent dealings with him to get the blessing from his brother, much less to revoke it, but to confirm it; which was necessary to prevent doubts that might arise in the mind of *Jacob* about it, and to strengthen him against the temptations of satan; since he was about to be sent away from his father's house solitary and destitute, to go into another country, where he was to be for a while in a state of servitude; all which might seem to contradict the blessing and promises he had received, and would be a trial of his faith in them, as well as a chastisement on him for the fraudulent manner in which he obtained them: *and charged him, and*

[d] ויקרא itaque, V. L. Schmidt, Tigurine version, Junius & Tremellius, Piscator; igitur, Drusius.

and ſaid unto him, thou ſhalt not take a wife of the daughters of Canaan; it was time that he was married; for he was now, as the *Jewiſh* writers [e] ſay, 77 years of age, which exactly agrees with what *Polyhiſtor* [f], an heathen writer, relates from *Demetrius*, that *Jacob* was 77 years of age when he came to *Haran*, and alſo his father *Iſaac* was then 137 years old; and ſo it is calculated by the beſt chronologers, and as he muſt be, ſince he was born when his father was 60 years of age, ſee the note on ch. xxvii. 1. and being now declared the heir of the promiſed land, it was proper he ſhould marry, but not with any of the *Canaanites*, who were to be diſpoſſeſſed of the land of *Canaan*, and therefore their ſeed, and *Abraham*'s, to whom it was given, muſt not be mixed. *Iſaac* takes the ſame care, and gives the ſame charge concerning the marriage of his ſon *Jacob*, on whom the entail of the land was ſettled, as his father *Abraham* did concerning his, ch. xxiv. 3.

℣. 2. *Ariſe, go to Padan-Aram*, &c.] Of this place, ſee the note on ch. xxv. 20. either he is bid to go directly, in haſte, and alone; perhaps by this time *Rebekah* had given *Iſaac* ſome hint of the ill deſign of *Eſau* againſt him, which made *Iſaac* the more urgent upon him to be gone, as well as it was high time he had took to himſelf a wife: *to the houſe of Bethuel thy mother's father*; who tho' now dead in all probability, yet the houſe and family went by his name: *and take thee a wife from thence of the daughters of Laban thy mother's brother*; who had daughters unmarried, of which no doubt *Iſaac* and *Rebekah* had knowledge, a correſpondence being kept up between the two families, though at a great diſtance.

℣. 3. *And God Almighty bleſs thee*, &c.] This is not a new bleſſing, diſtinct from that in ℣. 1. but the ſame; there it is expreſſed in general, here the particulars of it are given; and by which it appears, that *Iſaac*'s bleſſing *Jacob* was prayerwiſe, wiſhing a bleſſing from God upon him, and was the prayer of faith, delivered out under the ſpirit of prophecy; and they are bleſſed indeed that are bleſſed of God, and they muſt needs be bleſſed who are bleſſed by the Almighty; for what is it he cannot do or give? The *Targum* of *Jonathan* adds, "with much riches;" but no doubt all kind of bleſſings are included, both temporal and ſpiritual: *and make thee fruitful, and multiply thee*; with a numerous offſpring: *that thou mayeſt be a multitude of people*; or an *aſſembly* or *congregation* [g] of them; which may all unite in one body and make one nation, as the twelve tribes deſcending from *Jacob* did.

℣. 4. *And give thee the bleſſing of Abraham, to thee, and to thy ſeed with thee*, &c.] Which was promiſed to *Abraham*, and was entailed upon *Iſaac* and his ſeed, and now upon *Jacob* and his ſeed, which follows: *that thou mayeſt inherit the land wherein thou art a ſtranger, which God gave to Abraham*; the land of *Canaan*, which was given to *Abraham* by promiſe, but not in poſſeſſion; he was a ſojourner and ſtranger in it, and ſo *Iſaac* had been all his days, and now *Jacob*, who through the bleſſing was become heir of it; but as yet neither he nor his poſterity muſt enjoy it, but be ſtrangers and ſojourners in it, for the exerciſe of faith, and for the leading of their minds off of all earthly enjoyments, to the better and heavenly country God has provided for his people; ſee *Heb.* xi. 9, 10, 13, 16.

℣. 5. *And Iſaac ſent away Jacob*, &c.] From *Beer-ſheba*; not in anger, or in a diſhonourable way, but took his leave of him no doubt in an affectionate manner; as it is clear he went with his bleſſing, and had his good wiſhes for a proſperous journey: *and he went to Padan-Aram*; which from *Beer-ſheba*, according to ſome [h], was 480 miles: *unto Laban, ſon of Bethuel the Syrian*; ſome verſions make *Laban* to be the *Syrian*, others *Bethuel*; it is a matter of no great moment which is here ſo called, ſince they were both called *Syrians*, ſee ch. xxv. 20: *the brother of Rebekah*; this refers to *Laban*, for *Bethuel* was her father: *Jacob's and Eſau's mother*; *Jacob* is ſet firſt, not only as being moſt beloved by his mother, but as now having the birth-right and the bleſſing.

℣. 6. *And when Eſau ſaw that Iſaac had bleſſed Jacob*, &c.] Had conferred the bleſſing before given, or had wiſhed him a good journey; which perhaps may be all that *Eſau* underſtood by it, and ſo was not ſo much offended with it: *and ſent him away to Padan-Aram, to take him a wife from thence*; which likewiſe might not be diſpleaſing to him, partly as he underſtood it to be only on account of taking a wife, and not on account of his ill deſign upon him, which he might imagine his parents knew nothing of; and partly as he would now be out of the way, and he might find means the eaſier to ingratiate himſelf into his father's favour, and get him to revoke the bleſſing, and ſettle the inheritance upon him: *and that as he bleſſed him, he gave him a charge, ſaying, thou ſhalt not take a wife of the daughters of Canaan*; or of the *Canaanites*, of any of the tribes or nations that belonged to that people, whether *Hittites* or others.

℣. 7. *And that Jacob obeyed his father and his mother*, &c.] As it became him, and as it becomes all children to be obedient to their parents in all things lawful they command them; and it would have been well if *Eſau* had been obedient to them alſo in a like caſe, the caſe of his marriage: *and was gone to Padan-Aram*; as they had enjoined him, to take a wife from thence.

℣. 8. *And Eſau ſeeing that the daughters of Canaan pleaſed not Iſaac his father.*] Who he perceived was diſpleaſed with the daughters of *Canaan*, or that they were *evil in* his *eyes* [i], offenſive to him, and diſapproved of by him, becauſe of their ill manners: *Rebekah* is not mentioned, whoſe diſpleaſure he cared not for.

℣. 9. *Then went Eſau unto Iſhmael*, &c.] Not to *Iſhmael* in perſon, for he was now dead, ch. xxv. 17. and had been dead as is reckoned about 14 years before this, but to the houſe of *Iſhmael: and took unto the wives which he had*; the daughters of *Heth*, and who ſeem by this to be both alive at this time: *Mahalath the daughter of Iſhmael, Abraham's ſon*; the ſame with *Baſhemath*, ch. xxxvi. 3. as the *Targum* of *Jonathan* expreſſes it, this perſon having two names, and is further deſcribed, *the ſiſter of Nebaioth, to be his wife*; who was the eldeſt ſon of *Iſhmael*, and, his father being dead, was the principal in the family; and this woman *Eſau* took to wife, was his ſiſter by his mother's ſide, as the above *Targum* expreſſes, as well as by his father's; whereas he might have other ſiſters only by his father's ſide, he having had more wives than

[e] Pirke Eliezer, c. 35. Vid. Seder Olam Rabba, c. 2. p. 4. [f] Apud Euſeb. Præpar. Evangel. l. 9. c. 21. p. 422.
[g] לקהל in cœtum, Pagninus, Montanus, &c. [h] Bunting's Travels, p. 72. [i] רעות בעיני malæ in oculis, Montanus, Junius & Tremellius, Piſcator, Druſius, Schmidt.

than one. This *Eſau* ſeems to have done in order to curry favour with his father, who was diſpleaſed with his other wives, and therefore takes one of his father's brother's daughters; but in this he acted an unwiſe part, on more accounts than one; partly as it was taking to wife the daughter of one that was caſt out of his grandfather's houſe, and had been a perſecutor of his father, and therefore not likely to be agreeable to him; and partly as being a daughter of the bond-maid's ſon: children born of her could not inherit the land promiſed to *Abraham* and *Iſaac*.

℣. 10. *And Jacob went out from Beer ſheba*, &c.] Where *Iſaac* and *Rebekah* now lived: from hence he went alone, without any ſervants to attend him, though perhaps not without letters of recommendation from his parents, teſtifying their affection to him, and that he came with their knowledge and conſent, and was their heir, as *Iſaac* had been to *Abraham*; nor without proviſions, at leaſt not without money to purchaſe them by the way, as appears by the oil he had, ℣. 18: *and went toward Haran*; for thither he could not get in one day, being many days journey; ſee the note on ℣. 5.

℣. 11. *And he lighted upon a certain place*, &c.] Without any deſign to take up there, but as it were caſually to him, though very providentially, after he had travelled 48 miles; for ſo far it ſeems it was from *Beer-ſheba* to *Luz* or *Bethel*[k], as this place was called: *and tarried there all night, becauſe the ſun was ſet*; which hindered his purſuing his journey any further that day, and therefore took a night's lodging here: *and he took of the ſtones of that place*; one of the ſtones that lay there, as *Aben Ezra* and *Ben Melech* rightly interpret it, as appears from ℣. 13. though the *Targums* of *Jonathan* and *Jeruſalem* will have it, that theſe were 4 ſtones that he took, and that by a miracle they became one, and is one of the five miracles they ſay were done for *Jacob* on that day: *and put* them *for his pillows, and lay down in that place and ſlept*; being weary with his journey, though he had no other bed than the earth, and for his pillow a ſtone, and for his canopy or curtain the open heaven; a different lodging this from what he had been uſed to in his father's houſe, and under the indulgence of his mother; and one would wonder how he could ſleep in ſuch circumſtances, and that he did not take cold, after ſuch a journey: but it muſt be conſidered, that it was in a warm climate, and in an age when they did not uſe themſelves to ſuch ſoft beds as now, and eſpecially that he was under the particular care of Divine Providence.

℣. 12. *And he dreamed*, &c.] As he ſlept; not a common dream, but under divine direction and influence: *and behold, a ladder ſet upon the earth, and the top of it reached to heaven*; denoting either the providence of God, and the various ſteps of it, bringing about his own glory and the good of his people; and which is ſteady, firm, and ſure, and reaches to all things here on earth; and in an eſpecial manner is concerned about the people of God, their protection and ſafety; and is directed and governed according to the will, counſels, and purpoſes of God in heaven; a view of which muſt be very encouraging to *Jacob* in his preſent circumſtances: or elſe the incarnation and mediation of Chriſt, who in his human nature was to be in the fulneſs of time on earth, there to live a while, obey, ſuffer, and die, and ſo was the ladder ſet on earth; and his divine nature was the top of it, which reached heaven; here he was in that nature before his incarnation, and from hence he came; and indeed here he was in that when on earth; and as man, he aſcended on high when he had done his work, and is now higher than the heavens; he may be fitly repreſented hereby as the mediator, who has reconciled things in heaven and things on earth, and has as it were joined and united heaven and earth together: and the various rounds in this ladder ſo conſidered, are Chriſt's interpoſition as a ſurety from eternity; his incarnation in time; his being under the law, and his obedience to it; his ſufferings, the ſhedding of his blood, and the death of the croſs; his reſurrection from the dead, aſcenſion to heaven, ſeſſion at the right hand of God, and interceſſion there. Moreover this may point out to us Chriſt as the way to his father, of acceſs unto him, and acceptance with him, by which he communicates the bleſſings of his grace to men, and by which they aſcend to God with their prayers and praiſes to him: as alſo as being the way to heaven and eternal happineſs; the various ſteps to which are election in him, redemption by him, regeneration by his ſpirit and grace, the ſeveral graces of his ſpirit, faith, hope, and love, juſtification by his righteouſneſs, pardon by his blood, adoption thro' him, and the reſurrection of the dead: *and behold, the angels of God aſcending and deſcending on it*; which may be expreſſive of the employment of angels in the affairs of providence, who receive their commiſſion from heaven, and execute it on earth, in which they are diligent, faithful, and conſtant; and of the miniſtry of them, both to Chriſt perſonal, and to his church and people, even to every particular believer; ſee *John* i. 51.

℣. 13. *And behold, the Lord ſtood above it*, &c.] Ordering, directing, and over-ruling all things in providence, for the glory of his name and the good of his people; and may ſignify, as the ladder may be a figure of Chriſt, that Jehovah, the father, is above him, as man and mediator, and makes himſelf known in and by him, and delivers out all his bleſſings and promiſes through him, both temporal and ſpiritual, and ſuch as follow: *and ſaid, I am the Lord God of Abraham, and the God of Iſaac*; their covenant-God and father in Chriſt, who had made promiſes unto them, and beſtowed bleſſings upon them; and the ſame was and would continue to be the God of *Jacob*, which is ſtrongly intimated: *the land whereon thou lieſt, to thee will I give it, and to thy ſeed*; meaning not that ſmall pittance of land only on which his body then lay, and which it covered, but all the land of which it was a part, even the whole land of *Canaan*; hereby entailing it on him and his ſeed, and ſo explaining and confirming the bleſſing of his father *Iſaac*; and by which it appears, that all that had been done was under a divine direction, and according to the will of God.

℣. 14. *And thy ſeed ſhall be as the duſt of the earth*, &c.] Innumerable, ſee ch. xiii. 16. *Numb.* xxiii. 10: *and thou ſhalt ſpread abroad to the weſt*; or *the ſea*, the *Mediterranean* ſea, which was weſt of the land of *Canaan: and to the eaſt, and to the north, and to the ſouth*; not of the whole world, but of the land of *Canaan:* the meaning is, that his poſterity ſhould be numerous, and break out and ſpread themſelves like a flood of water, and reach to the utmoſt bounds of the land on all ſides: *and in thee and in thy ſeed ſhall all the families of the earth be bleſſed*; that is, in that eminent and principal ſeed that ſhould ſpring from him, the Meſſiah, in whom ſome of all nations ſhould, as they

[k] Bunting's Travels, p 72.

they have been, bleſſed with all ſpiritual bleſſings, as redemption, peace, pardon, juſtification, adoption, and eternal life; the ſame promiſe had been made to *Abraham*, was renewed to *Iſaac*, and now confirmed to *Jacob*, ſee *Gen.* xxii. 18. and xxvi. 4.

℣. 15. *And behold I am with thee*, &c.] Tho' alone, at a diſtance from his father's houſe, no friend to keep him company, or ſervant to attend him; but the preſence of God here promiſed is abundantly more than an equivalent for all this: *and will keep thee in all* places, *whither thou goeſt*; from beaſts of prey, in loneſome places through which he might travel; from thieves and robbers, to whom he might be expoſed; from his brother *Eſau*, and all his ill deſigns againſt him; and from being always under the bondage of *Laban*, into which he would be brought: *and will bring thee again into this land*; the land of *Canaan*, which was entailed on him and his ſeed for an inheritance; but, as he would now ſoon be out of it, and continue in another land for many years, as he did, which would make it look very unpromiſing that he and his ſeed ſhould inherit it, this is ſaid unto him: *for I will not leave thee, until I have done that which I have ſpoken to thee of*; made good all his promiſes to him: and the ſenſe is, not that he would then leave him when he had done ſo, but as not before, ſo never after; for God never does, nor never will, utterly forſake his people.

℣. 16. *And Jacob awaked out of his ſleep*, &c.] Which had been ſweet unto him, and out of his dream, it being now over; and it having left ſuch a weight upon his mind, and ſuch an awe upon his ſpirits, it might tend the ſooner to awaken him; what time it was, is not ſaid, perhaps it was in the middle of the night or towards morning, ſince after this it is ſaid, that he roſe early in the morning: *and he ſaid, ſurely the Lord is in this place, and I knew it not*; God is every-where, in a general way, upholding all things by his power, as he is immenſe and omnipreſent; but here he was in a ſpecial ſenſe, by ſome ſignal token of his preſence; by a ſtream of light and glory darting from the heavens, hence *Onkelos* and *Jonathan* paraphraſe it, "the glory of the Lord, and the glory of the "majeſty of the Lord;" and by the appearance of angels, and by the communications of his mind and will, and grace to *Jacob*, and that communion he had with him in his dream, of which he was very ſenſible: for, when he ſays, *I knew it not*, the meaning is, he did not think or expect to meet with God in ſuch a place; he did not know that God ever appeared any where but in the houſes of his people, ſuch as his father's houſe; and in the congregation of the faithful, or where the ſaints met for public worſhip, or where an altar was erected for God: though ſometimes God is preſent with his people, and they are not ſenſible of it; as the church in *Iſ.* xli. 10. and as *Mary*, when Chriſt was at her elbow, and ſhe knew him not, *John* xx. 13.

℣. 17. *And he was afraid*, &c.] Not with a ſervile but filial fear; not with a fear of the wrath and diſpleaſure of God, but with a fear of his grace and goodneſs; not with a fear of diſtruſt of it, of which he had juſt had ſuch a comfortable aſſurance; but with an awe of the greatneſs and glory of God, being conſcious of his own unworthineſs to receive ſuch favours from him; *and ſaid, how dreadful* is *this place!* not terrible and horrible, being not like mount *Sinai*, but like *Sion*; not as the ſuburbs of hell, but as the gate of heaven; majeſtic and venerable, becauſe of the glory of God that appeared in it, whoſe name is holy and reverend; and becauſe of the holy angels here preſent: and ſo the church, of which this was an emblem, is a ſolemn aſſembly, awful and venerable; a city of ſolemnities, becauſe of the worſhip of God in it, and his preſence there; who is to be feared in the aſſembly of his ſaints, and to be had in reverence of all that are about him; and where perſons ſhould behave in a ſerious and ſolemn manner. The *Targum* of *Jonathan* is, "how tremendous and praiſe-worthy is "this place! this is not a common place:" *this* is *none other but the houſe of God*; wherefore he afterwards called it *Bethel*, which ſignifies the houſe of God; and ſo the church of God is often called, *Pſ.* xxiii. 6. and lxix. 9. 1 *Tim.* iii. 15. 1 *Pet.* iv. 17. which is of God's building, where he dwells, and his family is, of which he is the maſter and governor; which he beautifies and adorns, fills, repairs, and defends: *and this* is *the gate of heaven*; Mr. *Mede* renders it, *the court of heaven*, becauſe of the angels; ſince in gates juſtice was adminiſtred by kings, attended with their retinue; but royal courts were not kept there, only courts of judicature: this place ſeems to be ſo called, becauſe the heavens were opened and the glory of God was ſeen, attended by his angels, who were paſſing and repaſſing, as people through the ſtreets of a city; and was an emblem of the church of Chriſt, who is figured by the ladder ſet on earth, whoſe top reached to heaven, the door, the gate, the way of aſcent to it; here he is preached in the word as the way of ſalvation, the way to heaven and eternal happineſs; here he is held forth in the ordinances; here he grants his preſence to his people, and indulges them with communion with him, which makes it like and next to heaven unto them: and, generally ſpeaking, though not always, God brings his people to heaven this way, through a goſpel-church ſtate, and by means of the word and ordinances; and here angels alſo attend, 1 *Cor.* xi. 10.

℣. 18. *And Jacob roſe up early in the morning*, &c.] In order to proceed on his journey, being comfortably refreſhed both in body and mind; but firſt he *took the ſtone that he had put for his pillows, and ſet it up for a pillar*; not for a ſtatue or an idol to be worſhipped, but for a memorial of the mercy and goodneſs of God unto him, ſee *Joſh.* iv. 3—9. indeed, among the heathens, ſtones, even rude and unpoliſhed ones, were worſhipped as gods; and this was the antient cuſtom among the *Greeks*, and which, as *Pauſanias* [l] ſays, univerſally obtained among them: *and poured oil upon the top of it*; which he had brought with him for neceſſary uſes in his journey, or fetched from the neighbouring city; the former is moſt likely: and this he did, that he might know it again when he returned, as *Aben Ezra* remarks, and not for the conſecration of it for religious uſe; though it is thought, by ſome learned men [m], that the *Phœnicians* worſhipped this ſtone which *Jacob* anointed; and that from this anointed ſtone at *Bethel* came the *Bætylia*, which were anointed ſtones conſecrated to *Saturn* and *Jupiter*, and others, and were worſhipped as gods; the original of which *Sanchoniatho* [n] aſcribes to *Uranus*, who he ſays, deviſed the *Bætylia*, forming animated

[l] Achaiaca ſive, l. 7. p. 441. [m] Bochart. Canaan. l. 2. c. 2. col. 707, 708. Marſham. Chronicon, p. 56. & alii.
[n] Apud Euſeb. Præpar. Evangel. l. 1. p. 37.

mated ſtones, which *Bochart* renders anointed ſtones; and ſo *Apuleius* [o], *Minutius Felix* [p], *Arnobius* [q], and others, ſpeak of anointed ſtones, worſhipped as deities; and hence it may be through the early and ancient abuſe of ſuch pillars, it was, that they were forbidden by the law of *Moſes*, and ſuch as the heathens had erected were to be pulled down, *Lev.* xxvi. 1. *Deut.* vii. 5. and xii. 3.

℣. 19. *And he called the name of that place Bethel*, &c.] The houſe of God, which he took this place to be: *but the name of that city* was *called Luz at the firſt*; which ſignifies an almond or haſel nut, ch. xx. 37. perhaps from the number of this ſort of trees that grew there, under which *Jacob* might lay himſelf down, which was probably in the field of *Luz*; and being benighted, he might not know there was a city ſo near, until the morning. Tho' *Joſephus* [r] ſays he did it purpoſely, out of hatred to the *Canaanites*, and choſe rather to lie under the open air. This was about 12 miles from *Jeruſalem*, as *Jerom* [s] ſays.

℣. 20. *And Jacob vowed a vow*, &c.] Which is the firſt vow we read of in ſcripture: *ſaying, if God will be with me*; the word *if* is not a ſign of doubting, but is either an adverb of time, and may be rendered, *when God ſhall be with me* [t]; or as a ſuppoſition, expreſſive of an inference or concluſion drawn, *ſeeing God will be with me* [u]; which he had the utmoſt reaſon to believe he would, ſince he had not only promiſed it, but had ſo lately granted him his preſence in a very ſingular and remarkable manner, referring to the promiſe of God, ℣. 15: *and will keep me in this way that I go*; as he had ſaid he would, and as hitherto he had, and for the future he had reaſon to believe he ſtill would: *and will give me bread to eat, and raiment to put on*; which is included in that clauſe, *I will not leave thee*, &c. even not without food and raiment; which is all men can deſire or uſe, and therefore with them ſhould be content.

℣. 21. *So that I come again to my father's houſe in peace*, &c.] In ſafety from *Eſau*, and all other enemies, as God promiſed him he ſhould: *then the Lord ſhall be my God*; not as if he ſhould not be his God if he did not do all this for him; which would ſavour not only of a mercenary ſpirit, but of great impiety; neither of which were to be found in *Jacob*: but the meaning is, that he ſhould not only continue to own him as his God, and to worſhip him, but having freſh obligations upon him, ſhould be ſtirred up more eagerly and devoutly to ſerve him in a very ſingular way and manner, and particularly by doing what is expreſſed in the following verſe. Some think he has reſpect to the Meſſiah, owning him to be the true God with the Father and the Bleſſed Spirit, who had appeared to *Abraham*, and was the fear of *Iſaac*, and whom *Jacob* now owned as his God: this receives ſome confirmation from the *Targum* of *Jonathan*, which begins the paragraph thus, "if the Word of the "Lord will be my help, *&c.* then the Lord ſhall "be my God."

℣. 22. *And this ſtone which I have ſet for a pillar, ſhall be God's houſe*, &c.] Building an altar of it with ſome others, and ſacrificing to God on it; and wherever God is worſhipped, that place is his houſe, be it what or where it will; and *Jacob* did as he promiſed to do, ſee ch. xxxv. 3, 7: *and of all that thou ſhalt give me, I will ſurely give the tenth unto thee*; for the ſupport of his worſhip; for the maintenance of ſuch that were employed in it; for the proviſion of ſacrifice, and for the relief of the poor, or for any uſe or ſervice in which God might be glorified: this was imitated by the heathens in after-times, who gave the tenth of their ſubſtance to their gods *Jupiter*, *Hercules*, and others [w].

CHAP. XXIX.

THIS chapter informs us of *Jacob*'s coming to a well near *Haran*, where meeting with ſome ſhepherds he enquires after *Laban*, ℣. 1—8. and there alſo with *Rachel* his daughter, the ſhepherds made known to him, and acquainted her who he was, ℣. 9—12. upon which ſhe ran to her father, and told him who was at the well, who went forth and brought him to his houſe, and kindly entertained him, ℣. 13, 14. with whom he agreed to ſtay and ſerve ſeven years for *Rachel* his daughter, ℣. 15—20. at the end of which *Jacob* demands his wife, but inſtead of *Rachel*, *Leah* was brought to him as his wife, ℣. 21—25. which being diſcovered, and complained of, it was propoſed he ſhould have *Rachel* alſo, provided he would ſerve yet ſeven years more, to which he agreed, ℣. 26—30. and the chapter is concluded with an account of four ſons being born to *Jacob* of *Leah*, ℣. 31—35.

℣. 1. *Then Jacob went on his journey*, &c.] After the above vow at *Bethel*, and having had ſome intimation that what he deſired would be granted him; or *he lift up his feet* [x], which not only ſhews that he walked a foot, but that he went on his journey with great chearfulneſs; for having ſuch gracious promiſes made him, that God would be with him, and keep him, and ſupply him with all neceſſaries, and return him again to the land of *Canaan*, which made his heart glad; his heart, as the *Jewiſh* writers ſay [y], lift up his legs, and he walked apace, and with great alacrity: *and came into the land of the people of the eaſt*; the land of *Meſopotamia* or *Syria*, which lay to the eaſt of the land of *Canaan*, ſee *Iſ.* ix. 11. hither he came by ſeveral days journeys.

℣. 2. *And he looked, and behold, a well in the field*, &c.] Near *Haran*; he might purpoſely look out for a well, as knowing that there people frequently came for water for their families, or ſhepherds to water their flocks, of whom he might get intelligence concerning *Laban*'s family, and where they dwelt; or he might look out for this particular well, where his grandfather's ſervant had met with his mother *Rebekah*, of which he had been informed, and very probably had ſome directions how to find it; of this well, ſee the note on ch. xxiv. 11. to which may be added what another traveller ſays [z], there is in this city (*Orpha*, the ſame with *Haran*) a fountain, which both *Jews*, *Ar-*

[o] Florida, c. 1. [p] Octav. p. 2. [q] Adv. Gentes, l. 1. p. 34. [r] Antiq. l. 1. c. 19. §. 1.
[s] De loc. Heb. fol. 89. C. [t] אם quum, Junius & Tremellius; ſo Ainſworth. [u] Quandoquidem, Tigurine verſion. [w] Herodot. Clio ſive, l. 1. c. 89. Varro apud Macrob. Saturnal. l. 3. c. 12. Pompon. Læt. de Sacerdot. Rom. c. 3. [x] וישא־רגליו & levavit pedes ſuos, Pagninus, Montanus, Vatablus, Fagius; ſuſtulit, Druſius, Schmidt. [y] Bereſhit Rabba, §. 70. fol. 62. 2. Jarchi in loc. [z] Cartwright's Preacher's Travels, p. 15.

Armenians and *Turks* reported unto us was *Jacob*'s well, and that here he ſerved his uncle *Laban:* near *Alexandretta* is a fine well, called *Jacob*'s well, and its water is excellent; not far from which the *Greeks* ſay are the remains of *Laban*'s houſe [a]: *and lo, there* were *three flocks of ſheep lying by it*; in order to be watered, when it ſhould be opened: *for out of that well they watered the flocks*; the ſhepherds: *and a great ſtone was upon the well's mouth*; ſo that until that was rolled off, they could not be watered, which was the reaſon of their lying by it: this ſtone was laid upon it, partly to keep the water from flowing out, and being waſted, that there might be a ſufficiency for the flocks; and partly to keep the water pure and clean, that it might be wholeſome for the flocks, as well as entire for the uſe of thoſe that had a property in it.

℣. 3. *And thither were all the flocks gathered*, &c.] The three above-mentioned: *and they rolled the ſtone from the well's mouth, and watered the ſheep*; that is, when they watered the ſheep, they uſed to roll away the ſtone from the mouth of the well in order to do it; for as yet the flocks, now lying by it, had not been watered, as appears from ℣. 7, 8: *and put a ſtone upon the well's mouth in this place*; this they were wont to do every time they watered the flocks.

℣. 4. *And Jacob ſaid unto them*, &c.] To the ſhepherds, tho' not expreſly mentioned; it can't be imagined he ſpoke to the flocks, but to the keepers of them: *my brethren, whence* be *ye?* a kind and affable way of ſpeaking, uſed even to ſtrangers, ſince all men are brethren by nature; or might be uſed by *Jacob*, becauſe they were of the ſame occupation with himſelf, ſhepherds, aſking them of what city they were, and from whence they came? and which being anſwered, would lead on to a converſation, which was what he wanted: *and they ſaid, of Haran* are *we*; the very place he was bound for, and was ſent unto, ch. xxvii. 43. and xxviii. 10.

℣. 5. *And he ſaid unto them, know ye Laban the ſon of Nahor?* &c.] He was the ſon of *Bethuel*, and grandſon of *Nahor*; grandſons being called the ſons of their grandfather; and *Nahor* might be more known than *Bethuel*, *Haran* being *Nahor*'s city, ch. xxiv. 10. and not *Bethuel* his mother's father, but *Laban* her brother is enquired after; perhaps *Bethuel* was dead, and *Laban* was the head of the family, and well known, and it was to him he was ſent: *and they ſaid, we know* him; perfectly well; he lives in our city, and is our neighbour.

℣. 6. *And he ſaid unto them, is he well?* &c.] In good health, he and his family, or *is peace unto him?* [b] does he enjoy proſperity and happineſs? for this word was uſed in the eaſtern nations, and ſtill is, for all kind of felicity: *and they ſaid, he is well*; or has peace; he and his family are in good health, enjoying all the comforts and bleſſings of life: *and behold, Rachel his daughter cometh with the ſheep*; at that very inſtant ſhe was coming out of the city with her father's flock of ſheep, to water them at the well; an inſtance of great humility, diligence and ſimplicity; this was very providential to *Jacob*.

℣. 7. *And he ſaid, lo*, it is *yet high day*, &c.] Noon-day, when the ſun is higheſt; at which time in thoſe hot countries flocks uſed to be made to lie down in ſhady places, and by ſtill waters, to which the alluſion is in *Pſ.* xxiii. 2. *Cant.* i. 7. or however the ſun was ſtill up very high, and there was a great deal of the day yet to come; for ſo the phraſe is, *yet the day* is *great* or *much* [c], a long time ſtill unto night: *neither is it time that the cattle ſhould be gathered together*; off of the paſtures, to be had home, and put into folds, which was uſually done in the evening: *water ye the ſheep, and go and feed* them; give them water out of the well to drink, and then lead them out on the paſtures, and let them feed until the night is coming on: this he ſaid not in an authoritative way, or in a ſurly ill-natured manner, and as reproving them for their ſlothfulneſs; but kindly and gently giving his advice, who was a ſhepherd himſelf, and knew what was proper to be done; and this appears by the ſhepherds taking in good part what he ſaid, and returning a civil anſwer.

℣. 8. *And they ſaid, we cannot*, &c.] That is, water the ſheep; either becauſe the ſtone was a great one, as *Jarchi* obſerves, and therefore uſed to be removed by the joint ſtrength of all the ſhepherds when they came together, tho' *Jacob* rolled it away of himſelf afterwards; but this is imputed to his great ſtrength: or rather it was a cuſtom that obtained among them, or an agreement made between them, that the ſtone ſhould not be removed from the mouth of the well, and any flock watered, *until all the flocks be gathered together*; and therefore they could not fairly and rightly do it, without violating the law and cuſtom among them: *and* till *they roll the ſtone from the well's mouth*; that is, the ſhepherds of the ſeveral flocks: *then we water the ſheep*; and not till then.

℣. 9. *And while he yet ſpake with them*, &c.] While *Jacob* was thus diſcourſing with the ſhepherds: *Rachel came with her father's ſheep*; to water them at the well. She was within ſight when *Jacob* firſt addreſſed the ſhepherds, but now ſhe was come to the well, or near it, with the ſheep before her: *for ſhe kept them*; or *ſhe was the ſhepherdeſs* [d]; the chief one; ſhe might have ſervants under her to do ſome parts of the office of a ſhepherd, not ſo fit for her to do; it may be *Laban*'s ſons, for ſome he had, ch. xxxi. 1. were not as yet grown up, and *Leah*, the eldeſt daughter, having tender eyes, could not bear the open air, and light of the ſun, nor ſo well look after the ſtraying ſheep; and therefore the flock was committed to the care of *Rachel* the younger daughter, whoſe name ſignifies a ſheep. The *Jews* ſay [e], that the hand of God was upon *Laban*'s flock, and there were but few left, ſo that he put away his ſhepherds, and what remained he put before his daughter *Rachel*, ſee ch. xxx. 30. and ſome aſcribe it to his covetouſneſs that he did this; but there is no need to ſuggeſt any thing of that kind; for keeping ſheep in thoſe times and countries was a very honourable employment, and not below the ſons and daughters of great perſonages, and ſtill is ſo accounted. Dr. *Shaw* [f] ſays, it is cuſtomary even to this day, for the children of the greateſt *Emir* to attend their flocks; the ſame is related of the ſeven children of the king of *Thebes*, of *Antiphus* the ſon of *Priam*, and of *Anchiſes*, *Æneas*'s father [g].

℣. 10. *And it came to paſs, when Jacob ſaw Rachel the daughter of Laban his mother's brother*, &c.] Coming with her flock towards the well, and for whom and whoſe flock only the ſhepherds might be

[a] Egmont and Heyman's Travels, vol. 2. p. 329.
[b] השלום לו nunquid pax ei, Montanus, Vatablus, Fagius, Cartwright, Schmidt.
[c] גדול magnus, Pagninus, Montanus, Druſius; multus, Junius & Tremellius, Piſcator, Schmidt; multum adhuc ſuparet diei, Vatablus.
[d] כי רעה הוא quia paſtor illa, Montanus; paſtrix, Schmidt.
[e] Targ. Jon. in loc. Pirke Eliezer, c. 36.
[f] Travels, p. 240. N°. 2. Ed. 2.
[g] Hom. Il. 1. ℣. 313. Il. 6. ℣. 424. Il. 11. ℣. 106.

be waiting: *and the ſheep of Laban his mother's brother*; wherefore out of reſpect to him and his, he being ſo nearly allied to him, it was *that Jacob went near, and rolled the ſtone from the well's mouth*; either with the help of the ſhepherds, or of himſelf by his own ſtrength; which the *Jewiſh* writers [h] ſay amazed the ſhepherds, that he ſhould do that himſelf, which required their united ſtrength. The *Targum* of *Jonathan* ſays, he did it with one of his arms; and *Jarchi*, that he removed it as eaſily as a man takes off the coverlid of a pot: *and watered the flock of Laban his mother's brother*; this he did partly out of reſpect to his relations, and partly that he might be taken notice of by *Rachel*.

℣. 11. *And Jacob kiſſed Rachel*, &c.] Which he did in a way of courteſy and civility; this was done after he had acquainted her with his relation to her; he ſaluted her upon that: *and lifted up his voice, and wept*; for joy at the providence of God that had brought him ſo opportunely to the place, and at the ſight of a perſon ſo nearly related to him; and who he hoped would be his wife, and was the perſon deſigned of God for him.

℣. 12. *And Jacob told Rachel*, &c.] Or *had told* [i] her; before he kiſſed her, and lift up his voice and wept, as *Aben Ezra* obſerves: *that he was her father's brother*; his nephew by his ſiſter, for ſuch were ſometimes called brethren, as *Lot*, *Abraham*'s brother's ſon is called his brother, ch. xiv. 12, 14, 16: *and that he was Rebekah's ſon*; ſiſter to her father, and aunt to her, and whoſe name and relation ſhe doubtleſs knew full well: *and ſhe ran and told her father*; leaving the care of her flock with *Jacob*; *Rebekah*, in a like caſe, ran and told her mother, which is moſt uſual for daughters to do; but here *Rachel* runs and tells her father, her mother very probably being dead, as ſay the *Jewiſh* writers [k].

℣. 13. *And it came to paſs, when Laban heard the tidings of Jacob his ſiſter's ſon*, &c.] That there was ſuch a man at the well, thus related to him, and what he had done there, had rolled away the ſtone, and watered his flock. The *Jewiſh* writers [l] make this report chiefly to reſpect his great ſtrength ſhewed in the above inſtance, with other things: *that he ran to meet him, and embraced him, and kiſſed him, and brought him to his houſe*; *Jarchi*, and other interpreters repreſent this as done with avaritious views, and that he expected *Jacob* had brought preſents with him, as pieces of gold, pearls and jewels, and ſuch like precious things, *Abraham*'s ſervants brought and gave him when he came from *Rebekah*, ch. xxiv. 53. but I ſee not why we may not take all this to be hearty, ſincere and affectionate, ariſing from nearneſs of relation, and a ſenſe of it: *and he told Laban all theſe things*; how he was ſent hither by his parents on account of the hatred of his brother *Eſau*, becauſe he had got the birth-right and bleſſing from him; how God had appeared to him at *Luz*, and the promiſes he had made him; how providentially he had met with *Rachel* at the well, and perhaps might hint at, if he did not openly declare, the end of his coming thither for a wife.

℣. 14. *And Laban ſaid to him, ſurely thou art my bone, and my fleſh*, &c.] Nearly allied in blood, being his ſiſter's ſon: *and he abode with him the ſpace of a month*; or *a month of days* [m], a full month to a day; all this while feeding his flocks, and doing whatſoever ſervice he had for him to do.

℣. 15. *And Laban ſaid unto Jacob, becauſe thou art my brother*, &c.] Or nephew, his ſiſter's ſon, ſee the note on ℣. 12: *ſhouldeſt thou therefore ſerve me for nought?* nearneſs of kin was no reaſon why he ſhould ſerve him freely, or for nothing, but rather why he ſhould be more kind to him than to a ſtranger, and give him better wages: *tell me, what* ſhall *thy wages* be? by the day, or month, or year; ſignifying he was willing to give him any thing that was juſt and reaſonable, which was very well ſpoken; and this gave *Jacob* a fair opportunity of opening his mind more freely to him, and for anſwering a principal end for which he came, as follows:

℣. 16. *And Laban had two daughters*, &c.] Grown up and marriageable: *the name of the elder* was *Leah*; which ſignifies labour or wearineſs: *and the name of the younger* was *Rachel*; before mentioned, whom *Jacob* met with at the well; and whoſe name ſignifies a ſheep, as before obſerved.

℣. 17. *Leah was tender-eyed*, &c.] Blear-eyed, had a moiſture in them, which made them red, and ſo ſhe was not ſo agreeable to look at; though *Onkelos* renders the words, "the eyes of *Leah* were "beautiful," as if her beauty lay in her eyes, and no where elſe; *but Rachel* was *beautiful and well-favoured*; in all parts, in the form of her countenance, in her ſhape and ſtature, and in her complexion, her hair black, her fleſh white and ruddy, as *Ben Melech* obſerves.

℣. 18. *And Jacob loved Rachel*, &c.] As he ſeems to have done from the moment he ſaw her at the well, being beautiful, modeſt, humble, affable, diligent and induſtrious: *and he ſaid, I will ſerve thee ſeven years for Rachel thy younger daughter*; ſignifying, that he deſired no other wages for his ſervice than that, that he might have her for his wife, at the end of ſeven years ſervitude, which he was very willing to oblige himſelf to, on that condition; for having no money to give as a dowry, as was cuſtomary in thoſe times, he propoſed ſervitude inſtead of it; tho' *Schmidt* thinks this was contrary to cuſtom, and that *Laban* treated his daughters like bond-maids, and ſuch as are taken captives or ſtrangers, and ſold them, of which they complain, ch. xxxi. 15.

℣. 19. *And Laban ſaid*, &c.] Deceitfully, as the *Targum* of *Jonathan* adds, pretending great reſpect for *Jacob*, and that what he had propoſed was very agreeable to him, when he meant to impoſe upon him: it is *better that I ſhould give her to thee, than that I ſhould give her to another man*; by which he not only intimates, that he preferred him, a relation, to another man, a ſtranger; but as if he did not inſiſt upon the ſervitude for her, but would give her to him; unleſs he means upon the terms propoſed, and ſo it ſhould ſeem by what follows: *abide with me*; the term of ſeven years, and ſerve me; ſuggeſting, that then he agreed *Rachel* ſhould be his wife; and ſo *Jacob*, a plain-hearted man, underſtood him; but he deſigned no ſuch thing.

℣. 20. *But Jacob ſerved ſeven years for Rachel*, &c.] The whole term of time, diligently, faithfully and patiently. Reference is had to this in *Hoſ.* xi. 12: *and they ſeemed unto him but a few days, for the love he had to her*; for though to lovers time ſeems long ere they enjoy the object beloved; yet *Jacob* here reſpects not ſo much the time as the toil and labour of ſervice he endured in

[h] Pirke Eliezer, c. 36. [i] ויגד & nuntiaverat, Pagninus, Montanus; renuntiaverat, Vatablus. [k] Bereſhit Rabba, §. 70. fol. 62. 4. Jarchi in loc. [l] Targ. Jon. in loc. Pirke Eliezer ut ſupra. [m] חדש ימים menſem dierum, Pagninus, Montanus, Druſius, Schmidt.

in it; he thought that ſeven years ſervice was a trifle, like the ſervice of ſo many days, in compariſon of the lovely and worthy perſon he obtained thereby; all that he endured was nothing in compariſon of her, and thro' the love he bore to her: beſides, the many pleaſant hours he ſpent in converſation with her, made the time ſlide on inſenſibly, ſo that it ſeemed to be quickly gone; which ſhows that his love was pure and conſtant.

℣. 21. *And Jacob ſaid unto Laban, give me my wife*, &c.] Meaning *Rachel*, who was his wife by contract; the conditions of her being his wife were now fulfilled by him, and therefore he might challenge her as his wife: *for my days are now fulfilled*; the ſeven years were up he agreed to ſerve him for his daughter; and therefore it was but juſt and right ſhe ſhould be given him: *that I may go in unto her*; as his lawful wife, and it was high time *Jacob* had her; for he was now, as the *Jewiſh* writers generally ſay [n], and that very rightly, 84 years of age; and from him were to ſpring 12 princes, the heads of 12 tribes, which ſhould inhabit the land of *Canaan*.

℣. 22. *And Laban gathered together all the men of the place*, &c.] Of the city of *Haran*, which may be underſtood of the chief and principal of them, to make the marriage of his daughter public and authentic: *and made a feaſt*; a marriage or marriage-feaſt, as the *Septuagint* verſion, ſee *Matt.* xxii. 2. which was uſual, when a marriage was ſolemnized, expreſſive of joy on that account.

℣. 23. *And it came to paſs in the evening*, &c.] After the feaſt was over, and the gueſts were departed; when it was night, a fit ſeaſon to execute his deſigns, and practiſe deceit: *that he took Leah his daughter, and brought her to him*; to *Jacob*, in his apartment, his bed-chamber, or to him in bed; for it is ſtill the cuſtom in ſome eaſtern countries for the bridegroom to go to bed firſt, and then the bride comes, or is brought to him in the dark, and veiled, ſo that he ſees her not: ſo the *Armenians* have now ſuch a cuſtom at their marriages, that the huſband goes to bed firſt; nor does the bride put off her veil till in bed [o]: and in *Barbary* the bride is brought to the bridegroom's houſe, and with ſome of her female relations conveyed into a private room [p]; then the bride's mother, or ſome very near relation, introduces the bridegroom to his new ſpouſe, who is in the dark, and obliged in modeſty not to ſpeak or anſwer upon any account: and if this was the caſe here, as it is highly probable it was, the impoſition on *Jacob* is eaſily accounted for: *and he went in unto her*; or lay with her as his wife; a modeſt expreſſion of the uſe of the bed.

℣. 24. *And Laban gave unto his daughter Leah Zilpah his maid, for an handmaid.*] It was uſual to have many given them at this time, as *Rebekah* ſeems to have had, ch. xxiv. 59, 61. but *Leah* had but one, and this was all the portion *Jacob* had with her. The *Targum* of *Jonathan* is, "and *Laban*" gave her *Zilpah* his daughter, whom his con-"cubine bore unto him:" hence the *Jews* ſay [q], that the daughters of a man by his concubines are called maids.

℣. 25. *And it came to paſs, that in the morning, behold it was Leah*, &c.] The morning-light diſcovered her, and her veil being off, her tender eyes ſhewed who ſhe was: it is much her voice had not betrayed her; but perhaps there might be a likeneſs of voice in her and her ſiſter; or ſhe might keep ſilence, and ſo not to be diſcovered in that way; but to excuſe her from ſin is not eaſy, even the ſin of adultery and inceſt. Many things may be ſaid indeed in her favour, as obedience to her father, and being the eldeſt daughter, might be deſirous of having an huſband firſt, and eſpecially of having the promiſed ſeed, which God promiſed to *Abraham*, and was to be in the line of *Jacob*: and it may be, as *Schmidt* obſerves, that *Laban* had perſuaded her to believe, that the matrimonial contract he had made with *Jacob* was on her account, and that ſhe was truly his ſpouſe; and the ſame he might ſay to *Rachel*, which made her eaſy, or otherwiſe it is difficult to account for it, that ſhe ſhould acquieſce in it; for it can hardly be thought to be done without her knowledge, when it was for the ſolemnity of her marriage that the men of the city were called together, and a feaſt made for them; for that ſhe ſhould deliver up to her ſiſter the things or ſigns that *Jacob* had given her to carry on the fraud, as the *Jewiſh* writers [r] ſay, is beyond belief: *and he ſaid to Laban*; when he aroſe in the morning, and at firſt meeting with him: *what is this that thou haſt done unto me?* what a wicked thing is it? as it was, to put another woman to bed to him that was not his wife, and in the room of his lawful wife; or why haſt thou done this to me? what reaſon was there for it? what have I done, that could induce thee to do me ſuch an injury? for *Jacob* knew what he had done, of that he does not enquire, but of the reaſon of it, and expoſtulates with him about the crime, as it was a ſin againſt God, and an injury to him: *did I not ſerve with thee for Rachel?* even ſeven years, according to agreement; was not this the covenant I made with thee, that ſhe ſhould be my wife at the end of them? *wherefore then haſt thou beguiled me?* by giving *Leah* inſtead of her: tho' *Laban* is not to be juſtified in this action, yet here appears in Providence a righteous retaliation of *Jacob*; he beguiled his own father, pretending he was his brother *Eſau*; and now his father-in-law beguiles him, giving him blear-eyed *Leah* inſtead of beautiful *Rachel*.

℣. 26. *And Laban ſaid, it muſt not be ſo done in our country*, &c.] Or *in our place* [s]; in this our city it is not uſual and cuſtomary to do ſo; he does not deny what he had done in beguiling him, nor the agreement he had made with him, but pleads the cuſtom of the place as contrary to it: *to give the younger*, that is, in marriage, *before the firſt-born*; but it does not appear there was any ſuch cuſtom, and it was a mere evaſion; or otherwiſe, why did not he inform him of this when he aſked for *Rachel?* and why did he enter into a contract with him, contrary to ſuch a known cuſtom? and beſides, how could he have the face to call the men of the city, and make a feaſt for the marriage of his younger daughter, if this was the caſe.

℣. 27. *Fulfil her week*, &c.] Not *Rachel*'s week, or a week of years of ſervitude for her, but *Leah*'s week, or the week of 7 days of feaſting for her marriage; for a marriage-feaſt uſed to be kept 7 days, according to the *Jewiſh* writers [t], and as it ſeems from *Judges* xiv. 17. and the *Targum* of *Jeruſalem* fully expreſſes this ſenſe, "fulfil the week "of

[n] Bereſhit Rabba, §. 70. fol. 63. 1. Jarchi in loc. and others. [o] Tournefort's Voyage to the Levant, vol. 3. p. 255. [p] Ockley's Account of South-weſt Barbary, c 6. p. 78. [q] Pirke Eliezer, c. 36. [r] Targum Jon. & Jarchi in loc. [s] במקומנו in loco noſtro, Pagninus, Montanus, &c. [t] T. Hieroſ. Moed Katon, fol. 80. 4. Pirke Eliezer, c. 16, 36.

" of the days of the feaſt of *Leah*;" and to the ſame ſenſe the *Targum* of *Jonathan*, *Aben Ezra* and *Jarchi*: *and we will give this alſo*; meaning *Rachel* that ſtood by; and the ſenſe is, that he and his wife, if he had any, or his friends about him, would give to *Jacob Rachel* alſo to be his wife, upon the following condition: *for the ſervice which thou ſhalt ſerve with me yet ſeven other years*; which ſhows the avaritious temper of the man.

℣. 28. *And Jacob did ſo, and fulfilled her week*, &c.] The week of the days of the feaſt of *Leah*, as the *Targum* of *Jonathan* adds; he agreed to it; during which time he cohabited with *Leah* as his wife, and which confirmed the marriage; how juſtifiable this was, muſt be left. The marrying of two ſiſters was forbidden by the law of *Moſes*, *Lev.* xviii. 18. and polygamy was not allowed of in after-times, and yet both were diſpenſed with in times preceding; and there ſeems to be an overruling Providence in this affair, which oftentimes brings good out of evil, ſince the Meſſiah was to ſpring from *Leah*, and not *Rachel*; and having more wives than one, and concubines alſo, ſeems to be permitted for this reaſon, that *Jacob* might have a numerous progeny, as it was promiſed he ſhould: and indeed *Jacob* was under ſome neceſſity of marrying both ſiſters, ſince the one was ignorantly defiled by him, and the other was his wife by eſpouſal and contract; and tho' he had ſerved 7 years for her, he could not have her without conſenting to marry the other, and fulfilling her week, and ſerving 7 years more; to ſuch hard terms was he obliged by an unkind uncle, in a ſtrange country, and deſtitute: *and he gave him Rachel his daughter to wife alſo*; not after 7 years ſervice, as *Joſephus* [u] thinks, but after the 7 days of feaſting for *Leah*; tho' on condition of the above ſervice, as appears from various circumſtances related before the 7 years ſervice could be completed; as his going in to *Rachel*, ℣. 30, her envying the fruitfulneſs of her ſiſter, ch. xxx. 1. giving *Bilhah* her handmaid unto him, ℣. 3. and the whole ſeries of the context, and life of *Jacob*.

℣. 29. *And Laban gave to Rachel his daughter, Bilhah his handmaid to be her maid.*] As he had given *Leah* an handmaid, he gave *Rachel* another; and this in the *Targum* of *Jonathan* is ſaid to be a daughter of *Laban* by a concubine alſo, as the former.

℣. 30. *And he went in alſo unto Rachel*, &c.] Cohabited with her as his wife: *and he loved alſo Rachel more than Leah*; ſhe was his firſt love, and he retained the ſame love for her he ever had; as appears by his willingneſs to agree to the ſame condition of 7 years ſervitude more for her ſake, and which he performed as follows: *and ſerved with him yet ſeven other years*; that is, *Jacob* ſerved ſo many years with *Laban* after he had married his two daughters, and fulfilled the weeks of feaſting for each of them.

℣. 31. *And when the Lord ſaw that Leah* was *hated*, &c.] Not properly and ſimply hated by *Jacob*, as appears by his doing the duty of an huſband to her, but comparatively; ſhe was leſs loved than *Rachel*: and there are many things to be ſaid for it; ſhe was not beautiful as *Rachel* was; ſhe was not *Jacob*'s choice, as ſhe was but impoſed upon him through deceit, and he was forced to marry her, or he could not have *Rachel* his beloved wife: but the Lord had pity on her, and that ſhe might have a ſhare in her huſband's affections, *he opened her womb*; or gave her conception, as *Onkelos* paraphraſes it: *but Rachel* was *barren*; bare no children as yet, and for many years after.

℣. 32. *And Leah conceived, and bare a ſon, and ſhe called his name Reuben*, &c.] That is, *ſee the ſon*; as if ſhe by this name called upon her huſband, her friends, and all about her, to look at him, and view him; perhaps hoping and imagining he might be the famous ſon, the promiſed ſeed, the Meſſiah that was to ſpring to *Abraham*, in the line of *Jacob*; but if ſhe ſo thought, ſhe was greatly miſtaken; for this ſon of hers proved unſtable, and did not excel; or rather God hath ſeen or provided a ſon, as *Hillerus* [w] gives the ſignification of the name, which ſeems better to agree with what follows: *for ſhe ſaid, ſurely the Lord hath looked on my affliction*; being deceived by her father, not ſo much loved by her huſband as her ſiſter was, and perhaps ſlighted by her: *now therefore my huſband will love me*; more than he has done, and equally as my ſiſter, having bore him a ſon.

℣. 33. *And ſhe conceived again, and bare a ſon*, &c.] As ſoon as ſhe well could. The *Jews* [x] have a notion, that *Leah* brought forth her ſons at ſeven months end: *and ſaid, becauſe the Lord hath heard that I* was *hated*; or leſs loved than her ſiſter: *he hath therefore given me this* ſon *alſo*; to comfort her under the trial and exerciſe, and engage her huſband's love the more unto her: *and ſhe called his name Simeon*; which ſignifies *hearing*, and anſwers to the reaſon of her having him as ſhe concluded.

℣. 34. *And ſhe conceived again, and bare a ſon*, &c.] A third time, as ſoon as ſhe well could after the former birth: *and ſaid, now this time will my huſband be joined to me*; in greater affection and ſtronger ties of love, and cleave unto her: *becauſe I have born him three ſons*; which ſhe conſidered as a threefold cord, binding his affections to her, which could not be eaſily broke; *and therefore was his name called Levi*; which ſignifies *joined*; from him the *Levites* ſprung, and had their name.

℣. 35. *And ſhe conceived again, and bare a ſon*, &c.] A fourth ſon, a ſon in whoſe line, and from whoſe tribe the Meſſiah was to ſpring: *and ſhe ſaid, now will I praiſe the Lord*; ſhe had praiſed him before for looking on her affliction, and hearing her cries, and giving her one ſon after another; but now ſhe determines to praiſe him more than ever, having a freſh inſtance of his goodneſs to her: the *Targum* of *Jonathan* adds this as a reaſon, "becauſe from this my ſon ſhall come forth kings, "and from him ſhall come forth *David* the king, "who ſhall praiſe the Lord." And why may it not be as well ſuppoſed, that ſhe had knowledge of the Meſſiah ſpringing from him, which would greatly heighten and increaſe her joy and praiſe? *and therefore ſhe called his name Judah*; which ſignifies *praiſe*. A further improvement is made of this name, and the ſignification of it, in ch. xlix. 8. According to the *Jewiſh* writers [y], theſe 4 ſons of *Jacob* were born, *Reuben* on the 14th day of *Ciſleu*, or *November*, and lived 124 years; *Simeon* on the 21ſt of *Tebet*, or *December*, and lived 120 years; *Levi* on the 16th of *Niſan*, or *March*, and lived 137 years; and *Judah* on the 15th of *Sivan*, or *May*, and lived 119 years. And all theſe names being of the *Hebrew* language, and derived from words in it, ſhew that this language, or what was much the ſame with it, was ſpoken in *Laban*'s family,

[u] Antiq. l. 1. c. 19. §. 7.

[w] Onomaſtic. Sacr. p. 918.

[x] Pirke Eliezer, c. 35.

[y] Shalſhalet Hakabala, fol. 3. 2. & 4. 1.

mily, and had been continued from *Nahor*, as it had been in *Iſaac*'s family from *Abraham: and left bearing*; that is, for a while, for after this ſhe bore two ſons and a daughter; ſee ch. xxx. 17, 18, 19.

CHAP. XXX.

THIS chapter gives an account of *Rachel*'s envy of her ſiſter for her fruitfulneſs, and of her earneſt deſire of having children, which ſhe expreſſed to *Jacob* in an unbecoming manner, for which he reproved her, ℣. 1, 2. of her giving her maid *Bilhah* to *Jacob*, by whom he had two ſons, *Dan* and *Napthali*, ℣. 3—8. and of *Leah*'s giving her maid *Zilpah* to him, by whom he had two other ſons, *Gad* and *Aſher*, ℣. 9—13. and of *Reuben*'s mandrakes he found in the field, and the agreement made between *Rachel* and *Leah* about them, ℣. 14, 15, 16. and of *Leah*'s bearing *Jacob* two more ſons and one daughter, ℣. 17—21. and of *Rachel*'s alſo bearing him a ſon, whoſe name was *Joſeph*, ℣. 22, 23, 24. upon which he deſires leave of *Laban* to depart into his own country, his time of ſervitude being up, ℣. 25, 26. which brought on a new agreement between him and *Laban*, that for the future he ſhould have all the ſpeckled, ſpotted, and brown cattle for his ſervice, ℣. 27—36. and the chapter is concluded with an account of a cunning ſcheme of *Jacob*'s to increaſe that ſort of cattle, which ſucceeded, and by which he became rich, ℣. 37—43.

℣. 1. *And when Rachel ſaw that ſhe bare Jacob no children*, &c.] In the ſpace of 3 or 4 years after marriage, and when her ſiſter *Leah* had had 4 ſons: *Rachel envied her ſiſter*; the honour ſhe had of bearing children, and the pleaſure in nurſing and bringing them up, when ſhe lay under the reproach of barrenneſs: or, *ſhe emulated her ſiſter* [z]; was deſirous of having children even as ſhe, which ſhe might do, and yet not be guilty of ſin, and much leſs of envy, which is a very heinous ſin: *and ſaid unto Jacob, give me children, or elſe I die*; *Rachel* could never be ſo weak as to imagine that it was in the power of *Jacob* to give her children at his pleaſure, or of a barren woman to make her a fruitful mother of children; though *Jacob* at firſt ſight ſeems ſo to have underſtood her: but either, as the *Targum* of *Jonathan* paraphraſes it, that he would pray the Lord to give her children, as *Iſaac* prayed for *Rebekah*; ſo *Aben Ezra* and *Jarchi*: or that he would think of ſome means or other whereby ſhe might have children, at leaſt that might be called hers; and one way ſhe had in view, as appears from what follows: or otherwiſe ſhe ſuggeſts ſhe could not live comfortably; not that ſhe ſhould deſtroy herſelf, as ſome have imagined; but that ſhe ſhould be ſo uneaſy in her mind, that her life would be a burden to her; that death would be preferred to it, and her fretting herſelf for want of children, in all probability, would iſſue in it.

℣. 2. *And Jacob's anger was kindled againſt Rachel*, &c.] Whom yet he dearly loved, hearing her talk in ſuch an extravagant manner, as her words ſeemed to be, and were not only expreſſive of great uneaſineſs and impatience, but implied what was not in the power of man to do: *and he ſaid*, am *I in God's ſtead*; do you take me to be God, or one that has a diſpenſing power from him, to do what otherwiſe no creature can do; and which alſo he never gives to any? for, as the *Targum* of *Jonathan* on ℣. 22. ſays, this is one of the 4 keys which God delivers not to an angel or a ſeraph; even the key of barrenneſs. Children are the gift of God, and his only, and therefore he is to be ſought unto for them: hence *Onkelos* and *Jonathan* paraphraſe it; "wherefore doſt thou "ſeek *them* of me? ſhouldſt thou not ſeek them of "the Lord?" *who hath withheld from thee the fruit of the womb?* children, *Pſ.* 127. 3. not *Jacob* but the Lord.

℣. 3. *And ſhe ſaid*, &c.] In order to pacify *Jacob*, and explain her meaning to him; which was, not that ſhe thought it was in his power to make her the mother of children, but that he would think of ſome way or another of obtaining children for her, that might go for hers; ſo the *Arabic* verſion, *obtain a ſon for me*: but, ſince no method occurred to him, ſhe propoſes one: *behold my maid Bilhah, go in unto her*; take her and uſe her as thy wife: *and ſhe ſhall bear upon my knees*; either ſit on her knees in the time of labour, and ſo bring forth as if it was ſhe herſelf; or rather bear a child, which *Rachel* would take and nurſe, and dandle upon her knees as her own, ſee *Iſ.* lxvi. 12: *that I may alſo have children by her*; children as well as her ſiſter, though by her maid, and as *Sarah* propoſed to have by *Hagar*, whoſe example, in all probability, ſhe had before her, and uſes her very words, ch. xvi. 2. ſee the note there.

℣. 4. *And ſhe gave him Bilhah her hand-maid*, &c.] To be enjoyed as a wife, though ſhe was no other than a concubine; yet ſuch were ſometimes called wives, and were ſecondary ones, and were under the proper lawful wife, nor did their children inherit; but thoſe which *Jacob* had by his wives maids did inherit with the reſt: *and Jacob went in unto her*; conſenting to what *Rachel* his wife propoſed to him: having concubines, as well as more wives than one, were not thought criminal in thoſe times, and were ſuffered of God, and in this caſe for the multiplication of *Jacob*'s ſeed; and perhaps he might the more readily comply with the motion of his wife, from the example of his grandfather *Abraham*, who took *Hagar* to wife at the inſtance of *Sarah*.

℣. 5. *And Bilhah conceived, and bare Jacob a ſon.*] This was ſo far countenanced by the Lord, that he bleſſed her with conception, and *Jacob* with a ſon by her.

℣. 6. *And Rachel ſaid*, &c.] As ſoon as ſhe heard that *Bilhah* had bore a ſon: *God hath judged me*; and hereby teſtified his approbation, as ſhe underſtood it, of the ſtep ſhe had took in giving her maid to her huſband, and ſhe was juſtified in what ſhe had done: *and hath alſo heard my voice*; of prayer; ſhe had prayed to God that her maid might have a child, or ſhe have one by her: *and hath given me a ſon*; whom ſhe reckoned her own, *Bilhah* being her ſervant, and ſo her children born of her, hers; or whom ſhe adopted and called her own, and therefore took upon her to give it a name, as follows: and here let it be obſerved, that ſhe looked upon this child as a gift of God, as the fruit of prayer, and as in mercy to her, God dealing

[z] תקנא æmulata eſt, Tigurine verſion, Junius & Tremellius, Schmidt.

ing graciouſly with her, and taking her part, and judging righteous judgment: *therefore called ſhe his name Dan*; which ſignifies *judgment*; the reaſon of it lies in the firſt clauſe of the verſe.

℣. 7. *And Bilhah Rachel's maid conceived again*, &c.] Soon after the birth of her firſt child: *and bare Jacob a ſecond ſon*; this was his ſixth ſon, but the ſecond by *Bilhah*.

℣. 8. *And Rachel ſaid, with great wreſtlings have I wreſtled with my ſiſter*, &c.] Or, *with the wreſtlings of God* [a], wreſtling and ſtriving in prayer with God; being vehement and importunate in her petitions to him, that ſhe might have children as well as her ſiſter: ſome render it, *I uſed the craftineſſes of God*, or *great craftineſs with my ſiſter* [b]; by giving her maid *Bilhah* to her huſband, and having children by her: *and I have prevailed*; as ſhe ſtrove in her deſires and prayers, to have another child before her ſiſter had; in that ſhe prevailed, or ſhe was ſucceeded in her deſires, ſhe had children as ſhe wiſhed to have: *and ſhe called his name Naphtali*; which ſignifies *my wreſtling*, being a child ſhe had been ſtriving and wreſtling for: theſe two ſons of *Bilhah* were born, as ſay the *Jews*, *Dan* on the 29th day of *Elul* or *Auguſt*, and lived 127 years; *Naphtali* on the 5th of *Tiſri* or *September*, and lived 133 years.

℣. 9. *When Leah ſaw that ſhe had left bearing*, &c.] For a little while, for ſhe afterwards bore again, and obſerving alſo what her ſiſter had done; *ſhe took Zilpah her maid, and gave her Jacob to wife:* in this ſhe was leſs excuſable than *Rachel*, ſince ſhe had 4 children of her own, and therefore might have been content without deſiring others by her maid; nor had ſhe long left off bearing, and therefore had no reaſon to give up hope of having any more.

℣. 10. *And Zilpah Leah's maid bore Jacob a ſon.*] For it ſeems he conſented to take her to wife at the motion of *Leah*, as he had took *Bilhah* at the inſtance of *Rachel*; and having gratified the one, he could not well deny the other; and went in to her, and ſhe conceived, though neither of theſe things are mentioned, but are all neceſſarily ſuppoſed.

℣. 11. *And Leah ſaid, a troop cometh*, &c.] A troop of children, having bore 4 herſelf, and now her maid another, and more ſhe expected; or the commander of a troop cometh, one that ſhall head an army and overcome his enemies; which agrees with the prophecy of *Jacob*, *Gen.* xlix. 19. *and ſhe called his name Gad*; which ſignifies a *troop*, glorying in the multitude of her children, that ſhe had or hoped to have.

℣. 12. *And Zilpah, Leah's maid, bare Jacob a ſecond ſon.*] As well as *Bilhah*, and no more.

℣. 13. *And Leah ſaid*, &c.] Upon the birth of the ſecond ſon by her maid: *happy am I*; or, *in my happineſs*; or, *for my happineſs* [c]; that is, this child is an addition to my happineſs, and will ſerve to increaſe it: *for the daughters will call me bleſſed*; the women of the place where ſhe lived would ſpeak of her as a happy perſon, that had ſo many children of her own, and others by her maid; ſee *Pſ.* cxxvii. 5: *and ſhe called his name Aſher*; which ſignifies *happy* or *bleſſed*. Theſe two ſons of *Zilpah*, according to the *Jewiſh* writers [d], were born, *Gad* on the 10th day of *Marcheſvan* or *October*, and lived 125 years; and *Aſher* on the 22d day of *Shebet* or *January*, and lived 123 years.

℣. 14. *And Reuben went in the days of wheat-harveſt*, &c.] *Leah*'s eldeſt ſon, who is ſuppoſed to be at this time about 4 or 5 years of age [e], who went out from the tent to the field, to play there perhaps; and this was at the time of wheat-harveſt, in the month *Sivan*, as the *Targum* of *Jonathan*, which anſwers to part of our *May*; a time of the year when the earth is covered with flowers: *and found mandrakes in the field*; the flowers or fruit of mandrakes, mandrake apples, as the *Septuagint*. This plant is ſaid to excite love, provoke luſt, diſpoſe for, and help conception; for which reaſons it is thought *Rachel* was ſo deſirous of theſe *mandrakes*, which ſeem to have their name *dudaim* from love: the word is only uſed here and in *Cant.* vii. 13. where they are commended for their good ſmell, and therefore cannot be the plant which goes now by that name; ſince they neither give a good ſmell, nor bear good fruit, and are of a cold quality, and ſo not likely to produce the above effects aſcribed unto them. It is very probable they were lovely and delightful flowers the boy picked up in the field, ſuch as children delight in; ſome think the *jeſſamin*, others lilies, and others violets [f]; it is not eaſy to determine what they were; ſee the note on *Cant.* vii. 13: *and brought them unto his mother Leah*; as children are apt to do, to ſhow what fine flowers or fruit they have gathered: *then Rachel ſaid to Leah, give me, I pray thee, of thy ſon's mandrakes*; being taken with the colour or ſmell of them; for as for the notion of helping conception, or removing barrenneſs and the like, there is no foundation for it; for *Rachel* who had them did not conceive upon having them; and the conception both of her and *Leah* afterwards is aſcribed to the Lord's remembering and hearkening to them.

℣. 15. *And ſhe ſaid unto her*, &c.] *Leah* to *Rachel*, taking this opportunity to bring out a thing which had ſome time lain with uneaſineſs upon her mind: is it *a ſmall thing that thou haſt taken away my huſband?* got the greateſt ſhare of his affections, and had moſt of his company; which laſt was very probably the caſe, and more ſo ſince *Leah* had left off bearing; and this ſhe could not well ſtomach, and therefore upon this trifling occaſion outs with it: *and wouldeſt thou take away my ſon's mandrakes alſo?* which were poor things to be mentioned along with an huſband; and beſides, *Rachel* did not offer to take them away from the child without her leave, which ſhe in a very humble manner aſked of her: *and Rachel ſaid, therefore he ſhall lie with thee to-night for thy ſon's mandrakes*; which ſhewed no great affection to her huſband, and a ſlight of his company, to be willing to part with it for ſuch a trifle; and it ſeems by this, as if they took their turns to lie with *Jacob*, and this night being *Rachel*'s turn ſhe agrees to give it to *Leah* for the ſake of the mandrakes: or however, if ſhe had engroſſed him to herſelf, very much, of late, as ſeems by the words of *Leah* above, ſhe was willing to give him up to her this night, on that conſideration; which *Leah* agreed ſhe ſhould have, as appears by what follows.

℣. 16. *And Jacob came out of the field in the evening*, &c.] From feeding his flocks; *and Leah went out to meet him*; knowing full well the time he uſed to come home: *and ſaid, thou muſt come in unto me*; into her tent, for the women had ſeparate tents from the men; as *Sarah* from *Abraham*;

[a] נפתולי אלהים luctationibus Dei, Montanus, Vatablus, Druſius, Cartwright. aſtutiis Dei, Schmidt. [b] Calliditatibus Dei, Oleaſter, Druſius; hoc pro beatitudine mea, V. L. pro beatitudine mihi eſt, Schmidt. [c] באשרי in felicitate mea, Montanus; ob beatitatem meam, Schmidt. [d] Shalſhalet Hakabala, fol. 4. 1. [e] Shalſhalet Hakabala, fol. 3. 2. [f] Vid. T. Bab. Sanhedrin, fol. 99. 2. & Gloſſ. in Ib.

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Abraham; and ſo theſe wives of *Jacob* had not only tents ſeparate from his, but from one another: *for ſurely I have hired thee with my ſon's mandrakes*: that is, ſhe had hired that night's lodging with him of *Rachel*, with the mandrakes her ſon *Reuben* had brought out of the field. *Jacob* made no objection to it, but conſented, being willing to pleaſe both his wives, who he perceived had made this agreement between themſelves: *and he lay with her that night*; and that only, for the preſent; for, by the way of ſpeaking, it looks as if he did not continue with her more nights together at that time, but went, as before that evening, to *Rachel*'s tent.

℣. 17. *And God hearkened unto Leah*, &c.] To the prayer of *Leah*, as the *Targum* of *Jonathan*, for more children: the deſire of theſe good women for the company of their huſband, was not from luſt, or an amorous deſire in them, but for the ſake of having many children, as appears by giving their maids to him; and the reaſon of this was, as biſhop *Patrick* well obſerves, that the promiſe made to *Abraham* of the multiplication of his ſeed, and of the Meſſiah ſpringing from thence, might be fulfilled; and is the true reaſon of *Moſes*'s taking ſuch particular notice of thoſe things, which might ſeem below the dignity of ſuch a ſacred hiſtory: *and ſhe conceived, and bore Jacob the fifth ſon*; the 5th he had by her, but the 9th in all, that were born unto him.

℣. 18. *And Leah ſaid, God hath given me mine hire*, &c.] Of the mandrakes with which ſhe had hired of *Rachel* a night's lodging with *Jacob*, and for which ſhe had a ſufficient recompence, by the ſon that God had given her: and ſhe added another reaſon, and a very prepoſterous one, and ſhews ſhe put a wrong conſtruction on the bleſſing ſhe received: *becauſe I have given my maiden to my huſband*; which, ſhe judged, was ſo well pleaſing to God, that he had rewarded her with another ſon; and ſhe called his name *Iſſachar*, which ſignifies *hire* or *reward*; or, there is a reward, or a man of reward.

℣. 19. *And Leah conceived again*, &c.] For bearing children *Jacob* took more to her, and more frequently attended her apartment and bed: *and bare Jacob a ſixth ſon*; the ſixth by her, but the tenth by her and his two maids.

℣. 20. *And Leah ſaid, God hath endued me with a good dowry*, &c.] Having ſo many children; for though her huſband could give her nothing at marriage, and her father gave her no more than one handmaid, yet God had abundantly made it up to her, in giving her ſo many ſons: theſe are the heritage of the Lord, *Pſ.* cxxvii. 3. *now will my huſband dwell with me*; conſtantly; and not come to her tent now and then only, as he had uſed to do; *becauſe I have born him ſix ſons*; this ſhe thought would fix his affections to her, and cauſe him to cleave to her, and continue with her: *and ſhe called his name Zebulun*; which ſignifies dwelling. Theſe two ſons of *Leah*, according to the *Jewiſh* writers [g], were born, *Iſſachar* on the 10th day of *Ab* or *July*, and lived 122 years, and *Zebulun* on the 7th of *Tiſri* or *September*, and lived 124 years.

℣. 21. *And afterwards ſhe bare a daughter*, &c.] Which ſome writers, as *Aben Ezra* obſerves, ſay, was at the ſame birth with *Zebulun*, a twin with him; but being ſaid to be afterwards, ſhews the contrary: *and called her name Dinah*; which ſignifies *Judgment*: perhaps ſhe may have ſome reference to the firſt ſon of *Bilhah*, *Rachel*'s handmaid, whom ſhe called *Dan*, a name of the ſame ſignification; intimating as if it was a clear caſe, that judgment went on her ſide; and that by the number of children ſhe had, it was plain God had determined in her favour.

℣. 22. *And God remembered Rachel*, &c.] In a way of mercy and kindneſs, whom he ſeemed to have forgotten, by not giving her children: *and God hearkened to her*; to her prayer, which had been made time after time, that ſhe might have children; but hitherto God had delayed to anſwer, but now gives one: *and opened her womb*; gave her conception, and made her fruitful, and ſhe became the mother of a child ſhe ſo much deſired.

℣. 23. *And ſhe conceived and bare a ſon*, &c.] Through the goodneſs of God unto her, and for which ſhe was greatly thankful; *and ſaid, God hath taken away my reproach*; the reproach of barrenneſs with which ſhe was reproached among her neighbours; and perhaps by her ſiſter *Leah*, and indeed it was a general reproach in thoſe times; and eſpecially, it was the more grievous to good women in the family of *Abraham*, becauſe they were not the means of multiplying his ſeed according to the promiſe, and could have no hope of the Meſſiah ſpringing from them.

℣. 24. *And ſhe called his name Joſeph*, &c.] Which ſignifies *adding*, or rather, *to be added*, or, *God ſhall add*, giving this reaſon for it; *and ſaid, the Lord ſhall add to me another ſon*: which is expreſſive of ſtrong faith; that as ſhe had begun to bear children, ſhe ſhould bear another, as ſhe did; though ſome read the words as a wiſh or prayer, *may the Lord*, or, *and that the Lord would add*, &c. [h] but our verſion ſeems beſt: the name *Joſeph* is compoſed of two words, one which ſignifies to gather or take away, uſed in the preceding verſe, and another which ſignifies to add; and ſo has reſpect to the Lord's taking away her reproach, and adding to her another ſon: *Melo*, an heathen writer, makes mention of *Joſeph* by name, as *Polyhiſtor* [i] relates, and makes him the 12th and laſt ſon of *Abraham*, whereas he was the 11th of *Jacob*. He was born, as the *Jews* ſay [k], the 27th of *Tammuz* or *June*, and lived 110 years.

℣. 25. *And it came paſs, when Rachel had borne Joſeph*, &c.] At which time his 14 years of ſervitude were ended; for *Jacob* was in *Laban*'s houſe 20 years, 14 were ſpent in ſerving for his wives, and the other 6 for his cattle, which begun from this time, as the context clearly ſhews; ſee ch. xxxi. 41. ſo that, as the *Jewiſh* writers [l] truly obſerve, in 7 years time *Jacob* had 12 children born to him, 11 ſons and 1 daughter; for he had ſerved 7 years before he had either of his wives: they alſo pretend that a twin was born with each, except with *Joſeph*, but for that there is no foundation: *that Jacob ſaid unto Laban, ſend me away*; give me leave to depart thy houſe: he had a right to demand his liberty, and to inſiſt upon it, ſince the time of his ſervitude was up; but he choſe to have leave, and part in a friendly manner: *that I may go unto mine own place, and to my own country*; to *Beerſheba*,

[g] Shalſhalet Hakabala, fol. 4 1.
[h] יסף addat, V. L. Pagninus, Montanus, Junius & Tremellius, Piſcator.
[i] Apud Euſeb. Præpar. Evangel. l. 9. c. 19. p. 421.
[k] Shalſhal. Ibid.
[l] Pirke Eliezer, c. 36. Tzemach David, par. 1. fol. 6. 2.

Beerſheba, where his father and mother lived, and whom, no doubt, he longed to ſee; and to the land of *Canaan*, in which that place was, which was his native country, and was given him by promiſe, and was to be the inheritance of his ſeed.

℣. 26. *Give me my wives*, &c.] His two wives, *Leah* and *Rachel*, and the two maids, *Bilhah* and *Zilpah*, which they had given him for wives alſo; he deſires leave not to have them, but to take them away with him: *and my children*; his 12 children; he did not deſire his father-in-law to take any of them, and keep them for him, but was deſirous of having them with him: no doubt, for the ſake of their education, though he had nothing of his own wherewith to ſupport them; not doubting that God would make good his promiſe in giving him food and raiment, and returning him to his country; and which his faith applied to his family as well as to himſelf: *for whom I have ſerved thee*; not for his children, but for his wives, his 2 wives; *and let me go*; free from thy ſervice, and to my own country; *for thou knoweſt my ſervice which I have done thee*: how much and great it is, and with what diligence and faithfulneſs it has been performed, and that the time of it fixed and agreed upon was at an end.

℣. 27. *And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, tarry*, &c.] One would think he could not expect to have much from him, by his treatment of him; but he craftily cajoles him in this fawning, flattering way, in order to gain a point, and begs of him, in a very humble and ſuppliant manner, if he had any love for him, that he would not depart from him, but ſtay with him, which he ſhould take as a great favour; for he could not inſiſt upon it, as bound in duty, or as a point of juſtice: *for I have learned by experience*; by the obſervations made in the 14 years paſt; *that the Lord hath bleſſed me for thy ſake*: *Laban* had ſo much religion as to aſcribe the bleſſings, the good things he had, to the Lord, as the author and giver of them; and ſo much honour, or however, thought it was more his intereſt to own it, that it was for *Jacob*'s ſake that he was thus bleſſed: the word tranſlated is uſed ſometimes, of divination, and the *Targums* of *Jonathan* and *Jeruſalem* render it, I have uſed divinations; and according to *Jarchi* and *Aben Ezra*, *Laban* was a diviner and ſoothſayer; and by the *Teraphim* he had in his houſe, ch. xxxi. 19. he divined, and knew thereby that he was bleſſed for the ſake of *Jacob*; but as *Schmidt* obſerves, it is not credible that the devil ſhould give ſo famous a teſtimony to *Laban* of *Jehovah* and *Jacob*.

℣. 28. *And he ſaid, appoint me thy wages, and I will give it.*] Say what thou wilt have, fix what ſalary thou thinkeſt ſufficient, and I will agree to it, and punctually pay it: this he craftily ſaid, not chooſing to propoſe any thing himſelf, but leaving it to *Jacob*, knowing very well the honeſty and modeſty of *Jacob*, that he would mention leſs wages than he could have the face to offer him.

℣. 29. *And he ſaid unto him*, &c.] *Jacob* to *Laban*, *thou knoweſt that I have ſerved thee*; not only diligently and faithfully, without any ſalary, excepting for his wives; otherwiſe he had no wages for his ſervice all this time, which therefore ſhould be conſidered for the future: *and how thy cattle was with me*; always under his care, and he ever watchful of them; ſpent all his time and labour with them, and had no opportunity of getting any thing for himſelf.

℣. 30. *For it was little which thou hadſt before I came*, &c.] Perhaps but a ſingle flock, and that not a very large one, ſince *Rachel*, his youngeſt daughter had the care of it: *and it is* now *increaſed unto a multitude*; or *broke forth*[m], ſpread itſelf over the fields and plains, hills and mountains adjacent, ſo that they were covered with his ſheep, theſe bringing forth thouſands and ten thouſands, *Pſ.* cxliv. 13. *and the Lord hath bleſſed thee ſince my coming*, or *at my foot*[n]; ever ſince he ſet foot in his houſe. *Aben Ezra* obſerves it as a proverbial ſaying, ſuch a one has a good foot, a lucky one wherever he comes, a bleſſing or ſucceſs goes with him; or the meaning may be, wherever *Jacob* went or led his flock, and fed it, it proſpered, the bleſſing of God going with him. *Onkelos* renders it, *for my ſake*; and ſo it is the ſame with what *Laban* had obſerved and owned, ℣. 27. *and now, when ſhall I provide for mine own houſe?* ſuggeſting it was his duty to do it, and it was high time he did it, ſince he had a large family to provide for; ſee 1 *Tim.* v. 8.

℣. 31. *And he ſaid, what ſhall I give thee?* &c.] So ſaid *Laban* to *Jacob*, ſtill avoiding making any offer himſelf, but waiting for *Jacob*, and preſſing upon him to fix his wages: *and Jacob ſaid, thou ſhalt not give me any thing*; a ſpeech *Laban* liked very well: his meaning is, that he ſhould give him no certain ſettled ſalary, nor even of any thing that *Laban* was now poſſeſſed of, and God had bleſſed him with for his ſake; he did not deſire any part of it; *but if thou wilt do this thing for me*; which he was about to mention, and does in the following verſe; *I will again feed* and *keep thy flock*: there is an elegance in the original; I *will return*, I *will feed*, I *will keep thy flock*: it ſeems by this, that *Jacob* had relinquiſhed the care of the flock, upon the time of his ſervitude being out; but, upon the following condition, propoſes to return to it, lead it out to the paſtures, and feed it on them, and keep it night and day as he had uſed to do.

℣. 32. *I will paſs through all thy flock to day*, &c.] Not alone, but *Laban* and his ſons with him; *removing from thence all the ſpeckled and ſpotted cattle*: that is, ſuch as were black and had white ſpots on them, or were white and had black ſpots on them; and the *ſpeckled*, according to *Jarchi* and *Ben Melech*, were ſuch as had ſmall ſpots on them; and the *ſpotted* were ſuch as had larger: *and all the brown cattle among the ſheep*; the ruſſet coloured ones, or the *black*[o] ones, as ſome render it; and ſo *Aben Ezra*, and who makes mention of another ſort, called *Barud*, which ſignifies ſpotted with white ſpots like hailſtones, but is not to be found in the text here, but in ch. xxxi. 10. and beſides coincide with thoſe before deſcribed: *and the ſpotted and ſpeckled among the goats*; that had larger and leſſer ſpots upon them as the ſheep; *and* of ſuch *ſhall be my hire*: not thoſe that were now in the flock, but ſuch as were like them, that ſhould be brought forth for the time to come; which ſeems to be a ſtrange propoſal, and what was not likely to turn out much to the advantage of *Jacob*; but he knew what he did, and very probably was directed of God, if not in a viſion, yet by an impulſe on his mind, that ſuch a method would be right, and would ſucceed; ſee ch. xxxi. 10, 11, 12.

℣.

[m] יפרץ erupit, Junius & Tremellius, Piſcator, Druſius. [n] לרגלי ad pedem meum, Montanus, Piſcator, Druſius, Schmidt. [o] חום nigrum, Montanus, Fagius; ſo R. Sol. Urbin. Ohel Moed. fol. 98. 1.

℣. 33. *So ſhall my righteouſneſs anſwer for me in time to come*, &c.] Either by the ſucceſs I ſhall have, and the bleſſing of God upon me, making it proſperous; it will appear in time to come, and to all poſterity, that I have moſt righteouſly and faithfully ſerved thee: or rather, ſuch a ſeparation being made in *Laban*'s flock, all the ſpotted ones being removed, and only white ones left with *Jacob* to keep; it would be a clear caſe hereafter, if any ſuch ſhould be found with *Jacob*, they were not taken from *Laban*'s flock, but were what in providence he was bleſſed with, and came by honeſtly and righteouſly: *when it ſhall come for my hire before thy face*; when any ſpotted ones would be brought forth, it would be plain and manifeſt to his face, that they belonged to him for his hire or wages; or, as *Schmidt*, when any complaint ſhould come before *Laban* concerning his hire, or about any ſpeckled and ſpotted cattle that were *Jacob*'s hire, as if he had wronged him of it; the action now done, by making ſuch a ſeparation, would be a ſufficient vindication of him, and juſtify him from ſuch an aſperſion: *and every one that* is *not ſpeckled and ſpotted amongſt the goats, and brown among the ſheep, that ſhall be accounted ſtolen with me*; if any ſuch were found among thoſe that *Jacob* ſhould hereafter call his flock, as were without ſpecks and ſpots, or were brown, he was content they ſhould be reckoned as ſtolen, and what he had no right unto.

℣. 34. *And Laban ſaid*, &c.] Being well-pleaſed with the propoſal *Jacob* made, as knowing, that generally ſpeaking, cattle of a colour produced thoſe that were of the ſame; and whereas *Jacob* propoſed to have a flock of ſheep only white committed to his care, and to have ſuch for his own that ſhould be produced of them, that were ſpeckled, ſpotted and brown, *Laban* concluded from the general nature of things, that he could have but very few, if any, and therefore was for ſtriking the bargain at once: *behold, I would it might be according to thy word*; he agreed it ſhould be as *Jacob* had ſettled it, and he hoped and wiſhed he would abide by it; he was afraid he would not keep to it.

℣. 35. *And he removed that day the he-goats that were ring-ſtraked*, &c.] That had ſtrakes of a different colour from the reſt on their ſhoulders, thighs, legs or feet, or in any part of the body: the word here uſed ſtands in the room of that before tranſlated *ſpeckled*; this *Laban* did, as the context ſhows; he went about it immediately at the motion of *Jacob*, with which he was pleaſed: *and all the ſhe-goats that were ſpeckled and ſpotted*; ſo that there might be neither male nor female of thoſe mixed colours; this he did to prevent any generation of them: *and every one that had* ſome *white in it*; any white ſpot in it, as the *Targum* of *Jonathan*; that is, every one of the brown or black colour, that had any white in it: *and all the brown among the ſheep*; that were entirely ſo: *and gave* them *into the hands of his ſons*; not the ſons of *Jacob*, as ſome in *Aben Ezra*; for they were not fit for the care of a flock, the eldeſt ſon *Reuben* not being 7 years of age; but the ſons of *Laban*, who were now grown up and fit for ſuch ſervice.

℣. 36. *And he ſet three days journey between himſelf and Jacob*, &c.] Not 3 days journey for a man, but for cattle; this diſtance there was between the place where *Laban* and his ſons kept the ſpotted, ſpeckled and brown cattle, and that in which *Jacob* kept the flock only conſiſting of white ſheep; and this was done, that the flocks might not be mixed, and that there might be no opportunity to take any of the ſpotted ones, and that they might not ſtray into *Jacob*'s flock; or leſt any of his ſeeing them might bring forth the like, ſuch precaution was uſed: *and Jacob fed the reſt of Laban's flock*; thoſe that remained after the ſpotted, ſpeckled and brown were taken out; and *Jacob* having none but white ſheep, there was no great likelihood, according to the courſe of nature, of his having much for his hire; ſince he was only to have the ſpotted, ſpeckled and brown ones that came from them, and generally like begets like; and, according to the *Jewiſh* writers [p], thoſe that were committed to his care were old and barren, and ſick and infirm, that ſo he might have no profit from them.

℣. 37. *And Jacob took him rods of green poplar*, &c.] Of the white poplar tree, called green, not from the colour, but from the moiſture, being ſuch as were cut off of the tree: *and of the haſel and cheſnut tree*; the former ſome take to be the almond tree, as *Saadiah Gaon*, and others; and the latter to be the plantane or plane tree, ſo *Ainſworth*, and others: *and pilled white ſtrakes in them*; took off the bark of them in ſome places, and left it on in others, which made white ſtrakes: *and made the white appear which was in the rods*; that part of the rods which was ſtripped of the bark appeared white; and it appeared the whiter for the bark that was left on in other parts; and both made the rods to appear to have various colours, which was the deſign of *Jacob* in pilling them.

℣. 38. *And he ſet the rods which he had pilled, before the flocks*, &c.] Over-againſt them, in the view of them: *in the gutters in the watering troughs, when the flocks came to drink*; that is, in places of water, where troughs or veſſels were made, into which the water ran convenient for the cattle to drink out of; and here he placed his party-coloured rods right over-againſt the flocks: *that they ſhould conceive when they came to drink*; as it was moſt likely they ſhould when they were together at the water, and had refreſhed themſelves with it; and being *heated* [q]; as the word ſignifies, with a deſire of copulation, might conceive in ſight of the above rods; which were ſet to move upon their imagination at the time of their conception, in order to produce cattle of different colours; to which no doubt he was directed of God, and it had, thro' his bleſſing, the wiſhed-for ſucceſs, as follows.

℣. 39. *And the flocks conceived before the rods*, &c.] At them, and in ſight of them; which had ſuch influence upon them through the force of imagination, and a divine power and providence ſo directing and ſucceeding this device, that *they brought forth cattle ring-ſtraked, ſpeckled and ſpotted*; ſuch as *Jacob* was to have for his hire; and tho' there was no doubt a more than ordinary concourſe of divine providence attending this affair; yet there have been many ſtrange things brought about in a natural way by the ſtrength of imagination, as may be obſerved in thoſe marks which women are ſaid to mark their children with, whilſt with child of them; as alſo in conceiving and bearing ſuch like unto them they have fancied, as the woman that bore a blackamoor, through often looking at the picture of one in her chamber; and an *Ethiopian* queen, who by the ſame means bore a white child, fair and beautiful, which ſhe expoſed, leſt ſhe

[p] Bereſhit Rabba, §. 73. fol. 64. 1. Targum Jon. & Jarchi in loc.

[q] יחמנה incaleſcebant, Montanus, Vatablus, Druſius; ut incaleſcerent, Junius & Tremellius.

ſhe ſhould be thought an adultereſs[r]: and what comes nearer to the caſe here, *Jerom* reports[s] the like things done in *Spain* among horſes and mares, by placing beautiful horſes before mares at the time of leaping; and the *Apis* or *Egyptian* ox, which had peculiar ſpots in it, was produced in like manner, ſo that there was always in ſucceſſion one of the ſame form and colour; as *Auſtin* aſſerts[t]; and it may be obſerved, what is affirmed by ſome writers[u], that ſheep will change their colours according to the different waters they drink of at the time of their being covered; and that ſome rivers drank of, will make white ſheep black, and black white, and others red and yellow. But as *Jacob* was directed of God to take this method, this is ſufficient to juſtify him, and upon his bleſſing and providence the ſucceſs depended, whatever there may be in nature to bring about ſuch an effect; and as it was to do himſelf juſtice, who had been greatly injured by *Laban*, it was equally as juſt and righteous a thing to take this courſe, as it was for the *Iſraelites* by a divine direction to borrow jewels, *&c.* of the *Egyptians*, whereby they were repaid for their hard ſervice.

℣. 40. *And Jacob did ſeparate the lambs*, &c.] The ring-ſtraked, ſpeckled and ſpotted; *and ſet the faces of the flocks*, that were all white, *towards the ring-ſtraked, and all the brown in the flock of Laban*; either to go before thoſe that were all white, that they by looking at them might conceive and bring forth ſuch, which was another artifice of *Jacob*'s to increaſe his own ſheep; or elſe he ſet at the water-troughs the white ſheep on one ſide of them, and on the oppoſite ſide the ſpeckled ones, *&c.* that the ſame effect might alſo be produced the more ſucceſsfully both by the rods and by the ſpeckled lambs: *and he put his own flocks by themſelves, and put them not unto Laban's cattle*; partly that they might not be mixed together, but kept diſtinct, that what was his property might be diſcerned from *Laban*'s; and partly, leſt his ſpotted ones, being mixed with *Laban*'s white ſheep, by continual looking at them, ſhould conceive and bring forth ſuch likewiſe, and ſo his flocks be leſſened.

℣. 41. *And it came to paſs, whenſoever the ſtronger cattle did conceive*, &c.] Whoſe limbs were well compact, and were ſtrong and healthy: *that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods*; and bring forth party-coloured ones, and ſuch as were robuſt and ſtrong like themſelves; and this was another device of *Jacob*'s to get the beſt of the flock. *Aben Ezra* thinks this refers to the two ſeaſons of the year, when the flocks conceived; the one was in *Niſan*, in the ſpring, and ſuch as were brought on that conception were ſtrong, and therefore *Jacob* choſe to lay the rods in the gutters at that time, that he might have the beſt cattle; and ſo the *Targum* of *Jonathan* calls theſe here the forward ones, as it does thoſe in next verſe we render feeble, the latter ones; which, according to *Aben Ezra*, conceived in *Tiſri* or *September*, and what they brought were weak and feeble.

℣. 42. *And when the cattle were feeble, he put* them *not in*, &c.] Or *when covered*, as *Menachem*, that is, with wool, and ſo not ſo deſirous of copulation with the males, nor ſo fit and ſtrong for generation; and therefore he put not in the rods into the gutters, partly that he might have none feeble in his flock, and partly that he might not ſpoil *Laban* of his whole flock, ſtrong and weak: *ſo the feebler were Laban's, and the ſtronger Jacob's*; not only his flocks became more numerous than *Laban*'s, but were in better plight.

℣. 43. *And the man increaſed exceedingly*, &c.] *Jacob* grew very rich: *and had much cattle*; the greater part of *Laban*'s flocks brought forth ſpeckled, ſpotted and brown cattle, which, according to agreement, were *Jacob*'s: *and maid-ſervants, and men-ſervants*; which he got to take care of his houſhold affairs, and to aſſiſt him in keeping his flocks: *and camels, and aſſes*; for his flocks increaſing ſo very much, he ſold many of his ſheep at a good price, as *Jarchi* obſerves, and with it bought camels and aſſes; and theſe were very fit for his uſe, when he ſhould be obliged or think fit to remove into his own country, and which he was meditating, and had a direction from the Lord for, as in the following chapter.

CHAP. XXXI.

THIS chapter relates how that *Jacob* obſerving that *Laban* and his ſons envied his proſperity, and having a call from God to return to his own country, acquaints his wives with it; and reports to them *Laban*'s ill uſage of him, and the wonderful appearance of God to him, and for him, and his orders to him to depart from thence, ℣. 1—13. to which they agreed, knowing full well their father's unkindneſs, and that they had nothing to expect from him, and therefore judged it beſt to go off with what they had got through the gift of God unto them, ℣. 14, 15, 16. upon which *Jacob* ſet out privately, with all he had, towards his own country, whilſt *Laban* was ſhearing his ſheep, ℣. 17—21. three days after *Laban* being informed of it purſued after *Jacob*, and overtook him at mount *Gilead*; but was warned by the way to be cautious what he ſaid to him, ℣. 22—25. yet nevertheleſs he warmly expoſtulated with him about his ſecret flight, not giving him the opportunity of taking his leave of his children, and eſpecially for taking away his gods, ℣. 26—30. to which *Jacob* gave an anſwer, ℣. 31—35. and in his turn was warm likewiſe, and chid *Laban* ſeverely for his hot purſuit of him, his charge of ſtealth, when he could find nothing on him, his hard labour for the ſpace of 20 years with him, and his ill requital of him for it, ℣. 36—42. however, upon the whole, an amicable agreement was made between them, and they parted in a friendly manner, ℣. 43—55.

℣. 1. *And he heard the words of Laban's ſons*, &c.] That is, *Jacob*, as is expreſſed in the *Septuagint* and *Syriac* verſions, either with his own ears, over-hearing their diſcourſe in their tents, or in the field, or from the report of others, his wives or ſome of his friends, who thought proper to acquaint him with it; theſe were the ſons of *Laban*, who had the care of the cattle committed to them, ſeparated by the direction of *Jacob*, and with the conſent of *Laban*, ch. xxx. 35. *ſaying*, *Jacob*

[r] Heliodor. Ethiopic. l. 4. c. 8. [s] Quæſt. Heb. in Gen. fol. 70. L. M. [t] De civit. Dei, l. 18. c. 5.
[u] Ælian. de Animal. l. 8. c. 21. Plin. Nat. Hiſt. l. 2. c. 103.

Jacob hath taken away all that was *our father's*; meaning not preciſely all that their father had, for that would have been a downright lie; for what was become of them that were committed to their care? beſides, we afterwards read of *Laban*'s ſhearing his ſheep, ℣. 19. but that all that *Jacob* had was their father's, and he had taken it away from him, if not by force and ſtealth, yet by fraud; and ſo *Jacob* might fear he would treat him in an ill manner, and therefore began to think it was high time for him to be gone: *and of* that *which* was *our father's hath he gotten all the glory*; his many ſervants, numerous cattle, ſheep, camels and aſſes, in which carnal men place all their happineſs; or thoſe riches, as the *Targum* of *Jonathan*, by which he got the name, and glory of a rich man among men: and it was ſo far true what they ſay, that it was out of their father's flock that *Jacob* got all his increaſe; but then it was according to a covenant that *Laban* and he entered into, and therefore was obtained in a juſt and lawful manner.

℣. 2. *And Jacob beheld the countenance of Laban*, &c.] Upon this he obſerved *Laban*'s looks, that he might gather from thence how he took his proſperity; what were his thoughts about it, and what he might expect from him on that account: *and behold it* was *not towards him as before*; he ſaid nothing to *Jacob*, nor charged him with robbing of him, or any falſe dealing with him, yet was uneaſy at his growing proſperity; he put on ſour looks, and an envious countenance, ſad, and ſurly, and lowering; ſo that *Jacob* ſaw it foreboded no good to him, and therefore thought it moſt adviſeable to depart as ſoon as he could; though perhaps he firſt ſought the Lord about it, who ſpoke to him as in the following verſe.

℣. 3. *And the Lord ſaid unto Jacob*, &c.] In anſwer to a prayer of his; or ſeeing what difficulties and diſcouragements *Jacob* laboured under, he appeared unto him for his encouragement and inſtruction how to proceed: *return unto the land of thy fathers*; the land of *Canaan* given to *Abraham* and *Iſaac* by promiſe: *and to thy kindred*; his father, and mother, and brother, who all dwelt in the land of *Canaan* at this time, or as many as were living: or *to thy nativity* [w], the place where he was born, and to which he muſt have a natural deſire to return: *and I will be with thee*; to protect him from any injury that might be attempted to be done unto him, either by *Laban* or *Eſau*.

℣. 4. *And Jacob ſent*, &c.] Having this encouragement and direction from the Lord, which ſeems to have been given him in the field, whilſt he was attending his flocks, he diſpatched a meſſenger home to his wives, one of his ſervants or under-ſhepherds. The *Targum* of *Jonathan* ſays it was his ſon *Napthtali*, whom he ſent, becauſe he was a ſwift meſſenger; the *Targumiſt* alludes to *Gen.* xlix. 21. but the former is more probable: *and called Rachel and Leah*; *Rachel* is mentioned firſt, as being his proper and lawful wife, and is only called ſo ch. xlvi. 19. and it was for her ſake *Jacob* had *Leah*. *Jacob* like a prudent man, and an affectionate huſband, thought proper to acquaint his wives with his caſe, and adviſe with them, and neither leave them, nor take them away ſuddenly and by force; and therefore ſent for them, *to the field unto his flock*; where he was feeding his flock: this he might do for divers reaſons; he might not judge it ſo proper and convenient to go home to them, ſince it might be difficult to get one of them to come to the apartment of the other; and it was proper they ſhould be together, and that might cauſe ſome ſuſpicion in *Laban*'s family, who might liſten to over-hear what paſſed between them; and beſides, he might be afraid of *Laban* and his ſons, that being in ſuch an ill temper they would lay violent hands on him, and do him a miſchief; and therefore he ſent for his wives to him in the field, where they could more privately and freely converſe together, without being over-heard or interrupted, and the flock in the mean while not neglected.

℣. 5. *And ſaid unto them, I ſee your father's countenance, that it is not towards me as before*, &c.] See the note on ℣. 2. no notice is taken of what their brethren, the ſons of *Laban* had ſaid: *but the God of my father hath been with me*; not only by affording him his gracious preſence with him, which ſupported him under all his troubles; but by his good providence proſpering and ſucceeding him in his outward affairs, as well as he had lately appeared to him, and encouraged him to return to his own country.

℣. 6. *And ye know, that with all my power I have ſerved your father.*] With all faithfulneſs and uprightneſs; with all diligence and induſtry; with all wiſdom and prudence; with all my might and main, contriving the beſt methods, and ſparing no pains by day or night to take care of his flocks, and increaſe his ſubſtance: of this his wives had been witneſſes for 20 years paſt, and to them he appeals for the truth of it; ſo that there was no juſt reaſon for their father's behaviour towards him.

℣. 7. *And your father hath deceived me*; &c.] In the bargain he had made with him about his wages for keeping his cattle the ſix years paſt, after the 14 years ſervitude were ended: *and changed my wages ten times*; that is, either very often, many times, as the number ten is ſometimes uſed for many, ſee *Lev.* xxvi. 26. or preciſely ten times, ſince he repeats it afterwards in the ſame form to *Laban*'s face, ℣. 41. he had now ſerved him ſix years upon a new bargain; that he ſhould have all that were of ſuch and ſuch different colours, which were produced out of his flock of white ſheep. *Laban* was at firſt highly pleaſed with it, as judging it would be a very good one to him, as he might reaſonably think indeed: and it is highly probable he did not attempt any alteration the firſt year, but obſerving *Jacob*'s cattle of the ſpeckled ſort, *&c.* prodigiouſly increaſing, he did not chuſe to abide by the bargain any longer. Now it muſt be obſerved, that the ſheep in *Meſopotamia*, as in *Italy* [x], brought forth their young twice a year; ſo that every yeaning time, which was ten times in five years, *Laban* made an alteration in *Jacob*'s wages; one time he would let him have only the ſpeckled, and not the ring-ſtraked; another time the ring-ſtraked, and not the ſpeckled; and ſo changed every time, according as he obſerved the prevailing colour was, as may be concluded from the following verſe: *but God ſuffered him not to hurt me*; to hinder his proſperity, or having juſtice done him for his ſervice; for whatſoever colour *Laban* pitched upon for *Jacob* to have the next ſeaſon of yeaning, there was always the greateſt number of them; or all of them were of that colour, whether ſpeckled or ring ſtraked, *&c.*

℣.

[w] למולדתך ad natale ſolum, Tigurine verſion; ad nativitatem tuam, Vatablus, Druſius.
[x] Bis gravidæ pecudes. ——— Virgil. Georgic. l. 2.

℣. 8. *If he ſaid then, the ſpeckled ſhall be thy wages*, &c.] Sometimes *Laban* would ſay to *Jacob*, only the ſpeckled lambs which the ewes ſhall bring forth ſhall be thine hire, and not the ſpotted; or the ring-ſtraked, or the brown, which according to the bargain ſhould have been his, the one and the other: *then all the cattle bare ſpeckled*; that ſeaſon, God ordering it ſo in his providence, that *Laban* might be diſappointed, and *Jacob* might have his full hire; that is, the greateſt part of the cattle bore ſuch, as *Ben Melech* obſerves: *and if he ſaid thus, the ring-ſtraked ſhall be thine hire*; obſerving the cattle to bring forth only ſpeckled, or the greateſt part ſuch, then he changed his hire, and would have it be not the ſpeckled, nor the brown, only the ring-ſtraked, there being none or few of that colour the laſt yeaning time: *then bare all the cattle ring-ſtraked*; or the greateſt part of them were ſuch; ſo that let *Laban* fix on what colour he would as *Jacob*'s wages, there were ſure to be the greateſt part of that colour; which ſhows the hand of God in it, as is next obſerved by *Jacob*.

℣. 9. *Thus God hath taken away the cattle of your father*, &c.] Not all of them, ſee ℣. 19. but a great part of them; his flock was much leſſened by thoſe means, and more were taken away, and came to *Jacob*'s ſhare, than if *Laban* had abode by the original agreement: *and gave* them *to me*; who has the diſpoſing of all things in the world; whoſe the world, and all in it are, and gives of it to the ſons of men as he pleaſes. *Jacob* takes no notice of any artifice of his, or of any means and methods he made uſe of, but wholly aſcribes all to the providence of God, and points to his wives the hand of God only; and indeed it ſeems to be by his direction, that he took the method he did, as appears from the following verſes.

℣. 10. *And it came to paſs at the time that the cattle conceived*, &c.] Whether in ſpring or in autumn cannot be ſaid, for it ſeems this was twice a year; this probably was at the beginning of the ſix years ſervitude, or juſt before the agreement was made between *Laban* and *Jacob*, and was an inſtruction to the latter how to make his bargain with the former: *that I lifted up mine eyes and ſaw in a dream*; in a viſion of the night, ſo things were repreſented to his fancy and imagination: *and behold, the rams which leaped upon the cattle* were *ring-ſtraked, ſpeckled and griſled*; from whence he might conclude, that the cattle they leaped upon would bring forth the like, and ſo be a direction to him to make his agreement with *Laban* to have ſuch for his hire; not that the rams in the flock were really of thoſe colours, for they were all white, but ſo they were repreſented to *Jacob* in the viſion, to ſuggeſt to him, that ſuch would be produced by them; and it is not improbable by the artifice *Jacob* was directed to, and took, that the ewes, when they came to the watering troughs to drink, upon ſeeing the party-coloured rods in the water, theſe made ſuch an impreſſion upon their imaginations, that they fancied the rams that leaped upon them were of thoſe colours, and ſo conceived and brought forth the like. Here is another colour mentioned, not taken notice of before, at leaſt by this name, *griſled*; it ſtands in the place of *ſpotted*, and ſeems to be the ſame with that, and ſignified ſuch as had ſpots on them like hail-ſtones, and diſtinguiſhes them from the ſpeckled: the ſpeckled were ſuch as were white with black ſpots, theſe ſuch as were black, and had white ſpots like hail.

℣. 11. *And the angel of God ſpake unto me in a dream*, &c.] In the ſame dream before related, and to direct him to obſerve what was preſented to him, and to confirm what he ſaw, and lead him to the deſign and uſe of it. This was not a created angel, but the uncreated one, the Son of God, and who is afterwards called God, and to whom *Jacob* had made a vow, which he would never have done to an angel; but to God only, as *Ben Melech* obſerves: ſaying, *Jacob, and I ſaid, here am I*; the angel called him by his name, to which he anſwered, and ſignified that he was ready to attend to whatſoever he ſhould ſay to him.

℣. 12. *And he ſaid, lift up now thine eyes, and ſee*, &c.] This was all viſionary, *Jacob* was ſtill in a dream; but it was ſo impreſſed upon his mind, that he was ſpoke to, and bid to obſerve, and take notice, as follows: that *all the rams that leap upon the cattle* are *ring-ſtraked, ſpeckled and griſled*; thereby aſſuring him, that ſuch would be thoſe the ewes would bring forth, which would be right in him to agree with *Laban* for as his hire; and it is probable, that there was ſome diſtance of time, at leaſt a night, between the firſt motion of *Laban*'s to *Jacob* to ſettle his wages, ch. xxx. 28. and his repeating that, and being urgent to have it done, ℣. 31. and in this interval of time might be the night *Jacob* had this dream and viſion in, for his direction; or if it was after the bargain made, ſince it is ſaid to be at the time the cattle conceived, he had it to aſſure him of God's approbation of it, and of his ſucceſs in it: *for I have ſeen all that Laban doth to thee*; had took notice how he had made him ſerve 14 years for his wives, and had given him nothing for his ſervice; and how he now was taking advantage of *Jacob*'s modeſty to get him to fix his own wages, which he ſuppoſed would be lower than he could have the face to offer him.

℣. 13. *I am the God of Bethel*, &c.] The ſame angel that appeared to *Jacob* in a dream at the beginning of his ſix years ſervitude, now appeared to him at the cloſe of it, declaring himſelf to be the God of *Bethel*; or that God that manifeſted himſelf to him at *Bethel*, as *Onkelos* and *Jonathan* paraphraſe the words; for this is a diſtinct viſion from that in the preceding verſes, concerning the rams of different colours, and are both put together for the ſake of brevity, and becauſe they belong to the ſame affair: *where thou anointedſt the pillar, and vowedſt a vow unto me*; ſee ch. xxviii. 19, 20. and the notes there; hereby ſignifying the divine approbation of the name *Jacob* gave to that place, and of what he did in it, and to put him in mind of his promiſe there made: *now ariſe, get thee out from this land*; of *Meſopotamia*, or *Syria*, and out of *Haran*, a city there, where *Jacob* now was, and *Laban* lived: *and return unto the land of thy kindred*; to the land of *Canaan*, the place of his nativity, and where his relations dwelt: this ſhows, that this appearance of God to him, as the God of *Bethel*, was at the cloſe of his ſix years ſervice.

℣. 14. *And Rachel and Leah anſwered and ſaid unto him*, &c.] One after another, and their anſwers agreeing, are put together; it may be *Rachel* anſwered in the name of *Leah*, and for herſelf, ſince ſhe is mentioned firſt, and the verb is ſingular. The *Targum* of *Jonathan* is, *Rachel* anſwered with the conſent of *Leah*; is there *yet any portion or inheritance for us in our father's houſe?* it was what might have been juſtly expected as they were his children, that they ſhould have been uſed

as ſuch, and have had childrens portions given them; but by the whole of *Laban*'s carriage towards them, both at their marriage, and ever ſince, it was plain he never intended to give them any thing; but kept all he had to himſelf, or deſigned it for his ſons, and therefore it was in vain for them to hope for any thing; ſignifying to *Jacob* hereby, that they were willing to leave their father's houſe, and go with him when he pleaſed, ſince they could expect nothing by their ſtay here.

℣. 15. *Are we not accounted of him ſtrangers?* &c.] He had not treated them as children, nor even as free-born perſons; but as if they were foreigners that he had taken in war, or bought of others; or at leaſt, that they were born bondmaids in his houſe, and ſo had a right to ſell them as he had: *for he hath ſold us*; he had ſold them to *Jacob* for 14 years ſervice, as if they had been his ſlaves, inſtead of giving dowries with them as his children: *and hath quite devoured alſo our money*; that which he got by the ſervitude of *Jacob*, inſtead of giving it to them as their portion, he ſpent it on himſelf and his ſons, and there was nothing left for them.

℣. 16. *For all the riches which God hath taken from our father*, &c.] And given to *Jacob* for his labour: *that* is *ours*, *and our childrens*; it belonged to us by the law of nature, before it came into thine hands; and our right unto it is ſtill more manifeſt, and is confirmed by the ſervice thou haſt done for it, by which means it came into thy poſſeſſion; and therefore it is no point of conſcience with us, nor need it be any with thee eſpecially, to go off with it: *now therefore*, *whatſoever God hath ſaid unto thee do*; for that muſt needs be right: this was well ſpoken indeed; they mean, that he ſhould quit their father's houſe, and go into the land of *Canaan*, as God had directed him; and they ſignified that they were willing to go along with him.

℣. 17. *Then Jacob roſe up*, &c.] And went with them to *Laban*'s houſe, where his children were, as is plain from *Rachel*'s theft, ℣. 19: *and ſet his ſons and his wives upon camels*; which were his own, ſee ch. xxx. 43. creatures fit for travelling; on theſe he ſet his wives, *Rachel* and *Leah*, and his concubine-wives, *Bilhah* and *Zilpah*; for theſe went with him, as appears from ch. xxxiii. 6. and xxxv. 22. and *his ſons*, or rather *his children*; for they were not all ſons, there was one daughter, and they were all young; his eldeſt ſon *Reuben* could not be much more than 12 years of age, and his youngeſt ſon *Joſeph* about ſix.

℣. 18. *And he carried away all his cattle*, &c.] His ſheep, camels and aſſes: the *Jews* ſay [y] he had 5500 head of cattle: *and all the goods which he had gotten*; all the reſt beſides his cattle; his men-ſervants, and maid-ſervants, and all his gold and his ſilver, and whatſoever elſe he had: *the cattle of his getting*, *which he had gotten in Padanaram*; or *Meſopotania*: this ſeems to be purpoſely obſerved, to ſhew that he took nothing but what was his own getting, not any thing that belonged to *Laban*: *for to go to Iſaac his father in the land of Canaan*; but it was ſome years before he got to his father's houſe, ſtaying at ſeveral places by the way. No mention is made of his mother *Rebekah*, ſhe perhaps being now dead.

℣. 19. *And Laban went to ſhear his ſheep*, &c.] Which were under the care of his ſons, and were three days diſtance from *Jacob*'s flocks; this gave *Jacob* a fair opportunity to depart with his family and ſubſtance, ſince *Laban* and his ſons were at ſuch a diſtance, and their ſervants with them alſo: *and Rachel had ſtole the images that* were *her father's*; afterwards called gods, which he made uſe of in an idolatrous and ſuperſtitious manner, one way or other: they ſeem to be a kind of *penates*, or houſhold-gods; in the *Hebrew* they are called *teraphim*; and which *De Dieu* thinks were the ſame with *ſeraphim* [z]; and were images of angels, conſulted on occaſion, and placed in the houſe for the protection of it, and to increaſe the ſubſtance thereof: ſome take them to be plates of braſs deſcribing the hours of the day, a ſort of ſun-dials; or were ſuch forms, that at certain times were made to ſpeak, and ſhew things to come: but they rather ſeem to be images of an human form, as ſay the *Jewiſh* writers, and as ſeems from 1 *Sam.* xix. 13—16. and which it is ſuppoſed were made under certain conſtellations, and were a ſort of *Taliſmans*, and were conſulted as oracles, and in high eſteem with the *Chaldeans* and *Syrians*, a people given to aſtrology, and by which they made their divinations; ſee the note on *Hoſ.* iii. 4. *Zech.* x. 2. and therefore *Rachel* took them away, that her father might not conſult them, and know which way *Jacob* fled, as *Aben Ezra*; but this looks as if ſhe had an opinion of them, and that they had ſuch a power of diſcovering perſons and things that were attributed to them: and indeed ſome think ſhe took them away from an affection and veneration for them, ſuppoſing ſhe ſhould not be able to meet with ſuch in *Canaan* in *Iſaac*'s family; and what is obſerved in ch. xxxv. 2. ſeems to countenance this; but one would think ſhe had been better inſtructed by *Jacob* during his 20 years converſation with her; and beſides, had ſhe been tinctured with ſuch ſort of ſuperſtition and idolatry, ſhe would never have uſed them ſo indecently, as to have ſet upon them in the circumſtances in which ſhe was, ℣. 34, 35. it is more to her credit and character to ſay with *Jarchi*, that ſhe did this to take off her father from the idolatrous worſhip of them, and to convince him that they were no gods; ſince they could not inform him of the deſigns of *Jacob*, and of his flight, nor ſecure themſelves from being carried away by her; unleſs it can be thought that ſhe took them becauſe of the metal of which they were made, gold or ſilver, being willing to have ſomething of her father's goods as her portion, which ſhe thought ſhe had a right unto, or in recompence of her huſband's ſervice. Dr. *Lightfoot* [a] thinks, ſhe took them for a civil uſe, to preſerve the memory of ſome of her anceſtors, of which theſe were the pictures, and *Laban* had idolized; but whether pictures were ſo early, is queſtionable.

℣. 20. *And Jacob ſtole away unawares to Laban the Syrian*, &c.] Went away without his knowledge, or giving him any notice of it; he was too cunning for *Laban* the *Syrian*; notwithſtanding his aſtrology and ſuperſtitious arts, which the *Syrians* are addicted to, he had no foreſight of this matter: or he *ſtole away the heart* of *Laban* [b], that which his heart was ſet upon; not his gods, theſe *Rachel* ſtole away; nor his daughters, for whom he does not appear to have had any great affection and reſpect; but rather the cattle and goods *Jacob* took with him, which *Laban*'s eye and heart were upon,

[y] Pirke Eliezer, c. 37. fol. 41. [z] So Hyde, Hiſt. Relig. Vet. Perſ. c. 20. p. 272. [a] Works, vol. 1. p. 696. [b] יגנב־את לב furatus eſt cor, Tigurine verſion, Pagninus, Montanus, Munſter, Vatablus, Druſius, Cartwright.

upon, and hoped to get into his poſſeſſion by one means, or at one time or another; but the former ſenſe, that he *ſtole from* his *heart* [d], or ſtole away without his knowledge, ſeems beſt to agree with what follows; *in that he told him not that he fled*; or that he deſigned to go away, and was about to do it.

℣. 21. *So he fled with all that he had*, &c.] His wives, his children, cattle and ſubſtance; *and he roſe up, and paſſed over the river*; the river *Euphrates*, as the *Targum* of *Jonathan* expreſſes it, which lay between *Meſopotamia* and *Canaan*; *and ſet his face toward the mount Gilead*: he travelled and bent his courſe that way: this was a mountain on the border of the land of *Canaan*, adjoining to *Lebanon*, near which was a very fruitful country, which had its name from it: it is ſo called here by way of anticipation; for this name was afterwards given it from the heap of ſtones here laid, as a witneſs of the agreement between *Laban* and *Jacob*, ℣. 45.

℣. 22. *And it was told Laban on the third day, that Jacob was fled.*] Three days after *Jacob* was gone he had the report of it, by ſome means or another; by ſome of his neighbours, or ſervants left at home, and ſooner he could not well have it, ſince the flock he went to ſhear was 3 days diſtance from *Jacob*'s, ch. xxx. 36.

℣. 23. *And he took his brethren with him*, &c.] Some of his relations, the deſcendants of his father's brethren, the ſons of *Nahor*, of whom there were 7, beſides *Bethuel*; and who all perhaps lived in *Haran* the city of *Nahor*, ſee ch. xxii. 20—24. or ſome of his neighbours and acquaintance whom he might call to: *and purſued after him ſeven days journey*; which muſt be reckoned, not from *Jacob*'s departure from *Haran*, but from *Laban*'s; for *Laban* being 3 days journey from thence, whither he had to return, after he received the news of *Jacob* being gone; *Jacob* muſt have travelled 6 days before *Laban* ſet out with his brethren from *Haran*; ſo that this was, as *Ben Gerſon* conjectures, the 13th day of *Jacob*'s travel; for *Laban* not having cattle to drive as *Jacob*, could travel as faſt again as he, and do that in 7 days which took up *Jacob* 13: *and they overtook him in the mount Gilead*; ſaid to be 380 miles from *Haran* [e].

℣. 24. *And God came to Laban the Syrian in a dream by night*, &c.] It is probable that *Laban* came to mount *Gilead* late in the evening, and ſo had no ſight of, or converſation with *Jacob* until the morning; and that night God came to him, and in a dream adviſed him as follows: or it may be rendered, *and God had come*, &c. [f] in one of the nights in which he had lain upon the road; though the former ſeems beſt to agree with ℣. 29. the *Targum* of *Jonathan* has it, an angel came; and the *Jews* [g] ſay, it was *Michael*; by whom, if they underſtand the increated angel, the ſon of God, 'tis right: *and ſaid unto him, take heed that thou ſpeak not to Jacob either good, or bad*; not that he ſhould keep an entire ſilence, and enter into no diſcourſe with him on any account, but that he ſhould ſay nothing to him about his return to *Haran* again; for it was the will of God he ſhould go onward towards *Canaan*'s land; and therefore *Laban* ſhould not attempt to perſuade him to return, with a promiſe of good things, or of what great things he would do for him; nor threaten him with evil things, or what he would do to him if he would not comply to return with him.

℣. 25. *Then Laban overtook Jacob*, &c.] He was come to the mount the over-night, but now in the morning he came nearer to him, ſo as to hold a converſation with him: *now Jacob had pitched his tent in the mount, and Laban with his brethren pitched in the mount of Gilead*; both on the ſame mount; one perhaps at the the bottom, and the other at the top; or one on one hill of it, and the other on another, or right over againſt one another.

℣. 26. *And Laban ſaid unto Jacob*, &c.] Upon their meeting together; perhaps in ſome middle place between their two tents: *what haſt thou done?* what evil haſt thou committed? what folly art thou guilty of? and what could induce thee to take ſuch a ſtep as this? ſuggeſting that he could ſee no neceſſity for it; and as if he had done nothing that ſhould occaſion it, and that *Jacob* had done a very ill thing: *that thou haſt ſtolen away unawares to me*: of this phraſe ſee the note on ℣. 20. *and carried away my daughters, as captives* taken *with the ſword*; as were commonly done by a band of robbers that made incurſions upon their neighbours, and plundered them of their ſubſtance, and carried away by force their wives and daughters; and ſuch an one *Laban* repreſents *Jacob* to be, a thief and a robber; who had not only ſtolen away from him, but had ſtole away his goods, and even his gods, and carried away his daughters againſt their will: all which were falſe, and particularly the latter, ſince they went along with him with their free and full conſent.

℣. 27. *Wherefore didſt thou flee away ſecretly, and ſteal away from me?* &c.] Intimating as if he ſhould not have been againſt his departure, if he had but acquainted him with it, and the reaſons of it; ſo that he had no need to have uſed ſuch privacy, and go away like a thief by ſtealth, as if he had done ſomething he had reaſon to be aſhamed of: *and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp?* pretending that he would have given him leave to depart; and not only have diſmiſſed him from his houſe and ſervice in an honourable way, but very chearfully and pleaſantly: he would have got a band of muſic, men-ſingers and women-ſingers, and others to play on muſical inſtruments, as the tabret and harp; and ſo had a concert of vocal and inſtrumental muſic, which would have ſhewn that they parted by conſent, and as good friends: whether this was a uſual cuſtom in this country, of parting with friends, I cannot ſay, but it ſeems to be very odd; for uſually, relations and friends that have a cordial affection for each other, part with grief and tears: by this *Laban* appears to be a carnal man, and had but little ſenſe of religion, as well as acted the hypocritical part.

℣. 28. *And haſt not ſuffered me to kiſs my ſons and my daughters?* &c.] Did not give him an opportunity of taking his farewell, which uſed to be done with a kiſs, as it is with us at this day: by his ſons he means his grandſons, and ſo the *Targum* of *Jonathan*, my daughters ſons; and by his daughters *Rachel* and *Leah*, and *Dinah* his granddaughter: *thou haſt done fooliſhly in* ſo *doing*; ſince, as he would have him believe, that he was both a loſer by this ſtep he took, and expoſed himſelf to danger

[d] Furatus a corde Labanis, Piſcator. Pagninus, Montanus, Tigurine verſion; ſo Aben Ezra.
[e] Bunting's Travels, p. 72.
[f] ויבא et venerat, Pagninus, Montanus, Tigurine verſion; ſo Aben Ezra.
[g] Pirke Eliezer, c. 36.

danger, ſeeing it was in the power of *Laban* to do him hurt, as in the following verſe; but *Jacob* knew what he did, and that it was the wiſeſt part to follow the direction of God.

℣. 29. *It is in the power of my hand to do you hurt*, &c.] *Jacob* and his family, wives, children and ſervants, who were not able to ſtand againſt *Laban* and the men he brought with him; and ſo the *Jeruſalem Targum* paraphraſes it, "I have an "army and a multitude;" a large force which *Jacob* could not withſtand: or, *my hand could have been for a God* [h] to me: you could have no more eſcaped it, or got out of it, or withſtood me, than you could God himſelf: ſuch an opinion had he of his ſuperior power and ſtrength, and that this would have been the caſe: *but the God of your father ſpoke unto me yeſternight*; the night paſt, or the other night, ſome very little time ago, ſince he came from home at leaſt: by his father, he means either his father *Iſaac*, or his grandfather *Abraham*, whoſe God the Lord was, and who came to *Laban* and told him who he was. This ſerves to ſtrengthen the opinion that *Laban* was an idolater, and adhered to the gods of his grandfather *Terah*, from whom *Abraham* departed, and which *Laban* may have reſpect to; intimating that he abode by the religion of his anceſtors at a greater remove than *Jacob*'s: however, though he does not call him his God, he had ſome awe and reverence of him, and was influenced by his ſpeech to him; *ſaying, take heed that thou ſpeak not to Jacob either good or bad:* this, though greatly to *Jacob*'s honour, and againſt *Laban*'s intereſt, yet his conſcience would not allow him to keep it a ſecret; though, doubtleſs, his view was to ſhew his ſuperior power to *Jacob*, had he not been reſtrained by *Jacob*'s God.

℣. 30. *And now though thou wouldeſt needs be gone*, &c.] Or, *in going wouldeſt go* [i], was determined upon it, and in haſte to do it; *becauſe thou ſore longedſt after thy father's houſe*, or, *deſiring didſt deſire* it [k]; had a vehement deſire for it, which *Laban* ſignifies he ſhould not have oppoſed, if he had let him know his mind: but be it ſo that he had ever ſo great deſire to leave him and return to his father's houſe, yet, *wherefore*, ſays he, *haſt thou ſtolen my gods?* what reaſon had he for that? if he took away himſelf, his wives, his children, his goods, what buſineſs had he with his gods? he could not claim theſe as his, meaning the images or teraphim before mentioned, ℣ 19. by which it appears that *Laban* was ſome way or other guilty of idolatry in the uſe of theſe images; looking upon them as types, or repreſentations of God, as *Joſephus* [l] calls them, and worſhipped God in them, or along with them and by them; for he could never think they were truly and really gods, that could not preſerve themſelves from being ſtolen away, and that muſt be a poor god that a man may be robbed of.

℣. 31. *And Jacob anſwered and ſaid to Laban, becauſe I was afraid*, &c.] That he would have done all he could to have hindered him from going away himſelf; and not only ſo, but would have prevented his taking his daughters with him; and eſpecially would have detained his cattle; but of this laſt *Jacob* makes no mention, only of the former: *for I ſaid*; either within himſelf, or to his wives; *peradventure thou wouldeſt take by force thy daughters from me*; which of right belonged to him; for though they were *Laban*'s daughters, they were *Jacob*'s wives; and being given in marriage to him, he had a right unto them, and to take them with him; nor had *Laban* any right to detain them, which *Jacob* feared he would have attempted to have done, had he known his deſign; and this muſt have been done by force if done at all; for neither *Jacob* nor his wives would have agreed that they ſhould ſtay with *Laban* upon his departure: what *Laban* charges *Jacob* with, in going away with his wives, he himſelf would have done, namely, uſing force to them. *Laban*'s charge was falſe, but there was much reaſon for *Jacob*'s ſuſpicion.

℣. 32. *With whomſoever thou findeſt thy gods, let him not live*, &c.] This is the anſwer to his laſt queſtion, as what goes before is to his firſt: *Jacob* knew nothing of their being taken away by any, and thought himſelf ſafe in ſaying what he did, being confident that no one with him could ever take them; but it was too raſhly ſpoken by him, giving leave to *Laban* to put to death the perſon with whom they ſhould be found, or imprecating death on him by the hand of God; *may he not live*, but die, die immediately or before his time, as the *Targum* of *Jonathan*; hence the *Jewiſh* writers [m] obſerve, that *Rachel* died in childbed in conſequence of this imprecation, but without any foundation: *before our brethren diſcern thou what is thine with me*, and *take it to thee:* not only his gods but any of his goods or cattle, whatſoever he could find in his tents, or in his flocks, that were his property, he was welcome to take; and this he declared before the men that *Laban* brought with him, whom he alſo calls his brethren, being his kinsfolks and neighbours; and theſe he appeals to as witneſſes of his honeſty, integrity and fair dealing; being conſcious to himſelf that he had took nothing but what was his own: *for Jacob knew not that Rachel had ſtolen them*; the images or gods; or he would have been more careful of his expreſſion, in love and tenderneſs to his moſt beloved wife.

℣. 33. *And Laban went into Jacob's tent*, &c.] Into that firſt where he moſt ſuſpected they were, being taken not out of value for them, but contempt of them; and not *Leah*'s tent next, whom next to *Jacob* he might ſuſpect of taking them out of veneration to them, becauſe her tent lay next: *and into the two maid-ſervants tents*; *Bilhah* and *Zilpah*; or *the* tent of them; for the word is ſingular, and perhaps they had but one tent for them both, which diſtinguiſhed them from the principal wives: *but he found* them *not*; in neither of theſe tents: *then went he out of Leah's tent, and entered into Rachel's tent*; which he went into laſt of all, as leaſt ſuſpecting her, being leſs addicted to the ſuperſtition and idolatry of his family than *Leah* and the maid ſervants: *Aben Ezra* thinks that he was twice in *Leah*'s tent, and at the laſt time came out of that into *Rachel*'s; and that *Jacob*'s tent lay between *Leah*'s and *Rachel*'s. From this account it more clearly appears, that men and their wives had ſeparate tents or apartments; ſee ch. xxiv. 67.

℣. 34. *Now Rachel had taken the images*, &c.] Hearing her father enquire about them, and her huſband having given leave to ſearch for them,

[h] יש לאל ידי eſſet mihi pro Deo manus mea, Schmidt. [i] הלך הלכת eundo iviſti, Pagninus, Montanus, Druſius. [k] כמף נכספתה deſiderando deſiderabis, Pagninus, Montanus, Vatablus, Druſius. Piſcator. [l] Antiq. l. i. c. 19. § 9. [m] Jarchi in loc. Pirke Eliezer, c. 36.

them, and to put to death whoever ſhould be found to have them, took them from the place where ſhe had before laid them: *and put them into the camel's furniture*; perhaps the camel's furniture ſhe rode on, and therefore it was in her tent, which ſome underſtand of the ſaddle on which ſhe rode; rather, it ſeems to be the ſaddle-cloth or houſing, in which ſhe might wrap the images and put them under her clothes; though ſome interpret it, of the ſtraw or litter of the camel, which is not ſo probable: *and ſat upon them*; the images which, if ſhe had the veneration for, as ſome ſuggeſt, ſhe would never have uſed in ſuch a manner: *and Laban ſearched all the tent, but found* them *not*; excepting the place where *Rachel* ſat; but *Aben Ezra* thinks, ſhe was not in the tent, but in ſome place without it, and if ſo, there needs no exception.

℣. 35. *And ſhe ſaid to her father*, &c.] As he approached nearer to her, having ſearched her tent all over: *let it not diſpleaſe my Lord that I cannot riſe up before thee*: ſhe addreſſes him with great honour and reſpect; calling him her lord, being her father, though an unkind one, and intreats him not to be diſpleaſed that ſhe did not riſe up and yield that obeiſance to him which was due from her to a father: *for the cuſtom of women is upon me*; her menſtrues; which before the law of *Moſes*, were reckoned a pollution, and ſuch perſons were not to be touched or come near unto, and every thing they ſat upon was unclean and not to be touched alſo; *Lev.* xv. 19—23. *and he ſearched*; all about her, and around her; but did not oblige her to get up, nor could he imagine that ever the images could be under her in ſuch circumſtances: *but found not the images*; and ſo left off ſearching; nor do we find that he ſearched the flock for any of his cattle there, knowing full well *Jacob*'s honeſty and integrity.

℣. 36. *And Jacob was wroth, and chode with Laban*, &c.] Having anſwered *Laban*'s queſtions to the ſilencing of him, and nothing of his, upon ſearch, being found with him; *Jacob* took heart and was of good courage and in high ſpirits, and in his turn was warm alſo; and perhaps might carry his paſſion a little too far, and is not to be excuſed from ſome degree of ſin and weakneſs; however, his reaſoning is ſtrong and nervous, and his expoſtulations very juſt and pathetic; whatever may be ſaid for the temper he was in, and the wrath and reſentment he ſhewed: *and Jacob anſwered and ſaid to Laban*; that whereas he had ſuggeſted that he had done a very bad thing; he aſks him, *what* is *my treſpaſs? what* is *my ſin?* what hainous offence have I committed? what law of God or man have I broke? *that thou haſt ſo hotly purſued after me?* with ſo much haſte and ſwiftneſs, and with ſuch a number of men, as if he came to take a thief, a robber, or a murderer.

℣. 37. *Whereas thou haſt ſearched all my ſtuff*, &c.] Or *all my veſſels* [n], or utenſils; whether houſhold-goods, or ſuch as were uſed with regard to the cattle, or armour for defence: *what haſt thou found of all thy houſhold ſtuff?* is there any veſſel or utenſil, or any thing whatever thou canſt claim as thine own? is there any thing that has been taken away from thee either by me or mine? *ſet it here before my brethren, and thy brethren*; publicly before them all, and let it be thoroughly enquired into whoſe property it was, and whether lawfully taken or no: *that they may judge betwixt us both*; *Jacob* was ſo conſcious to himſelf of his own uprightneſs, that he could ſafely leave any thing that might be diſputed, in arbitration with the very men that *Laban* had brought with him: it was ſo clear a caſe that he had not wronged him of any one thing.

℣. 38. *This* 20 *years* have I been *with thee*, &c.] So that he now muſt have been 97 years of age: *thy ewes and thy ſhe-goats have not caſt their young*; or very few of them: it was a rare caſe for any to be abortive, if ever: this, though owing to the bleſſing of God, was for *Jacob*'s ſake, and, under God, to be aſcribed to his care and diligence in watching and keeping the flock, and doing every thing needful for them: *and the rams of the flock have I not eaten*: being content with meaner food, as lentile-pottage and the like; ſee the contrary of this in ſhepherds, *Ezek.* xxxiv. 3.

℣. 39. *That which was torn of beaſts I brought not unto thee*, &c.] To ſhew what had befallen it; that ſo it might appear he had one the leſs to account for to him: *I bore the loſs of it*; took it upon himſelf, as if it had been ſomewhat blameworthy in him, as the word uſed ſignifies; and ſo made ſatisfaction for it; which, how he did, when he had no wages, is difficult to ſay: he might have ſome perquiſites allowed him by *Laban*, though he had no ſettled ſalary; or he might lay himſelf under obligation to make it good whenever it was in his power, as follows: *of mine hand didſt thou require it*, whether *ſtolen by day, or ſtolen by night*; whether by men or beaſts; or by men in the daytime, and by beaſts in the night, as the *Targums* of *Jonathan* and *Jeruſalem* diſtinguiſh: *Laban* was ſo rigorous and unjuſt as to require the reſtoration of them, or an equivalent for them at the hand of *Jacob*; all which were contrary to the law of God, *Exod.* xxii. 10—13.

℣. 40. *Thus I was*, &c.] In ſuch a ſituation, as well as in the following uncomfortable plight and condition: *in the day the drought conſumed me, and the froſt by night*: the violent heat in the daytime ſcorched him, and the ſevere froſts in the night pinched him: that is, in the different ſeaſons of the year, the heat of the day in the ſummer-time, and the cold of the night in the winter-time; for it cannot well be thought, that there ſhould be exceſſive heat in the day and ſharp froſts in the night, in the ſame ſeaſon of the year: it looks as if *Laban* did not allow *Jacob* the proper conveniencies of clothes, and of tents to ſecure him from the inclemency of the weather, which other ſhepherds uſually had: *and my ſleep departed from mine eyes*; through diligent care and watchfulneſs of the flocks in the night-ſeaſon, which on ſome occaſions were neceſſary; ſee *Luk.* ii. 8.

℣. 41. *Thus have I been* 20 *years in thy houſe*, &c.] Attended with theſe difficulties, inconveniencies and hardſhips: *I ſerved thee* 14 *years for thy two daughters*; *Rachel* and *Leah*; firſt 7 years for *Rachel*; and having *Leah* impoſed upon him inſtead of her, was obliged to ſerve 7 years more, which he did for her ſake; whereas he ought to have given them, and a dowry with them, to one who was heir to the land of *Canaan*, and not have exacted ſervitude of him: *and* 6 *years for thy cattle*; to have as many of them for his hire, as were produced from a flock of white ſheep, that were ſpeckled, ſpotted, or ring-ſtraked, or brown: *and thou haſt changed my wages ten times*; ſee the note on ℣. 7.

℣. 42.

[n] כל כלי omnia vaſa mea, Montanus, Munſter, Vatablus, Druſius, Schmidt.

℣. 42. *Except the God of my father, the God of Abraham, and the fear of Isaac had been with me,* &c.] One and the same God is meant, who was the God of his father *Isaac*, and before him the God of *Abraham*, and now the fear of *Isaac*, whom he feared and served with reverence and godly fear, being at this present time a worshipper of him: now *Jacob* suggests, that unless his father's God had been on his side, and had protected and preserved him, as well as before blessed and prospered him, *surely thou hadst sent me away now empty*; coming with such force upon him, he would have stripped him of all he had, of his wives and children, and servants and cattle: *God hath seen my affliction, and the labour of my hands*; what hardships he endured in *Laban*'s service, and what pains he took in feeding his flocks: *and rebuked* thee *yesternight*; in a dream, charging him to say neither good or evil to *Jacob*, which he himself had confessed, ℣. 29.

℣. 43. *And Laban answered and said unto Jacob,* &c.] Not denying the truth of what he had said, nor acknowledging any fault he had been guilty of, or asking forgiveness for it, though he seemed to be convicted in his own conscience of it: these *daughters* are *my daughters*; though thy wives, they are my own flesh and blood, and must be dear to me; so pretending strong natural affections for them: *and* these *children* are *my children*; his grand-children, for whom also he professed great love and affection: *and* these *cattle* are *my cattle*; or of my cattle, as the *Targum* of *Jonathan*, sprung from them, as indeed they did: *and all that thou hast is mine*; all this he observed in a bragging way, that it might be thought that he was generous in not insisting upon having it, but giving all back to *Jacob* again: *and what can I do this day unto these my daughters, or unto their children which they have born?* I cannot find in my heart to do them any hurt, or wrong them of any thing, and am therefore willing all should be theirs.

℣. 44. *Now therefore, come thou, let us make a covenant, I and thou,* &c.] Let us be good friends, and enter into an alliance for mutual safety, and make an agreement for each other's good. *Laban* perceiving that *Jacob*'s God was with him, and blessed him, and made him prosperous, and protected him, was fearful, lest growing powerful, he should some time or other revenge himself on him or his, for his ill usage of him; and therefore was desirous of entering into a covenant of friendship with him: *and let it be for a witness between me and thee*; that all past differences are made up, and former quarrels subside, and every thing before amiss is forgiven and forgotten, and that for the future peace and good-will subsist; of which a covenant made between them would be a testimony.

℣. 45. *And Jacob took a stone, and set it up for a pillar.*] To shew his readiness to agree to the motion, he immediately took a large stone that lay upon the mount, and set it up on one end, to be a standing monument or memorial of the agreement now about to be made between them.

℣. 46. *And Jacob said unto his brethren, gather stones,* &c.] Not to his sons, as the *Targum* of *Jonathan* and *Jarchi*; these would not be called brethren, and were not fit, being young, to be employed in gathering large stones, as these must be, to erect a monument with; rather his servants, whom he employed in keeping his sheep under him, and might so call them, as he did the shepherds of *Haran*, ch. xxix. 4. and whom he could command to such service, and were most proper to be made use of in it; unless it can be thought the men *Laban* brought with him, whom *Jacob* before calls his brethren, ℣. 37. are meant; and then the words must be understood as spoken, not in an authoritative way, but as a request or direction, which was complied with: *and they took stones, and made an heap*; they fetched stones that lay about here and there, and laid them in order one upon another, and so made an heap of them: *and they did eat there upon the heap*; they made it like a table, and set their food on it, and eat off of it; or they eat *by* it [o], it being usual in making covenants to make a feast, at least to eat and drink together, in token of friendship and good-will. The *Chinese* [p] call friendship that is most firm and stable, and not to be rescinded, *stony friendship*: whether from a like custom with this, does not appear.

℣. 47. *And Laban called it Jegar sahadutha,* &c.] Which in the *Syriac* and *Chaldee* languages signifies *an heap of witness*; it being, as after observed, a witness of the covenant between *Laban* and *Jacob*: *but Jacob called it Galeed*; which in the *Hebrew* tongue signifies the same, *an heap of witness*, or *an heap*, the *witness*, for the same reason. *Laban* was a *Syrian*, as he sometimes is called, wherefore he used the *Syrian* language; *Jacob* was a descendant of *Abraham* the *Hebrew*, and he used the *Hebrew* language; and both, that their respective posterity might understand the meaning of the name; tho' these two are not so very different but *Laban* and *Jacob* could very well understand each other, as appears by their discourse together, these being but dialects of the same tongue.

℣. 48. *And Laban said, this heap is a witness between me and thee this day.*] A witness of the covenant now about to be made between them that day, and a witness against them should they break it: *therefore was the name of it called Galeed*; by *Jacob*, as before observed.

℣. 49. *And Mizpah,* &c.] Which being an *Hebrew* word, it looks as if the heap had also this name given it by *Jacob*, which signifies a *watch* or *watch tower*; though by what follows, it seems to be given by *Laban*, who could speak *Hebrew* as well as *Syriac*, or *Chaldee*: *for he said, the Lord watch between me and thee, when we are absent one from another*; or *hid one from another* [q]; when being at a distance, they could not see each other, or what one another did in agreement or disagreement with their present covenant: but he intimates, that the Lord sees and knows all things, and therefore imprecates that God would watch over them both, them and their actions, and bring upon them the evil or the good, according as their actions were, or as they broke or kept, this covenant.

℣. 50. *If thou shalt afflict my daughters,* &c.] In body or mind, by giving them hard blows, or ill words, and by withholding from them the necessaries of life, food and raiment, and the like: *or if thou shalt take other wives besides my daughters*; which also would be an affliction and vexation to them, see *Lev.* xviii. 18. *Laban*, though he

[o] על apud, juxta, prope; see Nold. Concord. Part. Heb. p. 691. [p] Martin. Hist. Sinic. p. 178. [q] נסתר absondemur, Montanus, Vatablus, Drusius; absconditi erimus, Junius & Tremellius, Piscator; so Ainsworth.

he had led *Jacob* into polygamy, and even obliged him to it, did not chuſe he ſhould go further into it, for the ſake of his daughters, to whom he profeſſes now much kindneſs and affection, though he had ſhown but little to them before; as well as talks, in a more religious ſtrain, than he had been uſed to do: *no* man *is with us*; the ſenſe is not that there were none with them at the preſent time, for the men or brethren that *Laban* brought with him were preſent; or that there were none fit to be witneſſes, becauſe theſe were kinſmen, for they are appealed to by *Jacob* as judges between them, ℣. 33. but this refers to time to come, and may be ſupplied thus, *when no man be with us*; when there is none to obſerve what is done by either of us, contrary to mutual agreement, and to report it to one or other: then *ſee*, take notice, and obſerve, *God is witneſs betwixt me and thee*; who is omniſcient and omnipreſent, ſees, obſerves all the actions of men, and deals with them accordingly; and ſo will be a witneſs for or againſt each of us, as we ſhall behave in obſerving, or not obſerving, the terms of our covenant.

℣. 51. *And Laban ſaid to Jacob*, &c.] Continued ſpeaking to him, as follows: *behold this heap, behold this pillar which I have caſt betwixt me and thee*; the heap of ſtones ſeems to be gathered and laid together by the brethren, and the pillar to be erected by *Jacob*; and yet *Laban* ſays of them both, that he caſt them, or erected them, they being done by his order, or with his conſent, as well as *Jacob*'s; unleſs the pillar can be thought to deſign another beſide that which *Jacob* ſet up, and was like that, a ſingle ſtone at ſome little diſtance from the heap: but the *Samaritan* and *Arabic* verſions read, *which thou haſt ſeen* or *ſet*, &c. agreeable to ℣. 45.

℣. 52. *This heap* be *witneſs*, &c.] Agreeable to its name, which both he and *Jacob* gave unto it: *and* this *pillar* be *witneſs*; which was ſet up for the ſame purpoſe: *that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap, and this pillar unto me, for harm*; not that theſe were to be the boundaries of their reſpective countries; for neither of them at preſent were poſſeſſed of lands that reached hither, if of any at all; nor that it would be a breach of covenant to paſs over, or by thoſe from one country into another, but ſo as to do, or with an intent to do, hurt to each other.

℣. 53. *The God of Abraham, and the God of Nahor, the God of their father judge between us*, &c.] And the father of theſe was *Terah*, ſo that the god of them was not the true God, and is not meant, at leaſt not as truly worſhipped; but the god or gods of *Terah*, *Nahor* and *Abraham* worſhipped whilſt idolaters, and *Laban* ſtill continued to do, though perhaps not in ſo groſs a manner as ſome did: *and Jacob ſwore by the fear of his father Iſaac*; that is, by the true God his father *Iſaac* feared, ſerved and worſhipped: or *but Jacob*[r], &c. which ſeems plainly to ſuggeſt, that the God whom *Laban* called upon to be a judge between them, ſhould they break covenant, and ſwore by, and he whom *Jacob* ſwore by were different; each ſwore by their own deities.

℣. 54. *Then Jacob offered ſacrifice upon the mount*, &c.] On mount *Gilead*, not in a religious way, in which he could not join with *Laban*, or admit him to it; but in a civil way he *ſlew a ſlaughter*[s], or rather made one; that is, as *Jarchi* explains it, he ſlew cattle for a feaſt, as it was uſual to make feaſts for the ſeveral parties concerned in covenant, ſee ch. xxvi. 30: *and called his brethren to eat bread*; the men that came with *Laban*, and him alſo, theſe he invited to his feaſt, for all ſorts of food is called bread: *and they did eat bread, and tarried all night in the mount*; this affair between *Laban* and *Jacob* had took up the whole day, at evening they feaſted together upon the covenant being made, and then tarried all night to take their reſt.

℣. 55. *And early in the morning Laban roſe up*, &c.] In order to prepare for, and ſet forward on his journey home: *and kiſſed his ſons and his daughters*; *Jacob* and his ſons, who were his grandſons, and his daughters *Rachel* and *Leah*, with *Dinah* his grand-daughter, as was the cuſtom of relations and friends in thoſe countries and times, at parting: *and bleſſed them*; wiſhed all happineſs to them: *and Laban departed, and returned unto his place*; to the city of *Haran*, where he dwelt; and after this we hear no more of him, nor of any tranſaction of his in life, or when and where he died, only his name is once mentioned by *Jacob*, ch. xxxii. 4.

CHAP. XXXII.

THIS chapter informs us of *Jacob*'s proceeding on in his journey, and of his being met and guarded by an hoſt of angels, ℣. 1, 2. of his ſending meſſengers to his brother *Eſau*, acquainting him with his increaſe, and deſiring his favour and good-will, ℣. 3, 4, 5. who return and report to him, that *Eſau* was coming to him with 400 men, which put him into a panic; and after deviſing ways and means for the ſecurity of himſelf, and thoſe with him, at leaſt a part, if not the whole, ℣. 6, 7, 8. then follows a prayer of his to God, expreſſing his unworthineſs of mercies, and his ſenſe of them, imploring deliverance from his brother, and putting the Lord in mind of his promiſes, ℣. 9—12. after which we have an account of the wiſe methods he took for the ſafety of himſelf and family, by ſending a preſent to his brother, dividing thoſe who had the charge of it into ſeparate companies, and directing them to move at a proper diſtance from each other, he, his wives and children following after, ℣. 13—23. when they were over the brook *Jabbok*, he ſtopped, and being alone, the Son of God in an human form appeared to him, and wreſtled with him, with whom *Jacob* prevailed, and got the bleſſing, and hence had the name of *Iſrael*, ℣. 24—28. and though he could not get his name, he perceived it was a divine perſon he had wreſtled with, and therefore called the name of the place *Penuel*, ℣. 29—31. the hollow of his thigh being touched by him, with whom he wreſtled, which put it out of joint, he halted as he went over *Penuel*, in commemoration of which the children of *Iſrael* eat not of that part of the thigh, ℣. 31, 32.

℣.

[r] וישבע ſed juravit, Junius & Tremellius, Piſcator. Cartwright, Schmidt, Ainſworth.

[s] ויזבח זבח & mactavit mactationem, Druſius, Cart-

℣. 1. *And Jacob went on his way*, &c.] From *Gilead* towards the land of *Canaan*: *and the angels of God met him*; to comfort and help him, to protect and defend him, to keep him in all his ways, that nothing hurt him, *Pſ.* xci. 11, 12. theſe are miniſtring ſpirits ſent forth by God, to miniſter to his people the heirs of ſalvation; and ſuch an one *Jacob* was.

℣. 2. *And when Jacob ſaw them*, &c.] Theſe appeared in a viſible form, moſt probably human, and in the habit, and with the accoutrements of ſoldiers, and therefore afterwards called an hoſt or army. *Aben Ezra* thinks, that *Jacob* alone ſaw them, as *Eliſha* firſt ſaw the hoſt of angels before the young man did that was with him, 2 *Kings* vi. 17: *he ſaid, this is God's hoſt*; or army, hence he is often called the Lord of hoſts; angels have this name from their number, order, ſtrength and military exploits they perform: *and he called the name of the place Mahanaim*; which ſignifies two hoſts or armies; either his own family and company making one, and the angels another, as *Aben Ezra* obſerves; or they were the angels, who very probably appeared in two companies, or as two armies, and one went on one ſide of *Jacob* and his family, and the other on the other ſide; or the one went before him, and the other behind him; the latter to ſecure him from any inſult of *Laban*, ſhould he purſue after him, and diſtreſs him in the rear, and the former to protect him from *Eſau*, near whoſe country *Jacob* now was, and of whom he was in ſome fear and danger; thus ſeaſonably did God appear for him. The *Jewiſh* writers [t] ſay, the hoſt of God is 60,000, and that the Shekinah, or Divine Majeſty never dwells among leſs, and that *Mahanaim*, or two hoſts, are 120,000; there was afterwards a city of this name near this place, which very likely was ſo called in memory of this appearance, *Joſh.* xxi. 38. and there ſeems to be an alluſion to it in the account of the church, *Cant.* vi. 13. it was in the land of *Gilead*, and tribe of *Gad*, 44 miles from *Jeruſalem* to the ſouth-eaſt [u].

℣. 3. *And Jacob ſent meſſengers before him unto Eſau his brother*, &c.] Or *angels*; not angels ſimply, as *Jarchi*, for theſe were not under the command, and in the power of *Jacob* to ſend, nor would they have needed any inſtruction from him afterwards given, but theſe were ſome of his own ſervants. *Eſau* it ſeems was removed from his father's houſe, and was poſſeſſed of a country after mentioned, called from his name; and which *Aben Ezra* ſays lay between *Haran* and the land of *Iſrael*; but if it did not directly lie in the road of *Jacob*, yet as it was near him, he did not chuſe to paſs by without ſeeing his brother; and therefore ſent meſſengers to inform him of his coming, and by whom he might learn in what temper and diſpoſition of mind he was towards him: *unto the land of Seir, the country of Edom*; which had its firſt name from *Seir* the *Horite*; and *Eſau* having married into his family, came into the poſſeſſion of it, by virtue of that marriage; or rather he and his ſons drove out the *Horites* the ancient poſſeſſors of it, and took it to themſelves, from whom it was afterwards called *Edom*, a name of *Eſau*, which he had from the red pottage he ſold his birth-right for to his brother *Jacob*, ch. xxv. 30. perhaps it is here called *Edom* by an anticipation, not having as yet that name, though it had in *Moſes*'s time, when this hiſtory was wrote; ſee ch. xxxvi. 18, 20, 24. *Deut.* ii. 12, 22.

℣. 4. *And he commanded them*, &c.] Being his ſervants: *thus ſhall ye ſpeak unto my lord Eſau*; being not only a lord of a country, but his eldeſt brother, and whom he choſe to beſpeak in this manner, to ſoften his mind, and incline it to him; and that he might ſee he did not pique himſelf upon the birth-right and bleſſing he had obtained; and as if theſe were forgotten by him, though hereby he does not give up his right in them: *thy ſervant Jacob ſaith thus*; expreſſing great humility and modeſty; for though his father *Iſaac* by his bleſſing had made him lord over *Eſau*, the time was not come for this to take place, his father not being yet dead; and beſides, was to have its accompliſhment not in his own perſon, but in his poſterity: *I have ſojourned with Laban, and ſtayed there until now*; had been a ſojourner and a ſervant in *Laban*'s family for 20 years paſt, and had had an hard maſter, and therefore could not be the object of his brother's envy, but rather of his pity and compaſſion.

℣. 5. *And I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants*, &c.] This he would have ſaid, leſt he ſhould think he was come to aſk any thing of him, and put himſelf and his family upon him; and leſt he ſhould treat him with contempt, as a poor mean beggarly creature, and be aſhamed of the relation he ſtood in to him: *and I have ſent to tell my lord*; of his coming, and of his ſtate and circumſtances: *that I may find grace in thy ſight*; ſhare in his good-will, which was all he wanted, and that friendſhip, harmony and brotherly love might ſubſiſt between them, which he was very deſirous of.

℣. 6. *And the meſſengers returned to Jacob*, &c.] After they had delivered their meſſage, with the anſwer they brought back: *ſaying, we came to thy brother Eſau*; which though not expreſſed, is implied in theſe words, and is ſtill more manifeſt by what follows: *and alſo he cometh to meet thee*; and pay a friendly viſit as they ſuppoſed: *and* 400 *men with him*; partly to ſhew his grandeur, and partly out of reſpect to *Jacob*, and to do honour to him; though ſome think this was done with an ill deſign upon him, and which indeed ſeems probable; and it is certain *Jacob* ſo underſtood it, as is evident by the diſtreſs it gave him, and by the methods he took for his ſafety, and by the gracious appearance of God unto him, and the ſtrength he gave him on this occaſion, not only to pray to and wreſtle with him, but to prevail both with God and men, as the following account ſhews. The *Targums* of *Jonathan* and *Jeruſalem* call theſe 400 men leaders or generals of armies, which is not probable; they were moſt likely *Eſau*'s ſubjects, his tenants and ſervants.

℣. 7. *Then Jacob was greatly afraid and diſtreſſed*, &c.] Knowing what he had done to his brother in getting the birth-right and bleſſing from him, and what an enmity he had conceived in his mind againſt him on that account, and remembering what he had ſaid he would do to him; and therefore might fear that all his profeſſions of reſpect to him were craftily and cunningly made to take him off of his guard, and that he might the more eaſily fall into his hands, and eſpecially when he heard there were 400 men with him; this ſtruck a terror into him, and made him ſuſpicious of an ill deſign againſt him; though herein *Jacob* betrayed much weakneſs and want of faith, when God had promiſed again and again that he would be

[t] In Bereſhit Rabba, §. 75. fol. 66. 1.

[u] Bunting's Travels, p. 74.

be with him, and keep him, and protect him, and return him safe to the land of *Canaan*; and when he had just had such an appearance of angels to be his helpers, guardians and protectors: *and he divided the people that* was *with him, and the flocks, and the herds, and the camels into two bands*; some of his servants and shepherds, with a part of the flocks and herds, in one band or company, and some with the rest of them, and the camels, and his wives, and his children in the other.

℣. 8. *And said, if Esau come to one company, and smite it*, &c.] The first, which perhaps consisted only of some servants, with a part of his cattle; so that if *Esau* should come in an hostile manner, and fall upon that, and slay the servants, and take the cattle as a booty: *then the other company which is left, shall escape*; by flight, in which most probably were he himself, his wives and children, and the camels to carry them off, who would have notice by what should happen to the first band; but one would think, that notwithstanding all this precaution, and wise methods taken, there could be little expectation of escaping the hands of *Esau*, if he came out on such an ill design; for whither could they flee? or how could they hope to get out of the reach of 400 men pursuing after them, unless it could be thought, or might be hoped, that the first company falling into his hands, and the revenge on them, and the plunder of them, would satiate him, and he would proceed no further? but *Jacob* did not trust to these methods he concerted, but betakes himself to God in prayer, as follows.

℣. 9. *And Jacob said, O God of my father Abraham, and God of my father Isaac*, &c.] In this distress he does not consult the *Teraphim Rachel* had taken from her father; nor does he call upon the hosts of angels that had just appeared to him, to help, protect and guard him; but to God only, the God of his fathers, who had promised great things to them, and had done great things for them; who was their God in covenant, as he was his also, tho' he makes no mention of it, and who was heir of the promises made to them, the birth-right and blessing being entailed upon him: *the Lord which saidst unto me, return unto thy country, and to thy kindred*; the same God had appeared to him, when in *Laban*'s house, and bid him return to his own country, and father's house; in obedience to which command he was now on his journey thither, and being in the way of his duty, and acting according to the will of God, though he had no dependance on, nor put any confidence in any thing done by him, as appears by what follows; yet he hoped God of his grace and goodness would have a regard unto him, as he was doing what he was directed to by him, and especially since he had made the following gracious promise: *and I will deal well with thee*; bestow good things on thee, both temporal and spiritual, and among the former, preservation from evils and dangers is included.

℣. 10. *I am not worthy of the least of all thy mercies*, &c.] Or of any of them, according to his humble sense of things his mind was now impressed with; he was not worthy of the least mercy and favour that had been bestowed upon him; not even of any temporal mercy, and much less of any spiritual one, and therefore did not expect any from the hands of God, on account of any merit of his own: or *I am less than all thy mercies* [w]; *Jacob* had had many mercies and favours bestowed upon him by the Lord, which he was sensible of, and thankful for, notwithstanding all the ill usage and hard treatment he had met with in *Laban*'s house, and those were very great ones; he was not worthy of all, nor any of them; he was not deserving of the least of them, as our version truly gives the sense of the words: *and of all the truth which thou hast shewed unto thy servant*; in performing promises made to him; grace, mercy and goodness are seen in making promises, and truth and faithfulness in the performance of them; *Jacob* had had a rich experience of both, and was deeply affected therewith, and which made him humble before God: *for with my staff I passed over this Jordan*; the river *Jordan*, near to which he now was, or at least had it in view, either with the eyes of his body, or his mind; this river he passed over when he went to *Haran* with his staff in his hand, and that only, which was either a shepherd's staff, or a travelling one, the latter most likely: he passed *alone* over it, as *Onkelos* and *Jonathan* add by way of illustration; unaccompanied by any, having no friend with him, nor servant to attend him. *Jarchi*'s paraphrase is, "there was "not with me neither silver nor gold, nor cattle, "but my staff only." *And now I am become two bands*; into which he had now divided his wives, children, servants and cattle; this he mentions, to observe the great goodness of God to him, and the large increase he had made him, and how different his circumstances now were, to what they were when he was upon this spot, or thereabout, 20 years ago.

℣. 11. *Deliver me, I pray thee, from the hand of my brother, from the hand of Esau*, &c.] For though his brother, it was his brother *Esau*, that had formerly vowed revenge upon him, and had determined to kill him, and he knew not but that he was still of the same mind; and now having an opportunity, and in his power to do it, being accompanied with 400 men, he feared he would attempt it; and therefore intreats the Lord, who was greater than he, to deliver him from falling into his hands, and being destroyed by him: *for I fear him, lest he will come and smite me*, and *the mother with the children*; for whom *Jacob* seems to be more concerned than for himself; the phrase denotes the utter destruction of his family, and the cruelty and inhumanity that would be exercised therein; which shows what an opinion he had of his brother, and of his savage disposition.

℣. 12. *And thou saidst, I will surely do thee good*, &c.] All kind of good, most certainly and constantly; so *Jacob* rightly interpreted the promise, *I will be with thee*, ch. xxxi. 3. for the promise of God's presence includes and secures all needful good to his people; and from this general promise *Jacob* draws an argument for a special and particular good, the preservation of him and his family, he was now pleading for; and the rather he might hope to succeed, since the following promise was also made him: *and make thy seed as the sand of the sea, which cannot be numbred for multitude*; which could not be fulfilled, if he and his family were cut off at once, as he feared; but God is faithful who has promised.

℣. 13. *And he lodged there that same night*, &c.] At *Mahanaim*, or some place near it: *and took of that which came to his hand*; not what came next to hand, for what he did was with great deliberation, judgment and prudence; wherefore the phrase signifies what he was possessed of, or was in his power, as *Jarchi* rightly interprets it: *a present for*

[w] קטנתי מכל החסדים minor sum cunctis misericordiis, Pagninus, Drusius & Schmidt.

Eſau his brother; in order to pacify him, gain his good-will, and avert his wrath and diſpleaſure, ſee *Prov.* xviii. 16. though *Jacob* had prayed to God, committed himſelf and family to him, and left all with him, yet he thought it proper to make uſe of all prudential means and methods for his ſafety: God frequently works in and by means made uſe of: the account of the preſent follows.

℣. 14. 200 *ſhe-goats, and* 20 *he-goats,* 200 *ewes, and* 20 *rams,* &c.] And it ſeems this proportion of 1 he-goat to 10 ſhe-goats, and of 1 ram to 10 ewes, is a proper one, and what has been ſo judged in other times and countries [x].

℣. 15. *Thirty milch camels with their colts,* &c.] Milch camels were in great eſteem in the eaſtern countries; their milk being, as *Ariſtotle* [y] and *Pliny* [z] ſay, the ſweeteſt of all milk: 40 *kine and* 10 *bulls*; 1 bull to 10 cows; the ſame proportion as in the goats and rams: 20 *ſhe-aſſes and* 10 *foals*; and ſuppoſing 30 colts belonging to the camels; the preſent conſiſted of 580 head of cattle: a large number to ſpare out of his flocks and herds, that he had acquired in 6 years time; and ſhewed a generous diſpoſition as well as prudence, to part with ſo much in order to ſecure the reſt.

℣. 16. *And he delivered them into the hand of his ſervants,* &c.] To preſent them to *Eſau* as from him: *every drove by themſelves*; there ſeems to have been 3 droves, ſee ℣. 19. very probably the 220 goats, male and female, were in the firſt drove; and the 220 ſheep, ewes, and rams were in the 2d drove; and the 30 camels, with their colts, and the 50 cows and bulls, with the 20 ſhe-aſſes, and 10 foals; which made in all 140, were in the 3d drove: though *Aben Ezra* thinks there were 5 droves; nor is it improbable, the goats in one drove, the ſheep in another, the camels and colts in a 3d, and the kine and bulls might make a 4th, and the aſſes with their foals a fifth: *and ſaith unto his ſervants, paſs over before me*; over the brook *Jabbok*, ℣. 22. a day's journey or leſs before him, as *Jarchi* obſerves, or rather a night's journey, as ſeems by the context; for theſe were ſent out at evening, and *Jacob* ſtaid behind all night, as appears by what follows: *and put a ſpace betwixt drove and drove*; his meaning is, that they ſhould not follow each other cloſely; but that there ſhould be a conſiderable diſtance between them, and which he would have them careful to keep: his view in this was, partly to prolong time, *Eſau* ſtopping, as he ſuppoſed he would, at each drove, and aſking queſtions of the men; and partly that he might the better and more diſtinctly obſerve the largeneſs of his preſent, and his munificence in it, and ſo, both, by the preſent, and by the frequent repetition of his ſubmiſſion to him as his ſervant, his wrath, if he came out in it, would be gradually abated, and before he came to him he would be in a diſpoſition to receive him with ſome marks of affection and kindneſs, as he did.

℣. 17. *And he commanded the foremoſt,* &c.] He that had the care of the firſt drove, which conſiſted of goats, male and female: *ſaying, when Eſau my brother meeteth thee*; as there was reaſon to believe he would, being on the road, and him firſt of all, being the foremoſt: *and aſketh thee, ſaying, what* art *thou?* that is, whoſe ſervant art thou? to whom doſt thou belong? and *whither goeſt thou?* what place art thou travelling to? *and whoſe are theſe before thee?* whoſe are theſe goats? to whom do they belong thou art driving? for in driving and travelling on the road, ſheep and goats went before thoſe that had the care of them; whereas in leading out to paſtures the ſhepherds went before, and the flocks followed, *Joh.* x. 4.

℣. 18. *Then thou ſhalt ſay, they be thy ſervant Jacob's,* &c.] Both the goats before them, and they themſelves that had the care of them, belonged to *Jacob*, who directed them to ſpeak of him to *Eſau* as his *ſervant: it* is *a preſent ſent unto my lord Eſau*; which is the anſwer to the ſecond queſtion: *and behold alſo he is behind us:* that is *Jacob*: this they were bid to tell, leſt he ſhould think that *Jacob* was afraid of him, and was gone another way; but that he was coming to pay a viſit to him, and might expect ſhortly to ſee him, which would prepare his mind how to behave towards him.

℣. 19. *And ſo commanded he the ſecond and third,* &c.] Thoſe who had the care of the 2d and 3d droves, he ordered them to ſay the ſame things, and in the ſame words as he had the firſt: *and all that followed the droves*; either all that were with the principal driver; that if any of them ſhould happen to be interrogated firſt, they might know what to anſwer; or thoſe that followed the other droves, beſides the 3 mentioned, which countenances *Aben Ezra*'s notion of five droves, before obſerved: *ſaying, on this manner ſhall you ſpeak to Eſau, when you find him*; that is, when they met him and perceived it was he that put queſtions to them.

℣. 20. *And ſay ye moreover, behold, thy ſervant Jacob is behind us:* this is repeated to impreſs it upon their minds, that they might be careful of all things, not to forget that, it being a point of great importance; for the preſent, would have ſignified nothing, if *Jacob* had not appeared in perſon; *Eſau* would have thought himſelf, at beſt, but ſlighted, as if he was unworthy of a viſit from him, and of converſation with him: *for he ſaid*; that is, *Jacob*, or *had ſaid* [a], in his heart, within himſelf, as might be ſuppoſed from the whole of his conduct; for what follows are the words of *Moſes* the hiſtorian, as *Aben Ezra* obſerves, and not of *Jacob* to his ſervants, nor of them to *Eſau*: *I will appeaſe him with the preſent that goeth before me, and afterwards I will ſee his face:* he hoped the preſent would produce the deſired effect; that it would turn away his wrath from him, and pacify him; and then he ſhould be able to appear before him, and ſee his face with pleaſure: or, *I will expiate his face* [b], as ſome render the words, or make him propitious and favourable; or cover his face, as *Aben Ezra* interprets it, that is, cauſe him to hide his wrath and reſentment, that it ſhall not appear; or cauſe his fury to ceaſe, as *Jarchi*; or remove his anger, wrath, and diſpleaſure, as *Ben Melech*; all which our verſion takes in, by rendering it, *appeaſe him*; and then, *peradventure he will accept of me:* receive him with marks of tenderneſs and affection, and in a very honourable and reſpectable manner.

℣. 21. *So went the preſent over before him,* &c.] Over the brook *Jabbok*, after mentioned, the night before *Jacob* did: *and himſelf lodged that night in the company*; or *in the camp* [c], either in the place called *Mahanaim*, from the hoſts or crowds of angels ſeen there; or rather in his own camp, his family

[x] Varro de re ruſtica, l. 2. c. 3. apud Bochart. Hierozoic. par. 1. l. 2. c. 43. col. 439. & c. 53. col. 648. [y] Hiſt. Animal. l. 6. c. 26. [z] Nat. Hiſt. l. 11. c. 41. & 28. 9. [a] כי אמר dicebat enim, Vatablus, Junius & Tremellius, Druſius. [b] אכפרה פניו expiabo faciem ejus, Montanus; propitium reddam, Druſius, Munſter. [c] במחנה in caſtris, Vatablus, Druſius, Schmidt; in acie ſua, Junius & Tremellius; in exercitu, Piſcator.

mily and ſervants; or, as *Aben Ezra* diſtinguiſhes, in the camp with his ſervants, and not in his tent, leſt his brother ſhould come and ſmite him; and ſo *Nachmanides*.

℣. 22. *And he roſe up that night*, &c.] In the middle of it, for it was long before break of day, as appears from ℣. 24. *and took his two wives, Rachel* and *Leah*, and *his two women-ſervants, Bilhah* and *Zilpah*, or, *his two concubines*, as the *Targums* of *Onkelos* and *Jonathan*; which diſtinguiſhes them from other women-ſervants or maid-ſervants, of which, no doubt, he had many: *and his eleven ſons*; together with *Dinah* his daughter, though not mentioned, being the only female child, and a little one: *and paſſed over the ford Jabbok*; over that river at a place of it where it was fordable, or where there was a ford or paſſage: this was a river that took its riſe from the mountains of *Arabia*, was the border of the *Ammonites*, waſhed the city *Rabba*, and ran between *Philadelphia* and *Geraſa*, and came into the river *Jordan*, at ſome little diſtance from the ſea of *Geneſaret* or *Galilee* [d], about 3 or 4 miles from it.

℣. 23. *And he took them, and ſent them over the brook*, &c.] His wives and children, under the care of ſome of his ſervants: *and ſent over that he had:* all that belonged to him, his ſervants and his cattle or goods.

℣. 24. *And Jacob was left alone*, &c.] On the other ſide of *Jabbok*, his family and cattle having paſſed over it; and this ſolitude he choſe, in order to ſpend ſome time in prayer to God for the ſafety of him and his: *and there wreſtled a man with him*; not a phantaſm or ſpectre, as *Joſephus* [e] calls him; nor was this a mere viſionary repreſentation of a man, to the imagination of *Jacob*; or done in the viſion of prophecy, as *Maimonides* [f]; but it was ſomething real, corporeal, and viſible: the *Targum* of *Jonathan* ſays, it was an angel in the likeneſs of a man, and calls him *Michael*, which is not amiſs, ſince he is expreſsly called an angel, *Hoſ.* xii. 4. and if *Michael* the increated angel is meant, it is moſt true; for not a created angel is deſigned, but a divine perſon, as appears from *Jacob*'s deſiring to be bleſſed by him; and beſides, being expreſsly called God, ℣. 28. 30. and was, no doubt, the ſon of God in an human form; who frequently appeared in it as a token and pledge of his future incarnation: and this *wreſtling* was real and corporeal on the part of both; the man took hold of *Jacob*, and he took hold of the man, and they ſtrove and ſtruggled together for victory as wreſtlers do; and on *Jacob*'s part it was alſo mental and ſpiritual, and ſignified his fervent and importunate ſtriving with God in prayer; or at leaſt it was attended with earneſt and importunate ſupplications; ſee *Hoſ.* xii. 4. and this continued *until the breaking of the day:* how long this conflict laſted is not certain, perhaps not long; ſince after *Jacob* roſe in the night he had a great deal of buſineſs to do, and did it before this affair happened; as ſending his wives, children, ſervants and cattle over the brook: however this may denote, that in the preſent ſtate or night of darkneſs, wreſtling in prayer with God muſt be continued, until the perfect ſtate commences, when the everlaſting day of glory will break.

℣. 25. *And when he ſaw that he prevailed not againſt him*, &c.] That he, the man, or the ſon of God in the form of man, prevailed not againſt *Jacob*, by caſting him to the ground, or cauſing him to deſiſt and leave off wreſtling with him; not becauſe he could not, but becauſe he would not, being willing to encourage the faith of *Jacob* againſt future trials and exerciſes, and eſpecially under his preſent one: beſides, ſuch were the promiſes that this divine perſon knew, were made to *Jacob*, and ſo ſtrong was *Jacob*'s faith at this time in pleading thoſe promiſes in prayer to God, that he could not do otherwiſe, conſiſtent with the purpoſes and promiſes of God, than ſuffer himſelf to be prevailed over by him: *he touched the hollow of his thigh*; the hollow part of the thigh or the groin, or the hollow place in which the thigh bone moves, and is ſaid to have the form of the hollow of a man's hand recurved: *and the hollow of Jacob's thigh was out of joint, as he wreſtled with him*; that is, the huckle bone, or the thigh bone, was moved out of the hollow place in which it was: this was done to let *Jacob* know that the perſon he wreſtled with was ſuperior to him, and could eaſily have overcome him, and obliged him to ceaſe wreſtling with him if he would; and that the victory he got over him was not by his own ſtrength, but by divine aſſiſtance, and by the ſufferance of the perſon himſelf he wreſtled with; ſo that he had nothing to boaſt of: and this ſhews the truth and reality of this conflict; that it was not viſionary but a real fact, as well as it teaches the weakneſs and infirmities of the ſaints, that attend them in their ſpiritual conflicts. The word uſed in this and the preceding verſe comes from a root which ſignifies duſt; it being uſual with wreſtlers to raiſe up the duſt with their feet when they ſtrive together, as *Kimchi* [g] remarks, as well as it was common with the ancients to wreſtle in duſt and ſand [h]; and hence the phraſe *deſcendere in arenam*, combatants were called *arenarii*.

℣. 26. *And he ſaid, let me go, for the day breaketh*, &c.] This was ſaid that he might ſeem to be a man that was deſirous of going about his buſineſs, as men do early in the morning; though the true reaſon, perhaps was, that his form might not be more diſtinctly ſeen by *Jacob*, and much leſs by any other perſon: *and he ſaid, I will not let thee go except thou bleſs me*; for by his touching his thigh, and the effect of that, he perceived, he was more than a man, even a divine perſon, and therefore inſiſted upon being bleſſed by him: thus faith in prayer lays hold on God, and will not let him go without leaving the bleſſing it is pleading for; which ſhews the great ſtrength of faith, and the efficacy of the prayer of faith with God; ſee *Exod.* xxxii. 10. *Iſ.* lxii. 7. *Jam.* v. 15, 16.

℣. 27. *And he ſaid unto him, what is thy name?* &c.] Which queſtion is put, not as being ignorant of it, but in order to take occaſion from it, and the change of it, to ſhew that he had granted his requeſt, and had bleſſed him, and would yet more and more: *and he ſaid, Jacob*; the name given him at his birth, and by which he had always been called, and therefore tells it him at once, not ſtaying to aſk the reaſon of the queſtion.

℣. 28. *And he ſaid, thy name ſhall be called no more Jacob, but Iſrael*, &c.] That is, not *Jacob* only, but *Iſrael* alſo, as *Ben Melech* interprets it, or the one as well as the other; or the one rather and more frequently than the other: for certain it is, that he is often after this called *Jacob*, and his poſterity alſo, the ſeed of *Jacob*, though more commonly

[d] Hieron. de Loc. Heb. fol. 92. f. Adrichom. Theatrum terræ, ſ. p. 32. [e] Antiqu l. 1. c. 20. §. 2.
[f] Moreh Nevochim, par. 2. c. 42. p. 310. [g] Sepher Shoraſh. rad. אבק [h] Fulva luctantur arena. Virgil.

monly *Iſrael*, and *Iſraelites*: *for as a prince haſt thou power with God and with men, and haſt prevailed*: this is given as a reaſon of his name *Iſrael*, which ſignifies a prince of God, or one who as a prince prevails with God; which confutes all other etymologies of the name, as the upright one of God, the man that ſees God, or any other: he now prevailed with God in prayer, and by faith got the bleſſing, as he had prevailed before with *Eſau* and *Laban*, and got the better of them, and ſo would again of the former: hence ſome render the word, *and ſhalt prevail* [i]: and indeed this tranſaction was deſigned to fortify *Jacob* againſt the fear of his brother *Eſau*; and from whence he might reaſonably conclude, that if he had power with God, and prevailed to obtain what he deſired of him, he would much more be able to prevail over his brother, and even over all that ſhould riſe up againſt him, and oppoſe him; and this may not only be prophetical of what ſhould hereafter be fulfilled in the perſon of *Jacob*, but in his poſterity in future times, who ſhould prevail over their enemies, and enjoy all good things by the favour of God: for it may be rendered, *thou haſt behaved like a prince with God, and with men*, or, *over men thou ſhalt prevail*.

℣. 29. *And Jacob aſked him, and ſaid, tell me, I pray thee, thy name*, &c.] Being aſked his own name, and told it, and having another given him more ſignificative and expreſſive, he is emboldened to aſk the perſon that wreſtled with him, what was his name; *Exod.* iii. 13. for *Jacob* knew that he was God, as appears by his earneſt deſire to be bleſſed by him; and he knew it by the declaration juſt made, that he had power with God as a prince; but he hoped to have ſome name, taken by him from the place or circumſtance of things in which he was, whereby he might the better remember this affair; as he was pleaſed to call himſelf the God of *Bethel*, from his appearance to *Jacob* there, ch. xxxi. 13. therefore ſince he did not chuſe to give him his name, *Jacob* himſelf impoſed one on the place afterwards, as a memorial of God being ſeen by him there: *and he ſaid, wherefore is it*, that *thou doſt aſk after my name?* which is both a reproof of his curioſity, and a denial of his requeſt; ſignifying that he had no need to put that queſtion, it was enough for him that he had got the bleſſing, and which he confirms: *and he bleſſed him there*; in the ſame place, as the *Vulgate Latin* verſion, where he had been wreſtling with him, as he was taking his leave of him; for this was a farewell bleſſing, and a confirmation of that he had received, through the name of *Iſrael* being given him.

℣. 30. *And Jacob called the name of the place Peniel*, &c.] In ℣. 31. *Penuel*, which ſignifies the face of God, or God hath looked upon me, or hath had reſpect to me: there was afterwards a city built here, called by the ſame name; ſee *Judg.* viii. 8. 1 *Kings* xii. 25. it is ſaid [k] to be 4 miles from *Mahanaim*; the reaſon of it follows: *for I have ſeen God face to face*; it may be obſerved, that in wreſtling, men are face to face, and in this poſition were *Jacob* and the man that wreſtled with him; which he ſeems to have reſpect unto, as well as to the familiarity and intimate communion he was admitted to: *and my life is preſerved*; though he had wreſtled with one ſo vaſtly ſuperior to himſelf, who could have eaſily cruſhed this worm *Jacob* to pieces, as he is ſometimes called; and tho' he had had ſuch a ſight of God, as face to face, referring, as is thought, to a notion that obtained early, even among good men, that upon ſight of God a man inſtantly died; though we have no example of that kind: but perhaps he obſerved this for his encouragement; that whereas he had met with God himſelf, and wreſtled with him in the form of a man, and yet was preſerved, he doubted not, that when he ſhould meet with his brother and debate matters with him, he ſhould be ſafe and unhurt.

℣. 31. *And as he paſſed over Penuel, the ſun roſe upon him*, &c.] It was break of day when the angel deſired to be let go, and by that time the parley held between them, and they parted, the ſun was riſing; and as *Jacob* went on it ſhone upon him, as a token of the good-will and favour of God to him, and as an emblem of the ſun of righteouſneſs ariſing on him with healing in his wings, *Mal.* iv. 2. *and he halted upon his thigh*; it being out of joint, of which he became more ſenſible when he came to walk upon it; and beſides, his attention to the angel that was with him cauſed him not ſo much to perceive it until he had departed from him: ſome think he went limping all his days; others, that he was healed immediately by the angel before he came to *Eſau*, but of either there is no proof.

℣. 32. *Therefore the children of Iſrael eat not of the ſinew which ſhrank*, &c.] Which was contracted by the touch of the angel, and by which it was weakened and benumbed; or the ſinew of the part that was out of joint, the ſinew or tendon that keeps the thigh bone in the ſocket, together with the fleſh that covered it, or the muſcle in which it is; or that ſinew, as others, that contracts itſelf and gives motion to the thigh-bone to work itſelf: of this the *Iſraelites* eat not: *which is upon the hollow of the thigh*; or the cap of it: *unto this day*; when *Moſes* wrote this hiſtory: *becauſe the angel touched the hollow of Jacob's thigh, in the ſinew that ſhrank*; and very ſuperſtitiouſly do they abſtain from it unto this day: they have a whole chapter in one of their treatiſes in the *Miſnah* [l], giving rules concerning it; where it is forbidden to eat of it, whether in the land of *Iſrael* or out of it; whether in common food or ſacrifices, even in burnt-offerings it was to be taken out; and whether in cattle of the houſe or of the field; and both in the right and left thigh, but not in fowls, becauſe they have no hollow, and butchers are not to be truſted; and whoever eats of it to the quantity of an olive is to be beaten with forty ſtripes; and becauſe the *Jews* are more ignorant of this nerve, as *Mercer* obſerves, therefore they abſtain from all nerves in the poſteriors of animals. *Leo* of *Modena* ſays [m], of what beaſt ſoever they eat, they are very careful to take away all the fat and the ſinew which ſhrunk: and hence it is, that in many places in *Italy*, and eſpecially in *Germany*, they eat not at all of the hinder quarters of ox, lamb, or goat; becauſe there is in thoſe parts of the beaſt, both very much fat, and alſo the forbidden ſinew; and it aſketh ſo much care to cleanſe the parts of theſe, that there are few that are able to do it, or dare to undertake it.

[i] תוּכַל prævalebis, V. L. δυναται σου Sept. ſo the Targum of Onkelos.
[k] Bunting's Travels, p. 72. 74.
[l] Cholin. c. 7. §. 1. 3.
[m] Hiſtory of the Rites, Cuſtoms, &c. of the Jews, part 2. c. 7. §. 3. p. 91. 92.

CHAP.

CHAP. XXXIII.

IN this chapter we find *Esau* meeting *Jacob* in a friendly manner, contrary to his fears and expectation, having set his family in order in case of the worst, ℣. 1—4. putting questions to *Jacob* concerning the women and children with him, who make their obeisance to him as *Jacob* had done before, ℣. 5, 6, 7. and concerning the drove he met, which was a present to him, and which he refused at first to take, but at the urgency of *Jacob* accepted of it, ℣. 8—11. proposing to travel with him, unto which *Jacob* desired to be excused, he, with the women, children, and flocks, not being able to keep pace with him, ℣. 12, 13, 14. and to leave some of his men with him to guard him, which *Jacob* judged unnecessary, upon which they parted friendly, ℣. 15, 16. and the chapter is concluded with an account of *Jacob*'s journey, first to *Succoth*, then to *Shalem*, where he pitched his tent, bought a field and built an altar, ℣. 17—20.

℣. 1. *And Jacob lifted up his eyes, and looked*, &c.] After he had passed over the brook, and was come to his wives and children; which was done either accidentally or on purpose, to see if he could espy his brother coming: some think this denotes his chearfulness and courage, and that he was now not distressed and dejected, as he had been before: *and behold Esau came, and with him* 400 *men*; see ch. xxxii. 6. *and he divided the children unto Leah, and unto Rachel, and unto the two hand-maids*; some think he made 4 divisions of them; *Leah* and her children, *Rachel* and her son, *Bilhah* and hers, and *Zilpah* and hers: but others are of opinion, there were but 3, the 2 hand-maids and their children in one division, *Leah* and her children in another, and *Rachel* and her son in the third; which seems to be confirmed in the following verse, though the word for *divide*, signifies, to halve or divide into two parts; according to which, the division then must be of the two wives and their children in one company, and of the 2 hand-maids and theirs in the other: and this *Jacob* did partly for decency and partly for safety.

℣. 2. *And he put the hand-maids and their children foremost*, &c.] In the first division, as being less honourable and less beloved by him: *and Leah and her children after*; still according to the degree of honour and affection due unto them; *Leah* being a wife that was imposed and forced upon him: *and Rachel and Joseph hindermost*; being most beloved by him, and therefore most careful of them; *Rachel* being his principal and lawful wife, and who had the greatest share in his affection, and *Joseph* his only child by her.

℣. 3. *And he passed over before them*, &c.] At the head of them, as the master of the family, exposing himself to the greatest danger for them, and in order to protect and defend them in the best manner he could, or to endeavour to soften the mind of his brother by an address, should there be any occasion for it: *and bowed himself to the ground 7 times*; in a civil way, as was the manner in the eastern countries, towards great personages; and this he did to *Esau* as being his elder brother, and as superior to him in grandeur and wealth, being lord of a considerable country; and at the same time religious adoration might be made to God, whilst he thus bowed to the ground, his heart might be going up to God in prayer, that he would appear for him at this instant, and deliver him and his family from perishing by his brother; and so the *Targum* of *Jonathan* introduces this clause, "praying, and asking mercies of the Lord, and bowed, "&c." 7 times, perhaps, may not design an exact number, but that he bowed many times as he came along: *until he came near to his brother*; he kept bowing all the way he came until they were within a small space of one another.

℣. 4. *And Esau ran to meet him*, &c.] If he rode on any creature, which is likely, he alighted from it on sight of his brother *Jacob*, and to express his joy on that occasion, and affection for him, made all the haste he could to meet him, as did the father of the prodigal, *Luke* xv. 20. *and embraced him*; in his arms, with the greatest respect and tenderness: *and fell on his neck*; laid his head on his neck, where it remained for a while, not being able to lift it up, and speak unto him; the word is the dual number, and signifies, as *Ben Melech* thinks, the two sides of the neck, the right and the left; and he might lay his head first on one side, and then on the other, to shew the greatness of his affection: *and kissed him*; in token of the same: there are 3 pricks over this word in the original more than ordinary, directing the attention of the reader to it, as something wonderful and worthy of observation: the *Jewish* writers [n] are divided about it; some think that this points at the insincerity of *Esau* in kissing his brother when he hated him; others, on the contrary, to his sincerity and heartiness in it, and which was matter of admiration, that he who laid up hatred in his heart against his brother, and had bore him a grudge for so many years, and it may be came out now with an intention to destroy him, should have his heart so turned toward him, as to behave in this affectionate manner, which must be owing to the power of God working upon his heart, changing his mind, and making him thus soft, flexible and compassionate; and to *Jacob*'s humble submission to him, subservient to divine providence as a means; and thus as he before had power with God in prayer on this same account, the effect of which he now perceived, so he had power with men, with his brother, as it was intimated to him he should: *and they wept*; they *both* wept, as the *Septuagint* version adds, both *Jacob* and *Esau* for joy at the sight of each other, and both seriously; and especially there can be no doubt of *Jacob*, who must be glad of this reconciliation, if it was only outward, since, hereby his life, and the lives of his wives and children would be spared.

℣. 5. *And he lift up his eyes, and saw the women and children*, &c.] After the salutation had passed between him and his brother *Jacob*, he looked, and saw behind him women and children, *Jacob*'s 2 wives and his 2 hand-maids, and 12 children he had by them; and said, *who* are *those with thee?* who do those women and children belong to that follow thee? for *Jacob* had made no mention of his wives and children, when he sent his messengers to him, ch. xxxii. 5. and therefore *Esau* might very well ask this question, which *Jacob* replied to: *and he said, the children which God hath graciously given*

[n] Zohar in Gen. fol. 99. 1. Bereshit Rabba, § 78. fol. 68. 3. Jarchi in loc.

given thy ſervant; he ſpeaks of his children as gifts of God, and as inſtances and pledges of his favour and good-will to him, which he thankfully acknowledges; and at the ſame time ſpeaks very reſpectfully to his brother, and in great condeſcenſion and humility, owns himſelf his ſervant, but ſays nothing of his wives; not that he was aſhamed, as *Abarbinel* ſuggeſts, that he ſhould have four wives, when his brother, who had leſs regard for religion, had but three; but he mentions his children as being near akin to *Eſau*, and by whom he might conclude who the women were, and of whom alſo he might give a particular account, though the ſcripture is ſilent about it; ſince *Leah* and *Rachel* were his own couſins; and who they were no doubt he told him, as they came to pay their reſpects to him, as follows.

℣. 6. *Then the handmaids came near, they and their children*, &c.] Being foremoſt, and next to *Jacob*, as *Bilhah* and her two ſons, *Dan* and *Naphtali*, and *Zilpah* and her two ſons, *Gad* and *Aſher*: *and they bowed themſelves*; in token of reſpect to *Eſau*, as *Jacob* had done before them, and ſet them an example, and no doubt inſtructed them to do it.

℣. 7. *And Leah alſo with her children came near, and bowed themſelves*, &c.] Who were in the next diviſion or company; her children were ſeven, *Reuben*, *Simeon*, *Levi*, *Judah*, *Iſſachar*, *Zebulon*, and *Dinah*, ſix ſons and one daughter: *and after came Joſeph near and Rachel, and they bowed themſelves*; it is obſerved, that *Joſeph* is mentioned before his mother; it may be, becauſe they might put him before her in the proceſſion for greater ſafety; or ſhe might preſent him to *Eſau*, being a child of little more than ſix years of age, and teach him how to make his obeyſance to him, which ſhe alſo did herſelf.

℣. 8. *And he ſaid, what meaneſt thou by all this drove which I met?* &c.] Not as being ignorant of the deſign of it; for no doubt the ſeveral drovers, according to their inſtructions from *Jacob*, had acquainted him with it; but he choſe not to take the preſent on what they ſaid, but was willing to have it from *Jacob*'s own mouth, and that he might have the opportunity of refuſing it: *and he ſaid*, theſe are *to find grace in the ſight of my lord*; to gain his favour and good-will; and which, as it was a token of *Jacob*'s good-will to him, ſo by his acceptance of it, he would know that he bore the ſame to him alſo. It was uſual in the eaſtern countries to carry preſents to friends, and eſpecially to great men whenever viſits were paid, as all travellers in general teſtify to be ſtill the uſage in thoſe parts, to this day.

℣. 9. *And Eſau ſaid, I have enough, my brother*, &c.] Or *I have much* [o], and ſtand in no need of this preſent, or have much more than thou haſt: *keep that thou haſt unto thyſelf*; for the uſe of himſelf and family, which is large; in this *Eſau* ſhewed himſelf, not only not a covetous man, but that he was truly reconciled to his brother, and needed not any thing from him, to make up the difference between them.

℣. 10. *And Jacob ſaid, nay, I pray thee*, &c.] Don't ſay ſo, as the *Targum* of *Jonathan* ſupplies it, or don't refuſe my preſent: *if now I have found grace in thy ſight, then receive my preſent at my hand*; ſignifying, that the acceptance of his preſent would be a token to him, and give him full ſatisfaction that he bore a good-will to him, and did not retain anger and reſentment againſt him: *for therefore I have ſeen thy face as though I had ſeen the face of God*; or of princes, as *Onkelos*, as the face of ſome great perſonage, as he was; or as the face of an angel, very pleaſant and lovely; or as the face of God himſelf, he obſerving the love and favour of God to him, in working upon the heart of *Eſau*, and cauſing him to carry it ſo lovingly to him; wherefore for this reaſon receive it, becauſe I have had ſuch an agreeable ſight of thee: *and thou waſt pleaſed with me*; accepted of me, and kindly received me: *becauſe God hath dealt graciouſly with me*; in giving him ſo much ſubſtance, and now in giving him ſo much favour in the ſight of *Eſau*, whom he dreaded: *and becauſe I have enough*; a ſufficiency of all good things, being thoroughly contented with his ſtate and circumſtance; or *I have all things* [p], all kind of good things, every thing that was neceſſary for him, the expreſſion is ſtronger than *Eſau*'s; and indeed *Jacob* had, beſides a large ſhare of temporal mercies, all ſpiritual ones; God was his Covenant-God and Father, Chriſt was his redeemer, the Spirit his ſanctifier; he had all grace beſtowed on him, and was an heir of glory: *and he urged him, and he took it*; being preſſing on him, or importunate with him, he accepted of his preſent.

℣. 11. *Take, I pray thee, my bleſſing that is brought thee*, &c.] The preſent he had ſent him, now carrying home to his houſe, which was a part of what God had bleſſed *Jacob* with; and which he from a beneficent generous ſpirit gave his brother, wiſhing the bleſſing of God to go along with it; it was an inſinuation, and ſo he would have it taken, that he wiſhed him all happineſs and proſperity.

℣. 12. *And he ſaid, let us take our journey and let us go*, &c.] To *Seir*, where *Eſau* lived, and whither he invited *Jacob* to ſtop a while, and refreſh himſelf and his family: *and I will go before thee*; to ſhew him the way to his palace, and to protect him on the road from all dangers; or *beſides thee* [q], along ſide on him, keeping equal pace with him, thereby ſhewing great honour and reſpect, as well as in order to converſe with him as they travelled.

℣. 13. *And he ſaid unto him, my lord knoweth the children* are *tender*, &c.] The eldeſt being but thirteen years of age, and the youngeſt about ſix; and *Eſau* might eaſily perceive by their ſtature, that they were young and tender, and not able to bear either riding or walking very faſt: *and the flocks and herds with young* are *with me*; or *upon me* [r]; the charge of them was upon him, it was incumbent on him to take care of them, and eſpecially in the circumſtances in which they were, being big with young, both ſheep and kine; or *ſuckling*, giving milk to their young, as the *Targums* of *Onkelos* and *Jonathan*, and ſo having lambs and calves, ſome of them perhaps juſt yeaned and calved, they required more attendance and greater care in driving them, not being able to travel far in a day: *and if men ſhould over-drive them one day, all the flock will die*; if he, and the ſervants under him, ſhould puſh them on too faſt, beyond their ſtrength, even but one day, all in the above circumſtances

[o] יש לי רב eſt mihi multum, Pagninus, Montanus, Druſius; plurima, V. L. quamplurima, Vatablus. [p] יש לי כל ſunt mihi omnia, Pagninus, Montanus, Munſter, Vatablus, Druſius, Cartwright. [q] לנגדך e regione tui, Montanus, Fagius, Druſius; a latere tuo, Vatablus; juxta te, Cartwright. [r] עלי ſuper me, Montanus, Vatablus; incumbere mihi, Junius & Tremellius; ſo Aben Ezra.

cumſtances would be in danger of being loſt thro' over-much fatigue and wearineſs.

℣. 14. *Let my lord, I pray thee, paſs over before his ſervant*, &c.] He deſired in a very reſpectable manner, that he would not keep his pace in complaiſance to him, but proceed on in his journey, and go on with his men, and he with his family and flocks would follow after as faſt as he could, and their circumſtances would admit of: *and I will lead on ſoftly*; ſlowly, gently, eaſily, ſtep by ſtep: *according as the cattle that goeth before me, and the children be able to endure*; or *according to the foot* [s] of them; of the cattle, whom he calls the *work* [t], becauſe his buſineſs lay in the care of them, and theſe were the chief of his ſubſtance; and of the children, as the feet of each of them were able to travel; or becauſe of them, for the ſake of them, as *Aben Ezra*, conſulting their ſtrength, he propoſed to move on gently, like both a wife, careful and tender father of his family, and ſhepherd of his flock: *until I come unto my lord unto Seir*; whither, no doubt, he intended to come when he parted with *Eſau*; but for reaſons which after appeared to him he declined it: or more probably he did go thither then, or quickly after; though the ſcripture makes no mention of it, he might go with ſome of his ſervants directly, and ſend his family, flocks and herds under the care of other ſervants forward on their journey, and quickly come up to them again; for that he ſhould tell a lye is not likely, nor does he ſeem to be under any temptation to it: and beſides, it would have been dangerous to have diſobliged his brother when on his borders, who could eaſily have come upon him again with 400 men, and picked a quarrel with him for breach of promiſe, and deſtroyed him and his at once.

℣. 15. *And Eſau ſaid, let me now leave with thee* ſome *of the folk that* are *with me*, &c.] To ſhew him the way, and guard him on the road, and he appear the more honourable when he entered into *Seir*: *and he ſaid, what needeth it?* *Jacob* ſaw not the neceſſity of it; he knew the direct way very probably; he thought himſelf in no danger, ſince he was at peace with *Eſau*, and he did not affect the grandeur of an equipage: *let me find grace in the ſight of my lord*; having his favour and good-will, that was enough for him; and among the reſt of the favours he received from him, he begged this might be added, that he might be excuſed retaining any of his retinue with him.

℣. 16. *So Eſau returned that day on his way unto Seir.*] Took his leave of *Jacob* the ſame day he met him, and proceeded on in his journey towards *Seir*; whether he arrived there the ſame day, is not certain, probably it was more than a day's journey.

℣. 17. *And Jacob journeyed to Succoth*, &c.] Perhaps after he had been at *Seir*, and ſtayed there ſome little time. *Succoth* was on the other ſide of *Jordan*, ſo called by anticipation, for it had its name from what follows; as yet there was no city built here, or at leaſt of this name; afterwards there was, it lay in a valley, and belonged to *Sihon* king of *Heſhbon*, and was given to the tribe of *Gad*, *Joſh.* xiii. 27. it is mentioned along with *Penuel*, and was not far from it, *Judg.* viii. 8. It is ſaid to be but two miles diſtant from it [u], but one would think it ſhould be more: *and built him an houſe, and made booths for his cattle*; an houſe for himſelf and family, and booths or tents for his ſervants or ſhepherds, and for the cattle they had the care of, ſome for one, and ſome for the other. This he did with an intention to ſtay ſome time here, as it ſhould ſeem; and the *Targum* of *Jonathan* ſays he continued here a whole year, and *Jarchi* 18 months, a winter and two ſummers; but this is all uncertain: *therefore the name of the place is called Succoth*; from the booths or tents built here, which this word ſignifies.

℣. 18. *And Jacob came to Shalem, a city of Shechem*, &c.] Not *Salem*, of which *Melchizedek* was king, much leſs *Jeruſalem*, for it was 40 miles from it [w]; more likely *Salim* near *Ænon*, where *John* was baptizing, *John* iii. 23. thoi perhaps it is the ſame with *Shechem*; for the words may be read, he *came to Shalem, the city Shechem*, a city which *Hamor* had built, and called by the name of his ſon *Shechem*, the ſame with *Syckar*, *John* iv. 5. this was on this ſide *Jordan*, and therefore *Jacob* muſt have paſſed over that river, though no mention is made of it; it is ſaid to be about eight miles from *Succoth* [x]: though ſome think *Shalem* is not the name of a place, but an appellative, and to be rendered *ſafe* and *ſound*, or *whole*; and ſo the *Jewiſh* [y] writers generally underſtand it of his coming in peace, health and ſafety: *which is in the land of Canaan*; it belonged to that tribe of the *Canaanites* called *Hivites*; for *Hamor*, the father of *Shechem*, from whom it had its name, was an *Hivite*, ch. xxxiv. 2. ſo that *Jacob* was now got into the land of *Canaan*, his own country, and where his kindred dwelt: *when he came from Padan-Aram*; from *Meſopotamia*, from *Haran* there; *Shechem* was the firſt place in the land of *Canaan* he came to, when he came from thence, and whither he came in the greateſt ſafety, he himſelf, wives, children and ſervants, in good health, without any loſs of any of his cattle and ſubſtance; and without any ill thing befalling him all the way thither, being delivered from *Laban* and *Eſau*, and from every danger, and from every enemy: and to ſignify this, is this clauſe added, which may ſeem otherwiſe ſuperfluous: *and pitched his tent before the city*; the city of *Shechem*, not in it, but near it.

℣. 19. *And he bought a parcel of a field*, &c.] Not the whole, but a part of it; this he did, tho' he was heir of the whole country, becauſe, as yet, the time was not come for him or his to take poſſeſſion of it: *where he had ſpread his tent*; the ground that it ſtood upon, and what was adjoining to it, for the uſe of his cattle: this he bought *at the hand of the children of Hamor*; of ſome one of them, in whoſe poſſeſſion it was, and perhaps with the conſent of the reſt, and before them, as witneſſes: *for* 100 *pieces of money*; *Onkelos*, the *Septuagint*, *Vulgate Latin*, *Samaritan*, *Syriac* and *Arabic* verſions render it 100 lambs or ſheep, cattle being uſed to be given in exchange for things in trade and commerce; but as money was in uſe before the times of *Jacob*, and *Stephen* is expreſs for pieces of money, *Acts* vii. 16. and this beſt agrees with the uſe of the word in *Job* xlii. 11. the only place beſides this, excepting *Joſh.* xxiv. 32. in which it is uſed, it ſeems beſt ſo to interpret it here; and the pieces of money might be ſuch as were of the value of a lamb or ſheep, or rather had the figure of one impreſſed upon them. *Laban*, from whom *Jacob* might have them, or his neighbours, and alſo *Jacob* himſelf, being ſhepherds, might chuſe thus

[s] לרגל ad pedem, Pagninus, Montanus, Vatablus, Druſius, Cartwright. [t] המלאכה operis, Montanus, Munſter, Fagius, Druſius, Cartwright, Schmidt. [u] Bunting's Travels, p. 72. [w] Ib. p. 75. [x] Ib. p. 72. [y] Targum Jon. Jarchi, Aben Ezra & Ben Gerſom in loc.

thus to impreſs their money; but the exact value of theſe pieces cannot be aſcertained: the *Jewiſh* writers generally interpret them of a *Meah*, which was the value of one penny of our money, and 20 of them went to a ſhekel; ſo that 100 of theſe muſt make a very ſmall and contemptible ſum to purchaſe a piece of ground with.

℣. 20. *And he erected there an altar*, &c.] To offer ſacrifice upon to God, by way of thankſgiving, for the many mercies he had received ſince he went out of the land of *Canaan*, whither he was now returned; and eſpecially for his ſafety in journeying hither from *Padan-Aram*, and for deliverance from *Laban* and *Eſau*, and for all other favours that he and his had been partakers of. And this he alſo erected for the ſake of religious worſhip, to be continued in his family; he intending to reſide here for ſome time, as appears by the purchaſe he had made, and as it is certain he did: *and called it El-Elohe-Iſrael*; God, the God of *Iſrael*; that is, he called the altar, the altar of God, who is the God of *Iſrael*, who had been his God, his preſerver and protector; and had lately given him the name of *Iſrael*, and had made good what anſwered to it, and was deſigned by it, that as he had had power with God, and prevailed, ſo he ſhould with man; and as a memorial of all theſe favours and mercies, he erected this altar, and devoted it to God and his ſervice, and called it by this name: or *he called upon God, the God of Iſrael*, as the *Septuagint* and *Vulgate Latin* verſions; he prayed unto him at the time he offered ſacrifice on the altar, and gave him praiſe for all the great and good things he had done for him. *Jacob* muſt have ſtayed at *Succoth*, and at this place, many years, eſpecially at the latter; ſince, when he came into thoſe parts, *Dinah* was a child of little more than ſix years of age, and *Simeon* and *Levi* were very young, not above eleven or twelve years of age; and yet before he left *Shechem*, *Dinah* was marriageable, and *Simeon* and *Levi* were grown ſtrong and able-bodied men, and did a moſt ſtrange exploit in ſlaying all the males in *Shechem*, as recorded in the next chapter.

CHAP. XXXIV.

THIS chapter gives an account of the raviſhment of *Dinah* by *Shechem*, ℣. 1—3. of his father *Hamor* and him treating with *Jacob* and his ſons about the marriage of her, ℣. 6—12. of the condition propoſed by *Jacob*'s ſons, circumciſion of all the males in *Shechem*, which was agreed to by *Shechem* and his father, ℣. 13—19. of the men of *Shechem* being perſuaded to yield to it, ℣. 20—24. and of the deſtruction of them on the third day by *Simeon* and *Levi*, and of the plunder of their city and field, and of the captivity of their wives and children by *Jacob*'s ſons, which gave *Jacob* great offence, and in which they juſtified themſelves, ℣. 25—31.

℣. 1. *And Dinah the daughter of Leah*, which *ſhe bare unto Jacob*, &c.] Who is ſuppoſed to be at this time about 14 or 15 years of age; for that ſhe was but about 9 or 10 years old, is not to be credited, as ſome compute it [z]: ſhe is obſerved to be the daughter of *Leah*, partly that the following miſcarriage might bring to mind her forwardneſs to intrude herſelf into *Jacob*'s bed, and be a rebuke unto her; and partly to account for *Simeon* and *Levi* being ſo active in revenging her abuſe, they being *Leah*'s ſons: of *Dinah* it is ſaid, that ſhe *went out to ſee the daughters of the land*; of the land of *Canaan*, to viſit them, and contract an acquaintance with them; and ſhe having no ſiſters to converſe with at home, it might be a temptation to her to go abroad. According to the *Targum* of *Jonathan*, ſhe went to ſee the manners, cuſtoms and faſhions of the women of that country, to learn them, as the *Septuagint* verſion renders the word; or to ſee their habit and dreſs, and how they ornamented themſelves, as *Joſephus* [a] obſerves; and who alſo ſays it was a feſtival day at *Shechem*, and therefore very probably many of the young women of the country round about might come thither on that occaſion; and who being dreſſed in their beſt clothes would give *Dinah* a good opportunity of ſeeing and obſerving their faſhions; and which, with the diverſions of the ſeaſon, and ſhows to be ſeen, allured *Dinah* to go out of her mother's tent into the city, to gratify her curioſity. *Aben Ezra*'s note is, that ſhe went of herſelf, that is, without the leave of either of her parents: according to other *Jewiſh* writers [b], there was a ſnare laid for her by *Shechem*, who obſerving that *Jacob*'s daughter dwelt in tents, and did not go abroad, he brought damſels out of the city dancing and playing on timbrels; and *Dinah* went forth to ſee them playing, and he took her, and lay with her, as follows.

℣. 2. *And when Shechem the ſon of Hamor*, &c.] From whom the city had its name, near which *Jacob* and his family now were: *the Hivite, prince of the country*; *Hamor* was an *Hivite*, which was one of the nations of the land of *Canaan*, and this man was the prince or a principal man of that nation, as well as of *Shechem*. *Joſephus* [c] calls him a king: when the ſon of this man *ſaw her*; that is, *Dinah*, what a beautiful perſon ſhe was, and was enamoured with her: *he took her*; by force, as the *Targum* of *Jonathan*: *and lay with her, and defiled her*; or *humbled* or *afflicted her* [d]; and it is a rule with the *Jews*, that every ſuch act, which is done by force, is called an humiliation and affliction [e]: the child begotten in this act of fornication, is ſaid [f] by them to be *Aſenath*, who was had into *Egypt*, and brought up by *Potipherah*'s wife as her daughter, and afterwards married to *Joſeph*, ch. xli. 45, 50.

℣. 3. *And his ſoul clave unto Dinah the daughter of Jacob*, &c.] His inclination was to her, ſhe was always in his thoughts; it was not a mere luſtful deſire that was ſuddenly raiſed, and ſoon over, but a conſtant and continued affection he bore to her, as follows: *and he loved the damſel*; ſincerely and heartily: *and ſpake kindly unto the damſel*; or *to the heart* [g] of her, ſuch things as tended to comfort her, ſhe being ſad and ſorrowful; or to ſoften her mind

[z] R. Ganz. Tzemach David, par. 1. fol. 6. 2. [a] Antiq. l. 1. c. 21. §. 1. [b] Pirke Eliezer, c. 38. fol. 42. 2. [c] Ut ſupra. [d] ויענה, και ἐταπείνωσεν αὐτὴν, Sept. & afflixit eam, Pagninus, Montanus. [e] Gerundenſis apud Munſter. & Druſium in loc. [f] Pirke Eliezer, ut ſupra. [g] על לב ad cor, Pagninus, Vatablus, Druſius, Schmidt; ſuper cor, Montanus, Munſter; cordi, Junius & Tremellius, Piſcator.

mind towards him, and take off the reſentment of it to him, becauſe of the injury he had done her, and to gain her good-will and affection, and her conſent to marry him; profeſſing great love to her, promiſing her great things, what worldly grandeur and honour ſhe would be advanced to, and how kindly he would behave towards her; which might take with her, and incline her to yield to his motion, which having obtained, he took the following method.

℣. 4. *And Shechem ſpake unto his father Hamor*, &c.] And told him the whole affair, at leaſt what a ſtrong affection he had for *Dinah: ſaying, get me this damſel to wife*; by which he meant not only that he would give his conſent, that he might marry her, but that he would get her parents conſent unto it, and ſettle the matter with them; by which it appears how early, and that even among heathen nations, conſent of parents on both ſides was judged neceſſary to marriage. It ſeems by this, as if *Dinah* was now detained in the houſe of *Hamor* or *Shechem*, and was upon the ſpot, or near at hand, when *Shechem* addreſſed his father about her, ſee ℣. 26.

℣. 5. *And Jacob heard that he had defiled Dinah his daughter*, &c.] That is, that *Shechem* had defiled her; the report of this was brought him very probably by one of the maids which attended her to the city; for it was hardly to be thought that ſhe would go thither alone, and which muſt be very diſtreſſing to *Jacob* to hear of: this was his firſt affliction in his own family, but it was not the only one, nor the laſt, others quickly followed: *now his ſons were with his cattle in the field*; he had bought, or in ſome other hired by him for his cattle, feeding and keeping them, being arrived to an age fit for ſuch ſervice; here they were when the above report was brought to *Jacob: and Jacob held his peace until they were come*; neither murmuring at the providence, but patiently bearing the chaſtiſement; nor reflecting upon *Leah* for letting *Dinah* go out, or not keeping a proper watch over her; nor ſaying any thing of it to any in the family; nor expreſſing his diſpleaſure at *Shechem*, nor vowing revenge on him for it, nor taking any ſtep towards it until his ſons were come home from the field; with whom he choſe to adviſe, and whoſe aſſiſtance he would want, if it was judged neceſſary to uſe force to get *Dinah* out of the hands of *Shechem*, or to avenge the injury done her.

℣. 6. *And Hamor the father of Shechem went out unto Jacob*, &c.] Unto the tent of *Jacob* without the city: *to commune with him*; to talk with him about the affair of *Dinah*, to pacify him, and endeavour to gain his conſent, that his ſon might marry her, and to ſettle the terms and conditions of the marriage.

℣. 7. *And the ſons of Jacob came out of the field, when they heard it*, &c.] Either by a meſſenger *Jacob* ſent to them, to acquaint them with it, or by ſome other hand: however, be it as it will, as ſoon as they heard of the abuſe of their ſiſter, they immediately left their flocks to the care of their ſervants, and came to their father's tent: *and the men were grieved, and were very wroth*; they were grieved for the ſin committed againſt God, very probably, as well as for the injury done to their ſiſter, and they were wroth againſt *Shechem* the author of it: *becauſe he had wrought folly in Iſrael, in lying with Jacob's daughter*; all ſin is folly, being a tranſgreſſion of the law of God founded in the higheſt wiſdom, and particularly uncleanneſs, and that branch of it, deflouring a virgin; and this action being committed on *Jacob*'s daughter, whoſe name was *Iſrael*, is ſaid to be *in*, or rather *againſt Iſrael* [h], to his grief, and to the reproach of him and his family: though theſe words may be rather the words of *Moſes*, than of the ſons of *Jacob*; or however, are expreſſed not in the language uſed by them, but in what was in uſe in the times of *Moſes*, when *Iſrael* was the name of a nation and church, whereas it was now but a perſonal name, and at moſt but the name of a family; and though this was done to one of the family, yet not in it, but in the houſe of *Hamor* or *Shechem*: *which thing ought not to be done*; being againſt the law and light of nature to do ſuch an action by force and violence, and againſt the law of nations to ſuffer it to go with impunity.

℣. 8. *And Hamor communed with them*, &c.] With *Jacob* and his ſons, who came in juſt at that time: *ſaying, the ſoul of my ſon Shechem longeth for your daughter*; the daughter of the family, and the only daughter in it; for her *Shechem* had a vehement affection, a ſtrong deſire to marry her, and could not be ſatisfied without her: *I pray you, give her him to wife*; he not only requeſts the conſent of the parents of the damſel, but of her brothers alſo, which in thoſe times and countries ſeems to have been uſual to aſk and have, ſee ch. xxiv. 50, 51, 55, 59.

℣. 9. *And make ye marriages with us*, &c.] There was no objection on their ſide, it lay on the other; *Abraham*'s ſervant was charged by him, not to take a wife of the *Canaanites* to his ſon *Iſaac*; and the ſame charge was given *Jacob* by *Iſaac*, ch. xxiv. 3. and xxviii. 1. and therefore *Jacob* would never agree that his children ſhould marry any of that nation; and marriages with them were afterwards forbidden by the law of *Moſes*, *Deut.* vii. 3: *and give your daughters unto us, and take our daughters unto you*; for though at preſent there were no other daughters in *Jacob*'s family, yet there might be hereafter; and the requeſt is, that for the future there might be intermarriages between them, as would be practicable in a courſe of time.

℣. 10. *And ye ſhall dwell with us*, &c.] Peaceably and quietly, not as ſojourners only, but as inhabitants: *and the land ſhall be before you*; to chuſe what part of it they pleaſed to dwell in, and which they ſhould have in their own power and poſſeſſion: *dwell and trade you therein*; in any ſort of traffic and commerce, the land would admit of, and they ſhould beſt chuſe: *and get you poſſeſſions*; buy houſes and land, and enjoy them, they and their poſterity; theſe are the arguments uſed by *Hamor* to gain the conſent of *Jacob* and his family, that his ſon might marry *Dinah*; and the propoſals are honourable and generous.

℣. 11. *And Shechem ſaid unto her father and unto her brethren*, &c.] To the father and brethren of *Dinah*; he addreſſed them after his father *Hamor* had done ſpeaking: *let me find grace in your eyes*; forgive the offence committed, the injury done to *Dinah*, and grant the requeſt of her marriage, and it will be conſidered as a great favour: *and what ye ſhall ſay unto me, I will give*; to her, to her parents, to her brethren and relations; let what will be fixed, ſhall be given; which ſhewed great affection for her, and that he was willing to do any thing to make amends for the injury done; he cared

[h] בישראל contra Iſraelem, Junius & Tremellius, Piſcator, Calovius; ſo Ainſworth.

cared not what it was that might be demanded of him, ſo be it that ſhe became his wife.

℣. 12. *Aſk me never ſo much dowry and gift*, &c.] Or *multiply* them *exceedingly*[1], fix them at as high a rate as may be thought fit; the *dowry* was what a man gave to a woman at her marriage; for in thoſe times and countries, inſtead of a man having a portion with his wife, as with us in our times, he gave one to his wife, or to her parents for her; and eſpecially in after times this was uſed, and became a law in *Iſrael*, in the caſe of a vitiated virgin, ſee *Exod.* xxii. 16, 17. *and the gift* was either of jewels and clothes to the women, or of ſuch like precious things to her brethren and friends, ſee ch. xxiv. 53. *and I will give according as ye ſhall ſay unto me*; determine among yourſelves whatever ſhall be the dowry and gift, and it ſhall be punctually obſerved: *but give me the damſel to wife*; only agree to that, and I care not what is required of me.

℣. 13. *And the ſons of Jacob anſwered Shechem and Hamor deceitfully*, &c.] Propoſing the marriage of their ſiſter on terms after mentioned, when they never intended it ſhould ever be: *Onkelos*, *Jonathan* and *Jarchi* interpret it, *with wiſdom*, as if they anſwered wiſely and prudently, but the word is never uſed in a good ſenſe; and if it was wiſdom, it was carnal wiſdom and wicked cunning, and was diſapproved of by plain-hearted *Jacob*: *and ſaid*; or ſpoke in this deceitful manner: *becauſe he had defiled Dinah their ſiſter*; and therefore were filled with indignation at him, and fixed with reſentment againſt him, and vowed within themſelves revenge upon him.

℣. 14. *And they ſaid unto them*, &c.] *Levi* and *Simeon*, to *Hamor* and *Shechem*: *we cannot do this thing*, *to give our ſiſter to one that is uncircumciſed*; not that there was any law againſt it at that time; and there were, on the other hand, precedents for it both in *Iſaac* and *Jacob*, who had married the daughters of uncircumciſed perſons; nor indeed do they plead any law, only that it was not becoming their character, nor agreeable to their religion, nor honourable in their eſteem: *for that* were *a reproach unto us*; and they ſhould be reflected upon for ſlighting the inſtitution of circumciſion, which was of God: ſo they pretend it might be interpreted, ſhould they enter into affinity with uncircumciſed perſons.

℣. 15. *But in this will we conſent unto you*, &c.] Upon the following condition, that *Dinah* ſhould be given in marriage: *if ye will be as we* be, *that every male of you be circumciſed*; as the ſons of *Jacob* were, according to the command given to *Abraham* their great grand-father, ch. xvii. 10.

℣. 16. *Then will we give our daughters unto you*, &c.] Meaning *Dinah*, whom they call their daughter, ℣. 17. becauſe ſhe was the daughter of their family, and becauſe they were treating in the name of their father, and in conformity to the language uſed by thoſe they were treating with, ℣. 9. *and we will take your daughters to us*; in marriage for wives: *and we will dwell with you*; not as ſojourners but as fellow-citizens: *and we will become one people*; being ſo nearly related by marriage, and profeſſing one religion, alike ſubmitting to circumciſion, which was the diſtinguiſhed badge of *Abraham*'s ſeed.

℣. 17. *But if ye will not hearken to us to be circumciſed*, &c.] Will not agree to this condition, circumciſion: *then will we take our daughter*; by force, as the *Targum* of *Jonathan* adds: *and we will be gone*; depart from this part of the country, and go elſewhere.

℣. 18. *And their words pleaſed Hamor, and Shechem Hamor's ſon.*] The condition propoſed was acceptable by them both, and they agreed to comply with it; *Hamor*, becauſe of the great love he had for his ſon; *Shechem*, becauſe of the great love he had for *Dinah*.

℣. 19. *And the young man deferred not to do the thing*, &c.] To be circumciſed himſelf, and to get all the males of the city circumciſed; he delayed not a moment, but made all the haſte he could to get it accompliſhed: *becauſe he had delight in Jacob's daughter*; he really loved her, and delighted in her perſon and company: it was not the effect of a brutiſh luſt, but a true affection he bore to her, that he deſired her in marriage: *and he* was *more honourable than all the houſe of his father*; for though he had done a baſe thing in defiling *Jacob*'s daughter, yet in this he was honourable, that he ſought to marry her, and to do any thing that was in his power to recompenſe the injury; and he was honourable in keeping covenant and compact with men; and was honeſt, upright, and ſincere, to fulfill the condition impoſed on him, and he had agreed to, as well as he was in greater eſteem among the citizens, than any of his father's houſe, which made it the more eaſy to him to get their conſent to be circumciſed; they having a very high and honourable opinion of him, and ready to oblige him in any thing they could.

℣. 20. *And Hamor and Shechem his ſon went unto the gate of their city*, &c.] Where courts of judicature were held, and all public affairs reſpecting the common intereſt of the city were tranſacted: here, no doubt, *Hamor* their prince ſummoned them to come, by the uſual method in which the citizens were convened on certain occaſions: *and communed with the men of their city*; upon the ſubject of entering into an alliance with *Jacob*'s family, of admitting them to be fellow-citizens with them, and of their being incorporated among them, and becoming one people with them, taking no notice of the true reaſon of this motion: *ſaying*, as follows.

℣. 21. *Theſe men are peaceable with us*, &c.] Meaning *Jacob* and his ſons, pointing to their tents which were near their city; and no doubt, more was ſaid than is here expreſſed, and that theſe words were introduced with a preface, in which notice was taken of *Jacob* and his family, and their names mentioned, as here their character is given; that they were men of peaceable diſpoſitions, harmleſs and inoffenſive, as appeared they had been ever ſince they came into theſe parts; and there was a great deal of reaſon to believe they ſtill would be, and which was an argument in their favour, to admit them to a reſidence among them: *therefore let them dwell in the land, and trade therein*; give them leave to dwell where they pleaſe, and carry on what trade and traffick in the land they think fit; ſince they are not like to be quarrelſome and troubleſome, but will deal honeſtly and honourably, and pay duly for what they agree for or merchandize in: *for the land, behold*, it is *large enough for them*; there is room enough for them to dwell in, and paſturage enough for their cattle, and land enough to manure and till, without in the leaſt incommoding the inhabitants: yea, it is likely to be to their advantage, ſince they would pay for what they ſhould purchaſe

[1] הרבו־מאד multiplicate ſuper me admodum, Druſius, Schmidt.

purchase or hire, and would improve the land which lay uncultivated: *let us take their daughters to us for wives, and let us give them our daughters*; this was the thing principally aimed at; and the reſt, both what goes before, and what follows after, were in order to this.

℣. 22. *Only herein will the men conſent unto us*, &c.] The only term or condition inſiſted upon, to come into an alliance and affinity with us, and, *for to dwell with us, to be one people*, to become one body politic, is the following one: *if every male among us be circumciſed, as they* are *circumciſed*; ſubmitting to this rite, they agree to take up their reſidence with us, and be incorporated among us, and become one people.

℣. 23. *Shall not their cattle, and their ſubſtance, and every beaſt of theirs be ours?* &c.] Which would in courſe come into their families in proceſs of time, by intermarrying with them, or being more numerous and powerful than they, could ſeize upon them when they pleaſed, and take all they had: thus they argue from the profit and advantage that would accrue to them by admitting them among them, upon their terms; and this argument, taken from worldly intereſt, they knew would have great influence upon them: *only let us conſent unto them*; in the affair of circumciſion: *and they will dwell with us*; and what by trading with them, and marrying among them, all their wealth and riches will come into our hands.

℣. 24. *And unto Hamor and unto Shechem his ſon hearkened all that went out of the gate of his city*, &c.] That is, all the inhabitants of the city who came to the gate of it, upon the ſummons given them, and departed from thence to their habitations, having a great opinion of their prince and his ſon; and moved either with awe of them or love to them; and influenced both by their arguments and example, they agreed to what was propoſed to them: *and every male was circumciſed, all that went out of the gate of his city*; all the men-citizens; and not only the adult, and who now went out by the gate of the city, but all their male-children likewiſe were circumciſed.

℣. 25. *And it came to paſs on the third day, when they were ſore*, &c.] Or in *pain* [k], when their pains were ſtrong upon them, as the *Targum* of *Onkelos*; or when they were weak through the pain of circumciſion, as the *Targum* of *Jonathan*; for it ſeems that the pain of circumciſion was more intenſe on the third day [l], and the part the more inflamed, and the perſon more feveriſh, and which is obſerved by phyſicians of other wounds; and therefore *Hippocrates* [m] adviſed, not to meddle with wounds on the 3d or 4th days, or do any thing that might irritate them, for on thoſe days they were apt to rankle or be inflamed, and bring on fevers; and in this caſe, not only the wound was ſore in itſelf and diſtreſſing, but being in ſuch a part of the body, motion muſt give great uneaſineſs: nor could perſons in ſuch circumſtances eaſily ariſe and walk, and go forth to defend themſelves; and of this *Jacob*'s ſons availed themſelves: ſo *that two of the ſons of Jacob, Simeon and Levi, Dinah's brethren*; by the mother's ſide as well as the father's, being *Leah*'s children, and ſo moſt provoked at this indignity and abuſe of their ſiſter: *took each man his ſword, and came upon the city boldly*; not fearing the inhabitants of it, and their riſing up againſt them to defend themſelves, knowing in what circumſtances they were: or *upon the city that dwelt ſecurely*; as the *Targums* of *Onkelos* and *Jonathan*; for the men of the city had no ſuſpicion of any ſuch attempt that would be made upon them, and therefore were quite eaſy and ſecure, not expecting nor fearing any thing of this kind: *and ſlew all the males*; the males that were grown up, for the little ones are after ſaid to be carried captive, ℣. 29. *Joſephus* takes no notice of this circumſtance of their being circumciſed, but repreſents them as ſurprized in the night of their feſtival, overcharged with feaſting, and their watch aſleep, who were firſt killed. Though only two of *Jacob's* ſons were mentioned, they might be aſſiſted by the reſt; at leaſt, no doubt, they were attended with ſervants, who were aiding in accompliſhing this cruel and bloody attempt.

℣. 26. *And they ſlew Hamor and Shechem his ſon with the edge of the ſword*, &c.] Whom they had been juſt treating with in a ſeeming friendly manner: *Shechem* was the chief aggreſſor, and his crime was very hainous, but conſidering, that he did all he could after the fact was committed, to make recompence for the injury done; he deſerved other treatment, at leaſt, mercy ſhould have been ſhewn him. *Hamor*, perhaps, was too indulgent to his ſon, connived at his ſin, and did not puniſh him for it; and, it may be, approved of it, and now dies for it: *and took Dinah out of Shechem's houſe, and went out*; where ſhe was kept from the time of her being raviſhed by *Shechem*, with an intention to marry her, could the conſent of her parents and relations be obtained; for it does not appear that he kept her to carry on a criminal converſation with her, but a courtſhip in order to marriage.

℣. 27. *The ſons of Jacob came upon the ſlain*, &c.] That is, the reſt of them, as the *Targum* of *Jonathan* paraphraſes it; underſtanding what their two brothers had done, they came and joined them, and partook of the plunder, ſtripping the ſlain of their clothes, or taking from them what they found of any worth about them: *and ſpoiled the city*; plundered it of all its goods and ſubſtance, ſpoiled all the inhabitants of it of their wealth: *becauſe they had defiled their ſiſter*; one of them had done it, which is imputed to them all, they not reſtraining him from it, when it was in their power; and perhaps approving of it, and made a laugh of it, and jeſt at it; or however did not puniſh him for it.

℣. 28. *They took their ſheep, their oxen, and their aſſes*, &c.] The *Shechemites* hoped to have the cattle and ſubſtance of *Jacob*'s family, and in a hypocritical manner ſubmitted to circumciſion, for the ſake of worldly advantage; for that, and pleaſing their prince, ſeem to be the only views they had in it; wherefore, in this there is a juſt retaliation of them in providence: *and that which* was *in the city, and that which* was *in the field*; the cattle that were kept at home, and thoſe that were brought up in the field, all became a prey.

℣. 29. *And all their wealth*, &c.] Or *power* [o] or *ſtrength*; every thing that made them mighty and powerful; their gold and ſilver, their jewels, and rich furniture of their houſes, their arms and weapons of war, their goods and ſubſtance, in which they trafficked: *and all their little ones, and their wives*

[k] בעצבים dolentes ſectâ, Pagninus, Schmidt, eſſent in dolore, Junius & Tremellius, Piſcator, Druſius. [l] Pirke Eliezer, c. 29. [m] De fracturis, § 33 apud Scheuchzer. Phyſica Sacra, vol. 1. p. 93. [n] Antiq. l. 1. c. 21. §. 1. [o] חיל ſiquidem חיל proprie potentia, robur, Druſius; ſo Ainſworth.

wives took they captive; they ſpared the women and children, as was uſual in war, and in the plunder of towns and cities: *and ſpoiled even all that was in the houſe*; of *Shechem* or *Hamor*, or in any of the houſes of the inhabitants; they rifled and plundered every one, and took away whatſoever they found in them; but as *Jacob* diſapproved of this unjuſt, cruel, bloody and perfidious action, ſo no doubt, as he ſet the captives at liberty, he reſtored to them their cattle and ſubſtance.

℣. 30. *And Jacob ſaid to Simeon and Levi*, &c.] who were the principals concerned in this affair: *ye have troubled me*; becauſe of the ſin they had committed, becauſe of the diſhonour brought upon religion, and becauſe of the danger he and his family were hereby expoſed unto; it greatly diſquieted him, made him very uneaſy, he was at his wits end almoſt, knew not what to do, what courſe to take to wipe off the ſcandal, and to defend himſelf and family; ſince it ſerved he ſays, *to make me ſtink among the inhabitants of the land*; to make him odious and abominable, to be hated and abhorred by all the people round about, and to be looked upon and treated as a deceitful, treacherous and perfidious man, that had no regard to his word, to covenants and agreements made by him; as a cruel and blood-thirſty man that ſpared none, made no difference between the innocent and the guilty; and as a robber and plunderer, that ſtuck at nothing, committing the greateſt outrages to get poſſeſſion of the ſubſtance of others: *amongſt the Canaanites and the Perizzites*; who were the principal inhabitants of the land, the moſt numerous, and the moſt ruſtic and barbarous, and perhaps neareſt, and from whom *Jacob* had moſt to fear: *and I* being *few in number*; or *men of number* [p]; he and his ſons and ſervants, in all, making but a ſmall number in compariſon of the nations about him: *they ſhall gather themſelves together againſt me, and ſlay me*; *and I ſhall be deſtroyed, I and my houſe*; not that *Jacob* was afraid that this would be really the caſe, for he knew and believed the promiſes of God to him, of the multiplication of his ſeed, and of their inheriting the land of *Canaan*, and of the Meſſiah ſpringing from him; but this he ſaid to aggravate the ſin and folly of his ſons, in expoſing him and themſelves to ſo much danger, which not only on the face of things appeared probable, but even certain and inevitable, without the interpoſition of divine power and providence.

℣. 31. *And they ſaid*, &c.] *Simeon* and *Levi*, in a very pert and unſeemly manner: *ſhould he deal with our ſiſter, as with an harlot?* make a whore of her, and then keep her in his houſe as ſuch? is this to be borne with? or ſhould we take no more notice of his behaviour to our ſiſter, or ſhew no more regard to her than if ſhe was a common proſtitute, whom no man will defend or protect? ſo ſay the *Targums* of *Jonathan* and *Jeruſalem*, "nor let *Shechem* the ſon of *Hamor* mock at us, "or boaſt and ſay, as an harlot whom no man "ſeeks after, or no man ſeeks to avenge her; ſo "it is done by *Dinah* the daughter of *Jacob*:" they tacitly inſinuate as if *Jacob* had not that regard for the honour of his daughter and family, nor ſhewed his reſentment at the wicked behaviour of *Shechem*, as he ought to have done. It is obſerved that there is a letter in the word, for *harlot*, greater than uſual, which may either denote the greatneſs of the ſin of *Shechem* in dealing with *Dinah* as an harlot, or the great impudence and boldneſs of *Jacob*'s ſons, in their anſwer to him, and their audacioufneſs in juſtifying ſuch baſeneſs and cruelty they had been guilty of. The whole of this hiſtory, as related in this chapter, is given by *Polyhiſtor* out of *Theodotus* the poet [q].

CHAP. XXXV.

THIS chapter gives an account of *Jacob's* going to *Bethel*, and building an altar there by the order and direction of God, ℣. 1—7. where *Deborah*, *Rebekah*'s nurſe, died and was buried, ℣. 8. and where God appeared to *Jacob*, confirmed the new name of *Iſrael* he had given him, and renewed to him the promiſes of the multiplication of his ſeed, and of their inheriting the land of *Canaan*, ℣. 9—13. all which is gratefully acknowledged by *Jacob*, who erected a pillar in the place, and called it *Bethel*, in memory of God's gracious appearance to him there, ℣. 14, 15. from hence he journeyed towards his father's houſe, and on the way *Rachel* his wife fell in travail, and bore him a ſon, and died, and was buried near *Ephrath*, ℣. 16—21. near this place *Reuben* committed inceſt with *Bilhah*, ℣. 22. and the names of the 12 ſons of *Jacob* are given, ℣. 23—26. and the chapter is cloſed with an account of *Jacob*'s arrival at his father's houſe, of the death of *Iſaac*, and of his burial at the direction of his two ſons, ℣. 27, 28, 29.

℣. 1. *And God ſaid unto Jacob*, &c.] When he was in great diſtreſs, on account of the ſlaughter of the *Shechemites* by his ſons, not knowing what ſtep to take, or courſe to ſteer for the ſafety of him and his family; then God, for his comfort and direction, appeared and ſpoke to him, either in a dream or viſion, or by an impulſe on his mind, or by an articulate voice: perhaps this was the ſon of God, the ſecond perſon, who might appear in an human form, as he often did; ſince he afterwards ſpeaks of God as of another divine perſon, diſtinct from him, even his divine father: *ariſe, go up to Bethel, and dwell there*; which is ſaid to be 28 miles from *Shechem* [r]; hither he is bid to go in haſte, and where, it is ſuggeſted, he would be ſafe, and where it would be right and proper for him to dwell a while: *and make there an altar to God*; and offer ſacrifice to him, praiſe him for ſalvation and deliverance wrought, pray to him for preſent and future mercies that were needful, and pay the vows he had there made, even to that God, *that appeared unto thee when thou fleddeſt from the face of Eſau thy brother*; who, reſenting his getting the birthright and bleſſing from him, threatened to kill him; which obliged him to flee from his father's houſe, and go into *Meſopotamia*, and in his way thither, God appeared to him, at the place called by him from thence *Bethel*, and gave him many pretious promiſes; and *Jacob*, there, made a ſolemn vow that if God would be with him, and keep him, and give him food and raiment, and return him to his

[p] מתי מספר viri numeri, Montanus, Schmidt.
[r] Bunting's Travels, p. 72.
[q] Apud Euſeb. Evangel. Præpar. l. 9. c. 22. p. 427, &c.

his father's houſe, the pillar that was then and there ſet up ſhould be God's houſe, as well as he ſhould be his God. *Jacob* had now been 9 or 10 years in the land of *Canaan*, and had all done for him he deſired, and much more abundantly, and yet had not been at *Bethel* to make good his vow, either through forgetfulneſs or neglect; and therefore, as *Jarchi* thinks, was chaſtiſed for it in the affair of *Dinah*; or rather, for one can hardly think ſo good a man could forget, or would wilfully neglect ſuch a vow as this, that he wanted opportunity of going thither, or waited for a divine order, and now he had both, which he readily embraced.

℣. 2. *Then Jacob ſaid unto his houſhold*, &c.] His wives and children; *and to all that* were *with him*; his men-ſervants and maid-ſervants, and ſuch as remained with him of the captives of *Shechem*, who might chuſe to continue with him: *put away the ſtrange gods that are among you*; meaning not the *Teraphim* or images of *Laban*'s which *Rachel* had ſtolen from him; for it can hardly be thought that theſe ſhould be retained ſo many years in *Jacob*'s family, and uſed in an idolatrous manner; but rather ſuch as might be among the *Canaanitiſh* ſervants that had been lately taken into *Jacob*'s ſervice, or that were among the captives of *Shechem*, or taken along with the ſpoil of that city; and ſo the *Targum* of *Jonathan* calls them, the idols of the people, which they brought from the idols temple at *Shechem*; and the words may be rendered, *the gods of the ſtrangers* [s], that is, of the *Shechemites*, who were heathens and aliens, ſtrangers to the true God, the knowledge and worſhip of him: *and be clean*; either by abſtaining from their wives, as ſome interpret it, from *Exod.* xix. 10. 15. or rather by waſhing their bodies, as *Aben Ezra* gives the ſenſe of it; their hands were full of the blood of the *Shechemites*, and needed to be waſhed and purified, as the *Targum* of *Jonathan* has it, from the pollutions of the ſlain, before they went to *Bethel*, the houſe of God; and theſe outward ablutions and purifications were ſignificative of inward cleanſing, by the grace of God, and of outward reformation of life and manners; ſee *Iſ.* i. 15, 16. *and change your garments*; which might be ſtained with blood, and therefore not fit to appear in before God, or were old and worn out, or ſordid apparel: changing and waſhing of garments were alſo emblems of the renewing of the mind, and cleanſing of the ſoul, and of the change of heart and life, as well as of pleaſure, delight and chearfulneſs in appearing before God.

℣. 3. *And let us ariſe and go up to Bethel*, &c.] Thus prepared and purged, their tents clear of idols, their bodies waſhed with pure water, and their garments new, neat and clean; all ſymbolical of inward purity, and of freedom from idolatry and evil works, as became thoſe who go to the houſe of God, and are his worſhippers, ſee *Heb.* x. 22. *I will make there an altar unto God*; as he has directed, and ſacrifice to him, and worſhip him, and give the tenth unto him, and ſo make it a *Bethel*, an houſe of God indeed, as he had vowed, ch. xxviii. 22. *who anſwered me in the day of my diſtreſs*; on account of his brother *Eſau*, from whoſe wrath he fled: *and was with me in the way which I went*; from his father's houſe to *Padan-Aram*; in which journey he was alone and deſtitute, and expoſed to many difficulties and dangers, but God was with him, and preſerved him, and directed and brought him to *Laban*'s houſe in ſafety.

℣. 4. *They gave unto Jacob all the ſtrange Gods which were in their hands*, &c.] Whether in the hands of his ſervants or of the captives taken at *Shechem*, or in the hands of his ſons, who had them along with the ſpoil they took there; ſo the *Targum* of *Jonathan*, "they delivered into the hand "of *Jacob*, all the idols of the people which were "in their hands, which they had took of the idols "of *Shechem*:" *and* all their *ear-rings which were in their ears*; not the ear-rings that women wore in common, ſuch as *Abraham*'s ſervant gave to *Rebekah*, and which *Jacob*'s wives might wear, for ſuch were not unlawful; but either, which were worn in the ears of the ſtrange gods or idols; for ſuch uſed, it ſeems, according to ſome writers, to be decorated and ornamented after that manner; or rather in the ears of the idolaters themſelves, worn by them in a ſuperſtitious way, having the images of theſe idols on them: ſo the *Targum* of *Jonathan*, "and the "ear rings which were in the ears of the inhabi-"tants of the city of *Shechem*, in which were "formed the likeneſs of their idols:" *and Jacob hid them under the oak which* was *by Shechem*; that is, the idols, which, after he had broke to pieces perhaps, he dug a hole under an oak, and there buried them, that they might be no more made uſe of in an idolatrous way; and he choſe to put them under an oak, becauſe it is a tree which often ſtands many years before it is cut down, and beſides was uſed for religious purpoſes, and had in great veneration, and therefore ſeldom felled. Thoſe idols ſeem not to be made of any thing valuable, perhaps of wood or ſtone, for had they been of gold or ſilver, *Jacob* would, doubtleſs, have melted them, and converted them to other uſes, and not have buried them under ground. The *Jews* [t] ſay, that the idol *Jacob* hid under the oak, was in the form of a dove, which the *Samaritans* after ſome time found, and ſet it on the top of mount *Gerizzim*. Some take this oak to be the ſame with that mentioned in *Joſh.* xxiv. 26. but of that there can be no certainty, ſince *Jacob*, as it is highly probable, laid theſe images alone, and never intended any ſhould know any thing of them where they were.

℣. 5. *And they journeyed*, &c.] *Jacob* and his family, with all that were with them from *Shechem* to *Bethel*: *and the terror of God was upon the cities that* were *round about them*; an exceeding great pannic ſeized the inhabitants of the cities of the land of *Canaan*, all about *Shechem*, which was from God himſelf impreſſing it on their minds, through what the ſons of *Jacob* had done to that city: *and they did not purſue after the ſons of Jacob*; as it might have been thought they would, and take revenge on them for their ill uſage of the inhabitants of a neighbouring city; but inſtead of this, they were afraid they ſhould be uſed in the ſame manner; wherefore *Jacob* and his family journeyed in ſafety, and came to *Bethel* in peace.

℣. 6. *So Jacob came to Luz, which is in the land of Canaan, that is Bethel*, &c.] The place *Jacob* had called *Bethel* when he was there before, was formerly called *Luz*, ch. xxviii. 19. and is here ſaid to be in the land of *Canaan*, that is, in that part of the land which was inhabited by thoſe who were properly called *Canaanites*, to diſtinguiſh it from another *Luz*, which was in the land of the *Hittites*; *Judg.* i. 26. *he and all the people that* were *with*

[s] את אלהי הנכר deos alienigenarum, Pagninus; alienigenæ, Montanus. Schmidt; alieni populi, Junius & Tremellius. Piſcator.

[t] Shalſhalet Hakabala, fol. 3. 2.

with him; wives, children, ſervants, or whoever elſe came from *Shechem*, theſe all came ſafe to *Luz* without any moleſtation or loſs.

℣. 7. *And he built there an altar*, &c.] As he was bid to do, and as he promiſed he would, ℣. 1. 3. *and called the place El-beth-el*; the God of *Bethel*; a title which God takes to himſelf, ch. xxxi. 13. or rather, the ſenſe is, that he called the place with reſpect to God, or becauſe of his appearance to him there, *Bethel*, confirming the name he had before given it, ch. xxviii. 19. ſee ℣. 15. as the following reaſon ſhews: *becauſe there God appeared*; or the divine perſons, for both words are plural that are here uſed; the *Targum* of *Jonathan* has it, the angels of God, and ſo *Aben Ezra* interprets it; but here, no doubt the divine being is meant, who appeared to *Jacob* in this place, as he went to *Meſopotamia*, and comforted and encouraged him with many promiſes: *when he fled from the face of his brother*; his brother *Eſau*, who was wroth with him, and ſought to take away his life, and therefore was forced to flee for it.

℣. 8. *But Deborah, Rebekah's nurſe died*, &c.] That is, when, and quickly after they were come to *Bethel*; a nurſe of *Rebekah*'s came with her to *Canaan*, when ſhe married *Iſaac*, and is generally thought to be this *Deborah*, which is not improbable, *Gen.* xxiv. 59. though ſhe might have more nurſes than one, as great perſonages ſometimes have, and then it will not be ſo difficult to anſwer the objection made here; that *Rebekah*'s nurſe, whom *Jacob* is ſuppoſed to leave in *Canaan* when he went to *Padan-Aram*, ſhould now be in his family when he returned from hence; ſince the reply would be, that that nurſe and this *Deborah* were not the ſame; but ſuppoſing them to be the ſame, which is moſt likely, this is accounted for ſeveral ways: according to *Jarchi*, who had it from an antient writer of theirs [u], *Rebekah* ſent her to fetch *Jacob* home, according to her promiſe, ch. xxvii. 45. but it is not very probable that ſhe ſhould ſend a woman, and one ſo ancient, on ſuch an errand: rather, this nurſe of hers, after ſhe had accompanied her to *Canaan*, and ſtayed a while with her there, returned to *Haran* again, and being very uſeful in *Jacob*'s large family, and having a great reſpect for them, returned again with them, and which ſhe might chuſe in hopes of ſeeing *Rebekah* once more, whom ſhe had a ſtrong affection for; or, when *Jacob* was come into the land of *Canaan* to *Shechem* he might ſend for her from *Hebron* to be aſſiſting in his family; or going to viſit his parents, which he might do before he went with his whole family to them, might bring her with him to *Shechem*, who travelling with him to *Bethel* died there: her name ſignifies a bee, as *Joſephus* [w] obſerves: *and ſhe was buried beneath Bethel*; at the bottom of the hill or mountain on which *Bethel* ſtood: *under an oak*; of which there were many about *Bethel*, 1 *Kings* xiii. 14. 2 *Kings* ii. 23, 24. and it was not unuſual to bury the dead under trees, ſee 1 *Sam.* xxxi. 13. *and the name of it was called Allon-bachuth*; the oak of weeping, becauſe of the weeping and mourning of *Jacob*'s family at her death, ſhe being a good woman, an antient ſervant, and in great eſteem with them. The *Jews* have a tradition that the occaſion of this weeping, or at leaſt, of the increaſe of it, was, that *Jacob* at this time, had the news of the death of *Rebekah* his mother; ſo the *Targum* of *Jonathan*, "there tidings were brought "to *Jacob* of the death of *Rebekah* his mother, "and he called the name of it another weeping;" and ſo *Jarchi*.

℣. 9. *And God appeared unto Jacob*, &c.] At *Bethel*, as he had at *Shechem*, when he bid him go thither, ℣. 1. or rather as he had at the brook *Jabbok*, where he ſaid to him the ſame things as here, ch. xxxii. 24, 28. though *Jarchi* interprets it of his appearing again to him at the ſame place at *Bethel*, where he had appeared to him the firſt time, at his going to *Haran*, and now a ſecond time: *when he came out of Padan-aram*; or returned from thence: *and bleſſed him*; with the ſame bleſſings as before, renewing and confirming them. *Jarchi* ſays, with the bleſſing of mourners, becauſe of the death of his mother, and her nurſe.

℣. 10. *And God ſaid unto him, thy name* is *Jacob*, &c.] Which his parents gave him at his birth, and by which he had been always called: *thy name ſhall not be called any more Jacob, but Iſrael ſhall be thy name*; not *Jacob* only, as *Aben Ezra* and *Ben Melech* interpret it, but *Iſrael* alſo, and that more commonly and frequently, and not only he himſelf perſonally, but his poſterity alſo: *and he called his name Iſrael*; confirmed the name he had before given him, ch. xxxii. 28. and by this confirmation of it ſignifying, that as he had prevailed over his brother *Eſau*, and eſcaped his hands, ſo he ſhould prevail over all that roſe up againſt him, and oppoſed him, even as he had power with God, and prevailed: though ſome think this name was only promiſed him before, but now actually given him; but then they take the angel that appeared wreſtling with him in the likeneſs of a man, to be a created angel, and that what he promiſed in the name of God, was now made good by God himſelf; there is great reaſon to believe that that angel was the increated one, the Son of God, as here alſo.

℣. 11. *And God ſaid unto him, I am God almighty*, &c.] And ſo able to protect and defend him, and to fulfil all promiſes made to him, and to ſupply him with every thing he wanted; being, as ſome chuſe to render the word, *God all-ſufficient*; having a ſufficiency of all good things in him to communicate to his people: *be fruitful and multiply*; which carries in it a promiſe or prophecy, that he ſhould increaſe and multiply, though not he himſelf perſonally, he having but one ſon born after this, yet in his poſterity: *a nation, and a company of nations ſhall be of thee*; the nation of *Iſrael*, called ſo after his name, and the 12 tribes, which were as ſo many nations, of which the above nation conſiſted: *and kings ſhall come out of thy loins*; as *Saul*, *David*, *Solomon*, and many others, who were kings of *Iſrael* and of *Judah*, and eſpecially the king Meſſiah; yea, all his poſterity were kings and prieſts, or a kingdom of prieſts, *Exod.* xix. 6.

℣. 12. *And the land which I gave Abraham and Iſaac, to thee I will give it*, &c.] Meaning the land of *Canaan*, which, as he had by promiſe given it to his grandfather and father, ſo he would give it to him; thus renewing the grant of it for his comfort, and the encouragement of his faith, when he had been in danger of being deſtroyed by the inhabitants of it, and was obliged to remove from one part of it to another: *and to thy ſeed after thee will I give the land*; and not only make a grant of it to them, but put them into the poſſeſſion of it, as in proceſs of time he did.

℣. 13. *And God went up from him*, &c.] Or *from above him* [x]; by this is ſeems that there was a viſible

[u] R. Moſes Hadarſan. [w] Antiq. l. 5. c. 5. §. 2. [x] מעליו deſuper eum, Montanus.

ſible appearance of the glory of the Lord, as *Onkelos*, or of the *Shekinah*, as *Jonathan*; even of the Son of God in an human form, who either appeared juſt above him, or on the ſame ſpot with him, converſing with him as above related; and when he had done, aſcended in a viſible manner from him, till he diſappeared: *in the place where he talked with him*; whether it was over him, or by him; thence he removed from him, and ceaſed talking with him; for communion with a divine perſon is not conſtant and uninterrupted in the preſent ſtate.

℣. 14. *And Jacob ſet up a pillar in the place where he talked with him*, &c.] He had ſet up a pillar in this place before he went to *Padan-aram*, ch. xxviii. 18. and ſome think this pillar is here referred to, and render the words, *had ſet up a pillar* [y]; but as that was done 30 years ago, it is very likely it was demoliſhed by the heathens before this time, or was fallen to ruin, wherefore this muſt be at leaſt a renewal or reparation of it: tho' it rather ſeems to be another pillar, and quite a new one, being ſet up in that very ſpot of ground, over, or on which God had been talking with him: and the following account of it ſeems to confirm the ſame, even *a pillar of ſtone*; made of ſeveral ſtones hewed and poliſhed, and well put together; whereas the former was but a ſingle ſtone, rude and unpoliſhed, though it is probable it was one of theſe: *and he poured a drink-offering thereon*; of wine, of which drink-offerings under the law were, thereby conſecrating it to the worſhip and ſervice of God. *Aben Ezra* ſays, it was either of water or of wine, with which he waſhed it, and after that poured oil on it; and the *Targum* of *Jonathan* ſays, he poured a drink-offering of wine, and a drink-offering of water: *and he poured oil thereon*; as he did before, ſee the note on ch. xxviii. 18.

℣. 15. *And Jacob called the name of the place where God ſpake with him, Bethel.*] He confirmed the name he had before given it, when he went to *Meſopotamia*, and now upon his return renews and eſtabliſhes it; or he gave this name more eſpecially to that particular ſpot where God converſed with him, and on which he erected a pillar, and conſecrated it to religious worſhip, and ſo made it God's houſe, as he promiſed he would, ch. xxviii. 22. both building an altar for ſacrifice, and ſetting up a pillar, which was beginning an houſe for God.

℣. 16. *And they journeyed from Bethel*, &c.] *Jacob* and his family; how long they ſtayed there is not certain, ſome ſay four months [a]; hence they removed towards *Bethlehem*, which was 12 miles from *Bethel* [a], in their way to *Hebron: and there was but a little way to come to Ephrath*; or *Bethlehem*, as it was alſo called, ℣. 19. a mile off of it, according to the *Targums* of *Onkelos* and *Jeruſalem*; or about a mile, as *Saadiah Gaon*; for it was not a preciſe exact mile, but ſomething leſs than a mile, as *Ben Melech* obſerves; and ſo *Benjamin* of *Tudela*, who was on the ſpot, ſays [b], that *Rachel*'s grave is about half a mile from *Bethlehem*. *Ben Gerſom* thinks the word here uſed ſignifies cultivated land, and that the ſenſe is, that there were only fields, vineyards and gardens to go through to the city, ſee *Gen.* xlviii. 7. 2 *Kings* v. 19: *and Rachel travailed, and ſhe had hard labour*; the time of child-birth was come, and which came ſuddenly upon her as travail does, even while journeying, which obliged them to ſtop; and her pains came upon her, and theſe very ſharp and ſevere, ſo that ſhe had a difficult time of it: pains and ſorrow in child-bearing are the fruit of ſin, and more or leſs attend all in ſuch a circumſtance; but in ſome, labour is more painful than in others, and more at one time than at another, and is the moſt painful in women, than in other creatures.

℣. 17. *And it came to paſs when ſhe was in hard labour*, &c.] In the midſt of it, and at the worſt: *that the midwife ſaid unto her, fear not*; for *Rachel* being big with child, it was neceſſary to take a midwife with them in the journey; and perhaps this might be one that was always kept in the family, and had been aſſiſting to all *Jacob*'s wives and concubines at their labours; and this ſeems probable from what follows, ſince ſhe not only bids her be of good courage, and not fear, comforting her under her pains, giving her hopes they would ſoon be over, and that ſhe would have a ſafe delivery, and do well: but this ſhe aſſures her of, *thou ſhalt have this ſon alſo*; as ſhe had one before, at whoſe birth ſhe ſaid, *the Lord ſhall add to me another ſon*; and therefore called his name *Joſeph*, ch. xxx. 24. this the midwife remembered, and endeavours to comfort her with the accompliſhment of it.

℣. 18. *And it came to paſs, as her ſoul was departing, for ſhe died*, &c.] In child-birth; ſhe had moſt paſſionately deſired children, without which ſhe could not live with eaſe and peace of mind, and now ſhe dies by having one, ſee ch. xxx. 1. and by this account of her death it appears, that death is the ſeparation and diſunion of ſoul and body; that at death the ſoul departs from the body; that the ſoul does not die with it, but goes elſewhere, and lives in a ſeparate ſtate, and never dies; it goes into another world, a world of ſpirits, even unto God that gave it, *Eccl.* xii. 7: *and ſhe called his name Benoni*; which ſignifies *the ſon of my ſorrow*, having borne and brought him forth in ſorrow, and now about to leave him as ſoon as born, which might increaſe her ſorrow; or *the ſon of my mourning*, as *Aben Ezra* and *Ben Gerſom* interpret it; or *the ſon of my ſtrength*, all her ſtrength being exhauſted in bringing him forth: *but his father called him Benjamin*; that is, *the ſon of the right hand*, being as dear to him, and as beloved by him as his right hand; or who would be as the right hand to him, his ſtaff, and ſupport in his old age; or elſe as being the ſon of her who was as his right hand, dear and aſſiſting to him. Some render it, *the ſon of days*, or years, that is, the ſon of his old age, as he is called, ch. xliv. 20. *Jarchi* and *Ben Gerſom* interpret it, *the ſon of the ſouth*; the right hand being put for the ſouth; and they think this ſon was ſo called, becauſe he only was born in the land of *Canaan*, which lay, they ſay, to the ſouth with reſpect to *Meſopotamia*, where the reſt were born; but be the etymology of the word as it will, the change of the name ſeems to be made by *Jacob*, becauſe that which *Rachel* gave her ſon would have perpetually put *Jacob* in mind of the ſorrow of his beloved *Rachel*, and therefore gave him a name more pleaſant and agreeable. The *Jews* ſays [c], he was born the 11th of *October*, and lived 111 years.

℣. 19. *And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.*] Hence called *Bethlehem-ephratah*, *Mic.* v. 2. with great pertinency

[y] ויצב & erexerat, Vatablus; & ſtatuerat, Piſcator; ſo Aben Ezra.
[a] Hunting's Travels, p. 72.
[b] Itinerar. p. 47.
[c] Shalſhalet Hakabala, fol. 4. 1.
[z] Shalſhalet Hakabala, fol. 5 1.

tinency is *Rachel* repreſented as if riſen from her grave, and weeping for her children, when the children of *Bethlehem*, and thereabout, were ſlain by *Herod*, ſhe being buried ſo near that place, *Matt.* ii. 16,17,18. at what age ſhe died is not ſaid. *Polyhiſtor*, out of *Demetrius* [d], reports, that ſhe died after *Jacob* had lived with her 23 years.

℣. 20. *And Jacob ſet a pillar upon her grave*, &c.] A ſepulchral monument erected in memory of her; this, according to *Benjamin* of *Tudela* [e], was made of 12 ſtones, according to the number of the ſons of *Jacob*, and over it was a vault or roof, ſupported by four pillars: *that is the pillar of Rachel's grave unto this day*; it continued to the times of *Moſes*, the writer of this hiſtory, and to the times of *Samuel*, as appears from 1 *Sam.* x. 2. and even travellers of late times affirm it to be ſeen ſtill, to the north of *Bethlehem* on the right hand of the way as you go from *Bethlehem* to *Jeruſalem*; but the preſent ſepulchral monument, as Mr. *Maundrel* ſays [f], can be none of that which *Jacob* erected, for it appears plainly to be a modern *Turkiſh* ſtructure. Near the grave are found ſome little black ſtones, which ſtrangers pick up, and are fancied to be helpful to women, to give them an eaſier birth, the ſame the above traveller ſays reſemble peas. The *Jews* that paſs by it were uſed to engrave their names on the ſtones of the pillars [g].

℣. 21. *And Iſrael journeyed*, &c.] Having ſtayed near *Bethlehem*, as it is ſaid, about two months [h]; this is the firſt time *Jacob* is by *Moſes* called *Iſrael*, after this name was given him; the reaſon of which the *Jews* ſay is, becauſe he bore the death of *Rachel* with ſo much patience: *and ſpread his tent beyond the tower of Eder*; which was a place of paſturage, and fit for his flocks, ſee *Mic.* iv. 8. it was about a mile from *Bethlehem* to the ſouth [i], and is ſuppoſed to be the place where the ſhepherds were watching their flocks, when the angel reported to them the birth of Chriſt, *Luke* ii. 8. pretty remarkable are the words added here in the *Targum* of *Jonathan*, "the place from whence the "king Meſſiah will be revealed in the end of "days."

℣. 22. *And it came to paſs when Iſrael dwelt in that land*, &c.] In that part of it near *Bethlehem*: *that Reuben went and lay with Bilhah his father's concubine*; his concubine-wife; ſhe was the maid that *Rachel* gave him, and this added to his affliction, and made it double, to loſe *Rachel* by death, and to have her favourite maid, his concubine, defiled by his own ſon, and whom it is highly probable he abſtained from hereafter. This, though a very hainous ſin of his ſon's, yet might be ſuffered as a chaſtiſement to *Jacob*, for making uſe of concubines: *and Iſrael heard* it; tho' the crime was committed ſecretly, and was thought it would have been concealed, but by ſome means or other *Jacob* heard of it, and no doubt ſeverely reproved his ſon for it; and though nothing is here related, as ſaid by him on this occaſion, it is certain it gave him great offence, grief and trouble, and he remembered it to his dying day, and took away the birth-right from *Reuben* on account of it, ch. xlix. 3, 4. an empty ſpace here follows in the original text, and a pauſe in it, denoting perhaps the amazement *Jacob* was filled with when he heard it; and the great grief of his heart, which was ſuch, that he was not able to ſpeak a word; the *Septuagint* verſion fills up the ſpace by adding, and *it appeared evil in his ſight: now the ſons of Jacob were* 12; who were the heads of 12 tribes, *Benjamin* the laſt being born, and *Jacob* having afterwards no more children, they were all reckoned up under their reſpective mothers, excepting *Dinah* a daughter, from whom there was no tribe, in the following verſes.

℣. 23. *The ſons of Leah*, &c.] *Jacob*'s firſt wife, which are ſix, and are reckoned in order, according to their birth, *Reuben*, *Simeon*, *Levi*, *Judah*, *Iſſachar* and *Zebulun*; then *Rachel*'s, his next wife, though in right his firſt and only one, who had two children, *Joſeph* and *Benjamin*, ℣. 24. then *Bilhah*'s ſons, who was *Rachel*'s handmaid, and theſe were two, *Dan* and *Naphtali*, ℣. 25. and laſtly, the ſons of *Zilpah*, *Leah*'s handmaid, which were two alſo, *Gad* and *Aſher*, ℣. 26. where it is added, *theſe* are *the ſons of Jacob, which were born to him in Padan-aram*, all excepting *Benjamin*; and becauſe they were by far the greater part, even all but one, that were born there, this is ſaid in general; and there having been given in the context ſuch a particular account of the birth of *Benjamin*, and of the place of it, there was no need for the hiſtorian particularly to except him, ſince the reader would be in no danger of being led into a miſtake.

℣. 27. *And Jacob came unto Iſaac his father*, &c.] No mention being made of his mother, it is very probable ſhe was dead; and *Iſaac* being alone, and very old, and the time of his death drawing nigh, he might ſend for *Jacob* to come with his family, and be with him; for it can hardly be thought that this was the firſt time of *Jacob*'s viſiting his father ſince he came into the land of *Canaan*, which muſt be about 10 years; but as yet he had not come with his family to him, and in order to abide with him: *unto Mamre, unto the city of Arbah, which* is *Hebron*; *Mamre* was a plain, ſo called from the name of a man, a friend and confederate of *Abraham*, ch. xiii. 18. and xiv. 13. where, or near to which, ſtood a city, called *Kirjath Arbah*, or the city of the four, *Arbah* and his three ſons; ſo that it might be called *Tetrapolis*, and was in after-times called *Hebron: where Abraham and Iſaac ſojourned*; lived good part of their days, ſee ch. xiii. 18. and xviii. 1. and xxiii. 2. it was about 20 miles from *Bethlehem*, and the tower of *Eder* [k], where *Jacob* was laſt.

℣. 28. *And the days of Iſaac were* 180 *years.*] He lived 40 years after he had made his will, and bleſſed his two ſons. *Jacob* was now 120 years of age, being born when his father was 60; and *Joſeph* was now 29 years of age, ſo that *Iſaac* lived 12 years after the ſelling of *Joſeph* into *Egypt*; he was five years older than his father *Abraham* was when he died.

℣. 29. *And Iſaac gave up the ghoſt, and died*, &c.] According to an *Arabic* writer [l], he died at the end of the year 3668, in the month *Jiar*, in the 120th year of *Jacob*, and his children buried him in the cave in which *Abraham* was buried, in the city *Chabil: and was gathered unto his people*; his ſoul was gathered to the righteous, his body was laid where *Abraham* and *Sarah* were buried: being *old, and full of days*; the number of which is obſerved in the

[d] Apud Euſeb. Præpar. Evangel. l. 9. c. 21. p. 424. [e] Itinerar. p. 47. [f] Journey from Aleppo, &c. p. 87. [g] Benjamin. Itinerar. ib. Adrichom. Theatrum Terræ Sanct. p. 19. Bunting's Travels, p. 75. [h] Shalſhalet Hakabala, fol. 5. 2. [i] Bunting's Travels, p. 76. [k] Bunting. Ib. p. 72. [l] Elmacin. p. 26. apud Hottinger. Smegma Orient. p. 341.

the preceding verſe: *and his ſons Eſau and Jacob buried him*; in the cave of *Machpelah* near *Mamre*, where he lived and died, and where his parents had been buried, and *Rebekah* his wife. *Eſau* very probably was ſent for upon his father's death, or a little before it. This ſhews, that there was a reconciliation between *Jacob* and *Eſau*, and that it continued; and that *Jacob* did not decline the viſit of him at *Seir*, nor in a clandeſtine manner took his journey another way, and avoided going thither on his invitation.

CHAP. XXXVI.

THIS chapter gives us a genealogical account of *Eſau*'s family, of his wives and ſons, with whom he removed from *Seir*, ℣. 1—10. of his ſons ſons, or grandſons, who were dukes in the land of *Edom*, ℣. 11—19. after which is inſerted a genealogy of *Seir* the *Horite*, into whoſe family *Eſau* married, and of his children, and the dukes among them, ℣. 20—30. then follows a liſt of the kings of *Edom*, before there were any in *Iſrael*, ℣. 31—39. and the chapter is cloſed with a brief narration of the dukes of *Eſau*, according to their families, ℣. 40—43.

℣. 1. *Now theſe* are *the generations of Eſau, who* is *Edom*.] Who was ſirnamed *Edom*, from the red pottage he ſold his birth-right for to his brother *Jacob*, ch. xxv. 30. an account is given of him, and his poſterity, not only becauſe he was a ſon of *Iſaac*, lately made mention of as concerned in his burial; but becauſe his poſterity would be often taken notice of in the ſacred ſcriptures, and ſo their genealogy would ſerve to illuſtrate ſuch paſſages; and *Maimonides* [m] thinks the principal reaſon is, that whereas *Amalek*, a branch of *Eſau*'s family, were to be deſtroyed by an expreſs command of God, it was neceſſary that all the reſt ſhould be particularly deſcribed, leſt they ſhould all periſh together; but other ends are anſwered hereby, as partly to ſhew the fulfilment of the promiſe to *Abraham*, concerning the multiplication of his ſeed, and the accompliſhment of the oracle to *Rebekah*, ſignifying that two nations were in her womb, one of which were thoſe *Edomites*; as alſo to obſerve how the bleſſing of *Iſaac* his father came upon him with effect, ch. xxii. 17. and xxv. 23. and xxvii. 39, 40.

℣. 2. *And Eſau took his wives of the daughters of Canaan*, &c.] Of the *Canaanites*, the poſterity of curſed *Canaan*, moſt of them were of them, though not all, the two following were, and ſo thoſe, if different from them in ch. xxvi. 34. one of his wives was of the family of *Iſhmael*, as after related: *Adah the daughter of Elon the Hittite*; according to *Jarchi* and *Aben Ezra*, this is the ſame with *Baſhemath*, ch. xxvi. 34. and that ſhe had two names: *and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite*; the daughter of the one, and the grand-daughter of the other, it being uſual in ſcripture to call grandchildren children, for *Zibeon* and *Anah* were father and ſon, ℣. 24, 25. and the *Samaritan*, *Septuagint* and *Syriac* verſions read here, the daughter of *Anah* the ſon of *Zibeon*: there are an *Anah* and a *Zibeon* who were brethren, ℣. 20. wherefore *Aben Ezra* ſuppoſes that theſe two brothers, or the father and ſon lay with the ſame woman, and it could not be known whoſe child it was that was born of her, and therefore this was called the daughter of them both. *Jarchi* ſuppoſes this wife of *Eſau* to be the ſame with *Judith*, ch. xxvi. 34. but not only the names differ, but alſo the names of their fathers, and of the tribe or nation they were of.

℣. 3. *And Baſhemath, Iſhmael's daughter, ſiſter of Nebaioth*.] The eldeſt ſon of *Iſhmael*, ſee ch. xxviii. 9. called there *Mahalath*.

℣. 4. *And Adah bare to Eſau Eliphaz*, &c.] This ſon of *Eſau*, according to *Jerom* [n], is the ſame with him mentioned in the book of *Job*, as one of his friends that came to viſit him; and ſo ſays the *Targum* of *Jonathan* on ℣. 12. but he rather was the grandſon of this man, ſince he is called the *Temanite: and Baſhemath bare Reuel*; the name is the ſame with *Reuel* or *Raguel*, the name of *Jethro*; but cannot be the ſame perſon as is ſaid by ſome, for he was a *Midianite* and not an *Edomite*, *Exod.* ii. 18. *Numb.* x. 29.

℣. 5. *And Aholibamah bare Jeuſh, and Jaalam, and Korah*, &c.] In this genealogy mention is made of another *Korah* among the ſons of *Eliphaz*, ℣. 16. which *Jarchi* thinks is the ſame with this, and takes him to be a baſtard, and begotten in inceſt by *Eliphaz*, on his father's wife *Aholibamah*; but *Aben Ezra* obſerves, that ſome are of opinion, that there were two *Korahs*, one the ſon of *Aholibamah*, and the other the ſon of *Adah*; but he thinks there were but one, which was the ſon of *Aholibamah*, and is reckoned among the ſons of *Eliphaz*, becauſe he dwelt among them; or perhaps his mother died when he was little, and *Adah* brought him up with her ſons, and ſo was reckoned her ſon; ſuch were the children of *Michal*, *Saul*'s daughter: *theſe* are *the ſons of Eſau, which were born to him in the land of Canaan*; and we dont read of any born to him elſewhere; ſo that of all his wives, which ſome think were four, others five, he had but five ſons; what daughters he had is not related, though from the following verſe it appears he had ſome.

℣. 6. *And Eſau took his wives, and his ſons, and his daughters*, &c.] The names of his wives and ſons are before given; but what were the names of his daughters, or their number, is not ſaid: *and all the perſons of his houſe*; his men-ſervants and maid-ſervants that were born in his houſe, or bought with his money; the word for *perſons* ſignifies *ſouls* [o], and is ſometimes uſed for ſlaves that are bought and ſold, ſee *Ezek.* xxvii. 13. *Rev.* xviii. 13: *and his cattle, and all his beaſts*; his ſheep and oxen, camels and aſſes: *and all his ſubſtance which he had got in the land of Canaan*; before he went to *Seir* the firſt time, part of which he might leave behind in *Canaan*, with ſervants to improve it; and alſo that part of his father's perſonal eſtate which fell to him at his death, as well as what he might further acquire after his death, during his ſtay in *Canaan*: *and went into the country from the face of his brother Jacob*; not into another part of the ſame country; but into another country, as the

[m] Moreh Nevochim, par. 3. c. 50. p. 510.

[n] Trad Heb. in Gen. fol. 71. L. tom. 3.

[o] נפשות animas, Pagninus, Montanus, &c.

the *Targums* of *Onkelos* and *Jonathan* ſupply it; and ſo the *Arabic* verſion, even unto *Seir*, as appears by what follows; and whither he had been before, and had obtained large poſſeſſions, and now having got all he could at his father's death, and collecting together all his other ſubſtance, thought fit to retire from thence to *Seir*, which he liked better, and for a reaſon afterwards given; God thus diſpoſing his mind, and making the circumſtances of things neceſſary, that he ſhould remove in order to make way for *Jacob*, and his poſterity, to dwell in a land which was deſigned for them: and ſo the *Samaritan* and *Septuagint* verſions read it, *and he went out of the land of Canaan*; and the *Syriac* verſion is, *and he went to the land of Seir*. Some render the words to this ſenſe, that he went thither *before the coming of Jacob* [p]; and it is true that he did go thither before his brother came again into *Canaan*; but of this, the text ſpeaks not, for what follows will not agree with it; others better, *becauſe of Jacob* [q]; not for fear of him, as the *Targum* of *Jonathan*, which paraphraſes the words, "for the terror of his brother *Jacob* was caſt upon "him;" but becauſe he knew, by the bleſſing of his father, and the oracle of God, and his concurring providence in all things, that the land of *Canaan* belonged to him, and alſo for a reaſon that follows.

℣. 7. *For their riches were more than that they might dwell together*, &c.] And therefore it was proper to part, as *Abraham* and *Lot* had done before, ch. xiii. 6. *and the land wherein they were ſtrangers could not bear them, becauſe of their cattle*; their cattle were ſo numerous that they could not get paſturage for them, there not being enough left them by the inhabitants of it for them to occupy; nor could they hire land of them ſufficient for them both; they being not poſſeſſors but ſojourners in it, and therefore could have no more of it than the inhabitants thought fit to let unto them.

℣. 8. *Thus dwelt Eſau in mount Seir*, &c] Before he is ſaid to be in the land of *Seir*, ch. xxxii. 3. now to dwell in a mount of that name; from which, driving the *Horites*, he ſeized upon and dwelt in it; it had not its name from his own rough, ſhaggy hair, as *Joſephus* ſays [r], much leſs from the ſatyrs, and hairy dæmons that frequented it as R. *Abraham Seba* [s], but rather from *Seir* the *Horite* who inhabited the land, ℣. 20. unleſs he had his name from the mountain which might be ſo called, from its being rough and rugged like ſhaggy hair, and being covered with buſhes and brambles which carried ſuch a reſemblance; and ſo it ſtands oppoſed to mount *Halak* near it, *Joſh.* xi. 17. which ſignifies, the bald or ſmooth mountain, being deſtitute of ſhrubs, &c. The *Targum* of *Jonathan* calls this mountain mount *Gabla*, and one part of the land of *Edom* or *Idumea*, was called *Gobolites*, as *Joſephus* [t] relates, perhaps the ſame with *Gebal*, *Pſ.* lxxxiii. 7. hither *Eſau* went and took up his reſidence, after things were amicably adjuſted between him and his brother *Jacob*; the *Jews* ſay [u], that *Iſaac* left all he had to his two ſons, and that after they had buried him, *Eſau* ſaid to *Jacob*, let us divide what our father has left us into two parts, and I will chooſe becauſe I am the firſt-born; ſo *Jacob* divided it into two parts; all that his father had left he made one part, and the land of *Iſrael* the other part, and *Eſau* took what his father left, ſee ℣. 6. and the land of *Iſrael* and the cave of *Machpelah* he delivered to *Jacob*, and they drew up everlaſting writings between them. Now this or ſome thing like it being the caſe, and thoſe the circumſtances of things, *thus*, and by that means, ſo it came to paſs, that *Eſau dwelt in Seir*; and *Jacob* remained ſecure and quiet in the land of *Canaan*; *Eſau* in *Edom*, ſo called from the red pottage he had of *Jacob*, which is repeated to fix the odium of that tranſaction upon him, as well as for the ſake of what follows, ſhewing the reaſon why his poſterity were called *Edomites*.

℣. 9. *And theſe are the generations of Eſau*, &c.] Or the poſterity of *Eſau*, his children and grandchildren, as before and hereafter related: *the father of the Edomites in mount Seir*; from whom they of that mountain and in the adjacent country had the name of *Edomites* or *Idumeans*.

℣. 10. *Theſe are the names of Eſau's ſons*, &c.] In this and ſome following verſes, an account is given of the ſons of *Eſau*, which agrees with what is before obſerved, and of his ſons ſons: *Eliphaz the ſon of Adah the wife of Eſau*; who ſeems to be his firſt wife, and this his firſt ſon: *Reuel the ſon of Baſhemath and wife of Eſau*; his ſecond ſon by another wife, a daughter of *Iſhmael*, ℣. 3, 4.

℣. 11. *And the ſons of Eliphaz were Teman*, &c.] This was his firſt-born, and from him the city of *Teman* in *Edom* or *Idumea* had its name, ſee *Jer.* xlix. 7. *Amos* i. 12. and *Eliphaz* is called the *Temanite* from hence *Job* ii. 11. 4 more ſons are mentioned, *Omar*, *Zepho*, *and Gatam*, *and Kenaz*; but I do not find that any towns or cities, or any part of the land of *Edom* were denominated from any of them; only it may be obſerved that *Zepho* is called *Zephi* in 1 *Chron.* i. 36. the account ſeems fabulous and not to be depended on; which *Joſephus Ben Gorion* [w] gives of him, of oppoſing the burial of *Jacob*, being taken by *Joſeph* and carried into *Egypt*, and at his death fleeing to *Carthage*, and from thence to the *Romans*, and was king of them [x].

℣. 12. *And Timna was concubine to Eliphaz Eſau's ſon*, &c.] She is ſaid to be the ſiſter of *Lotan*, the eldeſt ſon of *Seir* the *Horite*, ℣. 22. in 1 *Chron.* i. 36. mention is made of *Timna* among the ſons of *Eliphaz*, and of duke *Timnah* here, ℣. 40. and *Gerundinſis* [y] is of opinion, that *Timna* the concubine of *Eliphaz*, after ſhe had bore *Amalek*, conceived and bore another ſon, and ſhe dying in child-birth, he called it by her name to perpetuate her memory: but *Jarchi* ſays, that *Eliphaz* lay with *Lotan*'s mother, the wife of *Seir* the *Horite*, of whom was born *Timna*, and when ſhe grew up ſhe became his concubine, and ſo was both his daughter and his concubine: *and ſhe bare to Eliphaz Amalek*; from whence the *Amalekites* ſprung, often mentioned in ſcripture, whom the *Iſraelites* were commanded utterly to deſtroy: *theſe* were *the ſons of Adah Eſau's wife*; that is, her grandſons.

℣. 13. *And theſe are the ſons of Reuel*, &c.] Another ſon of *Eſau*'s; this man had 4 ſons as follow, *Nahath*, *and Zerah*, *Shammah and Mizzah*; of whom we know no more than their names, unleſs *Maps* or *Maſſa*, which *Ptolemy* [z] places in *Idumea*, ſhould have its name from *Mizzah*: *theſe* were

[p] בימי יעקב ante adventum Jahakobi, Junius & Tremellius. [q] Propter Jacobum, Piſcator. [r] Antiq. l. 1. c. 20. §. 3. [s] Tzeror Hammor, fol. 47. 1. [t] Antiq. l. 2. c. 1. §. 2. [u] Pirke Eliezer, c. 38. fol. 43. 1. [w] Hiſt. Heb. l. 1. c. 2. vid. Chizzuk Emunah, par. 1. c. 6. p. 66. & Nachman. apud Buxtorf. Lex. Talmud. col. 31, 32. [x] Vid. Hulſ. Theolog. Jud. par. 1. p. 132, &c. [y] Apud Menaſſeh ben Iſrael, conciliator in Gen. Quæſt. 57. p. 81. [z] Geograph. l. 5. c. 16.

were *the ſons of Baſhemath Eſau's wife*; her grandſons, as before.

℣. 14. *And theſe were the ſons of Aholibamah the daughter of Anah, the daughter of Zibeon Eſau's wife*, &c.] See the note on ℣. 2. here alſo the *Samaritan* and *Septuagint* verſions read, the daughter of *Anah* the ſon of *Zibeon: and ſhe bare to Eſau, Jeuſh, and Jaalam, and Korah*; this is repeated from ℣. 5. no mention is made of her grand-children, as of his other wives.

℣. 15. *Theſe were dukes of the ſons of Eſau*, &c.] *Ben Melech* ſays, the difference between a duke and a king was, that a king is crowned and a duke is not crowned; but *Jarchi* interprets the word of heads of families, which ſeems probable; ſo that as *Eſau*'s ſons and grandſons are before related, here it is ſuggeſted that they had large and numerous families, of which they were the heads and governors; and in this and the following verſes, 16, 17, 18, 19. the ſons and grandſons of *Eſau* by his ſeveral wives, are rehearſed as in the preceding verſes with the title of *duke* given to each of them; only among the ſons of *Eliphaz* is reckoned duke *Korah*, not before mentioned among his ſons, and is left out in the *Samaritan* verſion; ſee the note on ℣. 7, to which it may be added, that according to *Gerundenſis* [a], this is the ſame with *Timna*, related among the ſons of *Eliphaz*, 1 *Chron.* i. 36. who was called by his father *Korah*: or this might be a grandſon of *Eliphaz*.

℣. 20. *Theſe are the ſons of Seir the Horite, who inhabited the land*, &c.] *Before*, as the *Targum* of *Jonathan* adds, that is, before it was inhabited by *Eſau* and his poſterity, and called *Edom*, and had from him the name of *Seir*; but the *Horites* dwelt here before him, even in *Abraham*'s time, *Gen.* xiv. 6. and who were ſo called from their dwelling under ground in holes and caves, with which the further part of the land of *Edom* abounded, and are the ſame the *Greeks* call *Troglodite: Jarchi* ſays, from their *Rabbins*, theſe were very expert in the nature of the land, and knew what was fit for olives and what for vines. Now the genealogy of this man is here given, partly to ſhew who were the antient inhabitants of this land before they were drove out, and ſucceeded by *Eſau* and his *ſons*, *Deut.* ii. 12. 22. and partly becauſe of the inter-marriages of *Eſau* and his poſterity with them, whereby they more eaſily came into the poſſeſſion of the country; for *Eſau* married the daughter of *Anah* the ſon of *Zibeon* a ſon of *Seir*, ℣. ii. 24. 25. and *Eliphaz* took *Timna*, a ſiſter of *Lotan* the ſon of *Seir* to be his concubine, ℣. xii. 22. the names of the ſons of *Seir* follow, *Lotan, and Shobal, and Zibeon, and Anah*; the firſt of theſe is ſaid [b] to be the ſame with *Latinus*, a king that reigned in *Italy*, which ſeems to be taken from the fancied reſemblance of names. *Zibeon* and *Anah* are here ſpoken of as brethren, the ſons of *Seir*; whereas in ℣. 24. they are made mention of as father and ſon, ſee the note on ℣. 2. *Zibeon*, according to the *Jewiſh* writers [c], committed inceſt with his mother, whence came *Anah*, and is called his brother, becauſe of the ſame mother, and his ſon, as being begotten by him. They ſeem to ſeek for ſuch kind of copulations to reproach the *Edomites*.

℣. 21. *And Diſhon, and Ezer, and Diſhan*, &c.] Theſe were 3 others of the ſons of *Seir*, which with the other 4 before-mentioned made 7: *theſe* are *the dukes of the Horites, the children of Seir in the land of Edom*; theſe were in the land of *Edom* before it was ſo called and poſſeſſed by the *Edomites*, and whoſe poſterity afterwards became tributary to them.

℣. 22. *And the children of Lotan were Hori and Heman*, &c.] The firſt of theſe ſeems to have his name from the general name of the tribe or nation, and the other is called *Homam*, 1 *Chron.* i. 39. *and Lotan's ſiſter* was *Timna*; whom *Eliphaz* the firſt-born of *Eſau* took for his concubine, ℣. 12. for the ſake of which, her relation to *Lotan* is here mentioned; and ſhe is ſaid to be the ſiſter of this man particularly, though there were 7 brethren of them, becauſe ſhe might be his ſiſter both by father and mother's ſide, when ſhe was not of the other only by the father's ſide.

℣. 23. *And the children of Shobal were theſe*, &c.] Who was the ſecond ſon of *Seir*, and whoſe ſons were the 5 following: *Alvan, and Manahath, and Ebal, Shepho, and Onam*; in 1 *Chron.* i. 40. *Alvan* is called *Alian*, and *Shepho* is *Shephi*.

℣. 24. *And theſe are the children of Zibeon*, &c.] The 3d ſon of *Seir*, and who had two ſons; *both Ajah and Anah*; of the latter it is obſerved: *this* was that *Anah that found the mules in the wilderneſs, as he fed the aſſes of Zibeon his father*; who obſerved, whilſt he was feeding his father's aſſes in the wilderneſs, that the he-aſſes coupled with mares, or horſes with the ſhe-aſſes, and produced another ſort of creatures called mules; and by this means found out the way how ſuch creatures might be produced, and practiſed it: ſo *Ælianus* ſays [d], that mules are not the produce of nature, but you may call it an adulterous invention of human contrivance and boldneſs, and a theft: this is the common interpretation, and to which our verſion leads: but againſt it it may be obſerved, that the word for *mules* is different from this here uſed, nor is this word ever uſed of mules, nor does it appear that there were any creatures of this ſort before the days of *David*; nor is the word tranſlated *found* ever uſed of that which before was not in being, but of what already exiſted; nor is there any mention of horſes or mares in this account alſo; had it referred to a mixture of theſe creatures with aſſes, it would not have been omitted. Some think therefore the words are to be rendered, *he found waters in the wilderneſs*; ſources and collections of waters which were not uſual in a wilderneſs, and of great worth and uſe in deſert lands, as *Edom* was, and in thoſe hot countries, and the *Vulgate Latin* verſion render it, *hot waters*; but then to the fixing of either of theſe verſions, the word muſt be altered either in its points or letters, for which there is no authority. The *Targum* of *Onkelos* renders it mighty ones or giants, and may ſignify the *Emim*, the aleph being changed for yod, as *Aben Ezra* obſerves; and then the ſenſe is, that theſe gigantic people, who were ſo called from the terror they brought upon their neighbours, and who dwelt near the *Horim* in *Seir*, *Deut.* ii. 10, 11, 12. as they uſed to ſteal from their flocks, *Anah* lighted on them in the wilderneſs, and fell upon them, and took them; and with this agrees the *Samaritan* verſion, *he found giants in the wilderneſs*; and ſo *Abendana* interprets the words: *Aben Ezra* obſerves, that many interpret the word of plants or herbs; and a very learned [e] man is of opinion that the word uſed is

[a] Apud Menaſſeh ut ſupra. [b] Shalſhalet Hakabala, fol. 79. 1. [c] T. Bab Peſachim, fol. 54. 1. & Bava Bathra, fol. 115. 2. Bereſhit Rabba, §. 82. fol. 72. 1. [d] DeAnimal, l. 12. c. 16. [e] Wagenſeil, in Sota, p. 217. 218.

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is the name of an useful herb or plant, first discovered by *Anah*. This *Anah*, though a keeper of his father's asses, is afterwards called duke *Anah*; it being the custom of the sons of great personages to be the keepers of flocks and herds; see the note on ch. xxix. 9.

℣. 25. *And the children of Anah were these*, &c.] *Dishon*, the name of one of his uncles, ℣. 21. *and Aholibamah the daughter of Anah*; *Aben Ezra* thinks this is not the same *Anah* that was mentioned in the beginning of this verse; since, if he was the same, there was no need to mention him again, but that he is the same that is mentioned in ℣. 1. but if he is not the same that is spoken of in this and the preceding verse, it is difficult to account for the mention of him at all in this place: that he is the same as in ℣. 1. seems to be right, though it is attended with this difficulty that the *Anah* and *Aholibamah* there, are represented as of the *Hivites*, whereas here they are reckoned among the *Horites*; but it may be, as *Ainsworth* observes on ℣. 20. that the *Horites* were of the race of the *Hivites* originally; and indeed this *Aholibamah* being the wife of *Esau*, seems to be the reason of this particular notice taken of her here. She is omitted in 1 *Chron.* i. 41.

℣. 26. *And these are the sons of Dishon*, &c.] Not of *Dishon* the son of *Anah*, but of *Dishon* the son of *Seir*, ℣. 21. and they are the 4 following; *Hembdan, and Eshban, and Ithran, and Cheran*; the first of these is called *Amram*, or rather *Chamram*, 1 *Chron.* i. 41.

℣. 27. *The children of Ezer are these*, &c.] Another son of *Scir*, who had the following sons: *Bilhan, and Zaavan, and Achan*; the 2 last are called *Zavan* and *Jakan*, in 1 *Chron.* i. 42.

℣. 28. *The children of Dishon are these*, &c.] The last of the 7 sons of *Seir*, and who had 2 sons *Uz and Aran*; from the former of these the land of *Uz*, inhabited by the *Edomites*, had its name, *Lam.* iv. 21. some have taken this to be the country of *Job*, ch. i. 1.

℣. 29. *These are the dukes that came of the Horites*, &c.] Not that succeeded one after another, as the kings next mentioned did, but were together at the same time, heads of respective families, and governors of them; and then the 7 sons of *Seir* are rehearsed in this and the following verse in their order, with the title of *duke* annexed to each of them, *duke Lotan*, &c.

℣. 30. *These are the dukes that came of Hori*, &c.] The ancestor of *Seir*, whence he is called the *Horite*, unless the singular is put for the plural, used in the preceding verse: *among their dukes in the land of Seir*; not that there were other dukes besides them in the land of *Seir* until *Esau* got among them, but these were they whose habitations were before in the land of *Gabla* (or *Seir*); as the *Targum* of *Jonathan* paraphrases it; or *in*, or *according to their dukedoms*, as the *Septuagint* version; in their respective families where they had the government, and which became very numerous.

℣. 31. *And these are the kings that reigned in the land of Edom*, &c.] In the land that was afterwards called the land of *Edom*; for this land was not so called when these kings began to reign: for, according to bishop *Cumberland* [f], and those that follow him [g], these were *Horite* kings, who, after their defeat by *Chedorlaomer*, ch. xiv. 6. in order to secure themselves the better from such a calamity for the future, set up a kingdom, and which appears by the following account, to be elective; and so *Maimonides* [h] observes, that not one of these kings were of *Edom*: and these were, *before there reigned any king over the children of Israel*; and there being no kings over *Israel* until many years after the times of *Moses*, hence some have thought, these words are inserted by some other writer after him; but there is no need to suppose that, for *Moses* knew from foregoing prophecies and promises, that kings would arise out of them and reign over them, ch. xvii. 6. and xxxv. 11. and this he was so certain of, that he himself, by divine direction, gave laws and rules to the children of *Israel* respecting their future kings, *Deut.* xvii. 14—20. besides *Moses* himself was king in *Jeshurun* or *Israel*, *Deut.* xxxiii. 5. so that it is the same as if he had said, these are the kings that reigned in *Edom* before his time.

℣. 32. *And Bela the son of Beor reigned in Edom*, &c.] His name was not *Balac*, as the *Septuagint* version, which may lead to think of *Balak* king of *Moab*; nor is this the same with *Balaam*, the son of *Beor*, who lived ages after, as some in *Aben Ezra*: who he was we know no more of than what is here said; he was the first *Horite* king, and is placed by Mr. *Bedford* [i] in A. M. 2002: *and the name of his city was Dinhabah*; the place either where he was born, or where he had been governor before, but of it we read no where else.

℣. 33. *And Bela died*, &c.] How long he reigned is not known with any certainty, nor whether he left any sons behind him; if he did, they did not succeed him in the throne; for *Jobab the son of Zerah of Bozrah reigned in his stead*; this king, some have thought to be the same with *Job*, and from whom one of the books of scripture has its name; but neither their names, nor age, nor country agree: who this *Jobab* and his father *Zerah* were, cannot be said: they seem to be of the same country in which *Jobab* reigned, since he is said to be of *Bozrah*, a famous city of *Idumea*, after spoken of in the prophets *Isaiah* and *Jeremiah* and others. *Jarchi* takes it to be a city of *Moab*, and indeed it is sometimes placed in *Moab*, and sometimes in *Edom*, it being on the borders of both, and sometimes belonged to the one and sometimes to the other. According to Mr. *Bedford* [k], this king began his reign, A. M. 2135. so that the former king must have reigned about 42 years; which is a space of time he allows to each successor, taking them one with another, the particular and exact time of each reign he not being able to fix.

℣. 34. *And Jobab died*, &c.] According to the above chronologer, A. M. 2177. *and Husham of the land of Temani reigned in his stead*; or of the land of the south, as the *Targum* of *Jonathan*, of the southern part of the land of *Idumea*, as it was afterwards called; the metropolis of which was the city of *Teman*, after spoken of in scripture, which had its name from *Teman* the son of *Eliphaz*, ℣. 11. see the note there.

℣. 35. *And Husham died*, &c.] As is thought, about A. M. 2219. above 40 years after the death of *Abraham*, as computed by the above writer: *and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead*: who he or his father were, we have no other account, nor of this warlike action of his: probably the *Midianites* came

[f] Orig. Gent. Antiq. p. 1—24.
[g] Bedford in his Scripture-Chronology, and the Authors of the Universal History.
[h] Moreh Nevochim. par. 3. c. 50. p. 510.
[i] Scripture-Chronology, p. 316.
[k] Ib. p. 327.

came out to invade him, hearing of which, he went out againſt them, and met with them in the fields of *Moab*, which were near to *Midian*, and fought them and conquered them: *Jarchi* ſays, the *Midianites* came out to make war againſt the *Moabites*, and the king of *Edom* went out to help the *Moabites*, and hence, he ſays, we learn, that *Midian* and *Moab* were near each other; and in the days of *Balaam* they made peace, that they might combine againſt *Iſrael*: this battle is ſuppoſed to be fought in the 12th year of his reign, and it is thought to be in his reign that *Eſau* came with his family and dwelt in *Seir* [l]; tho' ſome place it later, either in the following reign, or in that of his ſucceſſor [m]: *and the name of his city was Avith*; where it was is not certain.

℣. 36. *And Hadad died*, &c.] As is ſuppoſed, about A. M. 2241. *and Samlah of Maſrekah reigned in his ſtead*; but who he was, or the place he was of, cannot be ſaid.

℣. 37. *And Samlah died*, &c.] As is ſuppoſed, about A. M. 2283. *and Saul of Reboboth by the river reigned in his ſtead: Reboboth* was one of the cities built by *Aſhur*, ch. x. 11. and was ſituated near the river *Euphrates*; and ſo the *Targum* of *Jonathan* calls it, *Reboboth* which is by *Euphrates*; but *Jerom* [n], from *Euſebius* takes it to be another city by a river in *Edom*, and ſays, that there was in his days, a garriſon in the country of *Gabalena* (a part of *Idumea*), a large village called by that name.

℣. 38. *And Saul died*, &c.] About A. M. 2325. *and Baal-hanan the ſon of Achbor reigned in his ſtead*: whoſe name inverted, is obſerved by *Grotius* to be the ſame with *Hannibal*; it ſignifies a gracious lord or king.

℣. 39. *And Baal-hanan the ſon of Achbor died*, &c.] About A. M. 2367. *and Hadar reigned in his ſtead*; the laſt of the *Horite* kings, when an end was put to this monarchy by the united families of *Seir* and *Eſau*, and changed into dukedoms; of which there were 7 of the race of *Seir*, and 14 of the race of *Eſau*, of whom an account is given in the preceding part of this chapter: as for this laſt king it is further ſaid of him: *and the name of his city* was *Pau*; but where it was cannot be ſaid: *and his wife's name* was *Mehetabel, the daughter of Matred, the daughter of Mezahab*: this woman ſeems to be a perſon of note, by the particular mention made of her; but whether the names of her anceſtors are the names of men or women it is not certain: ſome take *Matred* to be the name of her father, and *Mezahab* the name of her grand-father; but according to *Aben Ezra*, *Matred* was the name of her mother, who was the daughter of *Mezahab* her grand-father; whom the *Targum* of *Jonathan* interprets, melter of gold, as does *Saadiah Gaon*.

℣. 40. *And theſe are the names of the dukes that came of Eſau*, &c.] After the regal monarchy ceaſed, the government in *Edom* was by dukes, and of theſe there were two ſorts, one of which an account has been given of already, who were partly of the race of *Seir*, and partly of the race of *Eſau*; and who were dukes not by ſucceſſion but together, in and over their reſpective families: and it may be obſerved, that neither *Eſau*, nor his ſons by his two firſt wives, *Eliphaz* and *Reuel*, are called dukes, only his 3 ſons by his laſt wife; all the reſt are his grandſons and ſons of the 2 former, which ſeems to give ſome light as to the time when thoſe dukedoms took place; and very probably it was by the joint influence of *Seir* and *Eſau*, whoſe families had intermarried, that an end was put to the regal power, and who, for a courſe of years governed in the above manner: and they of *Eſau*'s race in thoſe times, are ſaid to be *dukes in the land of Edom*, as a learned man [o] has obſerved; whereas thoſe that follow, which are a ſecond race of them, are called *dukes of Edom*, ℣. 43. who took poſſeſſion of the country and ruled in it, driving out the *Horites* and ſucceeding in their ſtead: theſe are deſcribed *according to their families*, they were the heads of: *after their places by their names*; the places where they lived, which were called after their names, and are as follow: *duke Timnah, duke Alvah, duke Jetheth*: theſe were both the names of the dukes, and of the places where they governed, called after their names; ſo *Timnah* or *Themna*, as *Jerom* calls it, is by him ſaid to be a city of the princes of *Edom*, the ſame he ſays of *Jetheth* [p], ſo the like may be concluded of *Alvah*.

℣. 41. *Duke Aholibamah, duke Elah, duke Pinon*.] The former is the name of a woman, ℣. 2. 25. here the name of a man, and alſo of the place of which he was duke; for *Jerom* obſerves [q], that *Oholibama* is a city of the princes of *Edom*, and who alſo makes mention of *Elath*, a country of the princes of *Edom*, and a city of *Eſau*, 10 miles from *Petra* to the eaſt [r], and the ſeat of duke *Pinon* was very probably *Phinon*, which lay between *Petra* and *Zoar* [s].

℣. 42. *Duke Kenaz, duke Teman, duke Mibzar*.] There was a *Kenaz* the ſon of *Eliphaz*, and ſo a *Teman* a ſon of his, who were both dukes; but theſe ſeem to be different from them, though the latter might be *duke* of the place called *Teman* from him; which, in *Jerom*'s time [t], was a village 5 miles diſtant from *Petra*, and where was a *Roman* garriſon, and ſo *Mabſar* in his times [u], was a large village in the country of *Gabalena* (a part of *Idumea*) and called *Mabſara*, and belonged to the city *Petra*.

℣. 43. *Duke Magdiel, duke Iram*, &c.] *Magdiel* alſo, *Jerom* [w] ſays, was in the country of *Gabalena*, formerly poſſeſſed by the dukes of *Edom*; and the *Targum* of *Jonathan* ſays, this duke was called *Magdiel* from the name of his city, which was a ſtrong *migdal* or tower; and *Jarchi*'s note upon this word is, this is *Rome*; ſo the *Jewiſh* writers elſewhere ſay [x], that *Eſau* had 100 provinces from *Seir* to *Magdiel*, as it is ſaid, *duke Magdiel, duke Iram*, this is *Rome*: *theſe* be *the dukes of Edom, according to their habitations, in the land of their poſſeſſion*; the former race of dukes, as has been obſerved, were dukes in the land of *Edom*, were ſojourners in the land, at leaſt had not ſovereign dominion, or were not the only dukes in it; there were dukes of the race of *Seir* at the ſame time; but now theſe having driven out the *Horites*, were ſole poſſeſſors and ſovereign lords; and thus while *Iſrael* and his poſterity were ſojourners in a ſtrange land, *Eſau* and his family were poſſeſſors and lords of a country they could call their own: *he* is *Eſau the father of the Edomites*; that is, *Edom*, the dukes of whoſe race are before reckoned up; the ſame is *Eſau*, who had the name of *Edom* from ſelling his birth-right for a meſs of red pottage: and this is the man from whom the *Edomites* or *Idumeans* ſprung, often hereafter ſpoken of in the ſcripture, tho' no more in this hiſtory. He is ſaid [y] to be killed by the tribes

[l] Bedford's Scripture-Chronology, p. 343. 349. [m] Univerſal Hiſtory, vol. 2. p. 170. [n] De loc. Heb. fol. 93. M. & 94. A. [o] Shuckford's Connection, p. 192. [p] De loc. Heb. fol. 92. F. 95. C. [q] Ibid. fol 93. K. [r] Ib. fol. 91. E. [s] Euſebius apud Reland. Paleſtin. illuſtrat. p. 71. [t] Ib. fol. 95 B. [u] Ib. fol. 93. B. [w] Ib. [x] Pirke Eliezer, c. 38. [y] Shalſhalet Hakabala, fol. 5. 1.

tribes of *Iſrael*, at the funeral of *Jacob*, he coming forth with a great army to hinder his interment in the cave of *Machpelah*: it is a tradition of the *Jews* [z], he was ſlain by *Judah*.

CHAP. XXXVII.

IN this chapter begins the hiſtory of *Joſeph*, with whom the remaining part of this book is chiefly concerned; and here are related the hatred of his brethren to him, becauſe he brought an ill report of them to his father, and becauſe his father loved him, and which was increaſed by the dream he dreamed, and told them of, ℣. 1—11. a viſit of his to his brethren in the fields, whom he found after a long ſearch of them, ℣. 12—17. their conſpiracy on ſight of him to ſlay him, but by the advice of *Reuben* it was agreed to caſt him into a pit, which they did, ℣. 18—24. and after that, at the motion of *Judah*, ſold him to the *Iſhmaelites*, who were going to *Egypt*, ℣. 25—28. this being done, *Reuben* being abſent, and not finding *Joſeph* in the pit, was in great diſtreſs, ℣. 29, 30. their contrivance to deceive their father, and make him believe that *Joſeph* was deſtroyed by a wild beaſt, which on the ſight of the coat he credited, and became inconſolable, ℣. 31—35. and the chapter concludes with the ſale of *Joſeph* in *Egypt* to *Potiphar*, an officer of *Pharaoh*'s, ℣. 36.

℣. 1. *And Jacob dwelt in the land wherein his father was a ſtranger*, &c.] And this ſtands oppoſed unto, and is diſtinguiſhed from the caſe and circumſtances of *Eſau*, and his poſterity, expreſſed in the preceding chapter, who dwelt in the land of their poſſeſſion, not as ſtrangers and ſojourners, as *Jacob* and his ſeed, but as lords and proprietors; and ſo theſe words may be introduced and read in connexion with the former hiſtory; *but Jacob* dwelt, *&c.* [a] and this verſe would better conclude the preceding chapter, than begin a new one. The *Targum* of *Jonathan* paraphraſes the words, *and Jacob dwelt quietly*, or peaceably, in tranquillity and ſafety; his brother *Eſau* being gone from him into another country, he remained where his father lived and died, and in the country that by his bleſſing belonged to him: *in the land of Canaan*, and particularly in *Hebron*, where *Iſaac* and *Abraham* before him had dwelt.

℣. 2. *Theſe* are *the generations of Jacob*, &c.] But no genealogy following, ſome interpret this of events or of things which befel *Jacob*, and his family, particularly with reſpect to his ſon *Joſeph*, as *Aben Ezra* and *Ben Melech* take the ſenſe of the word to be from *Prov.* xxvii. 1. but the words may refer to what goes before in the latter end of the 35th chapter, where an account is given of *Jacob*'s ſons, with regard to which it is here ſaid, *theſe are the generations of Jacob*; the whole 36th chapter, which contains the genealogy of *Eſau*, being a parentheſis, or at leaſt an interruption of the above account, the hiſtory of *Jacob* and his poſterity is here reaſſumed and carried on: *Joſeph* being *ſeventeen years old, was feeding his flock with his brethren*; or *in the flock* [b]; he was with them in the paſtures, where the flocks were fed, not ſo much to aſſiſt them in it, as to be taught by them how to feed, they being older than he: *and the lad was with the ſons of Bilhah, and with the ſons of Zilpah, his father's wives*; his ſecondary wives or concubines, called his wives, becauſe their children ſhared in the inheritance. Theſe ſons of theirs were *Dan* and *Naphtali* the ſons of *Bilhah*, and *Gad* and *Aſher* the ſons of *Zilpah*; with theſe *Jacob* rather choſe *Joſeph* ſhould be, than with the ſons of *Leah*; and eſpecially that he ſhould be with the ſons of *Bilhah*, who was the hand-maid of *Rachel*, *Joſeph*'s mother, and ſhe being dead, it might be thought that *Bilhah* and her ſons would have the moſt reſpect for *Joſeph*: *and Joſeph brought unto his father their evil report*; for not being able to bear with their evil deeds, and yet not having authority enough, being a junior, to reprove, correct and check them, he reported them to his father: what the things were reported, is not ſaid, perhaps their quarrels among themſelves, their contempt of *Joſeph*, their neglect of their flocks, *&c.* Some of the *Jewiſh* writers make them to be abominable acts of uncleanneſs [d], others eating of the member of a creature alive, particularly the fleſh of the tails of lambs while living [e].

℣. 3. *Now Iſrael loved Joſeph more than all his children*, &c.] He being the firſt-born of his beloved *Rachel*, and a lovely youth of a beautiful aſpect, very promiſing, prudent and pious: the reaſon given in the text follows, *becauſe he* was *the ſon of his old age*; being 91 years of age when he was born; and the youngeſt children are generally moſt beloved, and eſpecially ſuch as are born to their parents when in years. *Benjamin* indeed was younger than *Joſeph*, and is deſcribed in like manner, ch. xliv. 20. and for this reaſon one would think had the greateſt claim to his father's affections; wherefore ſome give a different ſenſe of this phraſe, and render it, the *ſon* or diſciple of *elders*, *ſenators*, *i. e.* a wiſe and prudent man: and indeed, if being the ſon of his old age was the reaſon of his affection, *Benjamin* had the beſt claim to it, being the youngeſt, and born to him when he was ſtill older; and this ſenſe is countenanced by *Onkelos*, who renders it, "becauſe he was a "wiſe ſon to him:" and ſo the reaſon why he loved him more than the reſt was, becauſe of his ſenile wiſdom; though a child in years, he was old in wiſdom and knowledge. *Abendana* obſerves, that it was a cuſtom with old men to take one of their little children to be with them continually, and attend upon them, and miniſter to them, and lean upon their arm; and ſuch an one was called the ſon of their old age, becauſe he miniſtred to them in their old age: *and he made him a coat of many colours*; that is, had one made for him, which was interwoven with threads of divers colours, or painted, or embroidered with divers figures, or made with different pieces of various colours: according to *Jerom* [f], it was a garment which reached down to the ancles, and was diſtinguiſhed with great variety by the hands of the artificer, or which had long ſleeves reaching to the hands; and ſo the *Jewiſh* writers [g] ſay it was called *paſſim*, becauſe it reached to the palms of the hands: this might be an emblem of the various virtues which early

[z] T. Hieroſ. Gittin, fol. 47. 2. [a] וישב at habitavit, Schmidt. [b] בצאן in pecudibus, Montanus; in grege, Vatablus. [c] Targum Jon. in loc. Pirke Eliezer, c. 38. [d] Bereſhit Rabba, §. 84. fol. 73. 1. Jarchi in loc. [e] Bereſhit Rabba, ut ſupra. [f] Trad. Heb. in Gen. fol. 72. A. [g] Bereſhit Rabba, ut ſupra.

early appeared in him; or rather of the ſeveral graces of the Spirit of God implanted in him, and of the raiment of needlework, the righteouſneſs of Chriſt, with which he was clothed, *Pſ.* xlv. 14. and of the various providences which *Jacob*, under a ſpirit of propheſy, foreſaw, he would be attended with.

℣. 4. *And when his brethren ſaw that their father loved him more than all his brethren*, &c.] Which they perceived by various things in his behaviour to him, by his words, his looks, his geſtures, and particularly by the coat he had made him, which diſtinguiſhed him from the reſt: *they hated him, and could not ſpeak peaceably unto him*; they not only inwardly hated him, but they could not conceal their hatred, but betrayed it by their ſpeech unto him; they could not ſpeak to him on any occaſion, but in a croſs, ſurly, ill-natured manner; they could not ſalute him, or give him the common ſalutation, peace be to thee, as *Aben Ezra* ſuggeſts.

℣. 5. *And Joſeph dreamed a dream, and he told it his brethren*, &c.] As a dream, in the ſimplicity of his heart; not underſtanding it, or imagining there was any meaning in it; he told it not with any deſign to affront them, but as an amuſement, and for their diverſion, there being ſomething in it odd and ridiculous, as he himſelf might think: *and they hated him yet the more*; not only becauſe he had carried an ill report of them to his father, and becauſe he loved him more than they, but ſtill more becauſe of this dream; the meaning of which they at once underſtood, though he did not, which yet they ſuppoſed he did, and that he told them it in a boaſting manner, and to irritate them.

℣. 6. *And he ſaid unto them, hear, I pray you, this dream which I have dreamed.*] Hear now, ſo the *Targums* of *Onkelos* and *Jonathan*, immediately, directly, leſt he ſhould forget it, having perhaps dreamt it the night before; though our verſion expreſſes more modeſty and ſubmiſſion. The dream follows:

℣. 7. *For behold, we were binding ſheaves in the field*, &c.] So it was repreſented in his mind in a dream, as if it was harveſt-time, and he and his brethren were at work together in the field binding up ſheaves of corn that were reaped, in order to be carried home: *and lo, my ſheaf aroſe, and ſtood upright*; it ſeemed to him, that after he had bound and laid it on the ground, that it roſe up of itſelf, and ſtood erect: *and behold, your ſheaves ſtood round about, and made obeiſance to my ſheaf*; the ſheaves which his brethren bound up, they alſo ſtood upright, and all around his ſheaf, and bowed unto it; ſo it appeared to him in his dream. This was a fit emblem of their coming to him into *Egypt* for corn, and bowing to him, when their ſheaves were empty, and his was full. In an ancient book of the *Jews* [h] *Joſeph*'s ſheaf is interpreted of the *Meſſiah*, whom they call the ſon of *Ephraim*. *Joſeph* no doubt was a type of the true Meſſiah, and in this of his exaltation and glory, and of that honour given him by all his ſaints who come to him, and receive from him all the ſupplies of grace.

℣. 8. *And his brethren ſaid unto him*, &c.] After he had told his dream, being highly offended with him, underſtanding the dream, and the meaning of it, better than he did: *ſhalt thou indeed reign over us? ſhalt thou indeed have dominion over us?* denying that he ever ſhould, and reproving him for his vanity, in concluding from hence, that he would have the dominion over them. So the *Targums* of *Onkelos* and *Jonathan*, doſt thou think, ſuppoſe or imagine that thou ſhalt rule over us? it looks as if by telling us this dream, that ſuch a whim and fancy has got into thine head: *and they hated him yet the more for his dreams and for his words*; for it ſeems by this that he had dreamt, and told them more dreams beſides this, and they hated him both for them, and for his telling them to them; though *Jarchi* thinks the phraſe, *for his words*, refers to the ill report he gave of them to his father.

℣. 9. *And he dreamed yet another dream*, &c.] Relating to the ſame ſubject as the former, and for the confirmation of it, only the emblems are different, and more comprehenſive: *and told it his brethren, and ſaid, behold, I have dreamed a dream more*; another dream, and which he told, either as not knowing fully the reſentment of his brethren at his former dream, or in order to clear himſelf from any charge of feigning the dream, or having any ill intention in telling it; ſeeing he had another to the ſame purpoſe, and therefore thought fit to acquaint them with it, that they might more ſeriouſly conſider of it, whether there was not ſomething divine in it, which he himſelf began to think there was: *and behold, the ſun, and the moon, and the eleven ſtars made their obeiſance to me*; in his dream it ſeemed to him, either that he was taken up into the ſtarry heaven, and theſe luminaries bowed unto him, or elſe that they deſcended to him on earth, and paid their reſpects unto him.

℣. 10. *And he told it to his father, and to his brethren*, &c.] After he had told it to his brethren, he told it to his father a ſecond time in their hearing, that he might paſs his judgment on it, and give his ſenſe of it before them: *and his father rebuked him*; not as being ignorant of the meaning of the dream, for by what follows he had a clear underſtanding of it, or as if he thought it was an idle dream, and would never have any accompliſhment; but he thought fit, in his great wiſdom and prudence, to put on ſuch an air, partly to check young *Joſeph*, leſt he ſhould grow proud, and haughty, and inſolent upon it, and behave in a diſagreeable manner to himſelf and to his brethren; and partly to conciliate the minds of his brethren to him, which he perceived were exaſperated by his dreams: *and ſaid unto him, what is this dream that thou haſt dreamed?* what doſt thou take to be the meaning of it? canſt thou imagine that it is of God? is it not a mere whim and imagination of thine own wandring brain in thy ſleep? why doſt thou tell ſuch an idle dream as this, as if there were ſomething divine in it, when it appears the moſt abſurd and irrational? *ſhall I, thy mother, and thy brethren indeed come to bow down ourſelves to thee to the earth?* whereby it plainly ſhews he underſtood the meaning of the dream, though he would not ſeem to countenance it. By the *ſun* he underſtood himſelf, the principal and head of the family, the active inſtrument of the generation of it, the light, life, and ſupport of it; and by the *moon* his wife, the paſſive inſtrument of generation, who had the leſſer ſhare of rule in the family, yet contributed much to its good and welfare; by whom is meant not *Rachel*, the real mother of *Joſeph*, who was dead, unleſs this is obſerved to ſhew the ſeeming abſurdity of it, from whence the whole might appear ridiculous; but rather *Leah*, who was now *Jacob*'s only true wife, and the ſtep-mother of *Joſeph*; or elſe *Bilhah*, *Rachel*'s hand-maid, who ſince her death was

[h] Raya Mehimna in Zohar. in Gen. fol. 87. 2.

was a mother to *Joſeph*; and by the 11 *ſtars* he underſtood the 11 brethren of *Joſeph*, who were as ſtars that receive their light from the ſun; and in alluſion to the 12 conſtellations in the *Zodiack*. to which *Joſeph* and his 11 brethren anſwered This had its fulfilment, in ſome meaſure, when *Jacob* ſent preſents to *Joſeph* when governor of *Egypt*, though unknown to him, and when he and his family went thither, when, no doubt, *Jacob* ſhewed a civil reſpect according to his dignity, and in regard to the office he bore: and ſo his wife, if he then had any, that went with him, and if not perſonally, yet in her poſterity paid a deference to him, as it is certain all his brethren did. *Grotius* obſerves from the *Oneirocritics* or interpreters of dreams, particularly *Achmes*, that according to the doctrine of the *Perſians* and *Egyptians*, that if any one ſhould dream that he rules over the the ſtars, he ſhall rule over all people.

℣. 11. *And his brethren envied him*, &c.] Notwithſtanding all the precaution *Jacob* took to prevent it; they ſuſpecting and fearing that theſe dreams portended the pre-eminence of *Joſeph* over them, or however ſerved to fill his mind with the hopes and expectation of it: *but his father obſerved the ſaying*; what *Joſeph* had ſaid in relating his dream; he laid it up in his mind and kept it there, often thought of it, and waited to ſee its accompliſhment.

℣. 12. *And his brethren went to feed their father's flock in Shechem.*] Very probably ſome conſiderable time after the telling of the above dreams; it was uſual to remove flocks from place to place for the ſake of paſturage; and ſometimes at a great diſtance, as *Shechem* was from *Hebron*, where *Jacob* now dwelt, ſaid [l] to be about 60 miles; but this is not ſo much to be marvelled at as the place itſelf, whither they went, for though *Jacob* had bought a parcel of a field in this place, ch. xxxiii. 19. which might be a reaſon for their going thither to feed their father's flocks in his own field; yet it was the place where they had committed a moſt outrageous action in deſtroying all the males there, and therefore might fear the inhabitants of the neighbouring cities would riſe upon them and cut them off.

℣. 13. *And Iſrael ſaid unto Joſeph*, &c.] After his brethren had been gone ſome time to *Shechem: do not thy brethren feed* the flock *in Shechem?* this queſtion is put, not as ignorant of it, or doubting about it, but to put *Joſeph* in mind of it, and in order to what follows: *come, and I will ſend thee unto them*; which is pretty much he ſhould, conſidering the length of the way, 60 miles, the dangerous place in which they were feeding their flocks, and eſpecially ſeeing his brethren envied and hated him; but *Jacob* might think that by this time things had wore off of their minds; and it is certain he had no ſuſpicion of their hatred riſing ſo high as to attempt his life; and it is plain he had none concerning them, when his coat was brought to him, but believed it was wild beaſts that had devoured him: *and he ſaid unto him, here am I*; ſhewing his readineſs to obey his father, and go on this errand, though it was a long journey, and he to go it alone, and his brethren alſo bore no good will to him.

℣. 14. *And he ſaid to him, go I pray thee*, &c.] Or *now* [k] directly, immediately, which is more agreeable to the authority of a father: *ſee whether it be well with thy brethren, and well with the flocks*; it having been many days, and perhaps months, ſince he had heard any thing of them; and the rather, *Jacob* might be under a concern for them, becauſe of the danger they were expoſed to from the neighbouring tribes and nations of the *Canaanites*, on account of their having ſome time ago deſtroyed the *Shechemites*; ſo the *Targum* of *Jonathan* paraphraſing on the preceding part, makes *Jacob* to ſay, "I am afraid, leſt the *Ho-*"*rites* ſhould come and ſmite them, becauſe of "their ſmiting *Hamor* and *Shechem*, and the inhabi-"tants of that city, come, and I will ſend thee, &c." *and bring me word again*; of their welfare, and of the ſtate of their flocks: *ſo he ſent him out of the vale of Hebron*; the ſame with the plains of *Mamre* near the city of *Hebron*, which was built on a hill: *and he came to Shechem*; after he had travelled 60 miles.

℣. 15. *And a certain man found him*, &c.] Many of the *Jewiſh* writers [l] ſay, this was an angel, the angel *Gabriel*, in the likeneſs of a man; but according to *Aben Ezra*, it was a traveller he met on the road; but it is more probable, as *Schmidt* obſerves, that it was ſome man at work in the field that lighted of him and took notice of him: *and behold*, he was *wandering in the field*; in ſome field near *Shechem*, perhaps, the ſame his father *Jacob* had purchaſed, and where he expected to have found his brethren, and was looking out for them, going to and fro in ſearch of them, which the labouring man in the field obſerved: *and the man aſked him, ſaying, what ſeekeſt thou?* ſeeing him walking about, and firſt looking one way, and then another, concluded he was in ſearch of ſomething, either of ſome man or of ſome creature, a ſheep or an ox that was loſt; and therefore put this queſtion to him, with a view to give him what direction and aſſiſtance he could.

℣. 16. *And he ſaid, I ſeek my brethren*, &c.] Whom, no doubt, he deſcribed to the man, and told him who they were, and to whom they belonged; or otherwiſe the man would have been at a loſs to know who he meant, and what further to ſay to him, and without which *Joſeph* would never have made the following requeſt to him: *tell me, I pray thee, where they feed* their flocks; in what part of the country they are, what field they are in, how far to it, and which the way.

℣. 17. *And the man ſaid, they are departed hence*, &c.] They had been there, in the field where he and *Joſeph* were, and which was probably the field before-mentioned; but for good reaſons, perhaps, for want of paſture, or in order to find better feeding for their cattle, they were gone from thence, from the fields about *Shechem: for I heard them ſay, let us go to Dothan*; this was, as ſome ſay, 4 miles from *Shechem*, others 8 [m]; according to *Brochardus* [n], it was a plain country between fruitful hills, contiguous to fountains, was paſture-ground and very fit for feeding cattle; and its very name, as *Hillerus* [o] notes, ſignifies graſſy, or a place of tender graſs: here, afterwards was a city built, not far from *Samaria*, 2 *Kings* vi. 13. about 12 miles to the north of it, as ſays *Jerom* [p]; it was in the tribe of *Manaſſeh*, about 44 miles from *Jeruſalem* to the

[l] Bunting's Travels, p. 79. Ainſworth in loc. Druſius. [l] Pirke Eliezer, c. 38. Targum Jon. & Jarchi in loc. worth in loc. [n] Apud Druſium in loc. [k] נא nunc, Pagninus, Montanus, Junius & Tremellius, Piſcator, [m] Bunting's Travels, p. 79. Ainſ- [o] Onomaſtic. Sacra, p. 526. [p] Loc. Heb. fol. 90. H.

the north, and 6 miles from *Tiberias* to the weſt [q]: *and Joſeph went after his brethren, and found them in Dothan*; which ſhews that he had a real deſire to ſee them, and know their ſtate and condition, that he might report it to his father; ſince he might have returned on not finding them at *Shechem*, that being the place he was ſent to, and would have been ſufficient to have ſhewn obedience to his father's commands, though perhaps it might not have come up to his full ſenſe and meaning.

℣. 18. *And when they ſaw him afar off*, &c.] They knew him as ſoon as they ſaw him, by his ſtature, his geſture or manner of walking, and eſpecially by his coat of various colours he now had on, ℣. 23. *even before he came near unto them*; the diſtance he was from them when they firſt ſpied him is particularly remarked and repeated, not to ſhew the quickneſs of their ſight, but for the ſake of what follows; to obſerve how ſoon their paſſions were raiſed, how intenſe and perpenſe their malice, and which put them upon deviſing ways and means to deſtroy him, for it follows: *they conſpired againſt him, to ſlay him*; they entered into a conſultation, and deviſed the moſt crafty methods they could think of to take away his life and yet conceal the murder.

℣. 19. *And they ſaid one to another*, &c.] According to the *Targum* of *Jonathan*, *Simeon* and *Levi* ſaid what follows: nor is it unlikely, ſince they were hot, paſſionate, cruel, and bloody-minded men, as appears by the affair of *Shechem*; and perhaps this may be the reaſon why *Joſeph* afterwards, when governor of *Egypt*, took *Simeon* and bound him, ch. xlii. 24. which was but a juſt retaliation for his advice to caſt him into a pit when ſlain: *behold, this dreamer cometh*; or *maſter of dreams* [r]; not of the interpretation of them, but of dreaming them; that had them at his command when he pleaſed, as they jeeringly flouted him; as if he was a framer and contriver of them, and only pretended to them when he had none, or elſe that he was frequently dreaming and telling his dreams; this they ſaid, in a ſarcaſtic way, and perhaps, as pleaſed, and rejoicing that ſuch an opportunity offered to take their revenge on him: this ſhews that it was on the account of his dreams chiefly that they bore ſuch a grudge againſt him, that this was uppermoſt on their minds, and was revived at firſt ſight of him, and from whence their malice ſprung.

℣. 20. *Come now therefore, and let us ſlay him*, &c.] Agree to do it, and actually do it: *and caſt him into ſome pit*; or, *one of the pits* [s], which were near, and were dug for the collection of rain-water, as was uſual in thoſe countries where water was ſcarce: *and we will ſay, ſome evil beaſt hath devoured him*; which would ſeem plauſible, ſince wild beaſts were frequent in thoſe parts, as lions and bears, ſee 1 *Kings* xiii. 24. 2 *Kings* ii. 24. *and we ſhall ſee what will become of his dreams*; who will be the Lord then, and reign, and have the dominion, he or we.

℣. 21. *And Reuben heard it*, &c.] Over-heard what they ſaid, not being in the conſultation; perhaps knowing his temper and diſpoſition to be more mild and gentle, and being the elder brother, might fear he would over-rule matters againſt them, and therefore *Simeon* and *Levi* did not chuſe to have him in the debate; or he might be at ſome diſtance and entirely abſent when the conſultation was held, and their intention was reported to him by ſome of them: *and he delivered him out of their hands*; from ſlaying him, that is, he endeavoured to do it by propoſing another ſcheme: *and ſaid, let us not kill him*; or *let us not ſmite the ſoul* [t]; the dear ſoul, or take away life.

℣. 22. *And Reuben ſaid unto them, ſhed no blood*, &c.] Innocent blood, as the *Targum* of *Jonathan*; the blood of a man, a brother's blood, one that had not done any thing wherefore it ſhould be ſhed, and which would involve in guilt, and bring vengeance on them: he ſeems to put them in mind of the original law in *Gen.* ix. 6. but *caſt him into this pit that* is *in the wilderneſs, and lay no hand upon him*; which might ſeem to anſwer the ſame purpoſe, namely, by depriving him of his life in another way, by ſtarving him; but this was not *Reuben*'s intention, as appears by the next clauſe, and by his going to the pit afterwards, as it ſhould ſeem, with a view to take him out of it privately; this advice he gave, *that he might rid him out of their hands, to deliver him to his father again*; ſafe and ſound, in order, as it is thought by many interpreters, to reconcile his father to him, whoſe bed he had abuſed.

℣. 23. *And it came to paſs when Joſeph was come unto his brethren*, &c.] To the very place where they were, and had, in a kind and obliging manner, aſked of their welfare, and related their father's concern for them, who had ſent him on this errand: *that they ſtript Joſeph out of his coat*; his *coat of* many *colours that* was *on him*; according to *Jarchi* and *Aben Ezra*, this was not one and the ſame coat, but divers, and that the ſenſe is, that with his coat of many colours, and beſides that, they ſtripped him of his lower garment, which was next to his ſkin, his ſhirt; ſo that he was quite naked when they caſt him into the pit, and this they did as ſoon as he came up to them, ſo cruel and hard-hearted were they.

℣. 24. *And they took him, and caſt him into a pit*, &c.] Into the ſame that *Reuben* pointed to them, whoſe counſel they gladly took and readily executed, ſuppoſing he meant the ſame thing they did, ſtarving him to death: *and the pit* was *empty*, there was *no water in it*; only ſerpents and ſcorpions, as the *Targum* of *Jonathan*, and *Jarchi* adds this remark, that there was no water in it, ſeems to be made either to furniſh out a reaſon why *Reuben* directed to it, that he might be the more eaſily got out of it, and not be in danger of loſing his life at once, or of being drowned in it; or elſe to ſhew the uncomfortable ſituation he was in, having not ſo much as a drop of water to refreſh him; ſee *Zech.* ix. 11. *Dothan* is ſaid to remain to this day, and the inhabitants of it ſhew the antient ditch into which *Joſeph* was caſt [u].

℣. 25. *And they ſat down to eat bread*, &c.] Not at all concerned at what they had done, nor in the leaſt grieved for the affliction of *Joſeph*, and without any pity and compaſſion for him in his diſtreſs, but joyful and glad they had got him into their hands, and like to get rid of him for ever: *and they lift up their eyes, and looked*; after they had eat their food, or while they were eating it: *and behold, a company of Iſhmaelites came from Gilead*; a place of merchandiſe for ſpices and balm, and ſuch like things after mentioned. The *Targums* of

[q] Bunting, ut ſupra, p. 80.

[r] בעל החלמות magiſter ſomniorum, Tigurine verſion, Montanus; dominus ſomniorum, Vatablus, Junius & Tremellius.

[s] באחד הברות in unam ciſternarum, Pagninus, Montanus, Druſius; in unam ex ciſternis iſtis, Junius & Tremellius, Piſcator; in unam fovearum, Schmidt.

[t] לא נכנו נפש ne percutiamus vel occidamus animam, Sam. Ar. Syr.

[u] Bunting's Travels, p. 80.

of *Onkelos* and *Jonathan* call them *Arabians*; and the *Targum* of *Jeruſalem*, *Saracens*; theſe were the poſterity of *Iſhmael*, who came out of *Arabia* to *Gilead*, where they took up their merchandiſe, at leaſt part of it, and were travelling to *Egypt* with it, and their way thither lay by *Dothan*; theſe travelled in companies, now called *caravans*, partly on the account of robbers, and partly by reaſon of wild beaſts, with both which they were ſometimes beſet in the deſarts through which they travelled: *with their camels, bearing ſpicery, and balm, and myrrh*; the firſt word is general according to our verſion, and others, and ſignifies various ſpices, a collection of them; and ſo *Jarchi* takes it; but *Aquila* tranſlates it *ſtorax*; and *Bochart* [w], by various arguments, ſeems to have proved, that this is particularly intended; though the *Targum* of *Jonathan* renders it *wax* [x]; and ſo other verſions: and *balm* is by ſome taken to be *roſin*, ſince there was no balm or balſam in *Gilead*, on the other ſide *Jordan*, nor indeed any in *Judea*, until it was brought thither from *Arabia Felix*, in the times of *Solomon*; and what we render *myrrh*, is in the *Hebrew* called *Lot*, and is by ſome thought to be ſame with *Laudanum*: this their merchandiſe was carried on camels, very fit for their purpoſe every way, as they were ſtrong creatures made to carry burdens, and could travel many days without water, which they were ſometimes obliged to do in the deſarts: *going to carry* it *down to Egypt*; where theſe things grew not, and were much in uſe, at leaſt ſome of them, both in medicines, and in embalming dead bodies, much practiſed in *Egypt*; an *Arabic* writer [y] makes this merchandize to conſiſt of nuts, turpentine and oil.

℣. 26. *And Judah ſaid unto his brethren*, &c.] In ſight of the *Iſhmaelites*, a thought came into his mind to get *Joſeph* ſold to them: *what profit* is it, *if we ſlay our brother, and conceal his blood?* it could be no advantage to them even if they could have concealed his blood from men; and if it was diſcovered, as it would in all likelihood by ſome means or another, then they muſt be anſwerable for it; and if not, God would take vengeance on them, from whom they could never conceal it; and therefore it would be moſt profitable and advantageous to them to ſell him, and not deſtroy him, or take away his life; and to ſuffer him to lie in the pit and die, was the ſame thing.

℣. 27. *Come, and let us ſell him to the Iſhmaelites*, &c.] For a ſlave, and that will defeat his dream; and as theſe were going down to *Egypt*, where they would ſell him, he would be far enough from them, and there would be no probability of his ever being lord over them: *and let not our hand be upon him*; to take away his life, either by ſtabbing or ſtarving him: *for he* is *our brother, and our fleſh*; they had all one father, though different mothers, and therefore as the relation was ſo near, ſome ſympathy and compaſſion ſhould be ſhown; ſome degree of tenderneſs at leaſt, and not ſavageneſs and cruelty: *and his brethren were content*; they agreed to the motion, inaſmuch as they ſuppoſed it would anſwer their end as well, which was to prevent his dominion over them.

℣. 28. *Then there paſſed by Midianites merchantmen*, &c.] The ſame with the *Iſhmaelites* before mentioned, as appears from the latter part of this verſe; for as theſe were near neighbours, ſo they might join together in merchandiſe, and travel in company for greater ſafety, and are ſometimes called the one, and ſometimes the other, as well as they might mix together in their habitations and marriages; and are hence called *Arabians* by the *Targums*, as before obſerved, and ſo by *Joſephus*, which ſignifies a mixed people: *and they drew and liſt up Joſeph out of the pit*; not the *Midianites*, but his brethren: *and ſold Joſeph to the Iſhmaelites for* 20 pieces *of ſilver*; for 20 ſhekels, which amounted to 15 ſhillings of our money. The *Jews* ſay, they each took two ſhekels apiece, and bought with them a pair of ſhoes, according to *Amos* viii. 6. but there were but nine of them, *Reuben* was abſent: *and they brought Joſeph into Egypt*; ſome think theſe *Midianites* were different from the *Iſhmaelites*, and that *Joſeph* was ſold many times, firſt to the *Midianites*, and then by them to the *Iſhmaelites*, and by the latter *to Potiphar*. *Juſtin* [a], an heathen writer, gives an account of this affair in ſome agreement with this hiſtory; "*Joſeph*, he ſays, "was the youngeſt of his brethren, whoſe excel-"lent genius they feared, and took him ſecret-"ly, and ſold him to *foreign merchants*, by whom "he was carried into *Egypt*."

℣. 29. *And Reuben returned unto the pit*, &c.] It is very probable he had pretended to go ſome where on buſineſs, with an intention to take a circuit, and come to the pit and deliver his brother, and go home with him to his father. The *Jews* ſay [b], he departed from his brethren, and ſat down on a certain mountain, that he might deſcend in the night and take *Joſeph* out of the pit, and accordingly he came down in the night, and found him not. So *Joſephus* [c] ſays, it was in the night when *Reuben* came to the pit, who calling to *Joſeph*, and he not anſwering, ſuſpected he was killed: *and behold, Joſeph* was *not in the pit*; for neither by looking down into it could he ſee him, nor by calling be anſwered by him, which made it a clear caſe to him, he was not there: *and he rent his clothes*; as a token of diſtreſs and anguiſh of mind, of ſorrow and mourning, as was uſual in ſuch caſes; *Jacob* afterwards did the ſame.

℣. 30. *And he returned unto his brethren*, &c.] From the pit, and whom he ſuſpected had took him and killed him, as was their firſt deſign, not being with them, when they propoſed to ſell him, and did: *and ſaid, the child* is *not*; not in the pit, nor in the land of the living, but is dead, which is ſometimes the meaning of the phraſe, *Jer.* xxxi. 15. he calls him a child, though 17 years of age, becauſe the youngeſt brother but one, and he himſelf, was the eldeſt, and alſo becauſe of his tender concern for him: *and I, whither ſhall I go?* to find the child or flee from his father's face, which he could not think of ſeeing any more; whom he had highly offended already in the caſe of *Bilhah*, and now he would be yet more incenſed againſt him for his neglect of *Joſeph*, who, he might have expected would have taken particular care of him, being the eldeſt ſon: he ſpeaks like one in the utmoſt perplexity, not knowing what to do, what courſe to ſteer, being almoſt diſtracted and at his wits end.

℣. 31. *And they took Joſeph's coat*, &c.] After they had told *Reuben* what they had done with him, who being willing to make the beſt of things as it was, joined with them in the following ſcheme: by this it appears, that when they took *Joſeph* out of

[w] Hierozoic. par. 2. l. 4. c. 12. col. 532. [x] So in Bereſhit Rabba & Targum Jeruſalem in R. Sol. Urbin. Ohel Moed, fol. 20. 2. [y] Periplus, p. 21. apud Hottinger. Smegma Orient. p. 367, 368. [z] Pirke Eliezer, c. 38. [a] E Trogo, l. 36 c. 2. [b] Pirke Eliezer, ut ſupra. [c] Antiqu. l. 2. c. 3. §. 3.

of the pit they did not put his coat on him, but ſold him naked, or almoſt ſo, to the merchants: *and killed a kid of the goats, and dipped the coat in the blood*; that being, as the *Targum* of *Jonathan* and *Jarchi* obſerve, moſt like to human blood.

℣. 32. *And they ſent the coat of many colours*, &c.] Which was what they dipped in the blood of the kid; this they ſent to *Jacob* in ſuch a condition, by the hand of ſome meſſenger; the *Targum* of *Jonathan* ſays, the ſons of *Zilpah* and *Bilhah*; but more probably ſome of their ſervants, whom they inſtructed what to ſay to their father when they preſented it to him; not caring to appear in perſon at firſt, leſt they be thrown into ſuch commotion and confuſion at their father's diſtreſs, as might tend to lead on to a diſcovery of the whole affair: *and they brought* it *to their father, and ſaid, this we have found*; that is, the meſſengers carried to the father of *Joſeph*'s brethren, who were ſent with it, and taught to ſay, that they found it in ſome field in this condition, but found no man near it, only that by itſelf, and ſuſpected it might be the coat of his ſon *Joſeph*, if he had ſent him out in it: *know now whether it be thy ſon's coat, or no*; look upon it, ſee if any marks can be obſerved in it, by which it may with any certainty be known whether it is his or no.

℣. 33. *And he knew* it, *and ſaid*, it is *my ſon's coat*, &c.] He took it, and examined it, and was ſoon convinced, and well aſſured it was his ſon's coat; read the words without the ſupplement *it is*, and the pathos will appear the more, *my ſon's coat!* and think with what a beating heart, with what trembling limbs, with what wringing of hands, with what flowing eyes, and faultering ſpeech, he ſpoke theſe words, and what follow: *an evil beaſt hath devoured him*; this was natural to conclude from the caſe the coat was in, and from the country he was ſent into, which abounded with wild beaſts, and was the very thing *Joſeph*'s brethren contrived to ſay themſelves; and in this view they wiſhed and hoped the affair would be conſidered, and ſo their wickedneſs concealed: *Joſeph is without doubt rent in pieces*; or *in rending is rent* [d]; he is moſt certainly rent in pieces, there is no queſtion to be made of it; it is plain and it muſt be the caſe.

℣. 34. *And Jacob rent his clothes*, &c.] As expreſſive of his grief and mourning for the death of his ſon, as he ſuppoſed: *and put ſackcloth upon his loins*; put off his uſual apparel, and put on a coarſe garment on his loins next to his fleſh, as another token of his great trouble and affliction for the loſs of his ſon; which tho' afterwards was frequently done in times of public or private mourning, yet this is the firſt time we read of it; whether *Jacob* was the firſt that uſed it, whom his poſterity and others imitated, is not certain; however it appears that this uſage, as well as that of rending clothes on ſorrowful occaſions, were very ancient: *and mourned for his ſon many days*; or years, as days ſometimes ſignify; 22 years, according to *Jarchi*, even until the time he went down to *Egypt* and ſaw him alive.

℣. 35. *And all his ſons, and all his daughters roſe up to comfort him*, &c.] His ſons muſt act a moſt hypocritical part in this affair; and as for his daughters, it is not eaſy to ſay who they were, ſince he had but one daughter that we read of, whoſe name was *Dinah*: the *Targum* of *Jonathan* calls them his ſons wives; but it is a queſtion whether any of his ſons were as yet married, ſince the eldeſt of them was not more than 24 years of age; and much leſs can their daughters be ſuppoſed to be meant, as they are by ſome. It is the opinion of the *Jews*, that *Jacob* had a twin daughter born to him with each of his ſons; theſe his ſons and daughters came together, or ſingly, to condole his loſs, to ſympathiſe with him, and ſpeak a word of comfort to him, and intreat him not to give way to exceſſive grief and ſorrow: *but he refuſed to be comforted*; to attend to any thing that might ſerve to alleviate his mind, and to abſtain from outward mourning, and the tokens of it; he choſe not to be interrupted in it: *and he ſaid, for I will go down into the grave unto my ſon, mourning*; the meaning is, not that he would by any means haſten his own death, or go down to his ſon in the grave, ſtrictly and literally taken; ſince according to his apprehenſion of his ſon's death he could have no grave, being torn to pieces by a wild beaſt; but either that he ſhould go into the ſtate of the dead, where his ſon was, mourning all along till he came thither; or rather that he would go mourning all his days *for* his *ſon* [e], as ſome render it, till he came to the grave; nor would he, nor ſhould he receive any comfort more in this world: *thus his father wept for him*; in this manner, with ſuch circumſtances as before related, and he only; for as for his brethren they hated him, and were glad they had got rid of him; or, *and his father*, &c. [f] his father *Iſaac*, as the *Targum* of *Jonathan*, he wept for his ſon *Jacob* on account of his trouble and diſtreſs; as well as for his grandſon *Joſeph*; and ſo many *Jewiſh* writers [g] interpret it; and indeed *Iſaac* was alive at this time, and lived 12 years after; but the former ſenſe ſeems beſt.

℣. 36. *And the Midianites ſold him into Egypt*, &c.] Or *Medanites*, who ſprung from *Medan*, a brother of *Midian*, and ſon of *Keturah*, *Gen.* xxiv. 2. and were diſtinct from the *Midianites*, though they dwelt near them, and were now in company with them and with the *Iſhmaelites*, and were all concerned in the buying and ſelling of *Joſeph*, and therefore this is ſometimes aſcribed to the one, and ſometimes to the other: *unto Potiphar, an officer of Pharaoh*; the word is ſometimes uſed for an enunch, but cannot deſign one here, ſince *Potiphar* had a wife, and ſome ſay a child; but he either was a chamberlain, or however ſome officer at court, beſides what follows: and *captain of the guard*; of *Pharaoh*'s guard, his body guard; ſome render it, *of the ſlaughterers* [h]; meaning either cooks or butchers, of whom he was the chief; or rather executioners, he having the charge of priſoners, and the care of executing them, like our ſheriffs. *Joſeph* was a moſt eminent type of Chriſt, and there are ſo many things in this chapter which ſhew an agreement between them that cannot be paſſed over. *Joſeph* was the ſon of his father's old age, Chriſt the Son of the ancient of days; *Joſeph* was in a peculiar manner beloved by his father, Chriſt is the dear Son of his Father's love; *Jacob* made for *Joſeph* a coat of many colours, God prepared a body in human nature for Chriſt,

[d] טרף טרף diſcerpendo diſcerptus eſt; Druſius, Schmidt. [e] אל בני propter filium ſuum, Grotius, Quiſtorpius; ſo Jarchi and Abendana. [f] ויבך et flevit, Pagninus, Montanus, &c. [g] Jarchi, Aben Ezra and Abendana, in loc. [h] שר הטבחים αρχιμαγειρω Sept. principi coquorum, Cartwright; ſo Joſephus, principi lanionum, Pagninus, Montanus, capitalium rerum præfecto, Tigurine verſion.

filled and adorned with the various gifts and graces of the Spirit without meaſure. *Joſeph* was hated by his brethren, and they could not endure to think he ſhould have the dominion over them. The *Jews*, of whom Chriſt was according to the fleſh, hated him, and would not have him to reign over them; *Joſeph* was ſent by his father a long journey to viſit his brethren, and know the welfare of them and their flocks, Chriſt was ſent from heaven to earth to ſeek and ſave the loſt ſheep of the houſe of *Iſrael*; *Joſeph*'s brethren, when they ſaw him come to them, conſpired to take away his life, the *Jews*, who were Chriſt's own, when he came to them, received him not, but ſaid, this is the heir, let us kill him, and they conſulted to take away his life; *Joſeph* was ſtript of his clothes, and ſold for 20 pieces of ſilver at the motion of *Judah*, and Chriſt, by one of the ſame name, was ſold for 30 pieces of ſilver, and was ſtript of his clothes by the *Roman* ſoldiers; *Joſeph* was delivered into the hands of foreigners, and Chriſt into the hands of the *Gentiles*; *Joſeph* being reckoned as dead by his father, and yet alive, may be herein an emblem of Chriſt's death, and his reſurrection from the dead.

CHAP. XXXVIII.

THIS chapter is wholly taken up with matters relating to *Judah*, the 4th ſon of *Jacob*, from whom the *Jews* have their name, and from whom Chriſt ſprung: it treats of his marriage with a *Canaaniteſs*, his children by her; their character and end, ℣. 1—11. of his inceſt with his daughter-in-law, tho' unknown by him, ℣. 12—23. of his reſentment againſt her, when he heard ſhe was with child, and of his confuſion when he found it was by himſelf, ℣. 24—26. and of the birth of twins by her, named *Pharez* and *Zarah*, ℣. 27—30.

℣. 1. *And it came to paſs at that time*, &c.] This ſome refer to the time of *Jacob*'s coming from *Padan-aram* into *Canaan*, ſoon after he came to *Shechem*, and before the affair of *Dinah*; but to this may be objected, the marriage of *Judah* at an age that may ſeem too early for him, his ſeparation from his brethren, and having a flock of his own to keep, which ſeems not conſiſtent with the above hiſtory: wherefore it is better to connect this with the hiſtory of *Joſeph*'s being ſold into *Egypt*; for tho' there were but 23 years from hence to *Jacob*'s going down into *Egypt*, *Joſeph* being now 17, and was 30 years when he ſtood before *Pharaoh*, after which were ſeven years of plenty, and two of famine, at which time *Jacob* went thither with two of *Judah*'s grandſons, *Hezron* and *Hamul*, ch. xlvi. 12. which make the number mentioned; yet all this may be accounted for, at 17 *Er*, *Judah*'s firſt-born, might marry, being the 18th from the ſelling of *Joſeph*, and the marriage of his father; and *Onan* at the ſame age, which was the 19th; and allowing two or three years for *Tamar*'s ſtaying for *Shelah*, there was time for her intrigue with *Judah*, and bearing him two ſons at a birth, before the deſcent of *Jacob* into *Egypt*; as for his two grandſons, they may be ſaid to go into *Egypt*, as *Benjamin*'s ſons did in their father's loins, being begotten there during *Jacob*'s abode in it: *that Judah went down from his brethren*; not from *Dothan* to *Adullam*, as *Ben Melech* obſerves, as if this ſeparation was at the time and place of the ſelling of *Joſeph*; but rather from *Hebron* thither, after he and his brethren were come home to their father, and had reported and condoled the death of *Joſeph*; and *Judah* is ſaid to go down, becauſe he went from the north to the ſouth, as *Aben Ezra* notes; whether this departure from his brethren was owing to a miſunderſtanding or quarrel between them on account of the affair of *Joſeph*, or on any account, is not certain: *and turned in to a certain Adullamite*; an inhabitant of *Adullam*, a city which afterwards fell to the tribe of *Judah*, and where was a famous cave, that had its name from thence in *David*'s time; it was 10 miles from *Eleutheropolis* to the eaſt [i], and eight from *Jeruſalem* to the ſouth-weſt [k]; hither he turned, or *ſtretched out* [l]; that is, his tent, with his flock, which he extended to *Adullam*, as *Ben Melech* interprets it, and joined to this man, *whoſe name* was *Hirah*; whom the *Jews* [m] fabulouſly report to be the ſame with *Hiram* king of *Tyre*, in the days of *David* and *Solomon*, and that he was the huſband of *Nebuchadnezzar*'s mother, and lived 1200 years.

℣. 2. *And Judah ſaw there a daughter of a certain Canaanite*, &c.] *Onkelos* and *Jonathan*, and ſo *Jarchi* and *Ben Gerſom* interpret it a *merchant*, to take off the diſgrace of his falling in love with, and marrying a *Canaanitiſh* woman; which was forbidden by his anceſtors *Abraham* and *Iſaac*, and which his father avoided: *whoſe name* was *Shuah*; not the name of the woman he married, but the name of her father, as appears from ℣. 12. and who very probably was a man of note in the country: *and he took her*; to be his wife, with her and her father's conſent, not by force: *and went in unto her*; cohabited with her as his wife.

℣. 3. *And ſhe conceived, and bare a ſon, and he called his name Er.*] Which ſignifies a *watchman*; but the reaſon of the name given by the *Targum* of *Jonathan* is, "becauſe he ſhould die without "children;" as if it was the ſame with *Ariri*, childleſs.

℣. 4. *And ſhe conceived again, and bare a ſon*, &c.] As ſoon as ſhe well could: *and ſhe called his name Onan*; the firſt ſon *Judah* gave the name to, but his wife named this, ſo called from grief or ſorrow; the reaſon of it, according to the above *Targum*, was, "becauſe his father would mourn "for him;" he was a *Benoni*, whoſe ſin and immature death cauſed ſorrow.

℣. 5. *And ſhe conceived, and bare a ſon*, &c.] A third ſon: *and called his name Shelah*; which ſignifies tranquil, quiet, peaceable and proſperous, and is a word that comes from the ſame root as *Shiloh*, that famous ſon of *Judah* that ſhould ſpring from him, ch. xlix. 10. the reaſon of the name, as given by the *Targum*, is, "becauſe her huſband forgot "her:" [n] *and ſhe was at Chezib when ſhe bare him*; *Chezib* is the name of a place, by ſome taken to be the ſame with *Achzib* or *Ecdippe*, now *Zib*, ſee *Mic.* i. 14. it ſeems to be a city in the tribe of *Judah*;

[i] Jerom de loc. Heb fol. 88 F.
[k] Bunting's Travels, p. 78.
[l] Shalſhalet Hakabala, fol. 8. 2.
[n] וימט & tentorium fixerat, Schmidt.

Judah; and *Jerom* [n] says, in his time there was a desart place of this name near *Adullam*, on the borders of *Eleutheropolis*; the reason of her being here at the time of her delivery, and of this circumstance being related, is not certain.

℣. 6. *And Judah took a wife for Er his first-born*, &c.] Chose one for him, and presented her to him for his liking, whom he approving of married: *whose name* was *Tamar*; which signifies a *palm-tree*: the *Targum* of *Jonathan* says, she was the daughter of *Shem*; but it is altogether improbable that a daughter of his should be living at this time, and young enough to bear children: it is much more probable that she was a daughter of *Levi*, *Judah*'s brother, as an *Arabic* writer [o] asserts; but it is more likely still, that she was the daughter of a *Canaanite*, who was living in the same place, though his name is not mentioned, ℣. 11.

℣. 7. *And Er, Judah's first-born, was wicked in the sight of the Lord*, &c.] That is, exceedingly wicked, as this phrase signifies, ch. xiii. 13. was guilty of some very hainous sin, but what is not mentioned; according to the *Targum* of *Jonathan* and *Jarchi*, it was the same with his brother *Onan*'s, which it is suggested he committed, lest his wife should prove with child, and lose her beauty; but if it had been the same with his, it would have been expressed as well as his. An *Arabic* writer [p] says, that he cohabited with his wife not according to the course of nature, but in the *sodomitical* way: *and the Lord slew him*; by his immediate hand, striking him dead at once, as *Ananias* and *Sapphira* were stricken; or by sending some distemper, which quickly carried him off, as a token of his displeasure at his sin.

℣. 8. *And Judah said unto Onan*, &c.] Some time after his brother's death: *go in unto thy brother's wife, and marry her*; *Moses* here uses a word not common for marriage, but which was peculiar to the marrying of a brother's wife according to a law given in his time: it appears to have been a custom before, and which the patriarch might be directed to by the Lord, in such a case when a brother died, and left no issue, for the sake of multiplication of seed, according to the divine promise, and which in the time of *Moses* passed into a law, see *Deut.* xxv. 5: *and raise up seed unto thy brother*; that might bear his name, and enjoy his inheritance. For this law or custom was partly political to continue the paternal inheritance in the family, and partly typical to direct to Christ the first-born among many brethren, who in all things was to have the pre-eminence; and this was not taken from the *Canaanites*, among whom *Judah* now was, but from the ancient patriarchs, which they had no doubt from divine revelation, and was taught in the school of *Shem*, and handed down from father to son; for as to this being a law among the *Egyptians* in after-times, and which continued to the days of *Zeno Augustus* [q], it is most likely they took it from the *Jews*.

℣. 9. *And Onan knew that the seed should not be his*, &c.] Should not be called a son of his, but a son of his brother *Er*; this is to be understood only of the first-born; all the rest of the children born afterwards were reckoned the children of the real parent of them; this shows this was a custom in use in those times, and well known, and was not a peculiar case: *and it came to pass that when he went in unto his brother's wife*; to cohabit with her, as man and wife, he having married her according to his father's direction: *that he spilled it on the ground, lest he should give his seed to his brother*; lest his brother's wife he had married should conceive by him, and bare a son that should be called his brother's, and inherit his estate; and this is the sin, which from him is called *Onania*, a sin condemned by the light of nature, as well as by the word of God, and very prejudicial to mankind, as well as displeasing to God, as follows:

℣. 10. *And the thing which he did displeased the Lord*, &c.] Being done out of envy to his brother, and through want of affection to the memory of his name; and it may be out of covetousness to get his estate into his own hands, and especially as it frustrated the end of such an usage of marrying a brother's wife; which appears to be according to the will of God, since it afterwards became a known law of his; and it was the more displeasing, as it was not only a check upon the multiplication of *Abraham*'s seed as promised, but since the Messiah was to come from *Judah*. This was doing all to hinder it, that lay in his power: wherefore *he slew him also*; in like manner as he had slain his brother.

℣. 11. *Then said Judah to Tamar his daughter-in-law*, &c.] After the death of his two sons, who had successively married her: *remain a widow at thy father's house, till Shelah my son be grown*; who was his third and youngest son, though perhaps not more than a year younger than *Onan*; but he might not chuse he should marry so soon as his brethren had done, for a reason following: according to the custom and law of marrying a brother's wife, who died without issue, she in course was to be the wife of *Shelah*; since if there were ever so many brothers, they all married such an one in turn, until there was issue by one of them, see *Matt.* xxii. 25. as *Judah* knew this, he pretended at least to give her to his son for wife, only would have it put off till he was at age of maturity, or was more grown; and therefore desires her to keep herself unmarried to any other person until that time; and advises her to go to her father's house, and continue there, which he did to prevent any intrigues between them, lest his son should be tempted to marry her sooner than it was his will, and she should solicit him to it: *for he said*; not to *Tamar*, but within himself: *lest peradventure he die also as his brethren* did; by which it seems, that he was ignorant of the true cause of their death, but thought it was either owing to their marrying too young, or to something in the woman unfortunate and unhappy; and he might not really intend he should marry her at all, only made use of an excuse for the present: *and Tamar went and dwelt in her father's house*; she had dwelt in *Judah*'s house in the time of her two husbands, but now by his advice she removed to her own father's house; which very probably was in the same place, and her father yet living, who received her, and with whom she continued, see *Lev.* xxii. 13.

℣. 12. *And in process of time the daughter of Shuah Judah's wife died*, &c.] *Shuah* was his wife's father, who was a *Canaanite*, ℣. 2. what her name was is not certain, nor the exact time of her death; it was some time after *Tamar* was sent home to her father's house; and some take the death of *Judah*'s wife to be a correction and reproof

[n] De loc. Heb. fol. 90. E. [o] Abulpharag. Hist. Dynast. p. 16. [p] Ibid. [q] Justinian. Cod. l. 5. tit. 6. leg. 8.

proof to him for his ill uſage of his daughter-in-law, in neglecting to give her to his ſon, or not deſigning to do it at all: *and Judah was comforted*; he mourned a while for the death of his wife, according to the cuſtom of the country, and of thoſe times, and then he laid aſide the tokens of it, and his ſorrow wore off, and he appeared in company and converſed with his friends: *and went up unto his ſheep-ſhearers to Timnath*; a city in the tribe of *Judah*, *Joſh.* xv. 57. ſaid [s] to be ſix miles from *Adullam*, where *Judah* lived; here he had his flocks of ſheep, at leaſt this was judged a proper place for the ſhearing and waſhing of them, and this time of the year a proper time for it, at which it was uſual to have a feaſt; and *Judah* went up to his ſhearers, not only to ſee how they went on with their work, but with this view to make an entertainment for them, ſee 1 *Sam.* xxv. 3, 4, 36: *he and his friend Hirah the Adullamite*; he took him along with him for a companion, and to partake of the entertainment.

℣. 13. *And it was told Tamar*, &c.] By ſome of her neighbours, or by ſome of *Judah*'s family: *ſaying, behold, thy father-in law goeth up to Timnath to ſhear his ſheep*; which might be told her as an indifferent thing, without any deſign in it; but ſhe took notice of it, and it gave her an opportunity ſhe wanted.

℣. 14. *And ſhe put her widow's garments off from her*, &c.] By which it appears that in thoſe times and countries it was uſual for widows to have a different apparel from others, eſpecially in the time of their mourning, as it has been ſince in other nations, and with us at this day, and which is commonly called *the widows weed: and covered herſelf with a vail, and wrapped herſelf*; in it, or in a cloak, or ſome ſuch-like garment, which the *Arabs* now call *hykes*; this ſhe did that ſhe might not be known, and not that ſhe might appear as an harlot; for it was common to all women in thoſe countries to go abroad with their vails; and on the contrary, whatever might be the cuſtom here in thoſe early times, which cannot be ſaid what it was; in other countries, and in later times, harlots have been uſed to appear unveiled [t], and open to the view of all; tho' *Juvenal* [u] repreſents the empreſs *Meſſalina* as covering herſelf with a night hood, and hiding her black hair under a yellow bonnet or peruke, that ſhe might appear as an harlot going to the ſtews: and ſo the *Arabs* now, their whores as well as other women, veil themſelves in the ſtreets, but in *Egypt* they are uſed to ſit at the door or walk in the ſtreets unveiled [w]: *and ſat in an open place, which is in the way to Timnah*; the *Septuagint* verſion renders it, *at the gates of Ænan*; ſome take it to be the name of a place, and ſuppoſe it had its name, as *Aben Ezra* obſerves, from two fountains of water that were in the way, like a door, through which *Judah* paſſed when he returned home: ſo *Philo* the *Jew* [x] reads, ℣. 21. *where is the harlot which was in Ainan by the way?* and *Jerom* [y] ſpeaks of *Aenan* as you go to *Timnath*, now a deſert place, and near to the great village *Timnath*, which is between *Ælia* and *Dioſpolis* (i. e. *Jeruſalem* and *Lydia*) and there is a fountain in the above place, from whence it has its name: the *Targum* of *Jonathan* paraphraſes it, "in the diviſion "of the ways where all eyes look;" for the word has the ſignification of eyes as well as of fountains; and ſeems to deſign a place where two ways or more met, which were not only open and obvious to every eye, but required perſons to make uſe of their eyes, and look about them, and conſider which way they ſhould go; and where, perhaps a waymark was ſet up for them to look to, to direct them; and here *Tamar* placed herſelf as harlots uſed to do: hence *Catullus* [z] calls common proſtitutes *Semitariæ Moechæ*, pathway-whores; and on the contrary, ſuch an one as was a ſecret whore and leſs expoſed, *Horace* [a] calls *devium ſcortum*, an whore that was at ſome diſtance from the public road, not ſo common as others: ſo in the *Apocryphal* book of *Baruch*, ch. vi. ℣. 43. whoriſh women are repreſented as ſitting in the ways and by the road-ſide, girt with cords (of bullruſhes and ſo eaſily broken) to be picked up by men as they paſſed by; refering to what *Herodotus* [b] reports of the women in the temple of *Venus* at *Babylon*. This method *Tamar* took: *for ſhe ſaw that Shelah was grown*; was at leaſt at the age of her former huſbands when married, if not older: this might be 2 or three years after his brother's death; for it was in proceſs of time, or when there had been a multiplication of days after this, that *Judah*'s wife died, and now his mourning for her was over, ℣. 12. *and ſhe was not given unto him for wife*; as he had given her reaſon to expect, ℣. 11. and as was uſually done.

℣. 15. *When Judah ſaw her, he thought her to be an harlot*, &c.] By her poſture and the place ſhe was in: *becauſe ſhe had covered her face*; with her vail, that he did not know her; for this is not given as a reaſon why he took her to be an harlot; the reaſon of this was, becauſe ſhe ſat in the public road; but having covered her face he could not diſcern who ſhe was, and therefore from the other circumſtance, concluded that ſhe was an harlot, and ſat there to proſtitute herſelf to any that paſſed by.

℣. 16. *And he turned unto her by the way*, &c.] Which led to her; he turned out of the way in which he was to that where ſhe ſat; and very probably it was at ſome little diſtance from the way, and therefore he turned aſide to it, his luſt towards her being excited at the ſight of her; perhaps he left his friend *Hirah* the *Adullamite*, and ſent him on his way whilſt he committed the following crime: *go to, I pray thee, let me come in unto thee*; that is, lie with her: *for he knew not that ſhe was his daughter-in-law*; or otherwiſe it is ſuggeſted by the hiſtorian, he would not have offered ſuch a thing to her: but though this may excuſe him from wilful inceſt, yet not from fornication; for he took her to be an harlot, and however knew ſhe was not his wife, and whom he ought not to have had any concern with in ſuch a manner: *and ſhe ſaid, what wilt thou give me, that thou mayeſt come in unto me?* perhaps ſhe ſaid this with a very low voice, that he might not know her by it; and ſhe behaved like an harlot by requiring an hire, on condition of which ſhe conſented: ſhe knew *Judah* though he did not know her, and therefore cannot be excuſed from wilful inceſt: ſome indeed extenuate her crime, by ſuppoſing that ſhe, though a *Canaanite*, was become a proſelyte to the true religion by marrying into *Judah*'s family, and had knowledge

[s] Bunting's Travels, p. 78. and Norden's Travels in Egypt, vol. 2. p. 47. [t] Alex. ab Alexand. Genial. Dier. l. 5. c. 18. [u] Satyr. 6. [w] Pitt's Account of the Mahometans, p. 56. 67. [x] De profugis, p. 471. [y] De loc. Heb. fol. 87. F. G. [z] Epigram, 35. 16. [a] Carmin. l. 2. Ode 11. [b] Clio ſive, l. 1. c. 199.

knowledge of the *Meſſiah* being to be born of *Jacob*'s line; and therefore was deſirous of being the mother or anceſtor at leaſt of that great perſon, and ſo took this method; that ſince ſhe could not have the ſon for her huſband, was deſirous of enjoying the father, not for the gratification of her luſt, but in hopes of the promiſed ſeed; and accordingly ſhe has a place in the genealogy of the Meſſiah, *Matt.* i. 3.

℣. 17. *And he ſaid, I will ſend thee a kid from the flock*, &c.] Either from *Timnath*, where his flock was ſhearing, or rather from *Adullam* where he lived; ſince it is probable he was now returning from *Timnath*, where he had been feaſting and making merry with his ſhearers, and ſo in a diſpoſition to commit ſuch an action: *and ſhe ſaid, wilt thou give me a pledge, till thou ſend it?* ſhe made no objection to the hire or preſent, only required a pawn, or ſecurity for it till ſhe had it; and this was her view indeed in aſking an hire, that ſhe might have ſomething to produce, ſhould ſhe prove with child by him, to convince him by whom it was.

℣. 18. *And he ſaid, what pledge ſhall I give thee?* &c.] Being willing to part with any thing for the gratification of his luſt: *and ſhe ſaid, thy ſignet, and thy bracelets, and thy ſtaff that is in thine hand*; ſhe aſks all theſe, that if one ſhould be loſt, or fail of being ſufficient proof, the other might: the firſt of theſe the *Septuagint* verſion renders, thy ring; the ring upon his finger, which had a ſeal on it, and was the ſignet of his right hand; ſo *Onkelos* and *Ben Melech*: the ſecond word ſeems not ſo well rendered, ſince *bracelets* were wore by women and not men: *Jarchi* takes it to be a garment with which he was covered; ſo *Ben Melech* and the *Targum*, a cloak, which is not likely, that ſhe ſhould deſire him to ſtrip off his cloaths: it ſeems to be either a covering of his head, a wrap of linen ſuch as the *Turks* wear, or elſe a handkerchief he had in his pocket; and the ſtaff in his hand, was either his walking-ſtaff or a ſhepherd's crook or ſtaff: *and he gave* it *her*, all the above things as a pledge: *and came in unto her*; not on the public road, but in ſome private place at ſome diſtance, to which they retired. *Maimonides* [c] ſays, before the law was given, if a man met a woman in the ſtreet, and he and ſhe agreed, he gave her hire, and he lay with her, and went away, and ſuch a one was called *Kedeſhah*, a harlot, the word uſed afterwards for *Tamar*: *and ſhe conceived by him*; ſhe proved with child upon it.

℣. 19. *And ſhe aroſe and went away*, &c.] To her father's houſe immediately, as ſoon as ever ſhe had parted with *Judah*; and leſt ſhe ſhould be found by the perſon that would be ſent with the kid, and be diſcovered, ſhe made all the haſte ſhe could: *and laid by her vail from her, and put on the garments of her widowhood*; that it might not be known or ſuſpected that ſhe had been abroad.

℣. 20. *And Judah ſent the kid by the hand of his friend the Adullamite*, &c.] Who went with him to *Timnah*, and was privy to all this wickedneſs, and kept the ſecret; but would have acted the more friendly and faithful part, had he diſſuaded him from it: him he employed to carry the kid he had promiſed, and not any of his ſervants, for the greater ſecrecy: and *to receive his pledge from the woman's hand*; his ſignet, bracelets, and ſtaff, or whatever they were: *but he found her not*; ſhe was gone from the place where ſhe ſat, or where ſhe retired to with *Judah*.

℣. 21. *Then he aſked the men of that place*, &c.] Or *of her place* [d], of the woman's place, ſuppoſing that ſhe dwelt ſome where thereabout: *ſaying, where is the harlot that* was *openly by the way-ſide?* that ſat there very publickly ſome little time ago: the word for *harlot* [e] comes from another, which ſignifies to ſanctify or ſeparate to holy uſes; and harlots were ſo called, either by an antiphraſis, by way of contradiction, being unholy; or becauſe, as *Jarchi* obſerves, they were ſeparated and deſtined to whoredom; or becauſe they were ſuch as were devoted to *Venus*, and the worſhippers of her, and proſtitutes in her temple, and in the temples of other heathen deities; but it is queſtionable, whether ſuch practices as yet were uſed: *and they ſaid, there was no harlot in this* place; they had not known any harlot to frequent that place lately, and *Tamar* ſat there ſo ſmall a time as not to have been obſerved by them.

℣. 22. *And he returned to Judah, and ſaid, I cannot find her*, &c.] That is, the *Adullamite* returned to him, and informed him that he could not find the harlot to whom he was ſent to deliver the kid and receive the pledge, after he had made the ſtricteſt enquiry for her he could: *and alſo the men of the place ſaid*, that *there was no harlot in this* place; by which it appears, that near the place where *Tamar* was, there was a town or city, and which was ſo free from ſuch infamous perſons that there was not one in it, that was known to be of ſuch a character, at leaſt, that in ſuch a publick manner expoſed herſelf: it would be well if the ſame could be ſaid of many other places.

℣. 23. *And Judah ſaid, let her take* it *to her*, &c.] The pledge, and make no farther enquiry after her; *leſt we be ſhamed*; *Judah* for committing fornication, which even among heathens, at leaſt, at that time a day was reckoned a ſhameful action; and be laughed at alſo, for committing ſuch a pledge to an whore, who had tricked him out of it; and his friend *Hirah* for conniving at the ſin, and being employed on ſuch an errand: *behold, I ſent this kid, and thou haſt not found her*; who could be a witneſs for him, if there ſhould be any occaſion, that he was faithful to his promiſe.

℣. 24. *And it came to paſs about three months after*, &c.] The above affair happened, and when the pregnancy of *Tamar* began to be ſomewhat viſible, as it does in women with child about that time: *that it was told Judah, ſaying, Tamar thy daughter-in-law hath played the harlot*; her being with child being obſerved by ſome of the family, or her neighbours, and knowing that ſhe did not cohabit with *Shelah*, who, according to cuſtom, ought to have been her huſband; concluded that ſhe had had a criminal converſation with ſome other perſon, which they were officious enough to report to *Judah: and alſo behold, ſhe is with child by whoredom*; which was judged to be a plain proof and evidence that ſhe had played the harlot: *and Judah ſaid, bring her forth, and let her be burnt*; not that *Judah* can be thought to be a civil magiſtrate in a *Canaanitiſh* and heathen city where he ſojourned, and as ſuch pronounced this ſentence on her at once, or even had the power of life and death in his own family; and beſides *Tamar* was not in his, but in her own father's houſe: but the ſenſe ſeems to be, that as he was a man of credit and eſteem in the neighbourhood, and had an

[c] Hilchot Iſhot, c. 1. §. 4. [d] אנשי מקמה viros loci ejus, ſcil. mulieris, Piſcator, Schmidt. [e] הקדשה.

an influence and intereſt in it; he moved that ſhe might be brought out of her father's houſe, and take her trial before the civil magiſtrates, and be committed to priſon until ſhe was delivered, for it would have been barbarous, and contrary to the law and light of nature to have burnt her when quick with child, and then indeed to be burnt to death, according to the uſage of this country; and as we find adultery in after-times was puniſhed with this kind of death, even among heathens, *Jer.* xxix. 22. 23. as it was in *Egypt* in the times of *Seſoſtris* the ſecond [f]; ſo *Salæthus*, prince of *Croton* in *Italy*, made a law that adulterers ſhould be burnt alive, as *Lucian* [g] relates; as did alſo *Macrinus* the emperor, that thoſe that were guilty of adultery ſhould be burnt alive together, their bodies joined to each other [h]: and this criminal action of *Tamar* was judged adultery, becauſe, ſhe was of right, and according to a cuſtom or law then in uſe, the wife of *Shelah:* the *Targum* of *Jonathan* intimates, ſhe was judged deſerving of this death, becauſe the daughter of a prieſt; the ſame law obtaining among the patriarchs as did in the times of *Moſes*, *Lev.* xxi. 9. and ſome, as *Jarchi* relates, ſay ſhe was the daughter of *Shem* [i], the ſame with *Melchizedeck*, prieſt of the moſt high God: one reaſon why *Judah* was in haſte to have the ſentence pronounced on her, and as ſoon as could be executed, was not only the diſgrace ſhe brought upon his family, but that ſhe might be diſpatched, and ſo his ſon *Shelah* freed from being obliged to marry her, which he did not care he ſhould, and was glad of this opportunity to prevent it.

℣. 25. *When ſhe was brought forth*, &c.] From her father's houſe, not to the place of execution, or in order to be burnt, but to the court of judicature, in order to take her trial: *ſhe ſent to her father-in-law, ſaying, by the man whoſe theſe* are, am *I with child*; ſhe ſent a meſſenger to him, and by him the ſignet, bracelets, and ſtaff, be they what they may, ſhe had received from him as a pledge for the kid he promiſed her; and ordered the meſſenger to ſay at the ſame time he ſhewed him theſe things, that ſhe was with child by the perſon to whom they belonged; which was a very modeſt way of laying it to his charge, and yet very ſtriking and convincing: *and ſhe ſaid*; by the meſſenger ſhe ſent: *diſcern, I pray thee, whoſe* are *theſe, the ſignet, and bracelets, and ſtaff*; which were the things given her as a pledge till ſhe received the kid, the hire ſhe was to have for his lying with her.

℣. 26. *And Judah acknowledged them*, &c.] He knew them, and owned them to be his: *and ſaid, ſhe hath been more righteous than I*; he means, not with reſpect to the ſin of uncleanneſs committed by them, in which ſhe was the greateſt criminal; ſhe ſat not only in the way to tempt him to it, but ſhe knew who he was, and wilfully committed inceſt with him; whereas he thought and knew of nothing elſe but ſimple fornication; but with reſpect to the affairs in connection between them: ſhe had on her part, according to his direction, kept herſelf a widow, in expectation of being given to his ſon *Shelah* for a wife; but he had not made good his part, he had not fulfilled his promiſe, he had neglected to give her to his ſon, which he ought to have done, according to the uſage of thoſe times, and as he had ſuggeſted to her he would; and his neglect of this had been the cauſe and occaſion of this criminal converſation between them; and this is the reaſon he himſelf gives of her being more righteous than he: *becauſe I gave her not to Shelah my ſon*; as he ought to have done, and as he promiſed he would: *and he knew her again no more*; in a carnal way; he did not repeat the ſin, but abſtained from it, having, no doubt, true repentance for it; though *Jarchi* obſerves, that ſome interpret the words, and *Ben Melech* ſays, ſome copies read, *he did not ceaſe to know her*; but took her for his wife and married her, which is ſuppoſed to be as juſtifiable as other things done before the law of *Moſes*; but this is not likely, and it looks as if he never married any wife after, or if he did, had no more children, ſince we read of no other but *Shelah*, and the twins he had by *Tamar*; and it ſeems as if *Shelah* alſo did not marry *Tamar* upon this, ſuch an inceſt being committed with her, ſince he appears to have had children by another woman, *Numb.* xxvi. 20.

℣. 27. *And it came to paſs in the time of her travail*, &c.] When her time to bring forth was come, and her pains were on her, and her midwife with her: *that behold, twins* were *in her womb*; which the midwife could diſcover before the birth of either.

℣. 28. *And it came to paſs that when ſhe travailed*, &c.] Her birth-throws came ſtrong and quick upon her: *that* the one *put out* his *hand*; which ſhewed that ſhe was like to have a difficult and dangerous time of it; that the birth was not like to be according to the uſual and natural order, which may be conſidered as a correction for her ſin: *and the midwife took and bound upon his hand a ſcarlet thread, ſaying, this came out firſt*; ſhe tied this to his wriſt, that ſhe might know whoſe hand it was, and ſo which was the firſt-born; which, to know was a matter of conſequence, ſince to the firſt-born there were ſome ſpecial and peculiar privileges.

℣. 29. *And it came to paſs as he drew back his hand*, &c.] Into the *uterus* again; *that behold, his brother came out*; out of his mother's womb, and ſo was properly born firſt: *and ſhe ſaid*; either *Tamar*, or rather her midwife: *how haſt thou broken forth?* it was aſtoniſhing to her how it could be, having never met with the like in her practice before; ſhe could not imagine how it was poſſible for him to come forth firſt, when his brother lay in the way of him, and neareſt the birth, as appeared by his putting out his hand: this *breach* be *upon thee*; if any damage comes either to the mother or to the brother, and ſo carries in it the nature of an imprecation; or rather, that the memory of ſo ſtrange an event might be preſerved, ſhe impoſed a name on him that ſhould continue it: *therefore his name was called Pharez*; *or therefore he called*, &c. [k] *Judah* called his name *Pharez*, agreeable to what the midwife had related. From him in a line of ſucceſſion, ſprang the Meſſiah, the *Pharez* or breaker, *Mic.* ii. 13. for the ſake of which, the whole hiſtory of this chapter ſeems to be recorded, *Matt.* i. 3.

℣. 30. *And afterward came out his brother that had the ſcarlet thread upon his hand*, &c.] By which it was known that he ſo far came out firſt; which confirms

[f] Diodor. Sicul. l. 1. p. 54.
[g] Pro mercede conductis.
[h] Alex. ab Alex. Genial. Dier. l. 4. c. 1.
[i] Shalſhalet Hakabala, fol. 4. 1.
[k] ויקרא & vocavit, Pagninus, Montanus; ideoque vocavit, Junius & Tremel-lius, Piſcator, Schmidt.

confirms the remarkable birth of his brother, who notwithſtanding got the ſtart of him: *and his name was called Zarah*; not from *riſing*, or his coming forth like the riſing ſun, as is uſually obſerved; but rather from his return, or drawing back his hand, and as it were returning to his mother's womb; and ſo, according to *Hillerus* [l], *Zarah*, by a tranſpoſition of letters comes from זור *Chazar*, to return: but *Jarchi* thinks he had his name from the refulgent appearance of the ſcarlet thread on his wriſt.

CHAP. XXXIX.

IN this chapter the hiſtory returns to *Joſeph* again, who being brought down to *Egypt* was ſold to *Potiphar*, with whom he found favour, and who ſet him over his houſe, the Lord proſpering every thing in his hands, ℣. 1—6. and being a young man of a comely aſpect, his miſtreſs luſted after him, and tempted him to lie with her from time to time, but he as conſtantly refuſed it, as being both ingratitude to his maſter, and a ſin againſt God, ℣. 7—10. at a certain time they being alone in the houſe, ſhe renewed her ſolicitations, and laid hold on his garment, which he left in her hand and fled, ℣. 11—12. upon which, ſhe called to her ſervants without and accuſed *Joſeph* of an ill deſign upon her, and reported the ſame to her huſband when he came home, ℣. 13—19. upon which his maſter put him into priſon, but he found favour alſo with the keeper of it, who committed the priſoners and all things relative to them into his hands, ℣. 20—23.

℣. 1. *And Joſeph was brought down to Egypt*, &c.] By the *Iſhmaelites*, ch. xxxvii. 28. as in a following clauſe: *and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian*; as his name alſo ſhews, which ſignifies the fruit of *Pot* or *Phut*, that is, the ſon or grandſon of one of that name [m]; which might be common in *Egypt*, ſince it was the name of a ſon of *Ham*, from whom the land of *Egypt* is called the land of *Ham*; of this man and his offices ſee the note on ch. xxxvii. 36. *he bought him*; that is, *Joſeph, of the hands of the Iſhmaelites, who had brought him down thither*; what they gave for him we know, but what they ſold him for to *Potiphar* is not ſaid; no doubt they got a good price for him, and his maſter had a good bargain too, as appears by what follows.

℣. 2. *And the Lord was with Joſeph*, &c.] Bleſſing him with his gracious preſence, with diſcoveries of his love, and communion with himſelf, though deſtitute of the means of grace and ordinances of worſhip, he enjoyed in his father's houſe; favouring him with bodily health, and protecting him from all evils and enemies: *and he was a proſperous man*; in worldly things, and which was owing to the preſence of God with him, and his bleſſing on him: *and he was in the houſe of his maſter the Egyptian*; he continued there, and did not attempt to make his eſcape; or his employment lay chiefly if not altogether in the houſe, and herein he was proſperous, and continued to be ſo as long as he was in it; the *Jews* [n] ſay, he remained here 12 months. Near the *pyramids* built in the neighbourhood of *Memphis*, as is affirmed unanimouſly by the antients, to this day is ſhewn a hill, on which they ſay the houſe of *Potiphar* was built, whoſe ſervant the patriarch *Joſeph* was, and ſome of the rubbiſh of the bricks are yet to be ſeen [o].

℣. 3. *And his maſter ſaw that the Lord was with him*, &c.] He knew nothing of the ſpiritual and gracious preſence of God that was with him, he was no judge of that; but he perceived by the ingenuity of his mind, by his ready and ſpeedy learning the *Egyptian* language, by his dexterity in buſineſs, and by the prudence and faithfulneſs with which he did every thing, that he was highly favoured by the divine being, and had great endowments beſtowed upon him, and was an extraordinary perſon for his age: *and that the Lord made all that he did to proſper in his hand*; and though *Potiphar* might have no knowledge of the true *Jehovah*, whoſe name he uſes, yet he might have a notion of a ſupreme Being, and that all outward proſperity was owing to him; and knowing *Joſeph* to be an *Hebrew*, as it is plain his wife did, ℣. 14. and *Jehovah* to be the God of the *Hebrews*, he imputes all the proſperity that attended *Joſeph* and his ſervices, unto his God.

℣. 4 *And Joſeph found grace in his ſight*, &c.] In the ſight of his maſter, as he did in the ſight of God, he had favour both with God and man; his maſter had a high eſteem of him, and a great value for him, and ſhewed him much kindneſs and reſpect: *and he ſerved him*; readily, willingly, chearfully and faithfully; or he ſerved him perſonally; his maſter took ſuch a liking to him that he ſelected him from the reſt of his ſervants to wait on his perſon, and to be what we now call a *valet de chambre*, whoſe buſineſs was to dreſs and undreſs him, to wait upon him at table, &c. *and he made him overſeer over his houſe, and all* that *he had he put into his hand*; that is, after he had ſerved him ſome time, in the capacity of a valet, he advanced him, and made him the head-ſervant, or ſteward of his houſe, and committed all his buſineſs, caſh, and accounts to his care, and put all his ſervants under him.

℣. 5. *And it came to paſs from the time that he had made him overſeer in his houſe, and over all that he had*, &c.] How long he was in this office is not certain; there muſt be ſome time for the following obſervation; and during all the time he was in it, it was eaſily diſcerned, *that the Lord bleſſed the Egyptian's houſe for Joſeph's ſake*; that is, much more than before, every thing under his hands ſucceeded before, but now much more abundantly; *Potiphar*'s family was bleſſed with health, his ſubſtance increaſed, he grew rich and wealthy, and abounded with all good things: *and the bleſſing of the Lord was upon all that he had in the houſe, and in the field*; his domeſtick affairs proſpered, his fields brought forth plentifully, his cattle were fruitful and ſtood well; every thing belonging to him within doors and without happily ſucceeded, through the bleſſing of God upon it, and all for *Joſeph*'s ſake.

℣. 6. *And he left all he had in Joſeph's hand*, &c.] His maſter took no care of any thing but commited

[l] Onomaſtic. Sacr. p. 372.

[m] Ib. p. 671, 673.

[n] Seder Olam Rabba, c. 2. p. 5.

[o] Jablonſki de terra Goſhen, Diſſert. 6. §. 6.

committed all to him, truſted him with his money and with his accounts, and with the management of all his affairs; ſuch confidence did he put in him: *and he knew not aught he had, ſave the bread which he did eat*; ſome underſtand this of *Joſeph*, that though he had all his maſter's ſubſtance in his hands, yet he made no uſe of it for himſelf, enjoyed nothing of it but the bread he eat; and it is the obſervation of a *Jewiſh* writer [p], that he eat nothing but dry bread, and yet, like *Daniel*, and his companions, was well favoured and of a goodly countenance, as in the next clauſe: but it is better to interpret it of *Joſeph*'s maſter, who was ſo ſatisfied with *Joſeph*'s good management and fidelity, that he never concerned himſelf about his affairs, how they ſtood or what money he had in his houſe, or what effects he was poſſeſſed of; all that he regarded was his food, and perhaps he knew not what that would be till it came to his table; tho' ſome take the expreſſion in this light, that he gave himſelf up to a luxurious life, regarding nothing but eating and drinking, and taking his pleaſure having ſo good and faithful a ſervant: but according to *Aben Ezra* the ſenſe is, that *Joſeph* had all committed to his care, excepting the bread, or making proviſion of that for him and his family, which he might not touch being an *Hebrew*, and had all things common with him but that, ſee ch. xliii. 32. which is a much better ſenſe than what the *Targum* of *Jonathan* and *Jarchi* give, who interpret *bread* of his wife, whom only he reſerved for himſelf of all things in his houſe: *and Joſeph was a goodly* perſon, *and well-favoured*; being like his mother, as *Aben Ezra* obſerves, ſee ch. xxix. 17. this is remarked for the ſake of what follows, and as leading on to that.

℣. 7. *And it came to paſs after theſe things*, &c.] After he was the overſeer of his houſe; in which office, after he had been ſome time, ſo it was, *that his maſter's wife caſt her eyes upon Joſeph*; he being a handſome young man, catched her eye, and that her heart, and led her on to luſt after him, and frequently fed her eyes with amorous glances at him; *and* at length being fired with luſt and having an opportunity, *ſhe ſaid*, to him, in a bold and impudent manner, in plain words, having given ſigns and hints, and dropt expreſſions tending thereto before, as it is probable: *lie with me*; now directly, there being both opportunity and convenience, perhaps her chamber was near: this was a very great temptation to a young man in ſingle life and living well, from his miſtreſs, who had it greatly in her power to make him ſhould he conſent, or ruin him ſhould he deny.

℣. 8. *But he refuſed, and ſaid unto his maſter's wife*, &c.] Reaſoning with her about the evil nature of the crime ſhe tempted him to, which to commit would be ingratitude, as well as injury to his maſter, and a ſin againſt God; by which it appears that *Joſeph* was a partaker of the grace of God, and that this was in ſtrong exerciſe at this time, by which he was preſerved from the temptation he was beſet with: *behold, my maſter wotteth not what is with me in the houſe*; what goods or money are in it: *and he hath committed all that he hath to my hand*; ſuch confidence did he repoſe in him, wherefore to do ſuch an injury to him as to commit adultery with his wife, would be making a ſad return, and acting a moſt ungrateful part for ſuch favour ſhewn him.

℣. 9. *There is none greater in this houſe than I*, &c.] Not any of the ſervants of the houſe, he was the chief of them, who had all the reſt under him; or rather, *he himſelf, is not greater* [q] *in this houſe than I*; that is, his maſter was not greater than he: he had a greater propriety in the houſe and the things of it, and he had the original power and authority in it, but had not a greater uſe of it; *Joſeph* had authority over all the ſervants, and every thing in the houſe at his command, and the free uſe of every thing his maſter had, excepting what follows: *neither hath he kept back any thing from me, but thee, becauſe thou* art *his wife*; and is a reaſon not only why his maſter retained her for his own uſe, but why he ſhould not touch her, and why ſhe ſhould not ſolicit him to it: *how then can I do this great wickedneſs and ſin againſt God?* the words are emphatical in the original, this! this wickedneſs! this great one! adultery was reckoned a great ſin among all nations, and this, had *Joſeph* committed it, would have been greatly aggravated by the favours his maſter had conferred upon him; and not only a ſin againſt himſelf, his ſoul and body, and againſt his maſter, but above all, a ſin againſt God, contrary to his holy nature, revealed will, and righteous law; all which prevailed upon *Joſeph* to refuſe the offer made him, which he could not comply with, in honour or with a good conſcience.

℣. 10. *And it came to paſs, that as ſhe ſpake to Joſeph day by day*, &c.] Continually, inceſſantly, hoping in time to prevail upon him to comply with her deſires; ſo that the temptation, as it was ſtrong, and very enſnaring, it was urgent, and frequent, and preſſed with great importunity; which required the more grace and ſpiritual ſtrength to reſiſt: *that he hearkened not unto her*; not only did not yield to her, but would not give her an hearing, at leaſt as little as poſſible he could, leſt he ſhould be overcome by her perſuaſions: *to lie by her*, or *to be with her*; ſhe might tempt him to lie by her, if he would not lie with her; or to lie, as *Aben Ezra* interprets it, in a place near her, in a chamber next to her's, in hopes by degrees to gain her point; but he would not yield to either, nor to be in her company, and have any converſation with her, at leaſt as little as poſſible, that he might not be in the way of temptation, and be led into it; though theſe phraſes may all ſignify carnal copulation with her, which was what his miſtreſs ſolicited, and he would not hearken to her in, and comply with her.

℣. 11. *And it came to paſs about this time*, &c.] About a week, or a month, or rather a year, as *Aben Ezra* thinks, after ſhe firſt began her ſolicitations to him. According to *Joſephus* [r], it was a public feſtival, at which women uſed to attend; but ſhe excuſed herſelf, pretending illneſs; and ſo *Jarchi* takes it to be ſome noted day at the idol's temple, to which all uſed to go; but ſhe pretended ſhe was ſick, and could not go, knowing that *Joſeph* would not be there, but at home, and therefore judged this a fit opportunity to attack him once more: and ſo it was, *that* Joſeph *went into the houſe to do his buſineſs*; to inſpect the accounts, as the *Targums* of *Onkelos* and *Jonathan* paraphraſe it, and ſettle them: *and* there was *none of the men of the houſe there within*; being all gone to the public feſtival, or however there were none in that part of the houſe where *Joſeph* was.

℣. 12.

[p] R. Abraham Sepharadi apud Munſter. in loc.

[q] אינני גדול non ipſe magnus, Montanus; ne ipſe quidem eſt me major, Junius & Tremellius, Munſter, Fagius, Druſius, Mercerus, Cartwright.

[r] Antiq. l. 2. c. 4. §. 3.

℣. 12. *And ſhe caught him by his garment, ſaying, lie with me,* &c.] It is very probable that before this time, as ſoon as ever ſhe began to ſpeak to him, he got away as faſt as he could, and would not hear her; wherefore ſhe now laid hold on his garment, in order to detain him, that ſhe might have time to parley with him, and ſo prevail: *and he left his garment in her hand, and fled, and got him out*; it was his outward looſe garment ſhe laid hold on, out of which he ſlipt himſelf, and ſo got clear of her, and ran away, and got out of the houſe as faſt as he could: this he did, becauſe he would not ſtruggle with his miſtreſs for his garment, which no doubt by his ſtrength he could have got from her; and partly leſt he ſhould by handling of her have carnal deſires excited in him, and ſo be overcome with the temptation.

℣. 13. *And it came to paſs, when ſhe ſaw that he had left his garment in her hand,* &c.] And ſo all hopes of ſucceeding in her addreſſes to him were over: *and* (he) *was fled forth*; into the ſtreets, or into ſome out-houſe, where buſineſs was carried on by ſervants under him,

℣. 14. *That ſhe called unto the men of her houſe,* &c.] Of that part of the houſe which belonged to her; her eunuchs that waited upon her, or that were in another part of the houſe, at ſome diſtance: *and ſpake unto them*; when they came to her: *ſaying, ſee, he hath brought in an Hebrew unto us to mock us*; ſhe means her huſband, whom through contempt, and in her paſſion, ſhe names not, having loſt all affection for him, as her addreſſes to *Joſeph* ſhewed; and ſo the *Targum* of *Jonathan* ſupplies it, "your maſter hath brought, *&c.*" and *Joſeph* ſhe calls an *Hebrew* by way of reproach, and with a view to ſet her ſervants againſt him; who before this might not have any great regard to him through envy at him, for the favours he enjoyed, and the authority he had; and becauſe he prevented them doing wrong things to ſerve themſelves, and hurt their maſter: and holding up his garment in her hand, which they knew full well, bid them look at it, and obſerve, that this was the iſſue of his being brought into the houſe by their maſter; that though it was not with ſuch an intention, which can hardly be thought to be her ſenſe, yet this was the event of it; an attempt to abuſe, vitiate and corrupt her, and ſo bring contempt upon the whole family, and expoſe them to the ſcorn and mockery of men, for their miſtreſs to be abuſed by a baſe foreigner: ſhe explains herſelf more fully by ſaying, *he came in unto me to lie with me, and I cried with a loud voice*; both of them lies; for it was ſhe that ſolicited him to lie with her, and not he; nor did ſhe cry out at all; and if ſhe did, how came it ſhe was not heard by them, as well as when ſhe called unto them; thus her impure love was turned into hatred, which put her upon framing lies and calumnies; and which has been alſo done in caſes ſimilar to this[s], as *Sthenobæa* againſt *Bellerophon.*

℣. 15. *And it came to paſs, when he heard that I lifted up my voice, and cried,* &c.] He attempting to raviſh her, as ſhe would have it underſtood, but afraid, leſt upon her outcry thoſe that were in the houſe ſhould come in to her aſſiſtance, and ſeize on him: *that he left his garment with me, and fled, and got him out*; but why ſhould he ſtrip himſelf of his garment, and leave that behind him? he might have fled with it.

℣. 16. *And ſhe laid up his garment by her,* &c.] As a proof of what ſhe laid to his charge, and as a teſtimony againſt him: *until her lord came home*; or until his lord came home, for the pronoun refers to *Joſeph*, and ſo *Jarchi* interprets it; who either was gone a journey, or gone to court that day, being an officer of *Pharaoh*'s, or to the public place where the feſtival was kept that day, if it was ſuch an one.

℣. 17. *And ſhe ſpake unto him according to theſe words,* &c.] When her huſband came home ſhe related to him the above affair, according to the purport of the above words, and in much the ſame manner, and to the ſame import as ſhe had to the men of her houſe: *ſaying, the Hebrew ſervant which thou haſt brought unto us came in unto me to mock me*; in an obſcene manner, uſing filthy words and actions, contrary to the rules of chaſtity as well as good manners; or, in other words, to lie with her, which ſhe pretended he ſolicited.

℣. 18. *And it came to paſs, as I lift up my voice, and cried,* &c.] For help from the ſervants, and frighted at his inſolent attempt: *that he left his garment with me, and fled out*; and then ſhe brought it forth, and ſhowed him it.

℣. 19. *And it came to paſs, when his maſter heard the words of his wife,* &c.] The ſtory ſhe related concerning *Joſeph*, which was her own invention, and a lie: *which ſhe ſpake unto him, ſaying, after this manner did thy ſervant to me*; attempting to violate her chaſtity, as ſhe pretended: *that his wrath was kindled*; that is, againſt *Joſeph*, without ſtrictly examining her words, which they would not bear, her ſtory being but ill put together, and without hearing *Joſeph*'s defence.

℣. 20. *And Joſeph's maſter took him, and put him into the priſon,* &c.] Which was in or adjoining to his houſe, ch. xl. 3. of himſelf he had power to do this, as the captain of the guard; and as he was the chief of the executioners, as ſome take his office to be, it is much he did not in his paſſion deliver him up into their hands to put him to death at once; but it may be thro' the great reſpect he had had for *Joſeph*, which was not wholly extinguiſhed by this impeachment of him, and eſpecially if he heard *Joſeph*'s apology for himſelf before he committed him, his paſſion might ſubſide a little, tho' for the credit of his wife he might take this ſtep; or however things were ſo over-ruled by the providence of God, who has the hearts of all men in his hands, that he ſhould do what he did. The word for *priſon* has the ſignification of roundneſs, and may be rendered the *round houſe*[t], or *round tower*; and ſome *Jewiſh* writers, as *Aben Ezra* obſerves, take it to be in this form, that it was made under ground, and at the top of it was an hole which let in light, and at which they went into it. *Aben Ezra* is at a loſs to ſay whether it is an *Hebrew* or *Egyptian* word, and inclines to the latter, becauſe he thinks it is explained in the next clauſe: *a place where the king's priſoners* were *bound*; ſuch as were guilty of high-treaſon, or however of high crimes and miſdemeanors againſt him; and ſo was a priſon in which men were ſtrictly kept and uſed hardly, as was *Joſeph* at firſt, as appears from *Pſ.* cv. 18: *and he was there in the priſon*; he continued there, ſome of the *Jewiſh* writers ſay [u] 10 years, others 12 [w]; and ſo long he muſt be, if he was but one year in *Potiphar*'s houſe; for there were 13 years between his being ſold into *Egypt*, and

[s] Vid. Juvenal Satyr. 10. Apollodorum de Deorum Origin l. 2. p. 70. & Tremellius; domum rotundi carceris, Piſcator; round-houſe, Ainſworth; vox modum lunæ, Vatablus; ſo Ben Melech. Shalſhalet Hakabala, fol. 3. 2.

[t] בית הסוהר rotundam turrim. Junius Hebræa ſignificat carcerem rotundum in

[u] Pirke Eliezer, c. 39.

[w] Seder Olam Rabba, c. 2. p. 5. Shal-

and his appearance before *Pharaoh*; he was 17 when he was ſold, and he was 30 when he ſtood before *Pharaoh*, being took out of priſon, ſee ch xxxvii. 2. and xli. 46. but it is more likely, that he was a longer time in *Potiphar*'s houſe, and a leſſer time in priſon.

℣. 21. *And the Lord was with Joſeph*, &c.] Comforting him with his preſence under his afflictions; ſupporting him with his right-hand; ſanctifying all his troubles to him, and ſo cauſing him to bear them patiently and chearfully: *and ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon*; who was the under-keeper to *Potiphar*; God ſo wrought upon the heart of this man, that he was merciful to him, and took off the iron-fetters which hurt his feet, and gave him liberty to walk about; and many other favours and kindneſſes he ſhewed unto him, as follow.

℣. 22. *And the keeper of the priſon committed to Joſeph's hand all the priſoners that* were *in the priſon*, &c.] Who, as they were ſtate-priſoners, were a conſiderable charge; and this gave *Joſeph* great honour, credit and influence in the priſon: *and whatſoever they did there, he was the doer* of it; not that he learned and exerciſed every trade the priſoners were of, to get a living by, which is the ſenſe of ſome, as *Aben Ezra* relates; or that he in fact did every thing that was done in the priſon: but the meaning is, that he gave orders for the doing of every thing, and there was nothing done without him; all that was done, as the *Targum* of *Jonathan* paraphraſes it, he commanded it to be done; or as *Onkelos*, all that was done was done by his word, that is, by his authority and command.

℣. 23. *The keeper of the priſon looked not to any thing* that was *under his hand*, &c.] Under the hand of *Joſeph*; he did not enquire into, and examine his conduct and management of things; he took no account of what was in his hands, nor required any of him; ſo ſatisfied was he with what he did, and had ſuch an opinion of his prudence and faithfulneſs. The *Targums* of *Onkelos* and *Jonathan* paraphraſe it, "he ſaw no crime in him," either in the management of affairs he committed to him, or for which he was put into priſon, and therefore did not uſe him as he did other priſoners: *becauſe the Lord was with him*; ſupplying him with his grace, giving him wiſdom to do every thing in the beſt manner committed to him, which cauſed the keeper of the priſon to reſpect him as he did: *and* that *which he did, the Lord made it to proſper*; every method he took to ſecure the priſoners, every ſcheme he formed to bring them to a confeſſion of their crimes, or to clear thoſe that were innocent; and every other thing relative to priſon-affairs, all through the good hand of God upon him, guiding, directing and bleſſing him, ſucceeded well, which gained him the favour and goodwill of the keeper and the priſoners.

CHAP. XL.

THE hiſtory of this chapter is, the impriſonment of two of *Pharaoh*'s officers, his chief butler and chief baker, who by the captain of the guard were made the charge of *Joſeph*, ℣. 1—4. they both dreamed in priſon, which made them ſad; *Joſeph* taking notice of their ſadneſs, aſked the reaſon of it, and encouraged them to tell him their dreams, ℣. 5—8. the chief butler told his dream of the vine and three branches, which *Joſeph* interpreted of his reſtoration to his office within three days, and deſired him to remember him unto *Pharaoh* when he ſtood before him, telling him his caſe, ℣. 9—15. then the chief baker told his dream of three white baſkets of food on his head, which the birds eat, and this *Joſeph* interpreted of his being hanged within three days, ℣. 16—19. and the events anſwered to the interpretation, but *Joſeph* was forgot by the chief butler, ℣. 20—23.

℣. 1. *And it came to paſs after theſe things*, &c.] After *Joſeph* had been accuſed and caſt into priſon, where he had been for ſome time: that *the butler of the king of Egypt, and* his *baker had offended their lord the king of Egypt*; committed ſome fault, at leaſt were accuſed of one, which raiſed his diſpleaſure at them. The *Targum* of *Jonathan* ſays, that they conſulted to put poiſon into his drink and food; which, it is not improbable, conſidering their buſineſs and office, they might be charged with; at leaſt it is much more probable than what *Jarchi* ſuggeſts, that the one put a flie into his cup, and the other a little ſtone or ſand into his bread.

℣. 2. *And Pharaoh was wroth againſt two of his officers*, &c.] The ſame above mentioned: *againſt the chief of the butlers, and againſt the chief of the bakers*; for as there were ſeveral butlers and bakers that belonged unto him, who were employed in providing wine and food for him, there was one of each who was over the reſt; and as their buſineſs was to ſee that thoſe under them did their work well, when they were faulty, the principal officers were anſwerable for it: wherefore, if in this caſe they had not been guilty of any thing criminal themſelves perſonally, yet they might have neglected to look after thoſe that were under them, and ſo were culpable, and drew upon them the wrath and reſentment of their lord and ſovereign.

℣. 3. *And he put them in ward in the houſe of the captain of the guard*, &c.] Who is generally thought to be *Potiphar*, ſince this was the office he was in, ch. xxxix. 1. unleſs he was dead, and there was another put into his room, or there were more than one in the ſame office: *into the priſon, the place where Joſeph was bound*; that is, where he had been bound, and where he was ſtill a priſoner, though not fetter'd and in that cloſe confinement he had been in.

℣. 4. *And the captain of the guard charged Joſeph with them*, &c.] Committed them to his care and cuſtody, he being very probably recommended to him by the keeper of the priſon for his prudence and fidelity; and if it was *Potiphar*, he knew his character full well, and might be now reconciled unto him, as having had a more full and clear account of the affair between him and his wife from the keeper of the priſon; and therefore, though he might not think fit for his own and his wife's reputation to remove him from priſon as yet, nevertheleſs might be inclined to do him what ſervice he could, as well as honour, as this was, to have two ſuch ſtate-priſoners committed to his care. Some render it, *he committed Joſeph with them*;

them [x]; to be with them, as *Jarchi* interprets it; they were put together, not merely for the ſake of company, but that *Joſeph* might wait upon them, which might be beneficial as well as creditable, as it follows: *and he ſerved them*; he miniſtred unto them, and brought them every thing they wanted: *and they continued a ſeaſon in ward*; or *days* [y]; ſome certain days, many days, a year, as *Jarchi* and *Ben Gerſom* interpret it, and which is ſometimes the uſe of the word. The ſtory of the butler and baker is told, partly to ſhew the divine faculty of interpreting dreams *Joſeph* was poſſeſſed of; and partly to obſerve the remarkable ſteps in Providence, though ſecret, towards his advancement in *Pharaoh*'s court.

℣. 5. *And they dreamed a dream both of them*, &c.] Not one and the ſame dream: *each man his dream in one night*; which made it the more remarkable, and the more impreſſed their minds, concluding from hence there muſt be ſomething of importance in their dreams: *each man according to the interpretation of his dream*; they dreamed each what was ſuitable to his office and character, and which portended what ſhould hereafter befal them, as the interpretation of them by *Joſeph* afterwards, and the event ſhewed; ſo that it was not a vain idle dream, but divine and certain: *the butler and the baker of the king of Egypt, which* were *bound in the priſon*; this is added for explanation-ſake, ſhewing who were the perſons ſpoken of that dreamed the dreams.

℣. 6. *And Joſeph came in unto them in the morning*, &c.] For though *Joſeph* and they were in the ſame priſon, yet not in the ſame ward. *Aben Ezra* thinks, that *Joſeph* lodged in the dungeon in the night, ℣. 15. and was let out in the morning to wait on theſe priſoners; but the great intereſt he had in the keeper of the priſon, and the favour ſhewn him by the captain of the guard, in putting ſuch priſoners under his care, will eaſily make one conclude, that *Joſeph* now had a better lodging than that; though it had been his caſe, he was now provided with a better apartment in the priſon; and when he aroſe in the morning, like a careful and faithful ſervant, he came to the ward where the priſoners under his care were, to ſee that they were ſafe, and what they wanted: *and looked upon them, and behold they* were *ſad*; they looked ſorrowful, dejected and uneaſy.

℣. 7. *And he aſked Pharaoh's officers that were with him*, &c.] The chief butler and baker that were committed to his care, and with whom he now was, *in the ward of the lord's houſe*; this ſeems to confirm what is before obſerved, that the captain of the guard that charged *Joſeph* with them was *Potiphar* his maſter; tho' indeed the keeper of the priſon that was under *Potiphar*, the captain of the guard, might be called *Joſeph*'s lord or maſter, but the houſe could not with ſo much propriety be called his: *ſaying, wherefore look ye ſo ſadly to-day?* as they were officers, who had been in lucrative places, they lived well and merrily, and expected very probably they ſhould be releaſed in a ſhort time, nothing appearing againſt them; but now there was a ſtrange alteration in them, which was very viſible to *Joſeph*, and for which he expreſſes a concern, being of a kind, tender and benevolent diſpoſition, as the queſtion he puts to them ſhows.

℣. 8. *And they ſaid unto him, we have dreamed a dream*, &c.] Each of them: *and* there is *no interpreter of it*; in that place in which they were, the priſon; otherwiſe there were perſons enow in the land that pretended to the interpretation of dreams, ch. xli. 8. but they could not come at them, being in priſon: *and Joſeph ſaid unto them*, do *not interpretations* belong *to God?* that is, of dreams, and to him only, meaning the true God whom he worſhipped; for as dreams themſelves, which are of importance, and predict things to come, are of God; for none can foretel future events but he, and ſuch to whom he imparts the gift of prophecy; ſo none can interpret dreams with any certainty but God himſelf, and thoſe to whom he gives the faculty of interpretation of them; this *Joſeph* ſaid to take off their minds from the magicians, and wiſemen, and interpreters of dreams among the *Egyptians*, theſe officers were hankering after, and wiſhed they had them with them to interpret their dreams to them; and to ſuggeſt unto them, that though he did not arrogate ſuch a power to himſelf, as having it of himſelf, yet intimates that he doubted not, but upon an addreſs to his God, he would favour him with the interpretation of their dreams, and therefore encourages them to relate them to him: *tell me* them, *I pray you*; or *now* [z], directly, as the *Targums* of *Onkelos* and *Jonathan*; ſignifying, that he would immediately interpret them to them; no doubt *Joſeph* ſaid this under a divine impulſe.

℣. 9. *And the chief butler told his dream to Joſeph*, &c.] He liſtened to what *Joſeph* ſaid, and paid a regard to it, and began to think he might be able to interpret his dream, and therefore was forward, and the firſt to tell him it at once; whereas the chief baker did not ſeem diſpoſed to do it, until he obſerved the good interpretation given of the butler's dream, ℣. 16: *and ſaid unto him, in my dream, behold, a vine* was *before me*; it appeared to him in his dream, as if a vine ſprung up at once, and ſtood before him; which was very ſuitable to his office as a butler, wine being the fruit of the vine, which he provided for the king his maſter, and preſented to him at table.

℣. 10. *And in the vine* were *three branches*, &c.] Which ſhot out from the root or body of it: *and it* was *as though it budded*; the branches ſeemed to ſprout out: and *her bloſſoms ſhot forth*; it knotted, and the flowers of the vine appeared, which blowing off, the tender grapes were ſeen: *and the cluſters thereof brought forth ripe grapes*; all which is agreeable to the order nature obſerves, from the firſt putting forth of the vine, to its producing ripe fruit; and which in this dream immediately followed one another, as it ſeemed according to the repreſentation of things to the mind of the butler, and which he perfectly remembered, it having made a ſtrong impreſſion upon him.

℣. 11. *And Pharaoh's cup* was *in his hand*, &c.] So it ſeemed to him in his dream, as it often had been when in his office: *and I took the grapes*; from off the vine that was before him: *and preſſed them into Pharaoh's cup*; which ſome think was the cuſtom of thoſe times, to take a bunch of grapes and ſqueeze them into a cup, eſpecially when they would make trial of what ſort of wine they would produce; for it can hardly be thought that this was uſually done, or that it was cuſtomary to drink ſuch new wine: but it is more probable, that the grapes were firſt preſſed into another veſſel, and ſo made wine of, and then poured into *Pharaoh*'s

[x] ויפקד־את יוסף אתם & commiſit Joſephum cum eis, Junius & Tremellius. Vatablus, Schmidt. [y] ימים per annum, Pagninus, [z] נא nunc, Druſius.

raoh's cup, or mixed in it, though this circumſtance is omitted. Indeed *Herodotus* [a] relates of the *Egyptian* prieſts, that wine preſſed out of the vine is given them: *and I gave the cup into Pharaoh's hand*; as he had uſed to do.

℣. 12. *And Joſeph ſaid unto him, this* is *the interpretation of it*, &c.] Of the dream: *the three branches* are *three days*; ſignify three days, or as *Jarchi* expreſſes it, are a ſign of three days; which *Joſeph* could know only by divine revelation; for there is no more likeneſs between branches and days, than between them and months or years, and bid as fair to ſignify one as the other, if the interpretation depended on ſimilarity, or bare conjecture.

℣. 13. *Yet within three days ſhall Pharaoh lift up thine head*, &c.] The *Targum* of *Jonathan* adds, with glory; and the ſenſe is, either that *Pharaoh* would raiſe him up from the low eſtate in which he now was, to the ſame exalted ſtation in which he had been before; or that he would reckon and number him among his ſervants, when he ſhould take a catalogue of them, or make a new liſt, ſo *Jarchi* and *Aben Ezra*; and this phraſe is uſed of taking the ſum of perſons, or the number of them, and is ſo rendered, *Exod.* xxx. 12. *Numb.* iv. 2 22. the alluſion is thought to be to a cuſtom uſed by great perſonages, to have the names of their ſervants called over on a certain day, as *Pharaoh* perhaps uſed to do on his birth day, ℣. 20. when they ſtruck out of the liſt or put into it whom they pleaſed, and pardoned or puniſhed ſuch as had offended; and this ſenſe is the rather inclined to, becauſe *Pharaoh* is ſaid to lift up the head of both the butler and the baker, ℣. 20. yet it may be obſerved, that the phraſes uſed by *Joſeph* concerning them differ; for of the baker, he ſays, *Pharaoh ſhall lift up thy head from off thee*, ℣. 19. wherefore, though the heads of them both were lift up, yet in a different ſenſe: the one was lifted up to the gallows, and the other to his former dignity, as follows: *and reſtore thee unto thy place*; to his office in miniſtring to *Pharaoh* as his cup-bearer: *and thou ſhalt deliver Pharaoh's cup into his hand, after the former manner when thou waſt his butler*; which was ſignified in the dream, by ſqueezing the grapes into *Pharaoh*'s cup he had in his hand, and gave unto him.

℣. 14. *But think on me, when it ſhall be well with thee*, &c.] He deſires no reward for the interpretation of his dream, only that he would remember him in adverſity, when he ſhould be in proſperity in *Pharaoh*'s court, and ſpeak a good word for him, which was the leaſt he could do; and though *Joſeph* knew by his own dreams, that he ſhould be raiſed from his low eſtate to a very high and advanced one, yet he thought proper, in a dependance on God, to make uſe of all lawful means for his deliverance; nor is he to be blamed, as if he ſought help of man and not of God, as he is by ſome writers both chriſtian and *Jewiſh*, particularly by the *Targum* of *Jonathan*, "*Joſeph* loſt his ſuperior con- "fidence, and retained the confidence of men;" whereas means are always to be uſed in order to the end, in ſubordination to the divine will; and what *Joſeph* aſked of the butler was but reaſonable, and what he ought to have done for him, and was prudently moved by *Joſeph*, as a rational method of his deliverance, and in which he was, no doubt, guided and directed by the providence of God, as the event ſhews: *and ſhew kindneſs, I pray thee, unto me*; he pleads no merit for what he had done in interpreting his dream, but puts the good office he deſires him to do for him, upon the foot of kindneſs to a man in diſtreſs, and aſks it as a favour, by way of intreaty and requeſt: *and make mention of me, and bring me out of this houſe*; the priſon in which he was; for though he had much favour ſhewn him, and had more liberty granted him than other priſoners had, yet a priſoner he was, and a priſon he dwelt in, and deliverance from it was deſirable, could it be had; and this was a likely way to obtain it, if the butler would ſpeak a good word for him to *Pharaoh*, which he would have an opportunity to do, being often in his preſence and frequently when chearful.

℣. 15. *For indeed I was ſtolen away out of the land of the Hebrews*, &c.] Not the whole land of *Canaan*, ſo called, either from the *Hebrews* ſojourning in it, or from its being given unto them by God; neither of which could be a reaſon why *Joſeph* when talking with an *Egyptian*, ſhould give it this name, and which, it muſt be ſuppoſed, was known to him; but that part of the land of *Canaan* where the *Hebrews* had ſojourned for 3 generations, where *Abraham*, *Iſaac* and *Jacob* had lived, even at or near *Hebron*; and being perſons of great note, and having done great exploits, their names were well known, and the country where they lived, and particularly among the *Egyptians*: now *Joſeph* does not expoſe the ſin of his brethren in ſelling him to the *Iſhmaelites*, by whom he was brought into *Egypt* and ſold there; only relates that he was ſtolen out of his native country, being taken from it without his own or his father's conſent: *and here alſo have I done nothing that they ſhould put me into the dungeon*; ſince he had been in the land of *Egypt*, he had not been guilty of any criminal action, wherefore he ſhould be put into a priſon, and eſpecially into a dungeon, a dark and filthy place under ground, as dungeons uſually were, and into which *Joſeph* was put when firſt in confinement, though ſince took out of it: he makes no mention of the wickedneſs of his miſtreſs, and of her falſe accuſation of him, nor of the injuſtice of his maſter in putting him into priſon without hearing him; only aſſerts his own innocence, which was neceſſary to recommend himſelf to the butler, that he might not think he was ſome looſe fellow that was committed to priſon for ſome capital crime, and ſo it would have been a diſgrace to him to have ſpoken for him.

℣. 16. *When the chief baker ſaw that the interpretation was good*, &c.] Meaning not that it was right and juſt, though it was; but that it was agreeable and pleaſing, and portended good in the event; and therefore hoped a like interpretation would be given of his dream, and this encouraged him to tell it, which perhaps otherwiſe he would not have done: *he ſaid unto Joſeph, I alſo* was *in my dream*; or had a dream, and in it things were repreſented to his mind as follows: *and behold*, I had *three white baſkets on my head*; which were made of wicker, of rods that had the bark pulled off and ſo were white; or which had holes in them, baſkets wrought with holes, after the manner of net-work; though ſome think this denotes not the colour or form of the baſket, but of the bread in them, and interpret the words, baſkets of white bread, as *Saadiah Gaon*, and ſo the *Targum* of *Jonathan*, baſkets of moſt pure bread, and the *Targum* of *Jeruſalem*, baſkets of hot bread; this dream was very agreeable to his office and buſineſs as a baker.

℣. 17.

[a] Euterpe, ſive, l. 2. c. 37.

℣. 17. *And in the uppermoſt baſket there were of all manner of bake-meats for Pharaoh*, &c.] All ſorts of paſtry, as tarts, pies, &c. *Joſephus* [b] ſays, 2 of the baſkets were full of bread, and the 3d had various ſorts of food, ſuch as is uſually prepared for kings: *and the birds did eat them out of the baſket upon my head*; all the 3 baſkets were upon his head, but this ſeems to be the uppermoſt, which the birds could more eaſily come at; though if the baſkets were full of holes they might through them peck the bread with their bills.

℣. 18. *And Joſeph anſwered and ſaid*, &c.] Immediately, directly, without any further thought and meditation, being divinely inſtructed: *this is the interpretation thereof*; of the above dream: *the three baſkets* are *three days*; ſignify 3 days.

℣. 19. *Yet within 3 days ſhall Pharaoh lift up thine head from off thee*, &c.] Order thee to be beheaded; ſo the *Targum* of *Jonathan* and *Ben Melech* interpret it, "*Pharaoh* ſhall remove thy "head from thy body with a ſword:" *and ſhall hang thee on a tree*; his body after his head was ſevered from it, this ſhould be hung upon a gallows or gibbet, and there continue: *and the birds ſhall eat thy fleſh from off thee*; as they uſually do when bodies are thus hung up, ſee 2 *Sam.* xxi. 9. 10. this was ſignified by the birds eating the bake-meats out of the uppermoſt baſket when upon his head, as it ſeemed to him in his dream.

℣. 20. *And it came to paſs the 3d day, which was Pharaoh's birth-day*, &c.] The 3d day from the time the dreams were told, and the interpretation of them given, was the birth-day of *Pharaoh*; either the day in which a ſon of his was born, or in which he himſelf was born, as *Ben Melech* obſerves; but the latter is more probable, ſince the former could not with propriety be called *Pharaoh*'s birth-day; and this might be either the day of his natural birth, or of his political birth, the time of his acceſſion to the throne, which with the *Romans* was called *natalis imperii*, and was obſerved with feaſting and rejoicing [c], as well as the former, both among them and other nations: it is moſt likely this was *Pharaoh*'s natural birth-day, which was obſerved among the *Egyptians* as birth-days were among the *Perſians* [d], and as *Herod*'s was at his court in the days of Chriſt, *Matt.* xiv. 6. and as is uſual in our times in moſt countries: *that he made a feaſt unto all his ſervants*; his miniſters of ſtate, his courtiers, and all in his palace: *and he lifted up the head of his chief butler, and of his chief baker among his ſervants*; that is, among his ſervants, when their names were called over; or at this feſtival, theſe two were taken notice of, as being charged with crimes, and their caſes were looked into and examined, and their heads were lifted up in a different ſenſe: they were both lifted out of priſon, but the one was lifted up to his former poſt and place in *Pharaoh*'s court, and the other was lifted up to a gallows or gibbet, as follows; though perhaps this lifting of them both may only ſignify the trial of them, when they were ſet on high to be ſeen by the judge and all the court, ſee 1 *Kings* xxi. 9.

℣. 21. *And he reſtored the chief butler unto his butlerſhip again*, &c.] Put him into the ſame office he was in before: *and he gave the cup into Pharaoh's hand*; miniſtred to him in his office the ſame day, according to his dream and the interpretation of it: the *Targum* of *Jonathan* adds this as a reaſon of his being reſtored, "becauſe he found "that he was not in that counſel," in which it was conſulted to poiſon *Pharaoh*, ſee the note on ℣. 1.

℣. 22. *But he hanged the chief baker*, &c.] That is, he ordered him to be hanged; becauſe, as the ſame *Targum* ſays, he conſulted to kill him (*Pharaoh*): *as Joſeph had interpreted to them*; the events as to both anſwered to the interpretation *Joſeph* had given of their ſeveral dreams.

℣. 23. *Yet did not the chief butler remember Joſeph*, &c.] To ſpeak of him to *Pharaoh*, neither on that day in which he was reſtored, nor for a long time after, even for the ſpace of two years, as ſeems from the following chapter: *but forgot him*; never more thought of him, of the favour he had done him in interpreting his dream; of the requeſt he made to him, and of the promiſe which he had probably given him; which was an inſtance of great ingratitude, and is frequently the caſe and character of courtiers, who being in high places themſelves, neglect others, their petitions to them, and their own promiſes to do all they can for them.

CHAP. XLI.

IN this chapter are related *Pharaoh*'s dreams, which his magicians could not interpret, ℣. 1—9. upon which the chief butler now remembring *Joſeph*, recommended him to *Pharaoh* as an interpreter, having had an happy experience of him as ſuch himſelf, ℣. 10—13. when *Joſeph* was ſent for out of priſon; and *Pharaoh* having related his dreams, he interpreted them of ſeven years of plenty, and ſeven years of famine that ſhould be in the land of *Egypt*, ℣. 14—32. and having done, he gave his advice to provide in the years of plenty againſt the years of famine, and propoſed a ſcheme for doing it, which was approved of by *Pharaoh* and his miniſters, ℣. 33—37. and *Joſeph* himſelf was pitched upon as the moſt proper perſon to execute it, and was appointed chief over the kingdom next to *Pharaoh*, who gave him a new name and a wife upon this occaſion, ℣. 38—45. accordingly, in the years of plenty he took a tour throughout the whole land, and gathered and laid up food in vaſt quantities in every city, ℣. 46—49. an account is given of two ſons born to *Joſeph*, and of their names, ℣. 50—52. and of the ſeven years of famine, beginning to come on at the end of the ſeven years of plenty, which brought great diſtreſs on the land of *Egypt*, and the countries round about, who all came to *Joſeph* to buy corn, ℣. 53—57.

℣. 1. *And it came to paſs at the end of two full years*, &c.] It is not a clear caſe, as *Aben Ezra* obſerves, from whence theſe years are to be reckoned, whether from the time of *Joſeph*'s being put into priſon, or from the time that the chief butler was taken out of it; the latter ſeems more probable, and better connects this and the preceding chapter: *that Pharaoh dreamed, and behold, he ſtood by the river*; it ſeemed to him, in his dream, as if he ſtood near the river *Nile*, or ſome canal or flow of water cut out of that river.

℣. 2.

[b] Antiq. l. 2. c. 5. §. 3.

[c] Plin. Ep. l. 1. ep. 61. Herodot. Calliope, ſive, l. 9. c. 109. Clio, ſive l. 1. c. 133.

[d] Herodot.

℣. 2. *And behold, there came up out of the river ſeven well-favoured kine, and fat-fleſhed*, &c.] Seven cows or heifers, ſleek, fat and plump, goodly to look at; theſe ſeemed in the dream, as if they came out of the river, becauſe they were fed with the fruits of the earth, which the overflowing of the river *Nile*, and its canals, produced: *and they fed in a meadow*; adjoining to the river, where there was good paſture for them, and gives a reaſon of their being in ſo good a condition.

℣. 3. *And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed*, &c.] Thin and hagged, their bones ſtuck out, having ſcarce any fleſh upon them, and made a wretched figure: *and ſtood by the other kine*; and looked ſo much the worſe, when compared with them: *upon the brink of the river*; it not being overflowed, ſo that there was no graſs to be had, but juſt upon the bank, where theſe kept for that purpoſe; for the fruitfulneſs of *Egypt* was owing to the river *Nile*, as that overflowed, or did not, there was plenty or famine; hence both theſe ſorts of creatures came up out of that.

℣. 4. *And the ill-favoured, and lean-fleſhed kine did eat up the ſeven well-favoured and fat kine*, &c.] So it ſeemed in the dream as if this was done, which was very ſtrange and ſurprizing that animals ſhould devour one another; and eſpecially that tame ones, cows or heifers, ſhould eat thoſe of their own ſpecies, which was never known to be done: *ſo Pharaoh awoke*; thro' ſurprize at the ſtrange ſight he had in his dream.

℣. 5. *And he ſlept, and dreamed the ſecond time*, &c.] He fell aſleep again quickly, and dreamed another dream the ſame night, and to the ſame purpoſe, being much of the like kind with the former: *and behold, ſeven ears of corn came up upon one ſtalk, rank and good*; which were very uncommon even in thoſe fruitful countries; though Dr. *Shaw* [e] obſerves of *Barbary*, which vied with *Egypt* for fruitfulneſs, that it ſometimes happens that one ſtalk of wheat will bear two ears, whilſt each of theſe ears will as often ſhoot out into a number of leſſer ones, thereby affording a moſt plentiful increaſe.

℣. 6. *And behold, ſeven thin ears, and blaſted with the eaſt-wind*, &c.] Which is very fatal to corn, to dry, burn, ſmite or blaſt it; and eſpecially to the corn in *Egypt*, whither it blew from the deſart of *Arabia*: theſe *ſprung up after them*; after the ſeven full ears, in the ſame place the other did, or near unto them.

℣. 7. *And the ſeven thin ears devoured the ſeven rank and full ears*, &c.] So it appeared to *Pharaoh* in his dream, which muſt be very amazing to behold, and unaccountable how it ſhould be: *and Pharaoh awoke, and behold*, it was *a dream*; not a real fact but a dream; yet not a common dream, but had ſome important ſignification in it; it not vaniſhing from his mind, but abode upon it, which made him conclude there was ſomething more than common in it, and made him very deſirous to have the interpretation of it.

℣. 8. *And it came to paſs in the morning, that his ſpirit was troubled*, &c.] With the thoughts of his dreams; they were uppermoſt in his mind; he was continually thinking of them; it was as if he had always the ſame images before him now awake, as well as when aſleep, and therefore could not be eaſy without getting knowledge of the meaning of them: *and he ſent and called for all the magicians of Egypt, and all the wiſe men thereof*; who pretended to have great ſkill in the things of nature, and in aſtrology and other ſciences, by which they pretended to know future events, and to interpret dreams among other things; and ſhew what they portended, and what things would happen for the accompliſhment of them: *and Pharaoh told them his dream*; both his dreams, which for the ſimilarity of them, and there being ſo little interruption between them, are repreſented as one dream; for that both were told them, appears by what follows: *but* there was *none that could interpret them unto Pharaoh*; they were nonpluſſed and confounded, and did not know what to ſay; the things were ſo ſtrange and ſurpriſing, that he related, that they could not offer any conjectures about them, or if they did, they were very unſatisfactory to *Pharaoh*.

℣. 9. *Then ſpake the chief butler unto Pharaoh*, &c.] When the magicians and wiſe men could not interpret his dreams, he was in diſtreſs of mind on that account: *ſaying, I do remember my faults this day*; which ſome interpret of his forgetfulneſs of *Joſeph* and his afflictions, and of his ingratitude to him, and breach of promiſe in not making mention of him to *Pharaoh* before this time; but they ſeem rather to be faults he had committed againſt *Pharaoh*, and were the reaſon of his being wroth with him, as in the next verſe; and theſe were either real faults, which the king had pardoned, or however ſuch as he had been charged with, and cleared from; and which he now in a courtly manner takes to himſelf, and owns them, that the king's goodneſs and clemency to him might appear, and leſt he ſhould ſeem to charge the king with injuſtice in caſting him into priſon; which circumſtance he could not avoid relating in the ſtory he was about to tell.

℣. 10. *Pharaoh was wroth with his ſervants*, &c.] Not with all of them, but with the butler and the baker. *Aben Ezra* obſerves here, that *Pharach* was not the proper name of this king, but a title of office, and ſignifies the king; for it cannot be thought that the butler would uſe ſuch freedom in his preſence as to call him by his name: the true name of this prince, according to the eaſtern writers [f] was *Rian ben Walid*; others take him to be *Aphophis*, the third of the *Hyckſi*, or paſtor-kings; but, according to biſhop *Uſher* [g], his name was *Mephramuthoſis: and put me in ward in the captain of the guard's houſe*; in conſequence of his wrath and diſpleaſure, for crimes really or ſuppoſed to be committed by him; and the captain of the guard's houſe was a priſon, or at leaſt there was a priſon in it for ſuch ſort of offenders; and this was *Potiphar*'s, *Joſeph*'s maſter's, houſe: *both me and the chief baker*; which explains who the officers were *Pharaoh* was wroth with, and who were for their offences committed to priſon.

℣. 11. *And we dreamed a dream in one night, I and he*, &c.] In one and the ſame night: *we dreamed each man according to the interpretation of his dream*; they both dreamed exactly what ſhould befal them, as it was interpreted to them; the dreams, the interpretation of them, and the events anſwered to each other.

℣. 12. *And* there was *there with us a young man*, &c.] Who was in the priſon with them, had the care of them, and waited upon them; he was then about 28 years of age; for it was two years ago he ſpeaks of, and *Joſeph* was 30 when he ſtood

[e] Travels, p. 137. Ed. 2. [f] Juchaſin, fol. 135. 2. [g] Annales Vet. Teſt. p. 14.

ſtood before *Pharaoh*, ℣. 46: *an Hebrew ſervant to the captain of the guard*; he firſt deſcribes him by his age, a young man, then by his deſcent, an *Hebrew*, and by his ſtate and condition, a ſervant; neither of them tended much to recommend him to the king: *and we told him*; that is, their dreams: *and he interpreted to us our dream, to each man according to his dream did he interpret*; told them what their dreams preſignified, what the events would be they portended; the interpretation was different according to their dreams.

℣. 13. *And it came to paſs, as he interpreted to us, ſo it was*, &c.] The event anſwered to the interpretation, and ſhewed it to be right; this is frequently hinted and repeated, to ſhew the exactneſs and certainty of the interpretation given, in order to recommend *Joſeph* to *Pharaoh* the more: *me he reſtored unto my office, and him he hanged*; that is, *Joſeph* interpreted the butler's dream to ſuch a ſenſe, that he ſhould be reſtored to his butlerſhip, and accordingly he was; and the baker's dream, that he ſhould be hanged, and ſo he was. *Aben Ezra* and *Jarchi* interpret this of *Pharaoh*, that he reſtored the one, and hanged the other, or ordered theſe things to be done, which anſwered to *Joſeph*'s interpretation of the dreams; but the former ſenſe ſeems beſt, for *Joſeph* is the perſon immediately ſpoken of in the preceding clauſe; nor would it have been ſo decent for the butler, in the preſence of *Pharaoh*, to have ſpoken of him without naming him, and which would have been contrary to his uſage before.

℣. 14. *Then Pharaoh ſent and called Joſeph*, &c.] Sent meſſengers to him to come to him directly, and ordered the captain of the guard, or keeper of the priſon, to looſe him, and let him free, ſee *Pſ.* cv. 20. *and they brought him haſtily out of the dungeon*; that his, out of the priſon-houſe; which as *Jarchi* ſays, was made like a ditch or dungeon, or in which the dungeon was where *Joſeph* was firſt put when he was brought to priſon; though it can't be thought that he continued there when he had ſo much reſpect ſhown him by the keeper, and had other priſoners committed to his care: however, he was fetched in great haſte from his place of confinement, by the meſſengers that were ſent for him; or *they made him to run* [h], from the priſon to the palace, the king being ſo eager to have his dream interpreted to him: *and he ſhaved* himſelf; or the barber ſhaved him, as *Aben Ezra*; his beard had not been ſhaved, nor the hair of his head cut very probably for a conſiderable time; it being uſual for perſons in ſuch circumſtances to neglect ſuch things: *and changed his raiment*; his priſon-garments being ſuch as were not fit to appear in before a king, and put on others, which either the king ſent him, or the captain of the guard his maſter furniſhed him with: *and came in unto Pharaoh*; into his palace, and his preſence; what city it was in which this *Pharaoh* kept his palace, is no where ſaid; very probably it was *Tanis*, which the ſcriptures call *Zoan*, that being the ancient city of *Egypt*, *Numb.* xiii. 22.

℣. 15. *And Pharaoh ſaid unto Joſeph*, &c.] Immediately, upon his being introduced to him: *I have dreamed a dream, and* there is *none that can interpret it*; that he could yet meet with; none of his magicians or wiſe men, who made great pretenſions to ſkill in ſuch matters: *and I have heard ſay of thee*, that *thou canſt underſtand a dream to interpret it*; it had been reported to him, particularly by the chief butler, that when he heard a dream told him, he had ſuch knowledge and underſtanding, that he could interpret it, tell the meaning of it, what it portended, and what would be the events ſignified by it.

℣. 16. *And Joſeph anſwered Pharaoh, ſaying*, it is *not in me*, &c.] Which expreſſes his great modeſty, that he did not arrogate ſuch ſkill and wiſdom to himſelf; declaring that he had no ſuch power and abilities in and of himſelf, to interpret dreams; what he had was a gift of God, and wholly depended upon his influence, and the revelation he was pleaſed to make to him of ſuch things: *God ſhall give Pharaoh an anſwer of peace*; ſuch an anſwer to his requeſt in the interpretation of his dream, as ſhall give him full content, and make his mind quiet and eaſy, and which ſhall tend to the welfare of him and his kingdom. Some render the words, as a prayer or wiſh, *may God give Pharaoh*, &c. [i] ſo as it were addreſſing his God, that he would be pleaſed to make known to him his interpretation of the dream to the ſatisfaction of *Pharaoh*: but the other ſenſe ſeems beſt, which expreſſes his faith in God, that he would do it, and to whom it ſhould be aſcribed, and not unto himſelf.

℣. 17. *And Pharaoh ſaid unto Joſeph*, &c.] Relating both his dreams in a more ample manner, though to the ſame purpoſe, than before related: *in my dream, behold, I ſtood upon the bank of the river*; the river *Nile*, where he could have a full ſight of what were after preſented to his view.

℣. 18. *And behold there came up out of the river ſeven kine*, &c.] Cows or heifers, ſee the note on ℣. 2. the account of them is the ſame here as there, and of the place where they fed, only the words are tranſpoſed.

℣. 19. *And behold, ſeven other kine*, &c.] Here ſome addition is made: theſe are ſaid not only to be *very ill-favoured, and lean-fleſhed*; but *poor*, thin, meager, exhauſted of their fleſh and ſtrength through ſome diſeaſe upon them, or want of food: and it follows, what was not before expreſſed, *ſuch as I never ſaw in all the land of Egypt, for badneſs*; ſo poor, ſo lean, and ſo ill-favoured; for whatever might be ſeen in other countries, never were ſuch ſeen in *Egypt*, which was famous for good cattle.

℣. 20. *And the lean, and the ill-favoured kine*, &c.] The ſame as in ℣. 4. ſee the note there.

℣. 21. *And when they had eaten them up*, &c.] Or *were come into their bowels* [k], into their inward parts, their bellies, being ſwallowed and devoured by them: *it could not be known that they had eaten them*; or were in their bellies, they ſeemed never the fuller nor the fatter for them: *but they were ſtill ill-favoured as at the beginning*; looked as thin and as meager as they did when they firſt came out of the river, or were firſt ſeen by *Pharaoh*: *ſo I awoke*; ſurprized at what he had ſeen; this was his firſt dream.

℣. 22. *And I ſaw in my dream*, &c.] Falling aſleep again quickly, he dreamed a ſecond time; and this dream being of a like kind with the former, and ſo ſmall a ſpace between them, they are repreſented as one, and this is the continuation of it: *and behold ſeven ears*, &c. ſee the note on ℣. 5.

℣. 23. *And behold, ſeven ears withered*, &c.] Here a new epithet of the bad ears is given, and expreſſed by a word no where elſe uſed, which *Ben Melech*

[h] וירצהו & currere fecerunt eum, Pagninus, Montanus, Munſter, Vatablus; & fecerunt ut curreret, Piſcator. [i] יענה respondeat, Vatablus. [k] ותבאנה אל קרבנה & venerunt ad interiora earum, Pagninus, Montanus; in ventrem iſtarum, Junius & Tremellius, Piſcator, Druſius, Tigurine verſion.

Melech interprets, ſmall, little, according to the uſe of the word in the *Miſnah*; *Aben Ezra*, void, empty, ſuch as had no grains of corn in them, nothing but huſk or chaff, and obſerves that ſome render it images; for the word is ſo uſed in the *Arabic* language, and may ſignify that theſe ears were only mere ſhadows or images of ears, which had no ſubſtance in them: *Jarchi* ſays, the word in the *Syriac* language ſignifies a rock, and ſo it denotes that theſe ears were dry as a rock, and had no moiſture in them, laid dried, burnt up, and blaſted with the eaſt wind.

℣. 24. *And the thin ears devoured the ſeven good ears*, &c.] See the note on ℣. 7. *and I told this unto the magicians*; juſt in the ſame manner as he had to *Joſeph: but* there was *none that could declare* it *unto me*; the meaning of it; what all this ſhould ſignify or portend.

℣. 25. *And Joſeph ſaid unto Pharaoh, the dream of Pharaoh is one*, &c.] Though there were two diſtinct dreams expreſſed under different images and repreſentations, yet the meaning, ſenſe, and ſignification of them were the ſame; one interpretation would do for both: *God hath ſhewed Pharaoh what he is about to do*; that is, by the above dreams, when they ſhould be interpreted to him; for as yet he underſtood them not, and therefore there could be nothing ſhewed him, but when interpreted it would be clear and plain to him, what events were quickly to be accompliſhed: God only knows things future, and thoſe to whom he is pleaſed to reveal them, and which he did in different ways, by dreams, viſions, articulate voices, &c.

℣. 26. *The ſeven good kine are ſeven years*, &c.] Signify 7 years, and theſe years of plenty, as appears from the antitheſis in the following verſe: *and the ſeven good ears are ſeven years*; ſignify the ſame: *the dream is one*; for though the 7 good kine were ſeen in one dream, the 7 good ears in another, yet both dreams were one as to ſignification.

℣. 27. *And the ſeven thin and ill-favoured kine that came up after them, are ſeven years*, &c.] Signify other 7 years, and theſe different from the former, as follows: *and the ſeven empty ears blaſted with the eaſt wind, ſhall be ſeven years of famine*; or there will be 7 years of famine that will anſwer to them, and are ſignified by them: *Grotius* from the *Oneirocritics* or interpreters of dreams obſerves, that years are ſignified by kine, and particularly he relates from *Achmes*, that according to the doctrine of the *Egyptians*, female oxen (and ſuch theſe were) ſignified times and ſeaſons, and if fat (as the good ones here alſo were) ſignified fruitful times, but if poor and thin (as the bad ones here were) barren times: it ſeems as if all this ſkill of theirs was borrowed from *Joſeph*'s interpretation of *Pharaoh*'s dreams here given. *Joſephus* [l] relates a dream of *Archelaus* the ſon of *Herod*, who dreamed that he ſaw 10 ears of corn, full and large, devoured by oxen; he ſent for the *Chaldeans* and others to tell him what they ſignified; one ſaid one thing and another another; at length one *Simon* an *Eſſene*, ſaid that the ears ſignified years, and the oxen changes of affairs, becauſe, when they plough up the earth they turn it up and change it; ſo that he ſhould reign as many years as were ears of corn ſeen, and after many changes ſhould die, as he accordingly did.

℣. 28. *This is the thing which I have ſpoken unto Pharaoh*, &c.] As an interpretation of his dreams: *what God is about to do, he ſheweth unto Pharaoh*; the events of 14 years with reſpect to plenty and ſterility.

℣. 29. *Behold there come ſeven years of great plenty throughout all the land of Egypt.*] Not only a ſufficiency but an abundance, even to luxury, as when the *Nile* roſe to 16 cubits, as *Pliny* obſerves [m]; which though a natural cauſe, was owing to God, and that it ſhould thus overflow for 7 years ſucceſſively, and cauſe ſuch a continued plenty, can be aſcribed to no other.

℣. 30. *And there ſhall ariſe after them ſeven years of famine*, &c.] Which might be occaſioned by the river *Nile* not riſing ſo high as to overflow its banks, as when it did not riſe to more than 12 cubits, a famine enſued, as the above writer ſays [n]; and it muſt be owing to the over-ruling providence of God, that this ſhould be the caſe for 7 years running: *and all the plenty ſhall be forgotten in the land of Egypt*; the ſeven years plenty being all ſpent, it ſhould be as if it never was; the minds of men would be ſo intent upon their preſent diſtreſſed caſe and circumſtances, that they ſhould wholly forget how it had been with them in time paſt; or it would be as if they had never enjoyed it, or were never the better for it: this anſwers to and explains how it was with the ill-favoured kine, when they had eat up the fat kine; they ſeemed never the better, nor could it be known by their appearance that they had ſo done: *and the famine ſhall conſume the land*; the inhabitants of it, and all the fruits and increaſe of it, the former years produced.

℣. 31. *And the plenty ſhall not be known in the land, by reaſon of that famine following*, &c.] That is, before it would be over; otherwiſe the former plenty was in ſome meaſure known by the ſtores of proviſions laid up in the 7 years of it, and which were brought forth when the famine became very preſſing; but by that time, and before the 7 years of it were ended, there were no traces of the foregoing plenty to be obſerved: *for it* ſhall be *very grievous*; as it was both in *Egypt* and in all the countries round about.

℣. 32. *And for that the dream was doubled unto Pharaoh twice*, &c.] Or was repeated to him under different figures and images: it is *becauſe the thing is eſtabliſhed by God*; by a firm decree of his, and is ſure, and will moſt certainly be accompliſhed; of which *Pharaoh* might be aſſured, and to aſſure him of it was the repetition of the dream made: *and God will ſhortly bring it to paſs*; or *make haſte to do it* [o], that is, would ſoon begin to accompliſh theſe events; for, as biſhop *Uſher* [p] obſerves, from the harveſt of this (the then preſent) year, the 7 years of plenty are reckoned.

℣. 33. *Now therefore let Pharaoh look out a man diſcreet and wiſe*, &c.] Of good judgment and conduct, of abilities equal to the execution of a ſcheme hereafter propoſed: it can ſcarcely be thought conſiſtent with the great modeſty of *Joſeph*, that he meant himſelf, or that indeed, he ventured to give any advice at all, until it was firſt aſked of him by the king; who being ſo well ſatisfied with the interpretation of his dreams, thought him a proper perſon to conſult with what to be done in this caſe; who, as a true father of his country, as every king ſhould be, was concerned for the good of it, and to provide againſt the worſt for them: *and ſet him over the land of Egypt*; not to be governor of it in general, but with a particular reſpect to the preſent caſe, to take care of proviſion for it.

℣.

[l] Antiq l. 17. c. 15. §. 3. & de Bello Jud l. 2. c. 7. §. 3. [m] Nat. Hiſt. l. 5. c. 9. [n] Ibid.
[o] מהר לעשתו feſtinans Deus ad faciendum, Montanus; accelerat facere, Druſius; feſtinat facere, Piſcator, [p] Annal. Vet. Teſt. p. 15.

℣. 34. *Let Pharaoh do this*, &c.] Appoint ſuch a perſon, who as a ſovereign prince could do it of himſelf: *and let him appoint officers over the land*; not *Pharaoh*, but the wiſe and diſcreet governor he ſhould ſet over the land, who ſhould have a power of appointing officers or overſeers under him to manage things according to his direction: *and take up the fifth part of the land of Egypt in the ſeven plenteous years*; not the officers appointed but the appointer of them, the chief governor under *Pharaoh*, for the word is ſingular; it is propoſed that he ſhould, in *Pharaoh*'s name, and by his order, take a 5th part of all the corn in the land of *Egypt* during 7 years plenty; not by force, which ſo good a man as *Joſeph* would never adviſe to, whatever power *Pharaoh* might have, and could exerciſe if he pleaſed; but by making a purchaſe of it, which in ſuch time of plenty would be bought cheap, and which ſo great a prince as *Pharaoh* was capable of. It is commonly aſked, why an half part was not ordered to be took up, ſince there were to be as many years of famine as of plenty? and to this it is uſually replied, that beſides this 5th part took up, as there might be an old ſtock of former years, ſo there would be ſomething conſiderable remain of theſe ſeven years plenty, which men of ſubſtance would lay up, as *Pharaoh* did; and beſides, a 5th part might be equal to the crop of an ordinary year, or near it: to which may be added, that in times of famine men live more ſparingly, as they are obliged, and therefore ſuch a quantity would go the further; as well as it may be conſidered, that notwithſtanding the barrenneſs of the land in general, yet in ſome places, eſpecially on the banks of the *Nile*, ſome corn might be produced; ſo that upon the whole a 5th part might be judged ſufficient to anſwer the extremity of the ſeven years famine, and even to allow a diſtribution to other countries.

℣. 35. *And let them gather all the food of thoſe good years that come*, &c.] That is, let the under-officers collect together the 5th part of all fruits of the land during the ſeven years plenty: *and lay up corn under the hand of Pharaoh*; as his property, and only to be diſpoſed of by his orders; for as it was to be purchaſed with his money, it was right that it ſhould be in his hands, or in the hands of his officers appointed by him, as the *Targum* of *Jonathan*: *and let them keep food in the cities*; reſerve it in the ſeveral cities throughout the land, againſt the years of famine.

℣. 36. *And that food ſhall be for ſtore to the land*, &c.] A depoſit in the ſaid cities, to be brought forth and uſed in a time of public diſtreſs; the *Targum* of *Jonathan* is, it "ſhall be hidden in a "cave in the earth:" *againſt the ſeven years of famine which ſhall be in the land of Egypt*; and ſo be a ſupply to the inhabitants of the land, when they ſhould be ſore preſſed with a famine, and know not what to do, nor where to go for food: *that the land periſh not through the famine*; that is, that the people of the land periſh not, as the above *Targum*, which, without ſuch a proviſion, they would have been in great danger of periſhing. *Juſtin*, an heathen writer [q], confirms this account of the advice of *Joſeph*, of whom he ſays, that "he was "exceeding ſagacious of things wonderful, and "firſt found out the meaning of dreams; and "nothing of right, divine or human, ſeemed un-"known to him, ſo that he could foreſee the bar-"renneſs of land many years before-hand; and all "*Egypt* would have periſhed with the famine, if "the king, by his advice, had not commanded an "edict, that the fruits of the earth, for many "years, ſhould be preſerved."

℣. 37. *And the thing was good in the eyes of Pharaoh*, &c.] He approved of the advice *Joſeph* gave, and of the ſcheme and plan which he propoſed: *and in the eyes of all his ſervants*; his nobles, miniſters of ſtate and courtiers, all highly commended and applauded it; and it was with the general and unanimous conſent of all agreed, that it ſhould be put into execution: but then the next queſtion, and the thing to be conſidered was, who was a perſon fit to be engaged in ſuch an affair.

℣. 38. *And Pharaoh ſaid unto his ſervants*, &c.] That were about him, and with whom he was conſulting about a proper perſon to be over this affair of gathering in the fruits of the earth in the time of plenty, and laying them up againſt a time of famine: *can we find* ſuch an one *as this* is, *in whom the Spirit of God* is? if we ſearch among all the ranks and degrees of men throughout the kingdom, let them be of what character they will, we ſhall never find a man like this, who appears to have the Spirit of God, or *of the gods*, as he in his heatheniſh way ſpoke, and which he concluded from his vaſt knowledge of things, and eſpecially of things future: hence the *Targums* of *Onkelos* and *Jonathan* interpret it, the ſpirit of prophecy from the Lord.

℣. 39. *And Pharaoh ſaid unto Joſeph*, &c.] After his ſervants had agreed to his being the man; at leaſt *Pharaoh* had declared his mind that he ſhould be the perſon; which if any of them diſliked, as probably might be the caſe of ſome through envy, and as deſirous of the poſt themſelves, yet durſt not make any oppoſition to it: *foraſmuch as God hath ſhewed thee all this*; the interpretation of his dreams, what would be hereafter for 14 years to come, what was adviſeable to be done for the good of the nation, and had propoſed a plan ſo well contrived and formed: *there is none ſo diſcreet and wiſe as thou* art; and conſequently none ſo fit for this buſineſs, ſince he was ſo divinely qualified; and the above heathen writer [r] obſerves, that he had ſuch knowledge and experience of things, that his anſwers ſeemed to be given not from men, but from God.

℣. 40. *Thou ſhalt be over my houſe*, &c.] Have the care of his domeſtic affairs, and be the principal man in his palace and court: *and according unto thy word ſhall all my people be ruled*; not only in his family but in his whole kingdom; whatever he ordered and commanded them to do, they ſhould do it: or *all my people ſhall kiſs* [s], that is, either their hand at the ſight of him, or meeting him, in token of reſpect and veneration ſhall yield a ready and chearful obedience to him, of which the kiſs was a ſign, ſee *Pſ.* ii. 12. The *Targum* of *Onkelos* renders it, *ſhall be fed* [t], ſupplied with corn, and with all neceſſary proviſions, and ſo *Jarchi* interprets it; which is reſtraining it to that part of his office which concerned the gathering and laying up their ſtores for time to come; but the *Targum* of *Jonathan* is, *ſhall be armed* [u]; and ſo *Aben Ezra* makes him the prince or general of the army, or who had the militia at his command, and could arm them when he pleaſed; but it ſeems to denote a more large and unlimited power than either of theſe, even the government of the whole land under the king, who only excepts himſelf: *only*

[q] E Trogo, l. 36. c 32. [r] Juſtin. Ib. [s] נשק oſculabitur, Montanus, Junius & Tremellius, Piſcator, Schmidt. [t] Cibabitur, Fagius; cibum capiet, Tigurine verſion. [u] Armabitur, Pagninus, Munſter, Druſius, Cartwright; ſo Kimchi.

only in the throne will I be greater than thou; that is, he alone would be king, wear the crown, ſit upon the throne, and have all the enſigns of royal majeſty, in which *Joſeph* was to have no ſhare; otherwiſe he was to have an executive power and authority over all his ſubjects in the land, even to bind his princes at pleaſure, and to teach, inſtruct and direct his ſenators, *Pſ.* cv. 21, 22.

℣. 41. *And Pharaoh ſaid unto Joſeph*, &c.] He continued ſpeaking to him for the greater confirmation of what he had ſaid, and for further explanation of it: *ſee, I have ſet thee over all the land of Egypt*; not merely as the corn-maſter-general, to take care of a proviſion of corn in time of plenty, againſt a time of ſcarcity, but as a vice-roy or deputy-governor over the whole land, as appears by the enſigns of honour and dignity beſtowed on him; of which in the following verſes.

℣. 42. *And Pharaoh took off his ring from his hand, and put it upon Joſeph's hand*, &c.] Which as it was expreſſive of the intereſt he had in his royal favour, ſo was a token of that high office and great dignity to which he was promoted: thus among the *Romans*, in after-times, when any one was put into the *Equeſtrian* order, a ring was given to him [w]; for originally none but knights were allowed to wear rings; and it was ſometimes uſed to deſign a ſucceſſor in the kingdom, as when *Alexander* was dying, he took his ring from off his finger, and gave it to *Perdicca* [x], which was underſtood, though he did not expreſs it, that he ſhould be his ſucceſſor, ſee 1 *Maccab.* vi. 14, 15. Now, though *Pharaoh* did not by this intend to point out *Joſeph* for his ſucceſſor in the kingdom, yet he gave him his ring as a mark of honour, and as being in place next unto him, his viceroy or deputy: and beſides, as it is obſerved by many, this might be his ſignet, or the ring which had his ſeal upon it, by which he ſealed patents and public deeds, and which he gave to *Joſeph* to make uſe of in his name; though *Schmidt* doubts whether this was ſuch a ring, ſince kings and princes have been uſed to have larger for ſuch purpoſes, than what are wore on the finger: by this it appears, that *Pliny* [y] was miſtaken that there were no rings in and before the time of *Troy*: *and arrayed him in veſtures of fine linen*; of which there was the beſt ſort in *Egypt*, and which great perſonages uſed to wear: *and put a gold chain about his neck*; another badge of honour and dignity, ſee *Dan.* v. 16.

℣. 43. *And he made him to ride in the ſecond chariot which he had*, &c.] By which it appeared that he was next to *Pharaoh*, but not above him; as kings were wont to have more chariots than one, thoſe were diſtinguiſhed by firſt, ſecond, *&c.* being of greater ſtate the one than the other, ſee 2 *Chron.* xxxv. 24: *and they cried before him, bow the knee*; that is, his guard that attended him when he rode out in his chariot, called to the people as they paſſed along, to bow the knee to *Joſeph*, as a token of veneration and reſpect; or they proclaimed him *Abrech*, which *Onkelos* paraphraſes, this is the father of the king; and ſo *Jarchi*, who obſerves, that *Rech* ſignifies a king in the *Syriac* language; and this agrees with what *Joſeph* himſelf ſays, that God had made him a father to *Pharaoh*, ch. xlv. 8. Others render it a tender father; and the *Targums* of *Jonathan* and *Jeruſalem* take in both ſenſes, "this is the father of the king, (or let the "father of the king live, ſo the *Jeruſalem*) who "is great in wiſdom, and tender in years:" tho' rather he may be ſo called, becauſe he acted the part of a tender father to the country, in providing corn for them againſt a time of ſcarcity: *and he made him* ruler *over all the land of Egypt*; appointed him to be governor of the whole land, and inveſted him with that office, and made him appear to be ſo, by the grandeur he raiſed him to.

℣. 44. *And Pharaoh ſaid unto Joſeph, I am Pharaoh*, &c.] Or I am king, which the word *Pharaoh* ſignifies, as *Joſephus* [z] ſays; and that this is not a proper name, but a title of office, ſeems plain from theſe words; and the ſenſe either is, that tho' *Pharaoh* had raiſed *Joſeph* to ſuch high honour and dignity, yet he alone was king; or this he ſaid to ſhew his power and authority to do what he had done, and would ſtand by him, and ſupport him in his office and grandeur: *and without thee ſhall not a man lift up his hand or foot in all the land of Egypt*; which is to be taken not in a ſtrict literal ſenſe, but proverbially, ſignifying, that nothing ſhould be done in the nation of any moment or importance, relating to political affairs, but what was by his order and authority; the hands and feet being the principal inſtruments of action. The *Targum* of *Jonathan* is, "without thy word (or "order) a man ſhall not lift up his hand to gird "on armour, or his foot to mount a horſe;" ſignifying thereby, that all things relating to war and peace ſhould be altogether under his direction.

℣. 45. *And Pharaoh called Joſeph's name Zaphnath paaneah*, &c.] Which, according to the paraphraſe of *Onkelos*, ſignifies one to whom hidden things are revealed; or, as *Jonathan*, a revealer of ſecrets; and ſo moſt of the *Jewiſh* writers explain it; and which ſeems to be given him from his interpreting *Pharaoh*'s dreams, and revealing what was hereafter to come to paſs. The word is only uſed in this place, at leaſt the latter part of it; and *Aben Ezra* confeſſes his ignorance of it, whether it is an *Egyptian* word or no; but *Kircher* [a] moſt ſtrongly aſſerts it, and ſays it ſignifies a prophet (or foreteller) of future things. Tho' ſome think the firſt part of the name has ſome reſpect to the *Egyptian* idol *Baal Zephon*, *Exod.* xiv. 2. and that in this new name *Pharaoh* gave *Joſeph* upon his promotion, he inſerted the name of his God, as *Nebuchadnezzar*, when he gave new names to *Daniel* and his companions, *Dan.* i. 7. and v. 12: *and he gave him to wife Aſenath the daughter of Potipherah*; not the ſame with *Potiphar*, *Joſeph*'s maſter, as *Jarchi* ſays, not only their names differ, but alſo their offices; nor would *Joſeph*, it is imagined, marry the daughter of ſuch a women, ſo wicked as his miſtreſs was, and had ſo much abuſed him, and been the cauſe of all his troubles; nor was this *Aſenath* the daughter of *Dinah* by *Shechem*, as ſome *Jewiſh* writers [b] aſſert, whom *Potiphar*'s wife having no child brought up as her own, which is not at all probable; but an *Egyptian* woman, the daughter of the perſon before named: who was *prieſt of On*; the ſame with *Aven*, *Ezek.* xxx. 17. ſee the note there; and which in *Ptolemy* [c] is called *Onii*, about 22 miles from *Memphis*, and ſaid to be the metropolis of the *Heliopolitan nome*; and

[w] Plin. Nat. Hiſt. l. 33. c. 1. [x] Diodor. Sic. Bibliothec. l. 18. p. 587. Juſtin. e Trogo, l. 12. c. 15. [y] Nat. Hiſt. l. 33. c. 1. [z] Antiq. l. 8. c. 6. §. 2. [a] Prodrom. Copt. p. 124, &c. [b] Targ. Jon. in loc. Shalſhalet Hakabala, fol. 3. 2. Pirke Eliezer, c. 38. [c] Geograph. l. 4. c 5.

and has been ſince called *Heliopolis*, as it is here in the *Septuagint* verſion, which ſignifies the city of the ſun, and is the ſame with *Bethſhemeſh*, the houſe of the ſun, *Jer.* xlii. 13. where, as *Herodotus* [d] ſays, the ſun was worſhipped, and ſacrifice offered to it, and the inhabitants of this place are by him ſaid to be the wiſeſt and moſt rational of the *Egyptians* [e]; here *Potipherah*, *Joſeph*'s father-in-law was *prieſt*; and *Strabo* [f] ſays, at *Heliopolis* we ſaw large houſes in which the prieſts dwelt; for here eſpecially of old it was ſaid, that this was the habitation of prieſts, of philoſophers, and ſuch as were given to aſtronomy: the *Septuagint* verſion and *Joſephus* [g], call this man *Petephre*; and an heathen writer [h], *Pentephre*, a prieſt of *Heliopolis*; which a very learned man [i] ſays, in the *Egyptian* tongue, ſignifies a prieſt of the ſun; and ſo *Philo* ſays [k], that *Joſeph* married the daughter of a famous man in *Egypt*, who had the prieſthood of the ſun. But the word may as well be rendered *prince* [l], as it is when there is nothing to determine its ſenſe otherwiſe, as there is none here; and it is more likely, that *Pharaoh* ſhould marry his prime miniſter into the family of one of his princes, than of his prieſts; this ſeems to be more agreeable to the high rank that *Joſeph* was raiſed to, as well as more ſuitable to his character as a worſhipper of the true God, who would not chuſe to marry the daughter of an idolatrous prieſt: though, according to *Diodorus Siculus* [m], the *Egyptian* prieſts were ſecond to the king in honour and authority, and were always about him, and were of his council; and *Ælianus* ſays [n], that formerly with the *Egyptians* the judges were prieſts, and the eldeſt of them was a prince, and had the power of judging all; and even *Sethon*, king of *Egypt*, was a prieſt of *Vulcan*: whether this prince or prieſt was of the king's family, or whether the kings of *Egypt* had a power to diſpoſe of the daughters of their ſubjects, eſpecially of their prieſts or princes when dead, is not certain: perhaps no more, as biſhop *Patrick* obſerves, is meant, than that *Pharaoh* made this match, and which was a mark of great honour and affection to *Joſeph*; and which, if even diſagreeable to him, being an idolater, he could not well refuſe: *and Joſeph went out over all the land of Egypt*; either the name and fame of him, as *Aben Ezra* interprets it, ſee *Matt.* iv. 24. or rather he himſelf went forth in all his grandeur before related, and took a tour throughout the whole land to obſerve the fruitfulneſs of it, and make choice of proper places to lay up his intended ſtores.

℣. 46. *And Joſeph was thirty years old when he ſtood before Pharaoh king of Egypt*, &c.] Interpreting his dreams, and had ſuch honour conferred upon him as to be made his prime miniſter; from whence it appears that *Joſeph* had now been thirteen years in *Egypt*, partly in *Potiphar*'s houſe, and partly in priſon, ſince he was ſeventeen years of age when he was ſold thither, ſee ch. xxxvii. 2: *and Joſeph went out from the preſence of Pharaoh*; from ſtanding before him, and miniſtring to him as his counſellor and chief-ſtateſman, or he went out from his court and palace for a while: *and went throughout all the land of Egypt*; this ſeems to be a ſecond tour; before he went to ſurvey the land, and pitch upon the moſt proper places for granaries to lay up ſtore of corn in; and now he went through it, to gather in and give directions about it, and ſee it performed, for the years of plenty were now begun.

℣. 47. *And in the ſeven plenteous years the earth brought forth by handfuls.*] Such as the gatherers take up in their hands when reaped, in order to bind up in ſheaves: now ſuch was the fruitfulneſs of the land during the ſeven years plenty, that either one ſtalk produced as many ears as a man could hold in his hand; or one grain produced an handful, as *Ben Melech* obſerves; though *Onkelos* paraphraſes the words, "the inhabitants "of the earth in the ſeven years of plenty gather-"ed even into their treaſuries:" and this they did by the order and direction of *Joſeph* as he paſſed through the land; what he bought of them they brought, and put into the granaries, as he directed them.

℣. 48. *And he gathered up all the food of the ſeven years*, &c.] That is, of plenty; not all the fruits of the earth, or all that was eatable, but the corn, as in the following verſe; and not all of that the earth produced, but the fifth part of it, as he propoſed, which he bought with *Pharaoh*'s money, and therefore had a right to ſell it again as he did: *which were in the land of Egypt*; in which only he had a concern, and where only was this plenty: *and laid up the food in the cities*; in places built for that purpoſe, and whither the people round about could eaſily bring it, and fetch it, when it was wanted: *the food of the field which was round about every city, laid he up in the ſame*; which was very wiſely done, for preſent carriage, and for the convenience of the people in time of famine. At this day, at old *Cairo*, is an edifice the moſt conſiderable in it, called *Joſeph*'s granary; it occupies a ſquare, ſurrounded by a wall, and has divers partitions contrived within it, where is depoſited the corn, that is paid as a tax to the *Grand Seignior*, brought from different parts of *Egypt* [o].

℣. 49. *And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbring*, &c.] At firſt he took an account of the quantities that were bought and laid up, how much there was in each granary, until it amounted to ſo much, that there was no end of numbring it; it was like the ſand of the ſea, an hyperbolical expreſſion, denoting the great abundance of it: *for* it was *without number*; not only the grains of corn, but even the meaſures of it, whatever were uſed; ſo *Artapanus*, an heathen writer ſays [p], *Joſeph*, when governor of *Egypt*, got together the corn of ſeven years, an immenſe quantity.

℣. 50. *And unto Joſeph was born two ſons*, &c.] The word for *born* is ſingular; hence *Ben Melech* conjectures, that they were twins: and this was *before the years of famine came*; or *the year of famine* [q]; the firſt year: *which Aſenath the daughter of Potipherah prieſt of On, bare unto him*; which is obſerved, to ſhew that he had them by his lawful wife; whom the *Targum* of *Jonathan* wrongly again makes the daughter of *Dinah*, and her father prince of *Tanis*, the ſame with *Zoan*; whereas this was *On* or *Heliopolis*, a very different place; ſo *Artapanus* ſays [r], that *Joſeph* married the daughter of the prieſt of *Heliopolis*, by whom he had children;

[d] Euterpe, ſive, l. 2. c. 59. 63. [e] Ib. c. 3. [f] Geograph. l. 17. p. 554. [g] Antiq. l. 2. c. 6. §. 1. [h] Polyhiſtor. ex Demetrio apud Euſeb. Præpar. Evangel. l. 9. c. 21. p. 424. [i] Gablonſki de Terra Joſken. Diſſert. 8. §. 4. [k] De Joſepho, p. 543. [l] כהן præſidis, Junius & Tremellius, Piſcator; principis, Pagninus, Vatablus; ſo the Targums of Onkelos and Jonathan. [m] Bibliothec. l. 1. p. 66. [n] Var. Hiſt. l. 14. c. 34. [o] Norden's Travels in Egypt, &c. vol. 1. p. 72. [p] Apud Euſeb. Præpar. Evangel. l. 9. c. 23. p. 430. [q] שנת הרעב annus famis, Tigurine verſion, Pagninus, Montanus, Druſius; annus (primus) famis, Schmidt. [r] Apud Euſeb. Præpar. Evangel. l. 9, c. 23. p. 429.

dren; and another heathen writer [a] mentions their names, *Ephraim* and *Manasseh*.

℣. 51. *And Joseph called the name of the first-born Manasseh*, &c.] Which signifies forgetfulness, as the reason of it shews: *for God*, said he, *hath made me forget all my toil, and all my father's house*; all his toil and labour in *Potiphar*'s house, and especially in the prison; and all the injuries his brethren had done him; all this he was made to forget by the grandeur and honour, wealth and riches, power and authority he was possessed of; and indeed he had so much business upon his hands, that he had scarce time to think of his father, and his family.

℣. 52. *And the name of the second called he Ephraim*, &c.] Which signifies fruits or fruitfulness; and being of the dual number, may intend both his spiritual and temporal fruitfulness God had blessed him with: *for God hath caused me to be fruitful in the land of my affliction*; in the land of *Egypt*, where he had been long afflicted, even for the space of thirteen years, more or less, in his master's house, and in the prison; but God had made him fruitful in grace and good works, in holiness, humility, &c. and oftentimes afflictive seasons are the most fruitful ones in this sense. God also bestowed great gifts upon him, as skill in the interpretation of dreams, wisdom in political affairs, a large abundance of wealth, and riches, honour and glory; to which may be added, the fruit of his body, his two children.

℣. 53. *And the seven years of plenteousness that was in the land of Egypt, were ended.*] Perhaps quickly after the birth of *Ephraim*, *Joseph*'s 2d son; since the account follows upon that, and it is certain that he was born before the years of famine began, ℣. 50. some connect the words, *moreover when* the 7 years of plenty were ended then began, as follows, 7 years of famine; these events were fulfilled just as *Joseph* had predicted.

℣. 54. *And the seven years of dearth began to come, as Joseph had said*, &c.] In the interpretation of *Pharaoh*'s dreams; as soon as the 7 years of plenty were over, there were quickly some appearances of the famine coming on; as particularly the river *Nile* not flowing to its usual height at the season of it; hence there was a drought, the earth was parched, and every thing began to wither and decay, and the seed that was sown sprung not up: *and the dearth was in all lands*; adjoining to *Egypt*, as *Syria*, *Arabia*, *Palestine*, *Canaan*, &c. *but in all the land of Egypt there was bread*; which was in the hands of every one, and remained of their old stores in the years of plenty not yet exhausted, and which continued for some time after the dearth began. It is very probable that to this seven years drought in *Egypt*, *Ovid* [t] refers, which he makes to be nine; as does also *Apollodorus* [u].

℣. 55. *And when all the land of Egypt was famished*, &c.] Their old stock and store eat up, and the inhabitants ready to starve with hunger: *the people cried to Pharaoh for bread*; as their common father, and knowing that he had stores of provision laid up in all cities against this time: *and Pharaoh said to the Egyptians, go unto Joseph*; whom he had appointed over this business of providing and laying up corn against this time, and of distributing it: *what he saith to you, do*; give the price for the corn he fixes or requires; for this was the principal thing they had to do with him, to get corn for their money.

℣. 56. *And the famine was over all the face of the earth*, &c.] Not over the whole world, but the land of *Egypt*; all the inhabitants of it were pinched with it, rich and poor; it reached all parts and all sorts of men: *and Joseph opened all the store-houses*; in the several cities throughout the land where he had laid up corn: *and sold unto the Egyptians*; for, as he had bought it with *Pharaoh*'s money, it was no injustice to sell it; and as it could be sold at a moderate price, and yet *Pharaoh* get enough by it, being bought cheap in a time of plenty, no doubt but *Joseph* who was a kind and benevolent man, sold it at such a price: *and the famine waxed sore in the land of Egypt*; there being no overflow of the *Nile* year after year, and nothing left of the old stock but what was in the store-houses.

℣. 57. *And all countries came into Egypt to Joseph for to buy corn*, &c.] All the neighbouring nations above-mentioned, when they heard there was corn there for money, came from all parts for it, and were glad to get it at such expence and trouble: *because that the famine was so sore in all lands*; that there was no bread to be got for money elsewhere. It is thought by many, that for this care of *Joseph* in laying up provision against this time of need, and which was the preservation of the *Egyptians*, he was worshipped by them under various names, as the *Apis*, which was an ox, a sign of fruitfulness; and *Serapis*, sometimes figured as a young man carrying a basket of bread on his head; and *Osiris*, who is sometimes represented with a bushel on his head. However, this is certain, that he was an eminent type of Christ in all this, both in his estate of humiliation and exaltation: as *Joseph* was wrongly charged by his mistress, so was Christ falsly accused by the *Jews*; as he was cast into prison and bound there, so Christ was taken and bound as a prisoner; as *Joseph* was raised to great honour and glory in *Pharaoh*'s court, so Christ was exalted by his Father, and crowned with glory and honour; and if the new name given him *Zaphnath-paaneah* signifies the saviour of the world, as some interpret it, it agrees well with Christ, who was sent into the world for that purpose; and indeed, if it means a revealer of secrets, it suits with him, who hath declared his father's mind and will, and revealed the mysteries of his grace to the sons of men: and as *Joseph* had all the stores of corn under his care, and the needy were bid to go to him for it, so Christ has all the treasures of grace in his hand, and all that are sensible of their need of it are directed to go to him for it; and it is from him that men of all nations and countries receive grace for grace, and have all their supplies, and spiritual sustenance and nourishment.

[a] Polyhistor. apud Ib. p. 424.

[b] De Deor. Orig. l. 2. p. 104.

[t] Dicitur Ægyptus caruisse juvantibus arva
Imbribus, atque annis sicca fuisse novem. Ovid. de Arte Amandi, l. 1. ℣. 647.

CHAP.

CHAP. XLII.

THIS chapter relates how that *Jacob* having heard there was corn in *Egypt*, ſent all his ſons but *Benjamin* thither to buy corn, ℣. 1—5. and coming before *Joſeph*, they bowed to him, and he knowing them, though they knew not him, ſpoke roughly to them, and charged them with being ſpies, ℣. 6—9. they in their defence urged that they were the ſons of one man in *Canaan*, with whom their youngeſt brother was left, on which *Joſeph* ordered them to ſend for him, to prove them true men, ℣. 10—16. and put them all into priſon for three days, and then releaſed them, and ſent them away to fetch their brother, ℣. 17—20. this brought to mind their treatment of *Joſeph*, and they confeſſed their guilt to each other, which *Joſeph* heard and greatly affected him, they ſuppoſing he underſtood them not, and before he diſmiſſed them bound *Simeon* before their eyes, whom he retained till they returned, ℣. 21—24. then he ordered his ſervants to fill their ſacks with corn, and put each man's money in his ſack, which, one of them on the road found, opening his ſack for provender, filled them all with great ſurpriſe and fear, ℣. 25—28. upon their return to *Jacob* they related all that had befallen them, and particularly that the governor inſiſted on having *Benjamin* brought to him, ℣. 29—34. their ſacks being opened all their money was found in them, which greatly diſtreſſed them and *Jacob* alſo, who was very unwilling to let *Benjamin* go, though *Reuben* offered his two ſons as pledges for him, and himſelf to be a ſurety, ℣. 35—38.

℣. 1. *Now when Jacob ſaw that there was corn in Egypt*, &c.] That is, to be ſold there, or otherwiſe, it being there, unleſs it could be bought would have been of no avail to foreigners; wherefore the *Septuagint* verſion is, that there was a ſale [w] there, a ſale of corn; the word has the ſignification of *breaking* [x] in it, becauſe that bread-corn is broke in the mill, or is broken from the heap when ſold or diſtributed, or becauſe when eaten it breaks the faſt. Now *Jacob* had either ſeen perſons paſſing by with corn, of whom he enquired from whence they had it, who replied, from *Egypt*; or he underſtood by the report of others, that corn was to be bought there; tho' ſome of the *Jewiſh* writers would have it, as *Jarchi* obſerves, that he ſaw it by the revelation of the Holy Spirit: *Jacob ſaid unto his ſons, why do ye look one upon another?* like perſons in ſurprize, diſtreſs and deſpair, at their wits end, not knowing what to do, what courſe to take, and which way to turn themſelves, and ſcarce able to ſpeak to one another, and conſult with each other what was proper to be done; for it ſeems not ſo agreeable, that they ſhould be charged as idle perſons, careleſs and unconcerned, indifferent and inactive; but rather, if the other ſenſe is not acceptable, the meaning may be, *why do ye look* [y], here and there, in the land of *Canaan*, where it is to no purpoſe to look for corn, look where it is to be had.

℣. 2. *And he ſaid, behold, I have heard that there is corn in Egypt*, &c.] This explains what is meant by the phraſe he *ſaw*, one ſenſe being put for another: *get ye down thither*; as faſt as you can without delay; *Egypt* lay lower than *Canaan*, and therefore they are bid to go down, as when they went from thence to *Canaan* they are ſaid to go up, ch. xlv. 25. *and buy for us from thence, that we may live, and not die*; which ſhews the famine was very preſſing, ſince, unleſs they could buy corn from *Egypt* they could not live, but muſt dye.

℣. 3. *And Joſeph's ten brethren went down to buy corn in Egypt*, &c.] They obeyed their father's orders, and immediately ſet out for *Egypt*; *ten* of them went down in a body together, all but *Benjamin*, ſo that it is eaſily reckoned who they were, and they are called not *Jacob*'s ſons as they were; but *Joſeph*'s brethren, whom they had ſold into *Egypt*, and to whom now they were going, though they knew it not, to buy corn of him in their neceſſity, and to whom they would be obliged to yield obeyſance, as they did.

℣. 4. *But Benjamin, Joſeph's brother, Jacob ſent not with his brethren*, &c.] *Benjamin* is called *Joſeph*'s brother, becauſe he was ſo both by father and mother's ſide, as the reſt were not; him *Jacob* kept with him, being the youngeſt and his darling, the only ſon he had with him of his beloved wife *Rachel*; and was very probably the more beloved by him ſince he had been bereft of *Joſeph*; and it was not only to keep him company that he retained him at home, but for the reaſon following: *for he ſaid, leſt peradventure miſchief befall him*; as had to *Joſeph* his brother, as he imagined; either that the journey would be too much for him, being young, or leſt he ſhould be ſeized with ſickneſs on the road, or rather with death, as *Aben Ezra* interprets it according to the *Targums* of *Onkelos* and *Jonathan*.

℣. 5. *And the ſons of Iſrael came to buy corn among thoſe that came*, &c.] Either among the *Egyptians* that came to buy, or among thoſe who came from different countries, or rather particularly among the *Canaanites*, as the *Targum* of *Jonathan*; with theſe they might join upon the road and go together in a body where the market for corn was: *for the famine was in the land of Canaan*; which obliged the inhabitants of it as well as *Jacob*'s family to ſeek for corn elſewhere, and confirms the ſenſe of the preceding clauſe: this, though a very fruitful land, yet when God withheld a bleſſing from it, it became barren, as it had been before, ch. xii. 10. and xxvi. 1. and was to try the faith of thoſe good men to whom God had given it, and to wean their hearts from being ſet upon it, and to put them upon ſeeking a better country, as they did.

℣. 6. *And Joſeph* was *the governor over the land*, &c.] Not the land of *Canaan* laſt mentioned, but the land of *Egypt*; under *Pharaoh*, he had the chief and ſole authority, and eſpecially in the affair of the corn, and the diſpoſal of that: and *he* it was *that ſold to all the people of the land*; of *Egypt*, and alſo to all that came out of other lands; not that he in perſon could do all this, but by thoſe that acted under him: *and Joſeph's brethren came*; to *Joſeph* to buy corn of him: *and bowed down themſelves before him*, with *their faces to the earth*; not only bowed the knee as the *Egyptians* did, but proſtrated their whole bodies, ſtretching out

[w] שבר πρασις, Sept. frumentum venale, Schmidt; ſo Ainſworth, and the Targum of Jonathan. [x] Fractio, Montanus, Munſter, Piſcator. [y] למה התראו ut quid circumſpicitis, Schmidt.

out their hands and feet, and touching the ground with their faces, as was the manner of the eaſtern countries, at leaſt ſome of them; and ſo of *Canaan*; and thus did they ſubmit themſelves to him in the moſt humble manner, and thereby, though without their knowledge, fulfilled his dream of their ſheaves making obeiſance to his ſheaf, ch. xxxvii. 7.

℣. 7. *And Joſeph ſaw his brethren*, &c.] Among thoſe that came to buy corn, and when they proſtrated themſelves before him: *and he knew them*; ſome of them being at man's eſtate, and their beards grown when they ſold him, and their habits and dreſs now being much the ſame it was then, and by them he knew the younger: *but made himſelf ſtrange unto them*; took no notice of them as his relations, but carried himſelf to them as he did to other foreigners, and yet more ſtrangely: *and ſpake roughly unto them*; or hard [z] things or words; put on a ſtern countenance, and ſpoke with a high tone and in a rough ſurly manner to them: *and he ſaid unto them, whence come ye?* who are ye? of what country are ye? what's your buſineſs here? *and they ſaid, from the land of Canaan to buy food*; which they could not get in *Canaan*, the famine being there ſo great.

℣. 8. *And Joſeph knew his brethren, but they knew not him.*] It being about 22 years ſince they ſaw him, and then he was young, and his beard not grown, as now it was; and beſides, he was cloathed as a prince, and ſpoke the *Egyptian* language; and being in ſuch great grandeur and ſplendor, and in ſuch power and authority, and having ſuch a retinue attending him, they never once thought of him, whom they ſuppoſed might be dead, having never heard of him all this time; or, however, it could not come into their minds, that he whom they ſold for a ſlave could ever be governor of the land of *Egypt*.

℣. 9. *And Joſeph remembred the dreams which he dreamed of them*, &c.] Their bowing and proſtrating themſelves before him brought to his remembrance his dreams of their ſheaves making obeiſance to his, and of the ſun, moon, and eleven ſtars doing the ſame to him, ch. xxxvii. 7. 9. *and ſaid unto them, ye* are *ſpies*; not believing they were, nor abſolutely aſſerting that they were ſuch; but this he ſaid to try them, and what they would ſay for themſelves, and in order to lead on to further diſcourſe with them, and to get knowledge of his father and brother *Benjamin*, whether living or no: he dealt with them as a judge on the bench, when examining perſons, whoſe charges have the nature of an interrogation as this has: *ye* are *ſpies*; are ye not? ſurely you muſt be, and unleſs you give a better account of yourſelves, I muſt take you up as ſuch: *to ſee the nakedneſs of the land ye are come*; what parts of it are weakeſt, moſt defenceleſs, and leſs fortified, and moſt eaſy to break in at, and invade the land; and it was not without reaſon that the *Egyptians* might ſuſpect the neighbouring nations round about them, being in diſtreſs, and hearing of corn in *Egpyt*, of forming a deſign of coming upon them and taking away their corn by force, and might be the reaſon why foreigners that came to buy corn were brought before *Joſeph* and examined by him.

℣. 10. *And they ſaid unto him, nay, my lord*, &c.] One in the name of the reſt, or each in his turn, denying that they were ſpies, and addreſſing him with the greateſt reverence and ſubmiſſion, calling him their lord, and thus farther accompliſhing his dreams: *but to buy food* are *thy ſervants come*; that and no other was the errand they came upon.

℣. 11. *We are all one man's ſons*, &c.] Therefore not likely to be ſpies; it could hardly be thought that a ſingle family ſhould engage in ſuch an affair; or that one man would ſend his ſons as ſpies, and eſpecially all of them, it being a dangerous affair, and they being liable to be taken up and put to death; and as more families than one muſt be concerned in ſuch an enterprize, it is reaſonable to ſuppoſe, that if they had been ſpies they would have been of different families, and alſo not together but in different parts of the kingdom, to obſerve the fitteſt place to enter in at and execute their deſign: *we are true men*; that ſpoke truth when they ſaid they came to buy corn; were honeſt, upright, and ſincere in what they ſaid, nor would they, nor durſt they tell a lie: *thy ſervants are no ſpies*; this they expreſſed in the ſtrongeſt terms, and with the fulleſt aſſurance they could, deteſting the charge and character of being ſpies.

℣. 12. *And he ſaid unto them, nay*, &c.] This argument will not do, I am not to be put off with ſuch words as theſe; if you can produce no better proof of your being honeſt men than this, or give no better account of yourſelves, I muſt abide by it, that, *to ſee the nakedneſs of the land ye are come*; this he urged in order to get a further account from them of their family and the ſtate of it, which he was anxious to know.

℣. 13. *And they ſaid, thy ſervants are* 12 *brethren*, &c.] Or rather, *were* 12, ſince one afterwards is ſaid *not* to be: *the ſons of one man in the land of Canaan*; of *Jacob*, who dwelt there; this is ſaid with the ſame view as before, to ſhew the improbability of their being ſpies; *and behold, the youngeſt* is *this day with our father*; meaning *Benjamin*, whom *Joſeph* was eager to hear of, and no doubt was glad to hear he was alive, and his father alſo, and that they were both together in the land of *Canaan*: *and one* is *not*; is not in the land of the living, is dead; for ſo they thought *Joſeph* was, who is the perſon intended, as appears from what both *Reuben* and *Judah* afterwards ſay, ℣. 22. and ch. xliv. 20. and yet he was before them, and was the perſon they were ſpeaking to: this muſt be very ſtriking and affecting to *Joſeph*, who knew full well they meant himſelf.

℣. 14. *And Joſeph ſaid unto them, that* is it *that I ſpake unto you, ſaying, ye are ſpies.*] This proves it, at leaſt gives ſtrong ſuſpicion of it; ſince at firſt they ſeemed to ſpeak of themſelves, as if they were the only ſons of one man and there were no more, now they ſpeak of 12, and make mention of one being at home with his father; but ſeeing he ſent ſo many of them, why not all? why ſhould one only be left at home?

℣. 15. *Hereby ye ſhall be proved*, &c.] Whether ſpies or no, namely, by producing their youngeſt brother, ſaid to be at home with his father: *by the life of Pharaoh ye ſhall not go forth hence, except your youngeſt brother come hither*; the phraſe, *by the life of Pharaoh*, ſeems to be the form of an oath, as it was common with many nations, eſpecially with the *Scythians*, who uſed to ſwear by the royal throne [a], and the *Romans* in after times, by the life, health, and genius of their emperor; and this cuſtom of ſwearing by the life of their king or by his

[z] קשות dura, Pagninus, Montanus, Druſius, Piſcator, Schmidt.

[a] Herodot. Melpomene, ſive, l. 4. c. 68.

his head, continued with the *Egyptians*, as *Aben Ezra* ſays, unto his times; though ſome take this to be a wiſh or prayer, for the life of *Pharaoh*, and render it, *may Pharaoh live*[b], or at moſt, but a ſtrong aſſeveration, that as dear as the life of *Pharaoh* was to him, ſo ſurely they ſhould not ſtir from the place where they were, unleſs their youngeſt brother *Benjamin* was brought thither.

℣. 16. *Send one of you, and let him fetch your brother*, &c.] He propoſes that one of them might be ſent by them to their father's houſe, and bring *Benjamin* down to *Egypt*: *and ye ſhall be kept in priſon*; the reſt of them till he came: *that your words may be proved, whether* there be any *truth in you*; by this it would be ſeen whether they were men of truth and honeſty or no; and ſhould their brother be brought they would appear to be good men and true: *or elſe by the life of Pharaoh, ye* are *ſpies*; ſhould not their brother they ſpoke of be produced, it would be a plain caſe, that they were not the honeſt men they pretended to be, nor did they come merely to buy corn, but had an ill intention.

℣. 17. *And he put them all together into ward three days*, &c.] In order to conſult together, and agree who ſhould be ſent to fetch their brother; and which it ſeems probable in this length of time they could not agree upon, no one caring to be the bringer of ſuch evil tidings to their father.

℣. 18. *And Joſeph ſaid unto them the third day*, &c.] His heart yearning towards them, though he put on ſuch an appearance; finding they could not come to an agreement among themſelves who ſhould go on the errand, he thought fit to recede from his former order, and to give them another: *this do, and live*; meaning what he was about to ſay to them, which if they punctually obſerved and performed, it would be the means of ſaving their lives: for *I fear God*; and therefore would not do either an unjuſt or cruel thing. This might have given them an hint who he was: but there being among the Gentiles, in all nations, ſome few that feared God, they took no further notice of it than this, that they might expect juſt and equitable dealings by him; ſince, though he was in ſuch an high place, he knew and owned there was one higher than he, to whom he was accountable.

℣. 19. *If ye* be *true men*, &c.] As you ſay you are: *let one of your brethren be bound in the houſe of your priſon*; agree among yourſelves which of you (for one of you muſt) remain in priſon where you are: and the reſt being ſet at liberty, *go ye, carry corn for the famine of your houſes*; *Joſeph*, though he dealt with them after this manner to get what knowledge he could of his family, and to get ſight of his brother; yet was concerned for the good of them and theirs, leſt they ſhould be in extreme want through the famine, and that they might have a ſpeedy ſupply of corn, was not willing to detain them any longer.

℣. 20. *But bring your youngeſt brother unto me*, &c.] Upon their return for more corn: *ſo ſhall your words be verified*; that they were true men, and had no ill deſign upon the land, but were come only to buy corn: *and ye ſhall not die*; as ſpies, which they were otherwiſe threatened with; and as it is cuſtomary in all nations to put ſuch to death when found out: *and they did ſo*; they left one of their brethren behind; they carried corn to their houſes or families in *Canaan*, and brought their brother *Benjamin* with them when they returned to *Egypt*.

℣. 21. *And they ſaid one to another*, &c.] Before they went out of the priſon, at leaſt whilſt in the preſence of *Joſeph*: *we* are *verily guilty concerning our brother*; meaning *Joſeph*, whom they had ſold for a ſlave, and who they ſuppoſed was dead through grief and hard ſervitude; and now being in trouble themſelves, it brings to mind the ſin they had been guilty of, which tho' committed 22 years ago, was ſtill freſh in their memories, and lay heavy on their conſciences; for length of time neither makes ſin leſs, nor the conſcience lighter, when it is revived and charged home upon it, and which was aggravated particularly by the following circumſtance: *in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear*; when in the utmoſt agony, with trembling limbs, and quivering lips, and floods of tears, as they ſtript him of his coat, he moſt earneſtly and importunately requeſted of them they would not put him into the pit, and leave him there; and in the ſame manner entreated them they would not put him into the hands of ſtrangers, but reſtore him alive to his father; but they turned a deaf ear to all his cries and entreaties, and hardened themſelves againſt him: *therefore is this diſtreſs come upon us*; the ſame meaſure that was meaſured by them to him, was now meaſured to them again, and they were dealt with according to *lex talionis*; they caſt *Joſeph* into a pit, and now they were committed to a priſon; they would not attend to his cries and tears, and the anguiſh of his ſoul did not move their pity, and now he is inexorable to them, and will not, at leaſt appear to have any compaſſion on them, or ſhew pity to them; and perhaps their being dealt with in this ſimilar way, brought to their remembrance what they had done.

℣. 22. *And Reuben anſwered them*, &c.] Being the eldeſt, and who had been moſt concerned for the life of *Joſeph*, and moſt tender and careful of him: *ſaying, ſpake I not unto you, ſaying, do not ſin againſt the child, and ye would not hear?* it ſeems by this, that *Reuben* endeavoured to diſſuade his brethren from ſelling *Joſeph*, when they firſt propoſed it, to which they would not attend; ſince it is certain they did hearken to him as not to kill him directly, as they firſt conſulted, and they hearkened to him to caſt him into a pit, where he did not intend he ſhould continue, but till he had an opportunity of taking him out, and returning him to his father: but it ſeems probable, that *Reuben* was with them when they firſt ſpied the *Iſhmaelites*, and propoſed to ſell *Joſeph* to them, which he objected to, and entreated they would not do it; and perhaps he went out from them, and took a circuit, with a view to get to the pit and take *Joſeph* out, but before he got thither his brethren had taken him out, and ſold him: or this may refer to the general advice he always gave them, to do nothing that might endanger the life of *Joſeph*, or be the means of his death, which ſelling him for a ſlave he ſuppoſed had been: *therefore behold alſo, his blood* is *required*; the *Targum* of *Jonathan* adds, *of us*; they were acceſſory to his death, and guilty of it; for *Reuben* ſuppoſed he was dead, and now they muſt ſuffer for it, as a juſt retaliation, being threatened with death unleſs they could clear themſelves.

℣. 23. *And they knew not that Joſeph underſtood* them, &c.] For what is above related they ſpoke in his preſence and hearing; but ſpeaking to one another in the *Hebrew* language, and he being an *Egyptian*,

[b] חי פרעה vivat Parhoh, Montanus, Junius & Tremellius; ſo Ainſworth and Lightfoot.

Egyptian, as they took him to be, they did not imagine that he could underſtand them, and therefore were not at all upon their guard in what they ſaid: and what confirmed them in this was, *for he ſpake unto them by an interpreter*; which he the rather choſe to do, that they might have no ſuſpicion of him; and which ſhows, that though there was a likeneſs between the *Hebrew* language and the *Egyptian* in many things, yet in ſome they differed, and the difference was ſuch that there was need of an interpreter, where the parties did not underſtand both languages: this interpreter between *Joſeph* and his brethren, according to the *Targums* of *Jonathan* and *Jeruſalem*, was *Manaſſeh*, the eldeſt ſon of *Joſeph*, and ſo *Jarchi*; which is very improbable, he being but a child at this time, if not an infant; ſee ch. xli. 50, 51.

℣. 24. *And he turned himſelf about from them, and wept*, &c.] Hearing his brethren confeſs their ſin and guilt to one another in ſelling him, and *Reuben*'s affectionate concern for him, it wrought ſo much upon his affections, being naturally of a tender ſpirit, that he could no longer act the part he had, and keep up the ſternneſs and ſeverity of his countenance; wherefore he turned his face from them, that they might not diſcern it, and his back upon them, and went into another room: and after he had given vent to his paſſion, and compoſed himſelf, *he returned to them again, and communed with them*; upon the ſame ſubject, of going with their corn to *Canaan*, and bringing their youngeſt brother with them upon their return, and promiſing moreover, for their encouragement, a free traffick in the land of *Egypt*, ℣. 34: *and took from them Simeon, and bound him before their eyes*; who perhaps was the moſt cruel and hard-hearted amongſt them; and it appears from the affair of *Shechem*, that he was a man of a fierce and bloody diſpoſition. According to *Jarchi*, it was he that ſaid to *Levi*, on ſight of *Joſeph*, behold this dreamer cometh; and that it was he that caſt him into the pit; and as the *Targum* ſays, adviſed to kill him: and perhaps *Joſeph* might pitch upon him as the hoſtage, not only becauſe he had uſed him more evilly than the reſt, but becauſe he might obſerve he was leſs concerned, and not ſo much humbled now for the evil he had done, as the reſt were; as alſo he might chuſe to detain him, as being not ſo much in his father's affection, becauſe of the affair of *Shechem*, and ſo be a leſs affliction to him than if it was another; and beſides, he might fear that being of a perverſe and boiſterous diſpoſition, he would vehemently oppoſe the ſending of *Benjamin* into *Egypt*, which *Joſeph* was ſo very deſirous of: and he bound him in their preſence to terrify them, and let them know what they muſt expect if they did not obey his orders, and the more to humble them for the ſin they had been guilty of, and was now upon their minds; though perhaps, as *Jarchi* obſerves, when they were gone he let him out, and gave him food and drink; or however might give him ſome liberty, and uſe him with mildneſs and gentleneſs.

℣. 25. *Then Joſeph commanded to fill their ſacks with corn*, &c.] Which was as much as they came for: *and to reſtore every man's money into his ſack*; the money paid by each for his quantity of corn delivered to him, not into the perſon's hands, but to be put into his ſack privately, and unknown to him: *and to give them proviſion for the way*; ſufficient both for themſelves and for their cattle, that they might carry the whole of what corn they bought to their families: *and thus did he unto them*; that is, not *Joſeph*, but his ſteward or deputy, or however the ſervant that he gave the above order to.

℣. 26. *And they laded their aſſes with the corn*, &c.] Cattle very fit to carry burdens, and no doubt they had each of them one at leaſt: *and departed thence*; from the place where *Joſeph* was, and from the land of *Egypt*.

℣. 27. *And as one of them opened his ſack*, &c.] According to the *Targum* of *Jonathan* and *Jarchi*, this was *Levi*; but *Aben Ezra* thinks it is more likely to be *Reuben* the firſt-born, who was one, that is, the firſt of them: *to give his aſs provender in the inn*; at which they lay very probably the firſt night of their journey; a good man regards the life of his beaſt, and takes care of that as well as of himſelf, and generally in the firſt place: *he eſpied his money*; the money which he paid for his corn: *for behold it* was *in his ſack's mouth*; juſt as he opened it.

℣. 28. *And he ſaid unto his brethren, my money* is *reſtored*, &c.] The money paid for the corn is returned: *and lo*, it is *even in my ſack*; this put them all upon opening their ſacks, where every man found his money, though not expreſſed, ſee ch. xliii. 21: *and their heart failed* them; through ſurprize and fear; or *went out* [c] from them, as it were, they were ready to faint and ſwoon away: *and they were afraid*; their conſciences being awakened, and loaded with the guilt of their former ſins, they were afraid that more evil was coming upon them for them; and that this was a ſcheme laid to entrap them, and that they ſhould be purſued and ſeized, and fetched back, and charged with a fraud and trick, as going off with their corn without paying for it: *ſaying one to another, what* is *this* that *God hath done unto us?* for whoever was the inſtrument, they concluded the overruling hand of divine Providence was in it, for the further chaſtiſement and correction of them for their iniquity: inſtead of being thus frighted and diſtreſſed, it is very much it did not give them ſuſpicion of *Joſeph*, that he was the perſon they had been converſing with, and that he had done this in kindneſs to them; but their minds were ſo preſſed with the guilt of their ſin, that they were poſſeſſed of nothing but fears and dreadful apprehenſions of things, and put the worſt conſtruction upon them they could, as men in ſuch circumſtances uſually do, even fear where no fear is, or no occaſion for it.

℣. 29. *And they came unto Jacob their father, unto the land of Canaan*, &c.] Without being purſued and fetched back, or retarded in their journey as they might fear: *and told him all that befell unto them*; chiefly what befel them whilſt in *Egypt: ſaying*; as follows.

℣. 30. *The man*, who is *the lord of the land*, &c.] Of *Egypt*; not the king, but the deputy-governor of it, whoſe authority under *Pharaoh* was very great, and reached to the whole land, and all political affairs, and eſpecially what related to the corn, and the ſale of it: he, ſay they, *ſpake roughly to us*; gave them hard words, and ſtern looks, and uſed them in a very rough manner, ſee ℣. 7: *and took us for ſpies of the country*; laid ſuch a charge againſt them, and treated them as ſuch; or *gave* them [d], committed them to priſon as ſuch.

℣. 31.

[c] ויצא לבם & exiit cor eorum, Montanus, Druſius, Piſcator, Schmidt.

[d] ויתן & dedit, Pagninus, Montanus, Schmidt; *ſive* tradidit, Fagius, Vatablus.

℣. 31. *And we said unto him, we* are *true men*, &c.] Honeſt, upright men, not given to treacherous and treaſonable practices, either in the country where they lived, or any other; they came to *Egypt* with no ill deſign upon the country, only to buy corn for the relief of their families in neceſſity: *we are no ſpies*; or *never were*[e]; they had never been guilty of ſuch practices, and never charged with any thing of that kind; they denied the charge, and deteſted the character.

℣. 32. *We* be *twelve brethren, ſons of our father*, &c.] All brethren by the father's ſide, though not by the mother's, and by one father; they had been twelve, and were ſo now, though they knew it not, ſuppoſing that one was dead, as is next obſerved: *one* is *not*; is not alive, but dead; the *Targum* of *Jonathan* is, "what is become of one "we know not:" *and the youngeſt* is *this day with our father in the land of Canaan*; ſee ℣. 13.

℣. 33. *And the man, the lord of the country, ſaid unto us, hereby ſhall I know that you are true men*, &c.] This will be a proof and demonſtration of it: *leave one of your brethren* here *with me*; as an hoſtage; they dont ſay *bound in the priſon*, as *Joſeph* did, becauſe they would not grieve their father, at leaſt would not tell him of it at once, leſt it ſhould too much affect him: *and take* food for *the famine of your houſhold, and be gone*; that is, corn for the relief of their families, being diſtreſſed with a famine.

℣. 34. *And bring your youngeſt brother unto me*, &c.] Their brother *Benjamin: then ſhall I know that you* are *no ſpies, but that you* are *true men*; he knew they were no ſpies now, but true, honeſt, upright men with reſpect to any deſigns upon the country; but then he ſhould own and acknowledge them to be ſuch, having ſuch plain proof that what they had ſaid was true: ſo *will I deliver you your brother*; their brother *Simeon*, who was left bound; though this circumſtance they alſo here ſtudiouſly conceal from their father: *and ye ſhall traffick in the land*; not only for corn, but for any other commodity *Egypt* furniſhed its neighbours with.

℣. 35. *And it came to paſs as they emptied their ſacks*, &c.] Both thoſe in which were the corn they had bought, and thoſe in which were their provender for their cattle, and proviſion for themſelves: *that behold, every man's bundle of money* was *in his ſack*; the ſame purſe, and the ſame pieces of money, gold or ſilver, they had paid to the ſteward: *and when* both *they and their father ſaw the bundles of money, they were afraid*; the *Targum* of *Jonathan* adds, "becauſe of *Simeon*, whom they had "left there;" fearing that they ſhould be charged with theft or fraud, and that *Simeon* would be put to death; they had opened their ſacks before, and found their money in them, but put it up again as it was, in order to open them in their father's preſence, from whom they thought proper to conceal this circumſtance, leſt he ſhould blame them for not returning to the governor with their money upon the firſt notice of it, when they had travelled but one day's journey; wherefore they make no mention of it in the account of things that befel them, and expreſs their ſurprize and fear upon finding it when they opened their ſacks, as if they had known nothing of it before; tho' it may be their fears were renewed and increaſed by what *Jacob* might obſerve to them, as the conſequence of it, which they had not ſo thoroughly conſidered before.

℣. 36. *And Jacob their father ſaid unto them, me have ye bereaved* of my children, &c.] Which looks as if *Jacob* ſuſpected that they had either ſold or ſlain *Joſeph*, and had done one or the other by *Simeon*: *Joſeph* is *not, and Simeon* is *not*; neither of them were with him, and both were given up by him as dead, or, as the *Targum* of *Jonathan* paraphraſes it, "of *Joſeph* ye have ſaid an evil beaſt "hath devoured him; and *Simeon*, ye ſay, the "king of the country hath bound him;" as for *Joſeph* he knew not but he was dead, he feared he was; and as for *Simeon*, he being in the hands of ſo rough a man as they had repreſented the lord of the land to be, and eſpecially as his releaſe depended upon ſending *Benjamin*, which he was determined at preſent not to do; he was reckoned by him as a loſt or dead man: *and ye will take Benjamin* away; they were deſirous of it, and what their deſign was he could not tell; he ſeems to have a ſtrong ſuſpicion that it was not good: *all theſe things are againſt me*; againſt his will, his peace, and comfort, and happineſs, though they were all working and would work as they did for his good, and for the good of his family, for the preſervation of it during the 7 years famine; or are *upon me*[f], as heavy burdens, too heavy for him to bear, ready to ſink him down to the earth.

℣. 37. *And Reuben ſpake unto his father*, &c.] Being the eldeſt ſon, it moſt properly lay upon him to make anſwer to his father in the name of his brethren, and to offer a word of comfort to him: *ſaying, ſlay my two ſons, if I bring him not to thee*; meaning not *Simeon*, who was in *Egypt*, but *Benjamin*, whom it was propoſed to take thither, and whom *Jacob* was very loth to part with; and to perſuade him to it *Reuben* offers to him, and gives him leave to ſlay his 2 ſons, or rather 2 of his ſons[g], ſince he had 4, ch. xlvi. 9. if he did not bring *Benjamin* again to him: this was a ſtrange propoſal, for what were 2 ſons of his to his own ſon, ſo exceedingly beloved by him? beſides, to loſe his own ſon, and to have 2 of his grand-children ſlain, would have been an increaſe of his ſorrow and grief, inſtead of being an alleviation of it; but *Reuben*'s meaning was, not that his children ſhould be ſlain, but this he ſays, to ſhew that he would be as careful and ſolicitous for the return of *Benjamin* as if the life of 2 ſons of his lay at ſtake, and was ſo confident of it that he could riſque the life of them upon it, who were as dear to him as one *Benjamin* was to his father: *deliver him into my hand, and I will bring him to thee again*; he undertook to be reſponſible for him.

℣. 38. *And he ſaid, my ſon ſhall not go down with you*, &c.] He gives a peremptory denial; this was his then preſent reſolution and determination: *for his brother* is *dead*; meaning *Joſeph*, *Benjamin*'s own brother by father and mother's ſide; him he ſuppoſed to be dead, ſuch circmſtances being related and produced, which made it highly probable, and he had not heard any thing of him for twenty-two years: *and he is left alone*; *Benjamin* being the only ſurviving child of his dearly beloved *Rachel*, as he thought: *if miſchief befal him by the way in which ye go*; that is, to *Egypt*, whether by thieves and robbers, or by the fatigue of the journey, or by any means whatever, ſo that he loſes his life. All the *Targums* interpret this miſchief of death: *then ſhall ye bring down my grey hairs with ſorrow to the grave*; the ſenſe is, ſhould this be

[e] לא היינו non fuimus, Montanus; nunquam fuimus, Junius & Tremellius, Piſcator, Schmidt. [f] עלי ſuper me, Montanus, Schmidt; *vel* in me, V. L. Vatablus. [g] את שני בני duos filiorum meorum, Piſcator; ſo Ainſworth.

be the caſe he ſhould never lift up his head, or have any more comfort in this world, but ſhould paſs his time with continual ſorrow until his grey head was laid in the grave, or till he came to the ſtate of the dead.

CHAP. XLIII.

THIS chapter informs us how that the famine continued in the land of *Canaan*, and the corn that *Jacob*'s family had from *Egypt* being conſumed, *Jacob* preſſed his ſons to go down for more, which they refuſed to do, unleſs *Benjamin* was ſent with them, for whoſe ſafety *Judah* offered to become a ſurety, ℣. 1—10. *Jacob* with reluctance was prevailed upon to let him go, and diſmiſſed them with a preſent to the governor of *Egypt*, and with double money to buy corn with, and with his bleſſing upon them, ℣. 11—14. upon which they ſet out for *Egypt*; and when they came into the preſence of *Joſeph*, he ſeeing *Benjamin* with them, ordered his ſteward to have them to his houſe, and get dinner ready, it being his pleaſure that they ſhould dine with him that day, ℣. 15—17. this threw them into a fright, ſuppoſing they were going to be called to an account for the money they found in their ſacks; wherefore they related to the ſteward very particularly the whole of that affair, who bid them not be uneaſy, for he had had their money; and as a proof, that things would go well with them, brought *Simeon* out to them, and treated them very kindly and genteelly, ℣. 18—24. and having got their preſent ready againſt *Joſeph* came home, they delivered it to him with great veneration and ſubmiſſion; who aſked of the welfare of their father, and whether that was not their younger brother they ſpoke of, the ſight of whom ſo affected him, that he was obliged in haſte to retire to his chamber, and weep, ℣. 25—30. and having waſhed his face, and compoſed himſelf, he returned and ordered dinner to be brought, which was ſet on different tables, one for himſelf and the *Egyptians*, and the other for his brethren, whom he placed according to their age, to their great ſurprize; and ſent them meſſes from his table to each, and to *Benjamin* five times more than the reſt, and they were ſo liberally entertained, that they became chearful and merry, ℣. 31—34.

℣. 1. *And the famine was ſore in the land.*] In the land of *Canaan*; it increaſed yet more and more: this is obſerved for the ſake of what follows, ſhewing the reaſon and neceſſity of *Jacob*'s ſons taking a ſecond journey into *Egypt*.

℣. 2. *And it came to paſs, when they had eaten up the corn which they had brought out of Egypt*, &c.] Which, in ſo numerous a family as *Jacob*'s was, having ſo many children, grand-children, and ſervants, what nine men on ſo many aſſes could bring with them, muſt be conſumed in a ſhort time, how long cannot be ſaid; no doubt they lived ſparingly on it in ſuch a time of ſcarcity, to make it laſt as long as they could, and perhaps only he, his children and grand-children might eat of it; the ſervants, as *Calvin* obſerves, might live on meaner food, as acorns, herbs and roots; and it muſt not be thought that all this corn was eaten up entirely, and none left, but the far greater part of it, and but very little remaining; or otherwiſe, how ſhould *Jacob*, and his ſons wives and children be ſupported until the return of his ſons from *Egypt* with freſh proviſions? indeed it may be ſuppoſed, that the land of *Canaan* produced ſome corn, though but little; and it is certain there were other fruits which were ſerviceable for food, as appears from ℣. 11: *their father ſaid, go again, buy us a little food*; juſt enough for him, and them, and theirs, for the preſent; hoping that the famine would be over quickly, and therefore orders them to go once more to *Egypt*, and buy ſome proviſions: they made no motion themſelves to go, as it is highly probable they determined they would not, ſince *Jacob* had reſolved *Benjamin* ſhould not go, but waited for their father's motion, and which he did not make until neceſſity obliged him.

℣. 3. *And Judah ſpake unto him*, &c.] *Reuben* the eldeſt ſon had met with a repulſe already, *Simeon* the next was now in *Egypt*, and *Levi* perhaps on account of the affair of *Shechem*, did not yet ſtand well in his father's favour and affection; wherefore *Judah* being next, with the conſent of his brethren, undertakes to manage the affair with him, who had doubtleſs an intereſt in him, as well as authority among his brethren, and was a prudent man, and could ſpeak well: *ſaying, the man did ſolemnly proteſt unto us*; meaning *Joſeph*, tho' he then knew not that it was he; whom he calls *the man*, not by way of contempt, or as thinking and ſpeaking meanly of him, but the reverſe, the great man, the honourable man, the governor of *Egypt*; and ſo the *Septuagint* verſion adds, "the "man, the lord of the land;" he in the ſtrongeſt terms, and in the moſt ſolemn manner, proteſted by the life of *Pharaoh: ſaying, ye ſhall not ſee my face*; with acceptance, ſhould not be admitted to come near him, or treat with him, and purchaſe any corn of him: *except your brother be with you*; their youngeſt brother *Benjamin*.

℣. 4. *If thou wilt ſend our brother with us*, &c.] Give orders for his going with us, and put him under our care: *we will go down and buy thee food*; ſignifying on the above condition, that they were ready and willing to take a journey into *Egypt*, and buy proviſions for him and his family, otherwiſe not.

℣. 5. *But if thou wilt not ſend him, we will not go down*, &c.] This they ſaid not, as undutiful, and from a ſpirit of rebellion and diſobedience to their father, or of ſtubbornneſs and obſtinancy, but becauſe they durſt not go down, nor could they with any ſafety; they might expect to be taken up as ſpies, and put to death as they were threatened; and beſides, it would be in vain, and to no purpoſe, ſince there was no likelihood of ſucceeding, or of getting any proviſion: *for the man ſaid unto us*, ye *ſhall not ſee my face, except your brother be with you*; which they repeat both for the confirmation of it, and as an apology for themſelves, to clear them from any charge of undutifulneſs.

℣. 6. *And Iſrael ſaid*, &c.] In anſwer to the ſpeech of *Judah: wherefore dealt ye ſo ill with me*; had done that which brought ſo much evil upon him, gave him ſo much grief and trouble, and threw him into ſuch perplexity and diſtreſs, that he knew not what to do, or courſe to take: *as to tell the man whether ye had yet a brother?* which he thought was done imprudently and unadviſedly,

and that there was no need of it; which had it not been done, would have prevented this anxiety of mind he was now in, and the miſchief he feared would follow.

℣. 7. *And they ſaid*, &c.] Not *Judah* only, in the name of the reſt, but each of them in turn, being all charged with doing an ill thing: *the man aſked us ſtraitly of our ſtate, and of our kindred*; or *in aſking aſked* [h]; very particularly and cloſely, putting many queſtions to us, who we were? from whence we came? to whom we belonged? of what family we were? and enquired into the particulars and circumſtances of our relations: *ſaying*, is *your father yet alive? have ye* another *brother?* they had told him they were all one man's ſons, as they were obliged, when they were charged with being ſpies, in order to clear themſelves; upon which he enquired whether their father was living, and whether they were all the ſons their father had: *and we told him according to the tenor of theſe words*; they anſwered to theſe queſtions put to them, and which were ſo cloſely put, that they could do no other than ſay what they did: *could we certainly know that he would ſay, bring your brother down?* could they have foreſeen this, they would have been more upon their guard; though in all probability had they been ever ſo cautious this would have been the caſe; it would have been required of them to bring their brother with them, ſo deſirous was *Joſeph* of ſeeing him.

℣. 8. *And Judah ſaid unto Iſrael his father, ſend the lad with me, and we will ariſe and go*, &c.] Directly to *Egypt* for corn; *Judah* calls *Benjamin* a *lad*, becauſe the youngeſt brother, and tenderly brought up by his father, who had an affectionate fondneſs for him as if he had been a child; otherwiſe he muſt be 32 years of age, for he was ſeven years younger than *Joſeph*, who was now 39 years of age; yea *Benjamin* muſt have children of his own, who went with him and his father into *Egypt*, ch. xlvi. 21. for the computation of *Benjamin*'s age, ſee ch. xxx. 22. and xxxi. 41. and xxxv. 18. and xxxvii. 2. and xli. 46, 53, 54. and xlv. 6: *that we may live, and not die, both we, and thou, and* alſo *our little ones*; he argues, that if they with *Benjamin* went down to *Egypt* for corn, there was a poſſibility, yea a probability that they would all live, even *Benjamin* alſo; but if not, they muſt all in courſe die, and *Benjamin* likewiſe; and therefore it was moſt prudent and adviſeable, for the ſake of all their lives, of them and theirs, and for the ſake of *Benjamin* among the reſt, for whom *Jacob* was ſo particularly concerned, to let him go with them to *Egypt* for corn, ſince he muſt die if they did not go, and he could but die if he did go; and there was great likelihood, if not a certainty, he would not; at leaſt *Judah* was confident he would not, as appears by what follows.

℣. 9. *I will be ſurety for him*, &c.] Engage for his ſafe return: *of my hand ſhalt thou require him*; I'll be anſwerable for him: *if I bring him not to thee, and ſet him before thee*; don't return him from *Egypt*, and bring him to *Canaan*, into his father's houſe and preſence ſafe and ſound: *then let me bear the blame for ever*; of perſuading his father to let him go with him; all this he ſaid, to ſhew what care he would take of him, and what confidence he had that no evil would befal him, that he would be returned with them in ſafety; which he might ground upon the aſſurance that *Joſeph* had given, that they ſhould not die if they brought their brother with them, ch. xlii. 20. and perhaps *Judah*, as *Schmidt* thinks, might be under a ſpecial inſtinct of divine Providence, which directed him to ſay theſe things: and it may be added, that *Jacob* alſo might be under a divine impulſe, which influenced him to regard what *Judah* ſaid, or otherwiſe his ſuretyſhip was but a poor ſecurity, and of little avail.

℣. 10. *For except we had lingred*, &c.] Delayed going down to *Egypt*, through the demur *Jacob* made of ſending *Benjamin* with them: *ſurely now we had returned this ſecond time*; they would have made their journey to *Egypt*, and returned again with their corn, and their brother *Benjamin* too, as *Judah* ſuppoſed, before this time; ſo that by theſe delays they were loſing time, and involving themſelves and families in diſtreſs for want of corn.

℣. 11. *And their father ſaid unto them*, &c.] Being in ſome meaſure convinced by their reaſonings, and in part at leaſt reconciled to let *Benjamin* go with them, there being nothing to be done, he perceived, unleſs he conſented to it: *if* it muſt be *ſo now, do this*; if nothing elſe will do but *Benjamin* muſt go, which after all he was reluctant to, then he adviſes them to do as follows: *take of the beſt fruits in the land in your veſſels*; ſuch as were the peculiar produce of the land of *Canaan*, and the beſt of it; for which it was moſt famous, and praiſed, as the word uſed ſignifies; theſe *Jacob* adviſes to take and put into their ſacks they carried to bring back their corn in: *and carry down the man a preſent*; the great man and governor of *Egypt*, whoſe name was not known, little thinking it was his ſon *Joſeph*; this he propoſed to be done, in order to procure his friendſhip, that he might carry it kindly and reſpectfully to them, releaſe *Simeon*, and ſend back *Benjamin* with them. The preſent conſiſted of the following things, *a little balm*; or roſin, of which there was great quantity in and about *Gilead*, *Jer.* viii. 22. ſee the note there: *and a little honey*; the land of *Canaan* in general is called a land flowing with milk and honey; and ſome parts of it were famous for it, as the parts about *Ziph*, called from thence the honey of *Ziphim* [i]: this is the firſt time mention is made of *honey* in ſcripture. Some ſay [k] *Bacchus* was the inventor of it. *Juſtin* [l] makes a very ancient king of a people in the country, now called *Spain*, to whom he gives the name of *Gorgoris*, to be the firſt that found out the way of gathering honey; but by this it appears to be of a more early date. Dr. *Shaw* [m] thinks, that not honey, properly ſo called, is meant, but a kind of *rob* made of the juice of grapes, called by the *Arabs*, *Dibſa*, a word near in ſound with, and from the ſame root as this. And who further obſerves, that *Hebron* alone (the place where *Jacob* now was) ſends every year to *Egypt* 300 camel-loads, *i. e.* near 2000 quintals of this *rob*; and *Leo Africanus* ſays [n], there is but little honey to be found in *Egypt*, wherefore it made this part of the preſent the more acceptable: *ſpices*; of various ſorts, a collection of them; though it is thought by *Bochart* and others, that the *ſtorax* is particularly meant; the beſt of that ſort being, as *Pliny* ſays [o], in *Judea*. The *Targum* and *Jarchi* take

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[h] שאל ישאל interrogando interrogavit, Pagninus, Montanus, &c. [i] Miſn Machſhirin, c. 5. §. 9. [k] Et a Baccho mella reperta ferunt, Ovid. Faſt. l. 3. [l] E Trogo, l. 44. c. 4. [m] Travels, p. 339. N°. 6. Ed. 2. [n] Deſcriptio Africæ, l. 8. p. 682. [o] Nat. Hiſt. l. 12. c. 25.

take it to be *wax*, as do alſo other *Jewiſh* writers: *and myrrrhe*; the liquor called *ſtacte*, that drops from the myrrhe-tree. Some will have this *lot*, as the word is, the ſame with *ladanum*; one ſhould rather think, that it ſhould be the lotus or lote-tree, the fruit of which *Pliny* [p] ſays is the bigneſs of a bean, and of a ſaffron colour, and *Herodotus* [q] ſays, it is ſweet like a date; but that it was frequent in *Egypt*, and needed not be carried there. The *Targum* renders it *cheſnuts*, and ſo *Ben Melech*, as it does what follows, *nuts, and almonds*, the oil of nuts, and the oil of almonds: the former deſign not common, but the *Piſtachio* nuts, as *Jarchi* obſerves from R. *Machir*; and theſe, as *Pliny* [r] ſays, were well known in *Syria*, and were good for food and drink, and againſt the bites of ſerpents; and, as *Bochart* [s] obſerves, are frequently mentioned by naturaliſts along with almonds, and as like unto them.

℣. 12. *And take double money in your hand*, &c.] Than what they carried before, either to buy as much more as they then did; or rather becauſe of the greater ſcarcity of corn, as *Jarchi* obſerves, which made it doubly dearer; for this ſeems to be different from the money they are alſo bid to take in return for that found in their ſacks, which was a third parcel, as follows: *and the money that was brought again in the mouth of your ſacks, carry* it *again in your hand*; that it might be ready to pay upon demand, ſhould they be charged with non-payment for the corn they had before: *peradventure it* was *an overſight*; a miſtake of the governor's, or of thoſe that were under him, concerned in the ſale of the corn, and receiving money for it, or of *Jacob*'s ſons; he could not tell how it was, but ſome way or other he ſuppoſed a miſtake was made.

℣. 13. *Take alſo your brother*, &c.] Their brother *Benjamin*, committing him into their hands and to their care, hereby declaring his conſent and willingneſs that he ſhould go with them: *and ariſe, go again to the man*; the governor of *Egypt* to buy corn of him.

℣. 14. *And God Almighty give you mercy before the man*, &c.] Who has the hearts of all men in his hands, kings, princes, governors, even thoſe who are the moſt cruel and hard-hearted, rough and ſevere in their tempers and diſpoſitions, and ſuch an one they had repreſented this man to be; one that had ſpoke roughly to them, and uſed them roughly: *Jacob* therefore ſent him a preſent to ſoften his mind, and now he puts up a prayer to God, and diſmiſſes his ſons with his good wiſhes for them, that God would incline the heart of the governor to ſhew kindneſs to them, and let them have corn, nor uſe any of them ill: particularly, *that he may ſend away your other brother and Benjamin*; releaſe *Simeon*, and ſend him and *Benjamin* along with them when they returned: *if I be bereaved* of my children, *I am bereaved*; this he ſaid, not as utterly deſpairing of their return, but as expreſſive of his patient ſubmiſſion to the divine will, be it as it may be.

℣. 15. *And the men took the preſent*, &c.] Their father directed them to: *and they took double money in their hand*; beſides what they found in their ſacks-mouths, which they alſo carried with them: *and Benjamin*; they took him likewiſe with their father's leave: *and roſe up, and went down to Egypt, and ſtood before Joſeph*; preſented themſelves to him, and their petitions for more corn, as well as to anſwer to any queſtions that ſhould be aſked them.

℣. 16. *And when Joſeph ſaw Benjamin with them*, &c.] Whom he knew, though he had not ſeen him for 22 years, and though he muſt be very much altered, he being but about 10 years of age when *Joſeph* was ſold into *Egypt*, yet being with the reſt of his brethren, whom he knew very well, concluded it muſt be him: *he ſaid to the ruler of his houſe*; his ſteward, as he is after called, not his ſon *Manaſſeh*, as the *Targum* of *Jonathan*: *bring theſe men home*; to his own houſe, for *Joſeph* was now at or near the place where were the granaries of corn, and where that was ſold and diſtributed: *and ſlay, and make ready*; or *ſlay a ſlaughter* [t], that is, of beaſts for food; a ſheep, or a lamb, or a calf, very probably, and order it to be dreſſed, boiled or roaſted, or both, that it might be fit for food: wherefore *Aben Ezra* muſt be miſtaken when on ch. xlvi. 34. he ſays, that the *Egyptians* in thoſe times did not eat fleſh, nor might any kill a ſheep; for it cannot be thought that *Joſeph* could order a dinner for his brethren, to whom as yet he did not chuſe to make himſelf known, in direct violation of the cuſtoms and laws of *Egypt*, and who, it is plain by what follows, dined as an *Egyptian*, and with the *Egyptians*, and not as an *Hebrew*, and with his brethren as *Hebrews*; beſides, for what purpoſe did *Pharaoh* get and poſſeſs ſuch herds and flocks of cattle, if not for food as well as other uſes? ſee ch. xlvii. 6. 16, 17. though in after-times they abſtained from eating various animals, as *Porphyry* [u] from *Chæremon* relates, and particularly from ſheep and goats according to *Juvenal* [x]: *for theſe men ſhall dine with me at noon*; which was the uſual time of dining with the eaſtern people, as it is now with us, though with the *Romans* at evening.

℣. 17. *And the man did as Joſeph bade: and the man brought the men into Joſeph's houſe.*] Shewed them the way to it, and introduced them into it, and led them into ſome apartment in it, and ordered every thing to be got ready for dinner as his maſter had bid him, being a diligent and faithful ſervant: at *old Cair* is ſhewn to travellers [y], the houſe of *Joſeph* in the tower, and a very ſurpriſing well, ſaid to be made by him, and here, they ſay, the granaries were, in which the corn was laid up.

℣. 18. *And the men were afraid, becauſe they were brought into Joſeph's houſe*, &c.] It not being uſual, as *Jarchi* obſerves, for thoſe that came to buy corn to lodge there, but at an inn in the city: *and they ſaid, becauſe of the money that was returned in our ſacks at the firſt time, are we brought in*; to examine and enquire of them, how they came to go away without paying for their corn, take up their money again after they had laid it down, and take it away with them, and ſo were guilty of tricking and defrauding, if not of theft: *that he may ſeek occaſion againſt us*; or *roll on us* [z]; caſt all the ſhame on them, and leave the reproach and ſcandal of it on them: *and fall upon us*; with hard words, and ſevere menaces, if not with blows: *and*

[p] Nat. Hiſt. l. 13. c. 17. [q] Melpomene, ſive, l. 4. c. 177. Vid. Euterpe, ſive, l. 2 c. 92. [r] Nat. Hiſt. l. 13. c. 5. [s] Canaan, l. 1. c. 10. col. 389. [t] טבח טבח macta mactationem, Druſius, Schmidt; macta animalia, Junius & Tremellius, Piſcator. [u] De abſtinentia, l. 4. §. 6. 7.

[x] ——— lanatis animalibus abſtinet omnis
Menſa, nefas illic fœtus jugulare capellæ. Satyr. 15. ℣. 11, 12.

[y] Radzivil, Thevenot, Le Brun & Lucas apud Jablonſki de terra Goſhen, Diſſert. 5. §. 6. [z] להתגלל עלינו ut devolvat (hoc) in nos, Tigurine verſion.

and take us for bond-men, and our asses; imprison them, which was the punishment for fraud and theft, and take their asses as a forfeiture.

℣. 19. *And they came near to the steward of Joseph's house*, &c.] The same person before called the ruler of his house, under whose direction they were; just before they came to the house, as it seems by what follows, they made up to him as having something to say to him: *and they communed with him at the door of the house*; before they went into it, being uneasy and eager to know what should be the meaning of their being brought thither, which was unusual.

℣. 20. *And said, O sir*, &c.] Or, *on me, my lord*[a], one said in the name of the rest, perhaps *Judah*, on me let the blame lie, if guilty of rudeness in making our address to thee; or as the *Vulgate Latin* version, *we pray, sir, that thou wouldst hear us*; and so *Jarchi* and *Aben Ezra* say, the phrase is expressive of beseeching, intreating and supplicating: *we came indeed down at the first time to buy food*; not to spy the land but to buy corn, and not to get it by fraud or tricking but by paying for it the price that was required.

℣. 21. *And it came to pass when we came to the inn*, &c.] Upon the road, on the first day's journey, to refresh themselves and their cattle: *that we opened our sacks*; to give provender to our cattle; by which it appears that they all did this, though it is only said of one of them at the inn, and of all of them when they came home, ch. xlii. 27. 35. *and behold* every *man's money* was *in the mouth of his sack, our money in full weight*; nothing wanting of it; it being usual in those times to pay money by weight, and not by the tale of pieces: *and we have brought it again in our hand*; in order to pay it for the corn we have had, having no design to defraud.

℣. 22. *And other money have we brought down in our hands to buy food*, &c.] Double money for a double quantity, or because the price of corn was now doubled; and their bringing this besides the other, shewed their honest and upright intentions: *we cannot tell who put our money in our sacks*; we are quite ignorant of it, and can by no means account for it, and therefore hope no blame will be laid on us.

℣. 23. *And he said, peace be unto you, fear not*, &c.] Do not be uneasy and disturbed, you have nothing to fear, you are in no danger: *your God, and the God of your father hath given you treasure in your sacks*; the hidden treasure, as the word signifies food in their sacks; was there by the providence of God, so disposing the heart of *Joseph* to order it to be put there, as the steward interpreted it; who by being in *Joseph*'s family had got some knowledge of the true God, and of his allwise and disposing providence: *I had your money*; he received it of them, which he acknowledges, and that was sufficient to acquit them from guile and theft, though he does not say that he put the money into their sacks, or by whose order it was done: *and he brought Simeon out unto them*; either out of prison, or out of some other room to them, which was, no doubt, done by the direction of *Joseph*.

℣. 24. *And the man brought the men into Joseph's house*, &c.] After the above discourse had passed between them, and he had made their minds easy, both with respect to the money, and by bringing *Simeon* unbound to them: *and gave them water, and they washed their feet*; which was usually done in the eastern countries after travelling, and when about to take a meal, and was both for refreshment and cleanliness: *and he gave their asses provender*; thus were they hospitably entertained, they and all that belonged to them.

℣. 25. *And they made ready the present against Joseph came at noon*, &c.] They took it out of their vessels or bags in which they brought it, having unladen their asses, and disposed of it in a proper manner to present it to him when he came home at noon to dine: *for they heard that they should eat bread there*; dine there, bread being put for all provision: this was told them, very probably, by the steward, or by some of the servants in the house, or they overheard what *Joseph* said to the steward, ℣. 16.

℣. 26. *And when Joseph came home*, &c.] In order to dine, it being noon-time: *they brought him the present which was in their hand into the house*; every one took a part of it in his hand and brought it to *Joseph* in the parlour where he was, and delivered it to him as a present from their father, or from themselves, or it may be as from both: *and bowed themselves to him to the earth*; in the most prostrate and humble manner, now again fulfilling his dream, and more compleatly than before, for now all his 11 brethren were together, signified by the 11 stars in the dream, that made obeisance to him, see ch. xxxvii. 9. and xlii. 6.

℣. 27. *And he asked them of their welfare*, &c.] Or *peace*[b], their prosperity, especially of the health of their bodies, whether they were well and in good health after so long a journey: *and said, is your father well, the old man of whom ye spake?* when they were with him before, and told him they were all the sons of one man, who dwelt in *Canaan*: is *he yet alive?* which he was very desirous of knowing; for being advanced in years, he might fear he was removed by death in the time between their going and returning.

℣. 28. *And they answered, thy servant our father is in good health, he is yet alive*, &c.] Which is an answer to both his questions; and by calling their father *Joseph*'s servant, he did obeisance to him in them, as well as by sending a present to him, which they delivered as coming from him his servant; and it is not improbable that *Jacob* sent his salutation to him as his servant, and so that part of the dream of *Joseph*'s was also fulfilled, which represented the sun doing obeisance to him: *and they bowed their heads, and made obeisance*; a second time, as they did, no doubt, at every time they gave answer to *Joseph*'s questions; and this is again observed, to shew the full completion of the above dream.

℣. 29. *And he lift up his eyes, and saw his brother Benjamin*, &c.] He had seen him before when his brethren first presented themselves to him, but then took no particular and special notice of him, only gave him a side-look as it were, but now he looked wishly at him: *his mother's son*; the son of *Rachel* his mother, and who was his only brother by his mother's side, the rest, though his brethren, yet only by his father's-side, not his mother's sons: *and said*, is *this your younger brother, of whom ye spake unto me?* he knew he was the same, but was willing to have it from their mouths to lead on to what he had further to say: *and he said*; after they had answered his question, and told him it was he: *God be gracious unto thee, my son*; speaking as a superior,

[a] בי אדני in me Domine mi, Montanus. [b] לשלום ad pacem, Montanus; de pace, Vatablus, Drusius, Piscator, Schmidt.

ſuperior, a governor, in which capacity, he was a father to his inferiors; and as a man, a relation, a brother, though not as yet diſcovered; he ſpoke in the moſt tender and affectionate manner, and as a religious, good man, he wiſhes the beſt thing he could for his brother, the grace and goodneſs of God; and which may be underſtood in the largeſt and moſt expreſſive ſenſe, as including all good things, temporal, ſpiritual and eternal.

℣. 30. *And Joſeph made haſte*, &c.] To get out of the room where he was with his brethren as faſt as he could: *for his bowels did yern upon his brother*; his paſſions grew ſtrong, his affections were raiſed, his heart was full of tenderneſs, and there was ſuch a flow of love and joy at the ſight of his brother, and the little converſation he had with him, that he was ready to burſt out, and muſt have diſcovered himſelf if he had not immediately turned and got out of the room: *and he ſought* where *to weep*; a proper place to vent his paſſion in tears of joy, and relieve himſelf: *and he entered into his chamber, and wept there*; where he could be the moſt retired, and not likely to be overheard.

℣. 31. *And he waſhed his face*, &c.] From the tears on it, that it might not be diſcerned that he had been weeping: *and went out*; of his chamber into the room again, where his brethren were: *and refrained himſelf*; from weeping, or ſhewing any exceſs of paſſion, love, joy, *&c. and ſaid, ſet on bread*; gave orders to his ſervants to bring in dinner, and ſet it upon the table; bread, as before, being put for all kind of food.

℣. 32. *And they ſet on for him by himſelf*, &c.] A table was placed and proviſions ſet upon it in one part of the room for *Joſeph* by himſelf; which was done either becauſe he was an *Hebrew*, and the *Egyptians* might not eat with him, nor he with them; or rather for the ſake of grandeur, he being the next man in the kingdom to *Pharaoh: and for them by themſelves*; another table was placed and ſpread for *Joſeph*'s brethren by themſelves, the reaſon of which is after given: *and for the Egyptians, which did eat with him, by themſelves*; a third table was laid for ſuch *Egyptian* noblemen and others, who were at this time *Joſeph*'s gueſts, or uſed to dine with him: *becauſe the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians*; the reaſon of which as given by the *Targums* of *Onkelos* and *Jonathan* is, becauſe the creatures the *Egyptians* worſhipped the *Hebrews* eat; but it is a queſtion, whether ſuch creatures as oxen, ſheep, goats, *&c.* which were eaten by the *Hebrews*, were ſo early worſhipped by the *Egyptians*; though they were in after-times, and particularly the *Apis* or ox, which is ſuppoſed by many to be worſhipped on the account of *Joſeph*, and ſo after his time; rather the abhorence the *Egyptians* had the *Hebrews* in, was on account of their being ſhepherds, on a political account, they having before this time ſuffered much by the inſurrections and rebellions of ſuch ſort of perſons among themſelves, who ſet up a kingdom and kings of their own, called the *Hyckſi* or paſtor-kings: or elſe this difference made between the *Egyptians* and *Hebrews* at eating, was not on account of what they did eat, as of the certain rites and cuſtoms the *Egyptians* had peculiar to themſelves in dreſſing their food, and eating it, and therefore would not eat with any of another nation; ſo that this was not any particular diſtaſte they had to the *Hebrews*, but was their uſage towards men of all nations; for ſo *Herodotus* ſays [c], that "no *Egyptian*, man or woman, might kiſs "the mouth of a *Greek*, or uſe a knife, or ſpit, "or pot;" that is, a knife a *Greek* had cut any thing with, or a ſpit he had roaſted meat on, or a pot he had boiled it in; and adds, "nor might "taſte of the fleſh of an ox, cut with the "knife of a *Greek*." And indeed, they would not eat nor converſe with any of another religion [d], be they who they would.

℣. 33. *And they ſat before him*, &c.] At a table, ſo placed, that they were in his ſight, and he had a full view of them: *the firſt-born according to his birth-right, and the youngeſt according to his youth*; every one according to his age, *Reuben* the firſt-born, firſt, and ſo on to *Benjamin* the youngeſt: thus they placed themſelves as they uſed to be in their father's family, or they were ſo placed by *Joſeph*; and if this was the caſe, it may be a reaſon, and a principal one, of what follows: *and the men marvelled one at another*; not the *Egyptians*, the gueſts of *Joſeph*, ſeeing 11 brethren placed in this manner, and theſe being *Hebrews* taken ſo much notice of; but *Joſeph*'s brethren, who either wondered at the manner of their being ſeated ſo regular, according to their age; or at the honour done them to dine with the governor, and at the grandeur of the entertainment, and at the ſeparate manner in which the governor, and the nobles of *Egypt*, ſat at meals; or at what follows.

℣. 34. *And he took* and ſent *meſſes unto them from before him*, &c.] The ſeveral diſhes were brought before him, who cut them up, and ſent to every one their part and portion, as was uſual in thoſe times and countries, and afterwards elſewhere [e], for the maſter of the family or feaſt to divide the food into parts, and to give to every gueſt his part; and theſe were called from their being ſent, *miſſus*, and from whence ſeems to be our *Engliſh* word *meſſes*, here uſed: *but Benjamin's meſs was five times ſo much as any of theirs*; which was done out of his great affection to him, being his own brother both by father and mother's ſide; and as ſome think, to try his brethren, how they ſtood affected to *Benjamin*, and obſerve if this did not raiſe their envy to him, as his father's particular reſpect to him had raiſed it in them againſt himſelf; and that if it ſhould, he might provide for his ſafety, leſt they ſhould uſe him in like manner as they had uſed him. This undoubtedly was deſigned as a peculiar favour, and a mark of ſpecial honour and reſpect, it being uſual for princes to ſend meſſes from their tables to ſuch as they favoured; and particularly it was uſual with the *Egyptians* for their kings to have double meſſes more than the reſt, in honour of them, as *Herodotus* [f] relates: *Benjamin*'s meſs conſiſted either of five parts, or it was five times bigger than what was ſent to the reſt; not but that they had all what was ſufficient; there was no want to any, but great plenty of every thing for them all; nor was this deſigned for *Benjamin*, that he ſhould eat the larger quantity, only to ſhew him diſtinguiſhing reſpect: *and they drank, and were merry with him*; after dinner they drank wine liberally and plentifully, but not to exceſs and intemperance, yet ſo as to be chearful and in good ſpirits; their fears being all diſſipated by this generous entertainment they met with.

CHAP.

[c] Euterpe, ſive, l. 2. c. 41. [d] Chæremon apud Porphyr. de abſtinentia, l. 4. §. 6. [e] Athenæi Deipnoſophiſt. l. 1. [f] Erato, ſive, l. 6. c. 57.

CHAP. XLIV.

THIS chapter relates the policy of *Joseph* in making an experiment of his brethrens regard and affection for *Benjamin*; he ordered his steward to put every man's money into his sack, and his silver cup in *Benjamin*'s, and when they were got out of the city, to follow after them, and charge them with the theft, as he did; and having searched their sacks, as they desired he would, found the cup with *Benjamin*, which threw them into the utmost distress, and obliged them to return to *Joseph*, v. 1—14. who charged them with their ill behaviour towards him; they acknowledge it, and propose to be his servants; but he orders them to depart to their father, retaining *Benjamin* in servitude, v. 15—17. upon which *Judah* addressed him in a very polite and affectionate manner, and relates the whole story, both of what passed between *Joseph* and them, concerning *Benjamin*, the first time they were in *Egypt*, and between their father and them upon the same subject, when he directed them to go a second time thither to buy corn, and how he became a surety to his father for him, and therefore proposed to be his bondman now, not being able to see his father's face without *Benjamin*, v. 18—34.

v. 1. *And he commanded the steward of his house*, &c.] Whom the *Targum* of *Jonathan* again calls *Manasseh*, the eldest son of *Joseph*: *saying, fill the mens sacks* with *food, as much as they can carry*; this he ordered out of his great affection for them, and that his father and his family might have sufficient supply in this time of famine: *and put every man's money in his sack's mouth*; not that which had been put into their sacks the first time, for the steward acknowledged his receipt of it, but what they had paid for their present corn, they were about to carry away.

v. 2. *And put my cup, the silver cup, in the sack's mouth of the youngest*, &c.] *Benjamin*; this he ordered to be done, partly to put him in apparent danger, and try how his brethren would behave towards him in such circumstances, and thereby know how they stood affected to him; and partly that he might have an excuse for retaining him with him. This cup was valuable both for the matter of it, being of silver, and for the use of it, being what *Joseph* himself drank out of; and by the word used to express it, it seems to have been a large embossed cup, a kind of goblet, for it has the signification of a little hill. *Jarchi* says, it was a long cup, which they called *Mederno*. The *Septuagint* render it by *Condy*, which is said to be a *Persian* word, and a kind of an *Attalic* cup, that held 10 cotylæ [g], or four or five quarts, and weighed 90 ounces; but a cup so large seems to be too large to drink out of: *and his corn-money*; what he had paid for his corn: *and he did according to the word that Joseph had spoken*; put every man's money in the mouth of his sack, and his silver cup with the corn-money into *Benjamin*'s sack.

v. 3. *As soon as the morning was light*, &c.] When it was break of day, before the sun rose: *the men were sent away, they and their asses*; the men being refreshed with food, and their asses having provender given them, and saddled and loaded, they were handsomely and honourably dismissed.

v. 4. *And when they were gone out of the city, and not* yet *far off*, &c.] Which perhaps was *Tanais*, the *Zoan* of the scriptures; *Joseph said unto his steward, up, follow after the men*; who no doubt was ready provided with men and horses, to go out and pursue when *Joseph* should give the orders, he being privy to *Joseph*'s intentions, and with whom the scheme was concerted, and the secret was. *Joseph* appears to have been up very early this morning, and had observed the exact time of his brethrens departure, and guessed whereabouts they might be when he sent his steward, and others, after them; for it can hardly be thought he sent alone after eleven men, and to charge them with a theft, and bring them back again: *and when thou dost overtake them, say unto them, wherefore have ye rewarded evil for good?* in taking away the silver cup, when they had been so kindly and bountifully entertained. This he was to represent as base ingratitude, as it would have appeared, had it been fact. In much such manner was *Esop* used by the inhabitants of *Delphos*, they being displeased with him, put a sacred cup or vial into his bags, which he being ignorant of, went on his way towards *Phocis*; and they ran after him, and seized him, and charged him with sacrilege [h].

v. 5. *Is not this* it, *in which my lord drinketh?* &c.] Which was for his own particular use, and so the more ungrateful in them to take it, *and whereby indeed he divineth?* according to our version and others, *Joseph* is here represented by his steward as a diviner or soothsayer, and so he might be thought to be by the *Egyptians*, from being such an exact interpreter of dreams, foretelling things to come, and that he made his divinations by the silver cup; and we are told that the *Assyrians*, *Chaldeans* and *Egyptians* used to fill basons with water, in which they put plates of silver and precious stones, marked with certain characters, and pronouncing certain words, called to the devil, who uttered a voice in the water like an hissing, and returned answers to the things enquired about [i]: a like practice is used by the *Africans* now [k]; which method *Andronicus* took to know who would be his successor, but was reckoned among the most infamous and scandalous parts of the magic art [l]: wherefore, as *Joseph* never practised any thing of this kind, so neither would he dissemble, or make, as if he did; though it must be owned that the *Arabs* [m] in *Egypt* at this day pretend to consult with the cup and divine by it: but the words will bear another version and sense, for it may signify to tempt, to try, to make an experiment, and by experience to know a thing, as in *Gen.* xxx. 27. and so the *Arabic* version, *and indeed he hath tried you by it*; so *Aben Ezra* interprets it of his trying of them by it, whether they were thieves or no, whether they were a parcel of light-fingered, filching fellows: the cup he pretends, was set before them, and he turned himself an-

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[g] Nicomachus de festis Ægypt. apud Athenæum, l. 11. c. 7.
[h] Scholia ad Vespes Aristophanis, p. 534. Ed. Genev. 1607.
[i] Julius Serenus de fato, l. 9. c. 18. apud Rivet. Exercit. 165. p. 808.
[k] R. Leo. African. Descriptio Africæ, l. 3. p. 335.
[l] Nic Choniates in Andronico, l. 2.
[m] Norden's Travels in Egypt, vol. 2. p. 150.

another way, either *Joseph* or the steward, and they took the opportunity of carrying it off; or else, as others think, he tried them by drinking in it very freely and liberally, what sort of men they were, how they would behave themselves in their cups, when truth is commonly spoke, the wit being out when the wine is in: but of these two senses the former is to be preferred; though it seems best of all to understand this, not of the cup as the instrument by which he tried, searched, and enquired into things, but as the object searched after and enquired of; for the word signifies to enquire, and make a strict observation of things, and thereby make shrewd guesses and conjectures, as in 1 *Kings* xx. 33. and so the sense is, either according to R. *Jonah*[n], that his master would diligently enquire of the soothsayers concerning it, in order to find out who took it away, and so *Ben Melech*; for the words may be rendered, *for which he certainly makes*, or has made, or will make *divination*, which agrees with ℣. 15. for if the cup was gone how could he make divination with it? it must be for it; or indeed they might well conclude themselves, that as such a thing would soon be missed, diligent enquiry would be made after it, and it would be at once conjectured that it was taken away, not by any of the household, but by those strangers that had dined with *Joseph*; and a man of his sagacity and penetration would soon find it out, and therefore it was madness and folly to do such an action, and think to get off clear: *ye have done evil in so doing*; both a mad and foolish action, and a base, wicked and ungrateful one, as well as what was infamous and scandalous; for nothing was reckoned more so than for a guest at a prince's table to carry away a cup, or any thing of that kind with him: so *Claudius* the *Roman* emperor, a guest of his, the day before, having taken away a golden cup, as was supposed, ordered an earthen one to be put in its place[o], which was a putting him to public shame and reproach: *Dioxippus* the *Athenian*, being at table with *Alexander* the great, a golden cup was took away privately, by some that envied him; and the hint being given as if he had done it, all eyes were turned on him as the thief, which he could not bear, but went out, and wrote a letter to the king and then killed himself[p].

℣. 6. *And he overtook them*, &c.] Their asses being laden with corn could not travel very fast, and he and his attendants being mounted on swift horses: *and he spake unto them these same words*; that *Joseph* had ordered him to say, and so what follows particularly, ℣. 10.

℣. 7. *And they said unto him, wherefore saith my lord these words?* &c.] One of them in the name of the rest, perhaps *Judah*, made answer, as astonished at the charge laid against them, suggesting that there was not the least foundation for it, and were quite surprized to hear any thing of this kind alledged against them: *God forbid that thy servants should do according to this thing*; expressing the utmost detestation of such a fact, as being what they could never be guilty of.

℣. 8. *Behold, the money we found in our sacks mouths*, &c.] Upon their return from *Egypt*, the first time they went thither for corn: *we brought again unto thee out of the land of Canaan*; which was a full proof of their honesty: they might have kept it until it was called for and demanded of them, but of themselves they brought it with them, as being money not their own; and they did not wait to be examined about it when they came to *Egypt* again, but of their own accord related the story of it, and offered the money to this same man the steward they were now speaking to, which he could not deny: yea, they brought it to him out of the land of *Canaan*, a foreign country at a considerable distance, and out of the jurisdiction of *Egypt*, and where they were not liable to be called to an account for it: *how then should we steal out of thy lord's house silver or gold?* that is, vessels of silver or vessels of gold, as the *Targums* of *Onkelos* and *Jonathan*; it could not be reasonably thought they would, for if they would not retain the governor's money when in their own hand and out of his reach, much less would they steal any thing out of his house, which they might conclude would soon be missed, and they easily apprehended and committed to prison, and suffer for it.

℣. 9. *With whom* soever *of thy servants it be found*, &c.] The silver cup: *both let him die*; which was rashly said, since they might have thought the cup might be put in one of their sacks unknown to them, as their money had been before; and besides, death was a punishment too severe for such a crime, and therefore is by the steward himself moderated; but this they said the more strongly to express their innocence: *and we also will be my lord's bond men*; his servants, as long as they lived: this was likewise carrying the matter too far, and exceeding all bounds of justice, which could only require satisfaction of the offender.

℣. 10. *And he said, now also let it be according unto your words*; &c.] Not according to the full extent of their words, but according to a part of them; that he only should be a servant that was found guilty; so moderating the punishment which they had fixed, and were willing to submit to, and therefore could not object to what he next proposes: *he with whom it is found shall be my servant*; speaking in the name of *Joseph*, whom he personated, and who had directed him what to say: *and ye shall be blameless*; acquitted of the charge, and pronounced innocent, and let go free.

℣. 11. *Then they speedily took down every man his sack to the ground*, &c.] To be opened and examined, and this they did in all haste, as having a clear conscience, and being confident that nothing could be found upon them, and desirous of having the affair issued as soon as possible, that the steward might have full satisfaction, and they proceed on in their journey: *and opened every man his sack*; shewing neither reluctance nor fear, being conscious of their innocence.

℣. 12. *And he searched*, &c.] To the bottom of them, not content to look into the mouth of them being opened, but rummaged them, and searched deeply into them to find the cup, which was the thing charged upon them he was solicitous to find; as for the money in the sacks mouth he took no notice of that, nor is there any mention of it: and *began at the oldest*; at *Reuben*, as the *Targum* of *Jonathan* expresses it; the steward might know their different ages in course, by the order in which they were placed at *Joseph*'s table when they dined with him: *and left off at the youngest*; at *Benjamin*, he ended his scrutiny with him; this method he took partly to hold them in fear as long as he could, and partly to prevent any suspicion of design, which might have been entertained had he went directly to *Benjamin*'s sack: *and the cup was found in Benjamin's sack*; where the steward himself had put it, and as it is usually said, they that hide can find.

℣.

[n] Apud Aben Ezram in loc. [o] Suetonius in vita Claudii, c. 32. [p] Curtii Hist. l. 9. c. 7.

℣. 13. *Then they rent their clothes*, &c.] In token of ſorrow and diſtreſs, being at their wits end, like diſtracted perſons, not knowing what to do: this was uſually done in the eaſtern countries when any evil befel, as did *Jacob*, ch. xxxvii. 34. and as the *Egyptians* themſelves did when mourning for their dead, as *Diodorus Siculus* [q] relates: *and laded every man his aſs*; put their ſacks of corn on their aſſes again, having tied them up: *and returned to the city*; to the metropolis, as *Jarchi*, which was either *Tanais*, that is, *Zoan*, or as others think, *Memphis*: hither they returned to ſee how it would go with *Benjamin*, to plead his cauſe and get him releaſed, that he might go with them, they being afraid to ſee their father's face without him; otherwiſe could they have been content to have gone without him, they might have proceeded on in their journey, ſee ℣. 17.

℣. 14. *And Judah and his brethren came to Joſeph's houſe*, &c.] *Judah* is particularly mentioned becauſe he was the principal ſpokeſman, and was chiefly concerned for the ſafety of *Benjamin*, being his ſurety: *for he was there*; *Joſeph* was yet at his own houſe, was not as yet gone to the granaries, to look after the affairs of the corn, and the ſale and diſtribution of it, but was waiting for the return of his brethren, which he expected quickly: *and they fell before him on the ground*; not only in a way of reverence, again fulfilling his dream, but as perſons in the utmoſt diſtreſs and affliction, throwing themſelves at his feet for mercy.

℣. 15. *And Joſeph ſaid unto them, what deed is this ye have done?* &c.] An action ſo wicked, baſe, and ungrateful, attended with ſuch aggravated circumſtances, that it can ſcarcely be ſaid how bad a one it is, and may be well wondered at, that men who had received ſuch favours could ever be guilty of; this he ſaid, putting on a ſtern countenance, and ſeemingly in great anger and wrath: *wot ye not, that ſuch a man as I can certainly divine?* either that he could divine himſelf, though not by the cup, of which here no mention is made, but in ſome other way uſed by the *Egyptians*; or that he had diviners with him, as *Aben Eza*, with whom he could conſult, to find out the perſon that took the cup; or ſurely they muſt needs think that ſuch a man as he, who had ſuch great knowledge of things, natural and political, and whoſe name was *Zaphnath-paaneah*, a revealer of ſecrets, would be able to ſearch into and find out an affair of this kind; and they might well conclude, that a man ſo ſagacious and penetrating would eaſily conjecture who were the perſons that took away his cup, even the ſtrangers that had dined with him ſo lately, and therefore could never expect to go off with it.

℣. 16. *And Judah ſaid, what ſhall we ſay unto my lord? what ſhall we ſpeak?* &c.] Signifying that they were non-pluſſed, confounded, knew not what to ſay; they could not acknowledge guilt, for they were not conſcious of any, and yet could not deny the fact, the cup being found on one of them; and though they might have a ſuſpicion of fraud, yet were afraid to ſpeak out what they ſuſpected, and therefore were at the utmoſt loſs to expreſs themſelves: *or how ſhall we clear ourſelves?* to aſſert their innocence ſignified nothing, here was full proof againſt them, at leaſt againſt their brother *Benjamin*: *God hath found the iniquity of thy ſervants*; brought it to their remembrance, faſtened the guilt of it on their conſciences, and in his providence was bringing them to juſt puniſhment for it; meaning not the iniquity of taking away the cup, which they were not conſcious of, but ſome other iniquity of theirs they had heretofore been guilty of, and now God was contending with them for it; particularly the iniquity of ſelling *Joſeph*; this was brought to their minds before, when in diſtreſs, and now again, ſee ch. xlii. 21: *behold, we* are *my lord's ſervants, both we, and* he *alſo with whom the cup is found*; hereby fulfilling his dream more manifeſtly than ever; for by bowing down to the earth to him, they might be thought to do no other than what all did, that came to buy corn of him; but here they own themſelves to be his ſervants, and him to be lord over them, and to have dominion over them all, and them to be his ſlaves and bondmen.

℣. 17. *And he ſaid, God forbid that I ſhould do ſo*, &c.] This would be doing an unjuſt thing, *Joſeph* ſuggeſts, ſhould he take them all for bondmen, for the offence of one: but *the man in whoſe hand the cup is found, he ſhall be my ſervant*; not die, as they had ſuppoſed, but become his ſervant: *and as for you, get ye up in peace unto your father*; they had leave, yea an order to return to their father in the land of *Canaan*, with their corn and cattle, in peace and plenty; there being no charge againſt them, nor would any hurt or damage come to them: this *Joſeph* ſaid to try their affection to their brother *Benjamin*, and ſee whether they would leave him to diſtreſs, and then he ſhould know better how to conduct both towards him and them.

℣. 18. *Then Judah came near unto him*, &c.] Being the ſpokeſman of his brethren, and the ſurety of *Benjamin*; he plucked up a ſpirit, put on courage, and drew nearer to the governor, and with much freedom and boldneſs, and in a very polite manner, addreſſed him: *and ſaid, O my lord, let thy ſervant, I pray thee, ſpeak a word in my lord's ears*; not admit him to private audience, or ſuffer him to whiſper ſomething to him, but give him the hearing of a few words he had to ſay to him: *and let not thine anger burn againſt thy ſervant*; don't be diſpleaſed with his boldneſs, and the freedom he takes, but hear him patiently: *for thou* art *even as Pharaoh*; next, if not equal in power and authority with him; could exerciſe juſtice, or ſhew mercy, puniſh, or releaſe from puniſhment at his pleaſure; and having leave granted him, he began his ſpeech, and made the following narrative.

℣. 19. *My lord aſked his ſervants*, &c.] The firſt time they came down to *Egypt* to buy corn; he puts him in mind of what paſſed between them at that time: *ſaying, have ye a father, or a brother?* which queſtion followed upon their ſaying, that they were the ſons of one man, ch. xlii. 11. and xliii. 7.

℣. 20. *And we ſaid unto my lord, we have a father*, &c.] Yet living in the land of *Canaan*: *an old man*; being 130 years of age, ch. xlvii. 9. *and a child of his old age*; who was born when he was near 100 years of age: *and a little one*; not in ſtature but in age, being the youngeſt ſon, and much younger than they: ſo they repreſented him, on that account and becauſe he was tenderly brought up with his father, and not inured to buſineſs and hardſhip, and ſo unfit to travel: *and his brother is dead*; meaning *Joſeph*: ſo they thought him to be, having not heard of him for 22 years or more, and they

[q] Bibliothec. l. 1. p. 65.

they had ſo often ſaid he was dead, or ſuggeſted as much, that they at length believed he was: *and he alone is left of his mother*; the only child left of his mother *Rachel*: *and his father loveth him*; being his youngeſt ſon, and the only child of his beloved *Rachel*, and therefore moſt dear unto him.

℣. 21. *And thou ſaidſt unto thy ſervants, bring him down unto me*, &c.] *Judah* does not relate the reaſon of his order, which was to give proof, that they were no ſpies, but as if *Joſeph* deſigned to ſhew favour to *Benjamin*, as undoubtedly he did: *that I may ſet mine eyes upon him*; not barely ſee him, as *Aben Ezra* interprets it, though that would be, and was, very deſirable by him, and agreeable to him; but he deſired to ſet his eyes upon him, not only for his own pleaſure, but for the good of *Benjamin*, as the *Targum* of *Jonathan* adds; he intimated that he ſhould receive him kindly, ſhew favour unto him, and uſe him well: the *Septuagint* verſion is, *and I will take care of him*; *Joſeph*'s brethren had told him, that *Benjamin* was at home with their father, who they ſuggeſted was afraid to let him go with them, leſt evil ſhould befal him; wherefore to encourage him to let him go with them, *Joſeph* promiſed to take care of him, that no hurt ſhould be done to him, but he ſhould be provided with every thing that was proper and neceſſary; and this *Judah* improves into an argument with the governor in favour of *Benjamin*, that ſince he deſired his coming, in order to ſhew him a kindneſs, he hoped he would not detain him, and make a ſlave of him.

℣. 22. *And we ſaid unto my lord, the lad cannot leave his father*, &c.] That is, his father will not be willing to part with him: *for if he ſhould leave his father*, his father *would die*; with grief and trouble, fearing ſome evil was befallen him, and he ſhould ſee him no more.

℣. 23. *And thou ſaidſt unto thy ſervants*, &c.] In anſwer to the repreſentation of things made by them, and notwithſtanding that: *except your youngeſt brother come down with you, you ſhall ſee my face no more*; which, though not before related in the diſcourſe, which paſſed between *Joſeph* and his brethren in expreſs terms, yet might be juſtly inferred from what he ſaid; nay, might be expreſſed in ſo many words, though not recorded, and as it ſeems plainly it was, as appears from ch. xliii. 3.

℣. 24. *And it came to paſs, when we came unto thy ſervant my father*, &c.] In the land of *Canaan*: *we told him the words of my lord*; what he had ſaid to them, particularly reſpecting *Benjamin*.

℣. 25. *And our father ſaid*, &c.] After ſome time, when the corn was almoſt conſumed they had bought in *Egypt*: *go again, and buy a little food*; that may ſuffice till the famine is over; ſee ch. xliii. 1.

℣. 26. *And we ſaid, we cannot go down*, &c.] With any ſafety to their perſons, which would be in danger, or with any profit to their families, ſince their end in going down to buy corn would not be anſwered: *if our youngeſt brother be with us, then will we go down*; let it be agreed to, that *Benjamin* go along with us to *Egypt*, and then no difficulty will be made of it: *for we may not ſee the man's face, except our youngeſt brother* be *with us*; the face of the great man, the governor of *Egypt*; for that this phraſe, *the man*, is not uſed diminutively, but as expreſſive of grandeur, is clear, or otherwiſe it would never have been made uſe of in his preſence, and in ſuch a ſubmiſſive and polite ſpeech as this of *Judah*'s.

℣. 27. *And thy ſervant my father ſaid unto us*, &c.] When thus preſſed to let *Benjamin* go with them: *ye know that my wife bare me two* ſons; meaning *Rachel*, by whom he had *Joſeph* and *Benjamin*, and whom he calls his *wife*, ſhe being his only lawful wife; *Leah* was impoſed upon him, and the other two were concubines.

℣. 28. *And the one went out from me*, &c.] Being ſent by him to ſee how his brethren did, who were feeding his flocks at *Shechem*, and he had never returned to him to that day: *and I ſaid, ſurely he is torn in pieces*; by ſome wild beaſt; this he ſaid on ſight of his coat, being ſhown him all bloody: *and I ſaw him not ſince*; now 22 years ago; for though *Joſeph* was not ſuch a great way off his father, eſpecially if he was at *Memphis*, as ſome think; yet what through his confinement as a ſervant in *Potiphar*'s houſe, and then for ſome years in priſon, and through the multiplicity of buſineſs when advanced in *Pharaoh*'s court, he had no leiſure and opportunity of viſiting his father; and eſpecially ſo it was ordered by the providence of God that he ſhould not, that he might be made known at the moſt proper time for the glory of God, and the good of his family.

℣. 29. *And if ye take this alſo from me*, &c.] His ſon *Benjamin*, as he perhaps ſuſpected they had taken *Joſeph*, and made away with him: *and miſchief befal him*; either in *Egypt*, or on the road, going or returning, any ill accident, eſpecially death, as the *Targums* of *Onkelos* and *Jonathan*, or what may iſſue in it: *ye ſhall bring my grey hairs with ſorrow to the grave*; it would be the means of his death, and whilſt he lived, he ſhould be full of ſorrow and grief; ſee ch. xlii. 38.

℣. 30. *Now therefore, when I come to thy ſervant my father*, &c.] That is, ſhould he return to him in the land of *Canaan* with the reſt of his brethren: *and the lad* be *not with us*; his brother *Benjamin*, ſo called here, and in the following verſes, though 30 years of age and upwards, ſee ch. xliii. 8: *ſeeing that his life is bound up in the lad's life*; he is as cloſely united to him in affection, and is as dear to him as his own ſoul; quite wrapt up in him, and can't live without him; ſhould he die, he muſt die too; ſee 1 *Sam.* xviii. 1, ſo it follows:

℣. 31. *It ſhall come to paſs, when he ſeeth that the lad* is *not* with us, *that he will die*, &c.] As ſoon as ever he ſees us, without aſking any queſtion, and obſerves that *Benjamin* is miſſing, he will conclude at once that he is dead, which will ſo ſeize his ſpirits, that he will expire immediately: *and thy ſervants ſhall bring down the grey hairs of thy ſervant, our father, with ſorrow to the grave*; as he ſaid would be the caſe, ℣. 29. and which would be very afflicting to his ſons to be the cauſe of it, and could not be thought of without the utmoſt uneaſineſs and diſtreſs.

℣. 32. *For thy ſervant became ſurety for the lad unto my father*, &c.] Which is another argument uſed for the releaſe of *Benjamin*, though he ſhould be detained for him, which he offers to be: *ſaying, if I bring him not unto thee, then I ſhall bear the blame unto my father for ever*; ſee the note on ch. xliii. 9.

℣. 33. *Now therefore, I pray thee, let thy ſervant abide inſtead of the lad, a bondman to my lord*, &c.] Being, as *Jarchi* obſerves, preferable to *Benjamin* for ſtrength, for war and for ſervice: in this *Judah* was a type of Chriſt, from whoſe tribe he ſprung, who became the ſurety of God's *Benjamins*, his children, who are beloved by him, and as dear to him as his right-hand, and put himſelf in their law-

law place and ſtead, and became ſin and a curſe for them, that they might go free, as *Judah* deſired his brother *Benjamin* might, as follows: *and let the lad go up with his brethren*; from *Egypt* to *Canaan*'s land, to their father there.

℣. 34. *For how ſhall I go up to my father, and the lad be not with me?* &c.] Signifying that he muſt abide in *Egypt*, and choſe to do it, and could not go up to the land of *Canaan* any more, or ſee his father's face without *Benjamin* along with him, to whom he was a ſurety for him: *leſt peradventure I ſee the evil that ſhall come on my father*; ſee him die, or live a life of ſorrow worſe than death: this he could not bear, and choſe rather to be a ſlave in *Egypt*, than to be the ſpectator of ſuch an affecting ſcene. By this ſpeech of *Judah*, *Joſeph* plainly ſaw the great affection which his brethren, eſpecially *Judah*, had for his father and his brother *Benjamin*, as well as the ſenſe they had of their evil in ſelling him, which lay uppermoſt on their minds, and for which they thought themſelves brought into all this trouble; wherefore he could no longer conceal himſelf from them, but makes himſelf known unto them, which is the principal ſubject of the following chapter.

CHAP. XLV.

THIS chapter contains an account of *Joſeph*'s making himſelf known to his brethren, which was done when they were alone, ℣. 1—4. when he encouraged them not to diſtreſs themſelves on account of their ſelling him into *Egypt*, for God in his providence had ſent him there for their good, ℣. 5—8. and he ordered them to go forthwith to *Canaan*, and acquaint his father with all the honour and glory they ſaw him in, and to deſire him to come thither to him, where he ſhould be provided for during the 5 years famine yet to come, in the beſt part of the land of *Egypt*, ℣. 9—13. upon which he expreſſed the ſtrongeſt affection to *Benjamin*, and to all his brethren, ℣. 14, 15. the fame of this was ſoon ſpread in the houſe of *Pharaoh*, which gave the king great pleaſure, who immediately expreſſed his earneſt deſire, that his father might come and ſettle in *Egypt*, and ordered proviſions to be ſent him, and carriages to bring him down, and all that belonged to him, ℣. 16—20. and *Joſeph* accordingly delivered to his brethren waggons and proviſions for the way, and gave gifts to them, and ſent a preſent to his father, and diſmiſſed his brethren with an exhortation not to fall out by the way, ℣. 21—24. and when they came to *Canaan*, they acquainted their father with all theſe things, who at firſt could not believe them; but when he ſaw the waggons, his ſpirit revived, and determined to go and ſee his ſon, ℣. 25—28.

℣. 1. *Then Joſeph could not refrain himſelf*, &c.] That he ſhould not weep, as the *Targum* of *Jonathan* adds; at leaſt he could not much longer refrain from tears, ſuch an effect *Judah*'s ſpeech had on his paſſions: *before all them that ſtood before him*; his ſervants that attended him and waited upon him, the ſteward of his houſe, and others, upon whoſe account he put ſuch a force upon himſelf, to keep in his paſſions from giving vent, that they might not diſcover the inward motions of his mind; but not being able to conceal them any longer, *he cried*; or called out with a loud voice, and an air of authority: *cauſe every man to go out from me*; out of the room in which he and his brethren were; perhaps this order was given to the ſteward of the houſe to depart himſelf, and to remove every inferior officer and ſervant upon the ſpot; or other people that might be come in to hear the trial of thoſe men, and to ſee how they would be dealt with: *and there ſtood no man with him, while Joſeph made himſelf known unto his brethren*; not that *Joſeph* was aſhamed of them, and of owning before them the relation he ſtood in to them; but that they might not ſee the confuſion his brethren would be thrown into, and have knowledge of the ſin they had been guilty of in ſelling him, which could not fail of being mentioned by him, and confeſſed by them; and beſides it was not ſuitable to his grandeur and dignity to be ſeen in ſuch an extreme paſſion he was now going into.

℣. 2. *And he wept aloud*, &c.] Or *gave forth his voice in weeping*[r]; as he wept he cried aloud; for having put ſuch a violent reſtraint on himſelf, as the flood of tears was the greater, ſo his voice was the ſtronger and louder for it: *and the Egyptians, and the houſe of Pharaoh heard*; the *Egyptians* that were in the room or rooms adjoining to that where *Joſeph* was, heard his cry, and perhaps a great deal of what was ſaid; which they ſoon reported to others, and it quickly reached *Pharaoh*'s court, which might not be at any great diſtance.

℣. 3. *And Joſeph ſaid unto his brethren, I* am *Joſeph*, &c.] As ſoon as he could compoſe himſelf a little, and utter his words, the firſt thing he ſaid was, that he was *Joſeph*; that was his right name, his *Hebrew* name; though he was called by the *Egyptians Zaphnath-paaneah*, and by which name *Joſeph*'s brethren only knew him, if they knew his name at all; and it muſt be very ſtartling to them, to hear this ſound, and to be told by himſelf that that was his name; and which was not all he meant, and they underſtood, but that he was *Joſeph* their brother, as afterwards expreſſed: *doth my father yet live?* this he knew before, for they had told him he was alive; wherefore he puts this queſtion not through ignorance, or as doubting, but to expreſs his affection for his father, and his joy that he was alive: *and his brethren could not anſwer him*; they were ſo ſurprized and aſtoniſhed; they were like men thunder-ſtruck, they were not able to utter a word for a while: *for they were troubled at his preſence*; the ſin of ſelling him came freſh into their minds, the guilt of it preſſed their conſciences, and the circumſtances that *Joſeph* was in filled them with fear, that he would avenge himſelf on them.

℣. 4. *And Joſeph ſaid unto his brethren, come near to me, I pray you*, &c.] Very probably *Joſeph* ſat in a chair of ſtate whilſt they were under examination, and through reverence of him they kept at a proper diſtance; or being frighted at what he had ſaid, he might obſerve them drawing back, as *Jarchi* remarks, and ſo encourages them in a kind and tender manner, to return and come nearer to him, and the rather, that they might more privately converſe together without being over-heard; as alſo that they might, by approaching him, diſcern and

[r] ויתן את קלו בבכי & dedit vocem ſuam in fletu, Montanus; ſo Junius & Tremellius, Piſcator, Schmidt.

and call to mind ſome of his features ſtill remaining, by which they might be aſſured he was *Joſeph* indeed: *and they came near, and he ſaid, I am Joſeph your brother*; not only his name was *Joſeph*, but he was that *Joſeph* that was their brother; he claims and owns the relation between them, which muſt be very affecting to them, who had uſed him ſo unkindly: *whom ye ſold into Egypt*; which is added, not ſo much to put them in mind of and upbraid them with their ſin, but to aſſure them that he was really their brother *Joſeph*; which he could not have related had he not been he, as well as to lead on to what he had further to ſay to them for their comfort.

℣. 5. *Now therefore be not grieved*, &c.] To an exceſs, ſo as to be ſwallowed up with overmuch ſorrow; otherwiſe it became them to be grieved for their ſin, and to ſhew a godly ſorrow and true repentance for it: *nor angry with yourſelves, that ye ſold me hither*; reflect upon themſelves, and afflict themſelves in an immoderate way; or break forth into anger and wrath with one another, upbraiding and blaming each other for their conduct in that affair, and ſo foment contentions and quarrels among themſelves: *for God did ſend me before you to preſerve life*; the life of thouſands of perſons in *Egypt*, *Canaan*, and other countries; and particularly to preſerve their lives was he ſent before them into *Egypt*; where, by interpreting *Pharaoh*'s dreams, by which he underſtood and did foretel the 7 years of plenty and 7 years of famine, he was promoted to great honour and truſt, and laid up a ſufficiency of corn in the time of plenty to anſwer the exigencies of various countries in the time of famine, and among the reſt, of his own family; and therefore would have this attributed by them to the wiſe diſpoſing providence of God.

℣. 6. *For theſe two years* hath *the famine been in the land*, &c.] In the land of *Egypt*, and in the countries round about: *and yet* there are *five years*; ſtill remaining, which he knew by the above dreams and the interpretation of them: *in the which* there ſhall *neither* be *earing nor harveſt*; that is, no tillage of land, neither plowing nor ſowing, and ſo no reaping or gathering in of the fruits of the earth, as uſed to be in harveſt; at leaſt, there would be very little ground tilled, only it may be on the banks of the *Nile*, ſince they had no corn to ſpare for ſeed; and beſides, as the *Egyptians* knew by *Joſeph*'s prediction that the *Nile* would not overflow, it was to no purpoſe to attempt to plow their land, which through 2 years drought was become very difficult, or to ſow, could they get the ſeed into the ground, ſince there was no likelihood of its ſpringing up again.

℣. 7. *And God ſent me before you*, &c.] This he repeats to impreſs the minds of his brethren with a ſenſe of the good providence of God in bringing him to *Egypt* before them, to make proviſion for their future welfare, and to alleviate their grief, and prevent an exceſſive ſorrow for their ſelling him into *Egypt*, when by the over-ruling hand of God it proved ſo ſalutary to them: *to preſerve you a poſterity in the earth*; that they and theirs might not periſh, which otherwiſe, in all human probability, muſt have been the caſe; and that the promiſe of the multiplication of *Abraham*'s ſeed might not be made of none effect, but continue to take place, from whence the Meſſiah was to ſpring: *and to ſave your lives by a great deliverance*; from the extreme danger they were expoſed unto, through the terrible famine, and in which deliverance were to be obſerved the great wiſdom, goodneſs, power and providence of God.

℣. 8. *So now* it was *not you* that *ſent me hither, but God*, &c.] Which is to be underſtood not abſolutely, as if they had no concern at all in ſending him thither; they ſold him to the *Iſhmaelites*, who brought him down to *Egypt* and ſold him to *Potiphar*, and ſo were inſtrumental in his coming to *Egypt*; but comparatively, it was not they ſo much as God that ſent him; whoſe providence directed, diſpoſed, and overruled all thoſe events, to bring *Joſeph* to this place, and to ſuch an high ſtation, to anſwer the purpoſes and deſigns of God in providing for and preſerving *Jacob*'s family in a time of diſtreſs: *and he hath made me a father to Pharaoh*; to be a teacher to him, as *Aben Ezra*, that is, to be his counſellor, to adviſe him well in all things, as a father his children; or to be his partner and patron, as *Jarchi*, to have a ſhare with him in power and authority, and to be reckoned as a father to him, ſee ch. xli. 43. and to provide for him and the welfare of his kingdom, as parents do for their children: the following phraſes explain it, of rule and government; and the meaning is, that he was a great man, and a prince [s] in *Pharaoh*'s court: *and lord of all his houſe*; his prime miniſter, chief counſellor and courtier: *and a ruler throughout all the land of Egypt*; to whom all the deputies of the ſeveral provinces were ſubject under *Pharaoh*, and eſpecially in the affair of the corn.

℣. 9. *Haſte you, and go up to my father*, &c.] In *Canaan*, which lay higher than *Egypt*; being deſirous he ſhould know as ſoon as poſſible that he was alive, and in what circumſtances he was: *and ſay unto him, thus ſaith thy ſon Joſeph*; without any title, ſuch as the father and counſellor of *Pharaoh* and governor of *Egypt*, only *Joſeph* his ſon, which would be enough to revive the heart of *Jacob*: *God hath made me lord over all Egypt*; his exaltation to this dignity he aſcribes, not to *Pharaoh*, but to God; civil honour and promotion to worldly grandeur and dignity are from God, and not from man: *come down unto me, tarry not*; the great buſineſs on his hands not permitting him to go to his father and fetch him to *Egypt*; he deſires that he would come to him without delay, which would be greatly to the advantage of him and his family, and to their mutual comfort.

℣. 10. *And thou ſhalt dwell in the land of Goſhen*, &c.] Called by *Artapanus* [t], *Kaiſan* or *Keſſan*; the *Septuagint* verſion *Geſan* of *Arabia*, as it was that part of *Egypt* which bordered on *Arabia*: it ſeems to be the ſame with the land of *Rameſes*, ſee ch. xlvii. 11. and the *Heliopolitan* nome, which *Strabo* [u] ſays, was reckoned to be in *Arabia*, and in which were both the city of *Heliopolis* and the city *Heroopolis*, according to *Ptolemy* [w]; for in the *Septuagint* verſion of ch. xlvi. 28. inſtead of *Goſhen* is *Heroopolis*, or the city of the *Heroes* in the land of *Rameſes*, with which agrees *Joſephus* [x]: wherefore, Doctor *Shaw* [y] obſerves, the land of *Rameſes* or *Goſhen* could be no other than the *Heliopolitan Nome*, taking in that part of *Arabia* which lay bounded near *Heliopolis* by the *Nile*, and near *Heroopolis* by the correſpondent part of the red ſea. Now either before this time *Joſeph* had got a grant of this country, of *Pharaoh*, to diſpoſe of at pleaſure, or he had ſo much power and authority of himſelf to

[s] So it is interpreted by R. Sol. Urbin. Ohel Moed, fol. 50. 1.
[t] Apud Euſeb. Præpar. Evangel. l. 9, c. 23. 27.
[u] Geograph. l. 17. p. 555.
[w] Geograph. l. 4. c. 5.
[x] Antiq. l. 2. c. 7, §. 5.
[y] Travels, p. 305, 306. Ed. 2.

to put his father into it: or it may be, it was the domains of his father-in-law the prieſt of *On*, ſince *On* or *Onii*, according to *Ptolemy* [z], was the metropolis of the *Heliopolitan* nome, and by ſome thought to be *Heliopolis* itſelf, and perhaps might be *Joſeph*'s own country, which he had with the daughter of the prieſt of *On*: indeed if what the *Jewiſh* writers ſay [a], that *Pharaoh* king of *Egypt* in *Abraham*'s time, gave to *Sarah* the land of *Goſhen* for an inheritance, and therefore the *Iſraelites* dwelt in it, becauſe it was *Sarah* their *mother*'s; it would account for *Joſeph*'s propoſing to put them into the poſſeſſion of it without the leave of *Pharaoh*; but *Goſhen* ſeems to have been in the grant of *Pharaoh*, who agreed and confirmed what *Joſeph* propoſed, ch. xlvii. 6. *and thou ſhalt be near unto me*; as he would be in *Goſhen*, if *Memphis* was the royal ſeat at this time, as ſome think [b], and not *Tanis* or *Zoan*; or *Heliopolis*, or both, in their turn; and *Artapanus* [c] is expreſs for it, that *Memphis* was the ſeat of that king of *Egypt*, in whoſe court *Moſes* was brought up; and eſpecially *Heliopolis* may be be thought to be ſo, if *Joſeph* dwelt at *On* or *Heliopolis*, where his father-in-law was prieſt or prince, which was near if not in *Goſhen* itſelf: and according to *Bunting* [d], *On* or *Oni* was the metropolis of *Goſhen*; and *Leo Africanus* ſays [e], that the ſahidic province, in which was *Fium*, where the *Iſraelites* dwelt, ſee ch. xlvii. 11. was the ſeat of the nobility of the antient *Egyptians*: *thou and thy children, and thy childrens children*; for *Jacob*'s ſons had all of them children, even *Benjamin* the youngeſt, as appears from the following chapter: *and thy flocks, and thy herds, and all that thou haſt*; and *Goſhen* being a place of paſturage, was fit and ſuitable for them; and ſo *Joſephus* [f] ſays, of *Heliopolis*, which he takes to be the place where *Jacob* was placed, that there the king's ſhepherds had their paſtures.

℣. 11. *And there will I nouriſh thee*, &c.] Provide for him and his family: *for yet* there are *five years of famine*; ſtill to come, 2 of the 7 only being paſt: *leſt thou, and thy houſhold, and all that thou haſt, come to poverty*; his whole poſterity be conſumed, as it would be in all probability, if he did not procure food for his family during the famine.

℣. 12. *And behold, your eyes ſee, and the eyes of my brother Benjamin*, &c.] They were eye-witneſſes of his being alive, having themſelves ſeen him, and even *Benjamin*, who could not be ſuſpected by his father of a fraud in impoſing on him; and ſome of them could doubtleſs remember his features, and had an ocular proof of his being the very perſon, which they could with great evidence relate unto *Jacob*; as alſo his voice in ſpeaking: *that* it is *my mouth that ſpeaketh unto you*; without an interpreter, as *Aben Ezra*, and in the *Hebrew* language, as the *Targum* and *Jarchi*; which might confirm them, and likewiſe their father upon their report, that the governor was not an *Egyptian* but an *Hebrew*; and by that and other concurrent teſtimonies that he muſt be *Joſeph*.

℣. 13. *And you ſhall tell my father of all my glory in Egypt*, &c.] His wealth and riches, his grandeur and dignity, his power and authority: *and of all that you have ſeen*; what a magnificent houſe he dwelt in; what a numerous train of ſervants he had; in what majeſty he rode in the ſecond chariot to the king; and what authority he exerciſed over the people, and what reverence they gave him, and what power he had, particularly in the diſtribution of corn: *and ye ſhall haſte, and bring down my father hither*; for *Joſeph* had an eager deſire to ſee him, wherefore this is repeated.

℣. 14. *And he fell upon his brother Benjamin's neck and wept*, &c.] On his neck firſt, becauſe he was his own brother by father and mother's ſide; and he wept over him for joy that he had a ſight of him once more: the word for *neck* is in the plural number, and being uſed, may ſignify that he fell firſt on one ſide of his neck, and then on the other, to ſhew his great affection for him: *and Benjamin wept upon his neck*; their love and the tokens of it were reciprocal.

℣. 15. *Moreover he kiſſed all his brethren*, &c.] In their turns, to teſtify his real affection for them, and hearty reconciliation to them: *and wept upon them*; that is, upon their necks, as he had on *Benjamin*'s: *and after that, his brethren talked with him*; being emboldened by this carriage of his to them, and encouraged to believe that he really forgave them their ſin againſt him, and was truly reconciled unto them, and had a real affection for them, and had no reaſon to fear he would avenge himſelf on them: they entered into a free converſation, and talked of their father and their family, and the concerns of it, and of what paſſed ſince the time he was ſeparated from them.

℣. 16. *And the fame thereof was heard in Pharaoh's houſe*, &c.] The report was carried to court, and there it was told by ſome from *Joſeph*'s houſe, who had overheard what had paſſed, at leaſt ſomewhat of it: *ſaying, Joſeph's brethren are come*; perhaps they might call him by his *Egyptian* name, though the hiſtorian gives him his *Hebrew* name, and which was his right name, and by which he was beſt known to the *Hebrews*, for whoſe ſake chiefly he wrote: *and it pleaſed Pharaoh well, and his ſervants*; for *Joſeph* being greatly beloved both by the king and his courtiers, who are meant by his ſervants, they were glad of an opportunity of ſhewing their further regard to him, by their reſpect and civilities to his relations and friends, who had been the means of providing for the welfare of the whole kingdom, and of ſaving all their lives: *Pharaoh*'s expreſſions of pleaſure on this occaſion, were, no doubt, ſincere, whatever were thoſe of his courtiers; who might not ſo well affect a ſtranger, and one that had been in a very low eſtate of life, to be raiſed above them, and have ſo much truſt repoſed in him, and honour conferred upon him, and might diſſemble in their reſpect to *Joſeph* before their ſovereign; though ſuch might be the prudence and affability of *Joſeph*, and ſuch the ſenſe they had of their obligations to him in point of gratitude, that they might be really pleaſed to hear that his brethren were come; and the rather, *Pharaoh* and his court might be the more delighted, becauſe that it appeared that he came of a good family in *Canaan*; whereas they knew no more of him than of his having been a ſlave in *Potiphar*'s houſe, and then caſt into a priſon for a crime charged upon him, out of which he was taken, and made the great man he was.

℣. 17. *And Pharaoh ſaid unto Joſeph*, &c.] Who, it is highly probable, waited upon *Pharaoh* to acquaint him with the coming of his brethren; for

[z] Ut ſupra. [a] Pirke Eliezer, c. 26. [b] Dr. Shaw, ut ſupra, p. 304, &c. Jablonſki de Terra Goſhen. Differt. 4. §. 3, 4, 5, & Sicardus in Ib. Differt. 5. §. 1. [c] Apud Euſeb. Præpar. Evangel. l. 9. c. 23. 27. [d] Travels, &c p. 76. [e] Deſcriptio Africæ, l. 8. p. 669. [f] Ut ſupra, §. 6.

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for it cannot be imagined that *Pharaoh* ſhould ſay what follows upon a bare report, without having a farther account of things from *Joſeph*, or that he would neglect giving it, but take the firſt opportunity to inform him, whereupon he gave him the following order: *ſay unto thy brethren, this do ye*; give them directions and inſtructions to do as follows: *lade your aſſes*; with proviſions for the preſent neceſſity of their father's houſhold in *Canaan*, and for their journey back to *Egypt: and go, get you into the land of Canaan*; with all the haſte they could make.

℣. 18. *And take your father, and your houſholds*, &c.] Or families, for they were all married perhaps, and had children, and no doubt ſervants alſo; all were to be brought with them, and come unto him, into his kingdom, to his metropolis, and to his palace, and into his preſence: *and I will give you the good of the land of Egypt*; the beſt things which it affords, and the beſt and moſt fruitful part of it, as he afterwards did, which was the land of *Goſhen: and ye ſhall eat the fat of the land*; the choiceſt fruits of the earth, ſuch as were produced in fields and gardens; meaning that they ſhould have the fineſt of the wheat for themſelves, and the fatteſt paſtures for their flocks.

℣. 19. *Now thou art commanded*, &c.] Had his orders from *Pharaoh*; had full power and authority to do the above things, and what follows: the ſenſe *Joſeph Kimchi* gives of this clauſe is, that *Joſeph* was ordered by *Pharaoh* not to let any waggons go out of *Egypt* with corn, leſt the *Egyptians* ſhould want; but now *Pharaoh* ſaid to him, though thou wert thus ordered, yet bid thy brethren do as follows: *take you waggons out of the land of Egypt*; and lade them with corn, as the ſame writer obſerves; the *Targum* of *Jonathan* adds, which were drawn by oxen: *for your little ones, and for your wives*; the waggons were to carry the women and children in when they returned: *and bring your father, and come*; in one of the carriages, or in what way was moſt agreeable to him in his old age.

℣. 20. *Alſo regard not your ſtuff*, &c.] Or *your veſſels* [f], utenſils, houſhold goods; he would not have them be concerned if they could not bring all their goods with them, but were obliged to leave ſome behind, and which, becauſe of the diſtance of the way and difficulty of the road, lying through ſandy deſarts could not well be brought, ſince there was enough to be had in the land of *Egypt*; therefore as it may be rendered, *let not your eye ſpare* [h], or *pity*: do not be grieved at it, or ſay it is a pity to leave theſe good things behind. Some render and explain the words juſt the reverſe, *leave nothing of your houſhold goods* [i]; bring all away with you, as if he would not have them think of returning again, but of ſettling and continuing in *Egypt*; but this does not ſo well agree with what follows as the former ſenſe does: *for the good of all the land of Egypt is yours*: whatever good things were in it, whether for food or uſe for themſelves, their houſes, or their flocks, all were at their ſervice, and they were welcome to them; or the beſt or moſt fruitful part of the country was deſigned for them, and would be given to them, or was at their option.

℣. 21. *And the children of Iſrael did ſo*, &c.] As *Pharaoh* commanded, and *Joſeph* from him directed them to do: *and Joſeph gave them waggons, according to the commandment of Pharaoh*; and beaſts, either horſes or oxen to draw them, and theſe not empty, though the principal uſe of them was to fetch his father and his family, and their goods: *and gave them proviſion for the way*; both going and returning, as much as would ſuffice for both.

℣. 22. *To all of them he gave each man changes of raiment*, &c.] Rich apparel, two ſuits of clothes, to ſhift and change upon occaſion, ſuch as *Homer* [k] calls ιματια εξαμειβα, changeable garments; thoſe he gave to every one of his brethren, partly that they might have ſomething to ſhew to their father and to their wives, which would cauſe them to give credit to the report they ſhould give of *Joſeph*, and his great proſperity; and partly that they might, upon their return, be provided with ſuitable apparel to appear before *Pharaoh*, and chiefly this was intended to ſhew his great reſpect and affection for them, and reconciliation to them: *but to Benjamin he gave* 300 *pieces of ſilver*; or ſhekels, as the *Targums* of *Onkelos* and *Jonathan*, which amounted to between 30 and 40 pounds of our money; the *Septuagint* very wrongly renders it 300 *pieces of gold*; and beſides theſe he gave him alſo *five changes of raiment*; becauſe of his greater love and affection for him.

℣. 23. *And to his father he ſent after this manner*, &c.] Or *according to this* [l]; either in like manner, as he gave his brethren change of raiment, &c. ſo he ſent the like to him, as *Aben Ezra* and *Ben Melech* inrerpret it, referring it to what goes before; or rather as *Jarchi*, according to this account or number, even which follows: namely, *ten aſſes laden with the good things of Egypt*; the beſt things the land afforded; the *Targum* of *Jonathan* ſays with wine, but that *Egypt* did not abound with; and ſo *Jarchi*, out of the *Talmud*, obſerves, that it was old wine that was ſent, ſuch as is agreeable to ancient men: *and ten ſhe-aſſes laden with corn*; not made up into bread, next mentioned, and ſo diſtinguiſhed from it: *and bread*; ready made and baked: *and meat for his father by the way*; food and fruit of various ſorts; *Aben Ezra* reckons many, peaſe, beans, lentiles, millet, fetches, figs, currants and dates.

℣. 24. *So he ſent his brethren away, and they departed*, &c.] From *Egypt* to *Canaan* with the waggons, aſſes and rich preſents: *and he ſaid unto them, ſee that ye fall not out by the way*; the *Targum* of *Jonathan* adds, about the affair of ſelling me; which he had reaſon to fear they would, from what they, and particularly *Reuben*, had ſaid in his preſence, ch. xlii. 21, 22. he was jealous this would be the ſubject of their diſcourſe by the way, and that they would be blaming one another about it, and ſo fall into contentions and quarrels; that one would ſay it was owing to the reports of ſuch an one concerning him, that they entertained hatred againſt him; that it was ſuch an one that adviſed to kill him, and ſuch an one that ſtripped him of his clothes, and ſuch an one that put him into the pit, and ſuch an one that was the cauſe of his being ſold; and thus ſhifting of things from one to another, and aggravating each other's concern in this matter, they might ſtir up and provoke one another to wrath and anger, as the word uſed ſignifies, which might have a bad *iſſue*; to prevent which *Joſeph* gives them this kind and good advice; and eſpecially

[g] על כליכם vaſis veſtris, Fagius, Druſius, ſupellectilibus veſtris, Pagninus, Schmidt; propter veſtra ſupellectilia, Junius & Tremellius, Piſcator. [h] עינכם אל תחס oculus veſter non parcat, Pagninus, Montanus, Munſter, Druſius, Schmidt. [i] Nec dimittatis quicquam de ſupellectili veſtra, V. L. ſo Mercerus. [k] Odyſſ. 8. [l] בזאת ſicut hoc, Pagninus, Montanus; in hunc modum, Tigurine verſion.

especially there was the more reason to attend to it, since he was reconciled unto them, and was desirous the whole should be buried in oblivion.

℣. 25. *And they went up out of Egypt*, &c.] That lying lower than the land of *Canaan*: *and came into the land of Canaan unto Jacob their father*; they found him alive and well.

℣. 26. *And told him*, &c.] What had happened to them in *Egypt*: *saying*, *Joseph* is *yet alive*; who was thought by him and them to have been dead long ago: *and he is governor over all the land of Egypt*; deputy-governor, and had such power and authority that nothing was done without his order; the executive power or administration of government was put into his hands, and all the officers of the kingdom were under him, he was next to *Pharaoh*: *and Jacob's heart fainted, for he believed them not*; it was too great and too good news to be true; though it was desirable, it was unexpected; it amazed him, he knew not what to think, or say or believe about it; there was such a conflict of the passions in him, that he could not compose himself, or reason with himself about it; and what might serve the more to hinder his belief of it was, that this report of theirs was contrary to what they themselves had before related of his death; and very likely upon the mention of the thing he fell into a swoon, and was not himself for a while; and when he came a little to himself, they went on with their account, as follows.

℣. 27. *And they told him all the words of Joseph, which he had said unto them*, &c.] Not concerning their selling of him, and his forgiveness of them, and reconciliation to them, which perhaps *Jacob* never heard of to his dying day, since he makes no mention of it, nor hints at it in his dying words to them; but of his great advancement in the court of *Pharaoh*, and how desirous he was to have his father and family with him, and provide for them, since there were five years of famine yet to come: *and when he saw the waggons which Joseph had sent to carry him*, and his sons wives and children, down to *Egypt* in; and which were so grand and magnificent, that he was easily persuaded could never have been provided by his sons, if what they had said concerning *Joseph* was not true: and then *the spirit of Jacob their father revived*; not the Holy Spirit, or spirit of prophecy, as the *Targums*, which the *Jews* say departed from him, and had not been with him since the loss of *Joseph*, but now returned; but his own natural spirit, he became lively and chearful, giving credit to the report of his sons.

℣. 28. *And Israel said, it* is *enough, Joseph my son* is *yet alive*, &c.] Or it is *much* or *great* [m]; he had much joy, as the *Targums*; this was the greatest blessing of all, and more to him than all the glory and splendor that *Joseph* was in; that he was alive, that was enough for *Jacob*, which gave him content and pleasure; not so much the news of his grandeur in *Egypt*, as of his being in the land of the living: *I will go and see him before I die*; tho' his age was great, the journey long and difficult, so great was his desire of seeing *Joseph*, that he determines at once upon going, expecting death shortly: no doubt but this was said in submission to the will of God, and in seeking him by prayer and supplication, and in the exercise of faith, believing that God would grant him his desire, than which nothing in life could be more desirable to him, and he only wished to live to enjoy this favour. In *Joseph*'s making himself known unto his brethren, he was a type of Christ, who manifests himself to his people alone, and as he does not unto the world, saying unto them, that he is Jesus the *Saviour*, their friend and brother, and whom they crucified, whose sins were the cause of his sufferings; and yet encourages them to draw nigh unto him with an humble and holy boldness, giving them abundant reason to believe that he will receive them kindly, seeing that all that were done to him were by the determined counsel and foreknowledge of God, and for their good, even for their eternal salvation; and that they might not perish, but have everlasting life; and to whom he now gives change of raiment, riches and honour, yea durable riches and righteousness; and declares it to be his will, that where he is, they may be also, and behold his glory: and this is sufficient to engage them to reckon all their worldly enjoyments as mere stuff, contemptible things in comparison of the good and glories of another world they are hastening to, where there will be fulness of joy, and pleasures for evermore; and therefore should not fall out by the way, as they too often do.

CHAP. XLVI.

IN this chapter we are told, that *Jacob* with all his family and substance took a journey to *Egypt* to see his son *Joseph*, as he determined, in which he was encouraged to proceed by a vision from God, ℣. 1—7. and an account is given of all his sons, his sons sons and daughters that went thither with him, ℣. 8—27. when he came near to *Egypt* he sent *Judah* before him to *Joseph*, to acquaint him of his coming, who met him at *Goshen*, where there was a most affectionate interview between them, ℣. 28—30. and when he gave directions and instructions what answers to give to *Pharaoh*'s questions, when they should appear before him, to whom he proposed to go and inform him of their being come into *Egypt*, ℣. 31—34.

℣. 1. *And Israel took his journey with all that he had*, &c.] Set forward in it immediately, as soon as possible after he had resolved to take it, and with him he took all his children and grand-children, and all his cattle and goods; which shows that he took his journey not only to see his son *Joseph*, but to continue in *Egypt*, at least during the years of famine, as his son desired he would, otherwise there would have been no occasion of taking all along with him: *and came to Beersheba*; where he and his ancestors *Abraham* and *Isaac* had formerly lived; a place where sacrifices had often been offered up, and the worship of God performed, and much communion enjoyed with him. This is said to be 16 miles from *Hebron* [n], where *Jacob* dwelt, and according to *Musculus* was six *German* miles from it: *and offered sacrifices to the God of his father Isaac*; which were attended with prayer and praise; with praise for hearing that his son *Joseph* was alive, and with prayer that he might have a good, safe and prosperous journey.

℣.

[m] רב multum, Montanus, Munster, Drusius, Schmidt; μεγα μοι εστιν, Sept.

[n] Bunting's Travels, p. 72.

℣. 2. *And God ſpake unto Iſrael in the viſions of the night*, &c.] He appeared to *Jacob* as he lay upon his bed in the night-ſeaſon, and with an articulate voice ſpoke to him as follows: *and ſaid, Jacob, Jacob*; not *Iſrael*, the more honourable name he had given him, but *Jacob*, putting him in mind of his former low eſtate; and doubling this name, either out of love and affection to him, as *Jarchi* intimates; or rather in order to awake him, at leaſt to ſtir up his attention to what he was about to ſay to him: *and he ſaid, here* am *I*; ſignifying his readineſs to hearken to him in what he ſhould ſay to him, and to obey him in whatſoever he ſhould command him.

℣. 3. *And he ſaid, I* am *God, the God of thy father*, &c.] His father *Iſaac*, who was now dead, and who is the rather mentioned, becauſe in him *Abraham*'s ſeed was to be called, and in his line the promiſe both of the land of *Canaan*, and of the Meſſiah, ran, and from him *Jacob* received the bleſſing; and this might be a confirmation of it to him, in that *Jehovah* calls himſelf his God; he firſt declares himſelf to be his God, and ſo able to perform whatever he ſhould promiſe him, and his father's God, who would ſhew him favour, as he had to him: *fear not to go down into Egypt*; *Jacob* might have many fears ariſe in his mind about this journey, as interpreters generally obſerve; as leſt it ſhould not be agreeable to the will of God, ſince his father *Iſaac* was forbid to go into *Egypt*, when in like circumſtances with him, ch. xxvi. 1, 2. as well as he might fear it would be too great a journey for him in his old age, ſome evil would befal him, or he die by the way and not ſee his ſon; or leſt going with his family thither, and there continuing for ſome time, they might be tempted with the pleaſantneſs and fruitfulneſs of the land, and ſettle there, and forget and neglect the promiſed land of *Canaan*; and eſpecially leſt they ſhould be drawn into the idolatry of the *Egyptians*, and forſake the worſhip of the true God; and very probably he might call to mind the prophecy delivered to *Abraham*, of his ſeed being ſtrangers and ſervants, and afflicted in a land not theirs for the ſpace of 400 years, ch. xv. 13. and *Jacob* might fear this ſtep he was now taking would bring on, as indeed it did, the completion of this prediction, by which his offſpring would be oppreſſed and diminiſhed. The *Targum* of *Jonathan* makes this to be *Jacob*'s principal fear; "fear not "to go down into *Egypt*, becauſe of the buſineſs "of the ſervitude decreed with *Abraham*;" as alſo he might fear his going thither might ſeem to be a giving up his title to, and expectation of the promiſed land: to remove which fears, the following is ſaid, *for I will there make of thee a great nation*; as he did; for though in proceſs of time his ſeed were greatly afflicted here, yet the more they were afflicted, the more they multiplied; and their increaſe in *Egypt* was vaſtly greater than it had been in a like ſpace of time before; for in the ſpace of 215 years before their deſcent into *Egypt*, they were become no more than 70 perſons, whereas in the like number of years in *Egypt*, they became 600,000, beſides children; ſee ℣. 27. and *Exod.* xii. 37.

℣. 4. *I will go down with thee into Egypt*, &c.] Which was enough to ſilence all his fears; for if the preſence of God went with him to protect and defend him, to bleſs and proſper him, and to direct, ſupport and comfort, he had nothing to fear from any quarter: *and I will alſo ſurely bring thee up* again: *Jarchi* takes this to be a promiſe that he ſhould be buried in the land of *Canaan*, which had its fulfilment, when his corps was carried out of *Egypt* to *Macphelah* and there interred; but rather, this refers to the bringing up of his poſterity from thence in due time, for which *Jacob* might be moſt ſolicitous, and ſo the *Targum* of *Jonathan*, "and I "will bring up thy children from thence:" *and Joſeph ſhall put his hand upon thine eyes*; and ſo cloſe them when he was dead; this, as *Aben Ezra* ſays, was a cuſtom of the living to the dead, and it uſed to be done by the neareſt relations and friends, though now with us commonly by ſtrangers, or thoſe that are not akin: this was a cuſtom among the *Greeks* and *Romans*, as appears from *Homer* [o], *Virgil* [p], *Ovid* [q], and other writers [r]; and ſo among the *Jews*, *Tobias* is ſaid to ſhut the eyes of his wife's father and mother, and to bury them honourably, Tob. xiv. 15. of the *Vulgate Latin* verſion: *Maimonides* [s] reckons this of cloſing the eyes of the dead, among the rites uſed towards them, and ſo in the *Talmud* [t]: now by this expreſſion *Jacob* was aſſured that *Joſeph* was alive, and that he ſhould live to ſee him, and that *Joſeph* would outlive him, and do this laſt office for him; and as *Ben Melech* obſerves, by this he had the good news told him that *Joſeph* ſhould remain behind him, to ſuſtain and ſupport his ſons, and his ſons ſons, all the years that he ſhould live after them.

℣. 5. *And Jacob roſe up from Beerſheba*, &c.] In high ſpirits, and proceeded on in his journey, being encouraged and animated by the promiſes of God now made unto him: *and the ſons of Iſrael carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had ſent to carry him*; it may be wondered at that *Joſeph* did not ſend his chariot to fetch his father; it could not be for want of due reſpect and honour to him, but it may be, ſuch a carriage was not fit for ſo long a journey, and eſpecially to travel in, in ſome parts of the road through which they went: no mention being made of *Jacob*'s wives, it may be preſumed they were all now dead; it is certain *Rachel* was, ſee ch. xxxv. 19. and it is more than probable that *Leah* died before this time, ſince *Jacob* ſays, he buried her himſelf in *Macphelah* in *Canaan*, ch. xlix. 31. and it is very likely alſo that his two concubine-wives *Bilhah* and *Zilpah* were alſo dead, ſince no notice is taken of them.

℣. 6. *And they took their cattle, and their goods which they had gotten in the land of Canaan*, &c.] Some interpreters add, by way of explanation, and in *Meſopotamia*; much of *Jacob's* ſubſtance being yet there, though the greateſt part was got in *Canaan*, and ſo that is put for the whole; and *Jarchi* ſuppoſes that *Jacob* gave all that he got in *Padan-aram* to *Eſau* for his part in the cave of *Macphelah*, and therefore mention is only made of his ſubſtance in *Canaan*; but there is no need of any ſuch additions or ſuppoſitions, ſince the text only ſpeaks of the ſubſtance of *Jacob*'s ſons, and what they had was only gotten in *Canaan*, into which they came very young; all which they brought with them as being their property, and not obliged to leave it behind to ſtrangers; though they were bid not to regard their ſtuff, yet they were not willing to live upon others, but upon their own, and as much as they could independent of others; and that they might not be upbraided hereafter that they came into *Egypt* poor and deſtitute of every thing:

[o] Odyſſ. 11. [p] Æneid. l. 9. [q] Triſt. l. 1. Eleg. 2. [r] Vid. Kirchman. de funer. Roman l. 1. c. 6. [s] Kipping. Rom. Antiq. l. 4. c. 6. [t] Hilcot Ebel, l 4. §. 1. [t] T. Bab. Sabbat. fol. 151. 2.

thing: *and came into Egypt, Jacob, and all his ſeed with him*; ſafe and well.

℣. 7. *His ſons, and his ſons ſons with him*, &c.] His 11 ſons, and their ſons, his grand-children: *and his daughters*; his own daughter *Dinah*, and his daughters-in-law, the wives of his ſons; for theſe came with him into *Egypt*, as appears from ℣. 5. though the plural may be put for the ſingular, as in ℣. 23: *and his ſons daughters*; and mention is made of *Sarah* the daughter of *Aſher*, ℣. 17. *Jarchi* adds, *Jochebed*, the daughter of *Levi*, but it is certain ſhe was born in *Egypt*, *Numb.* xxvi. 59: *and all his ſeed brought he with him into Egypt*; left none behind him in *Canaan*, ſon or daughter; no mention is made of ſervants, though no doubt many came along with him: the deſign of the hiſtorian is to give an account of *Jacob*'s children, who they were, and their number, when they came into *Egypt*, that the increaſe of them might be obſerved.

℣. 8. *Theſe are the names of the children of Iſrael which came into Egypt*, &c.] Not meaning preciſely *Jacob*'s ſeed and offspring, but the body of the people of *Iſrael*, as they were when they went into *Egypt*, including *Jacob* himſelf: *Jacob and his ſons*; for he went with them to *Egypt*, and was the head and principal of them: *Reuben, Jacob's firſt-born*; ſee ch. xxix. 32.

℣. 9. *And the ſons of Reuben, Hanoch, and Phallu, and Hezron, and Carmi.*] From whom came the families named after them of which they were the heads, *Numb.* xxvi. 5. 6.

℣. 10. *And the ſons of Simeon*, &c.] Who was the ſecond ſon of *Jacob: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar*; the firſt of theſe is called *Nemuel*, *Numb.* xxvi. 12. 1 *Chron.* iv. 24. the third *Ohad*, is omitted in the places referred to, he dying without children, as may be ſuppoſed, and ſo was not the head of any family; and the fourth, *Jachin*, is called *Jarib*, 1 *Chron.* iv. 24. and the fifth is called *Zerah*, in the above place, by a tranſpoſition of letters: *and Shaul the ſon of a Canaaniteſh woman*; whom *Simeon* married, very probably after the death of his firſt wife, by whom he had the above 5 ſons, or ſhe was his concubine: many *Jewiſh* writers [u] ſay, this was *Dinah*, married to a *Canaanite*, but this is impoſſible: according to the *Targum* of *Jonathan*, this *Shaul* was *Zimri*, who did the work of the *Canaanites* at *Shittim*, *Numb.* xxv. 14. which is not at all likely, the diſtance of time will not admit of it.

℣. 11. *And the ſons of Levi, Gerſhon Kohath, and Merari*, &c.] From theſe ſprung the prieſts and *Levites*, ſee *Numb.* iii and iv.

℣. 12. *And the ſons of Judah, Er, and Onan, and Shelah, and Pharez, and Zarah*, &c.] Five of them: *but Er and Onan died in the land of Canaan*; and ſo did not go with *Jacob* into *Egypt*; and which is obſerved that they might not be reckoned among them, though it was proper to take notice of them in the genealogy: *and the ſons of Pharez were Hezron and Hamul*; ſome think that theſe could not be born in *Canaan* but in *Egypt*; and that they are mentioned among thoſe that went down to *Egypt*, becauſe they went there in the loins of their father, and to ſupply the places of *Er* and *Onan*, who died before, and have the honour to be here named, becauſe they might be the firſt of *Jacob*'s great grandchildren born there; though others ſuppoſe that *Pharez* was at this time 14 years of age, and inſtances are given of ſome, who before that age have been fathers of children; the difficulty is not eaſily ſolved: the *Targum* of *Jonathan* expreſsly ſays, "*Shelah* and *Zarah* did not beget children in *Canaan*, but there were 2 ſons of *Pharez* who went down into *Egypt*, *Hezron* and *Hamul*."

℣. 13. *And the ſons of Iſſachar, Tola, and Phuvah, and Job, and Shimron.*] The 1ſt of theſe was the father of a numerous race in the days of *David*, their number was 22600, 1 *Chron.* vii. 2. ſee the note there; the 2d is called *Puah*, and the third *Jaſhub*, and the 4th *Shimrom*, 1 *Chron.* 7. 1. and were all the heads of families, as appears from the places referred to.

℣. 14. *And the ſons of Zebulun, Sered, and Elon, and Jahleel.*] Whoſe names are the ſame in *Numb.* xxvi. 26.

℣. 15. *Theſe are the ſons of Leah, which ſhe bare unto Jacob in Padan-aram*, &c.] Which muſt be reſtrained to the 6 ſons only, who were properly *Leah*'s, and not to their ſons ſons, for they were not born in *Padan-aram* but in *Canaan: with his daughter Dinah*; who alſo was by *Leah: all the ſouls of his ſons and daughters* were 33; that is, together with himſelf, or otherwiſe it will be difficult to give the exact number: if all before mentioned are to be reckoned there will be 34, wherefore ſome are for excluding *Dinah*; but ſhe is not only expreſly mentioned, but is the only one intended by his daughters here, the plural being put for the ſingular; and there is as much reaſon for retaining her here, as *Sarah* the daughter of *Aſher* hereafter: ſome think *Er* and *Onan* are to be excluded, as indeed they are, becauſe they died in the land of *Canaan*, and then there will be but 32; wherefore ſome are for adding *Jochebed* the daughter of *Levi*, but ſhe is neither mentioned in the genealogy, nor did ſhe go with *Jacob* into *Egypt*, but was born in *Egypt* long after: it ſeems beſt therefore to take *Jacob* himſelf into the account, as ſeveral *Jewiſh* writers do [w], and who is expreſsly named and ſet at the head of this account, ℣. 8. which will make 33.

℣. 16. *And the ſons of Gad*, &c.] A ſon of *Jacob* by *Zilpah Leah*'s maid; for the hiſtorian, before he proceeds to give an account of his ſons by *Rachel*, finiſhes the account of all his ſons by *Leah* and her maid: *Ziphlon, and Haggai, Shuni, and Ezbon, and Eri, and Arodi, and Areli*; in all ſeven; the ſame number is given, and in the ſame order, *Numb.* xxvi. 15, 16, 17.

℣. 17. *And the ſons of Aſher*, &c.] Another ſon of *Jacob* by *Leah*'s maid *Zilpah*, whoſe ſons were, *Jimnah, and Iſhuah, and Iſui, and Beriah, and Serah their ſiſter*; who is called *Sarah*, *Numb.* xxvi. 46. and by the *Septuagint* here. She ſeems to have been a perſon of ſome note, being ſo particularly remarked in both places: *and the ſons of Beriah, Heber and Malchiel*; this *Beriah* ſeems to be the youngeſt ſon of *Aſher*, and yet had two ſons; who, as the *Targum* of *Jonathan* adds, went down into *Egypt*; he muſt marry, and have ſons when very young; the thing is not impoſſible; ſee the note on ℣. 12.

℣. 18. *Theſe are the ſons of Zilpah, whom Laban gave to Leah his daughter*, &c.] To be her maid, when ſhe was married to *Jacob*, by whom he had *Gad* and *Aſher: and theſe ſhe bare unto Jacob*, even 16 *ſouls*; not that *Zilpah* bare 16 children to *Jacob*, for ſhe bore but two; but the children and grand-children of theſe two with them made 16.

℣. 19. *The ſons of Rachel Jacob's wife*, &c.] The wife of his affection and choice, his principal wife, yea his only lawful wife; *Zilpah* and *Bilhah* were his

[u] Jarchi in loc. Bereſhit Rabba, §. 80. fol. 70. 3. Shalſhalet Hakabala, fol. 3. 2. [w] Aben Ezra, Gerſom & Abarbinel.

his concubines, and as for *Leah* ſhe was impoſed and forced upon him: *Joſeph and Benjamin*; the firſt was in *Egypt* already, the other now went down with *Jacob*.

℣. 20. *And unto Joſeph in the land of Egypt were born Manaſſeh and Ephraim*, &c.] And therefore not to be reckoned with thoſe that went down with *Jacob* thither; for which reaſon the clauſe, *in the land of Egypt*, is inſerted, ſee ch. xli. 50: *which Aſenath the daughter of Potipherah, prieſt of On, bare unto him*; here again the *Targum* of *Jonathan* makes *Aſenath* to be the daughter of *Dinah*, who it ſays was educated in the houſe of *Potipherah* prince of *Tanis*; ſee the note on ch. xli. 50.

℣. 21. *And the ſons of Benjamin*, &c.] The ſecond ſon of *Jacob* by his wife *Rachel*; whoſe ſons were *Belah, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard*; in all 10. It is a difficulty to account for it, that *Benjamin*, *Jacob*'s youngeſt ſon, often called a lad at this time, and generally ſuppoſed to be about 23 or 24 years of age, ſhould have ſo many ſons: ſome think he had more wives than one, which is not likely, ſince we never read of any of *Jacob*'s ſons that had more than one at a time; and others, that his ſons were born twins, and ſo had them in a little time, which is a much better ſolution of the difficulty: but others are of opinion, that though the greater part of them might be born in *Canaan*, yet others might be born in *Egypt*; and being denominated from the greater part, and that being put for the whole, may be reckoned among the deſcendants into *Egypt*; and even thoſe that were in *Egypt*, being born whilſt *Jacob* was alive, might be ſaid to deſcend there in his loins; which may be the beſt of the ways propoſed for removing this difficulty: though I ſhould rather think they were all born before the deſcent into *Egypt*, the whole narrative ſeems to require this of them all; for otherwiſe many more might be ſaid to deſcend in the loins of *Jacob*, or in the loins of his ſons, which would greatly increaſe the number of thoſe ſaid to go down with him, after mentioned: to which it may added, that *Benjamin* was at leaſt 32 years of age, and ſo may very well be thought to have had theſe children before he went to *Egypt*.

℣. 22. *Theſe* are *the ſons of Rachel, which were born to Jacob*, &c.] That is, ſons and grandſons: *all the ſouls were fourteen*; two ſons, *Joſeph* and *Benjamin*; twelve grandſons, two of *Joſeph*'s, and ten of *Benjamin*'s.

℣. 23. *And the ſons of Dan, Huſhim.*] He had but one ſon, wherefore the plural is put for the ſingular, ſee ℣. 7, 15. *Aben Ezra* thinks he had two ſons, and that one of them was dead, and therefore not mentioned; but the other way beſt accounts for the expreſſion; though as *Schmidt* obſerves, the plural may be indefinitely put, and the ſenſe be this, as for the ſons of *Dan*, there was only one, whoſe name was *Huſhim*. *Dan* was a ſon of *Jacob* by *Bilhah*, *Rachel*'s maid, as the following was another.

℣. 24. *And the ſons of Naphtali, Jahzeel, and Guni, and Jezer, and Shillem.*] The laſt is called *Shallum* in 1 *Chron.* vii. 13.

℣. 25. *Theſe* are *the ſons of Bilhah, which Laban gave unto Rachel his daughter*, &c.] To be her maid, when ſhe was married to *Jacob*: *and ſhe bare theſe unto Jacob, all the ſouls* were *ſeven*; not that ſhe bare ſeven ſons to *Jacob*, ſhe bore but two, *Dan* and *Naphtali*; but the children of theſe with them made ſeven, one of *Dan*'s, and four of *Naphtali*'s, who went down with *Jacob* into *Egypt*.

℣. 26. *All the ſouls that came with Jacob into Egypt*, &c.] Theſe are in parcels before mentioned, but here they are brought to a ſum total; and by this phraſe are excluded thoſe that died before, as *Er* and *Onan*, and thoſe that were in *Egypt* before, as *Joſeph* and his two ſons; and I ſhould think alſo, all that were born in *Egypt* afterwards, even whilſt *Jacob* was living: thoſe reckoned are only ſuch, *which came out of his loins*; ſuch as were his ſeed and offſpring. This is obſerved for the ſake of what follows, and to exclude them: *beſides Jacob's ſons wives*; theſe don't come into the account, becauſe they did not ſpring from him: *all the ſouls* were *ſixty ſix*; 32 of *Leah*'s, leaving out *Er* and *Onan*, 16 of *Zilpah*'s, 14 of *Rachel*'s, and 7 of *Bilhah*'s, make 69; take out of them *Joſeph* and his 2 ſons, who were in *Egypt* before, and you have the exact number of 66.

℣. 27. *And the ſons of Joſeph, which were born in Egypt*, were *two ſouls*, &c.] *Ephraim* and *Manaſſeh*; which is obſerved to ſhew, that they don't come into the above reckoning, but are to be taken into another that follows: *all the ſouls of the houſe of Jacob, which came into Egypt*, were *threeſcore and ten*; here it may be obſerved, the phraſe is varied; it is not ſaid, *all the ſouls which came out of the loins of Jacob*, but *all the ſouls of the houſe* or family of *Jacob*; all that that conſiſted of, and takes in *Jacob* himſelf, the head of his houſe or family; nor is it ſaid, *which came with Jacob into Egypt*, as before, but *which came into Egypt*; not which came with him thither, but yet were there by ſome means or another, as *Joſeph* and his two ſons; *Joſeph* by being brought down, and ſold there, and his two ſons by being born there; if therefore *Jacob*, *Joſeph* and his two ſons are added to the above number of 66, it will make 70; as for the account of *Stephen*, making the number 75, ſee the note on *Acts* vii. 14.

℣. 28. *And he ſent Judah before him unto Joſeph*, &c.] Who was the more honourable of his ſons, and in greater eſteem with *Jacob* than his elder brethren were, *Reuben*, *Simeon* and *Levi*, who by their conduct had greatly diſpleaſed him: moreover, he was a man of a polite addreſs, and had endeared himſelf to *Joſeph* by his ſpeech to him, in which he diſcovered ſo much affection both to his father, and his brother *Benjamin*, and was upon all accounts the fitteſt perſon to be ſent to *Joſeph*: *to direct his face unto Goſhen*; to inform *Joſeph* of his father's coming, that a place might be prepared for him to dwell in, as both the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe it; and particularly to direct what place in *Goſhen* he would have him come to, and meet him at: *and they came into the land of Goſhen*; which was the firſt part of the land of *Egypt* that lay neareſt to *Canaan*: the *Greek* verſion of the whole verſe is, "he ſent *Judah* before him to *Joſeph*, to meet him at *Heroopolis*, or the city of "the heroes, in the land of *Rameſſes*," which is confirmed by *Joſephus* [x]; ſee the note on ch. xlv. 10.

℣. 29. *And Joſeph made ready his chariot*, &c.] Or *bound* [y] it, faſtened the horſes to it, harneſſed them, and put them to; this he did not himſelf, as *Jarchi* thinks, for the honour of his father; but rather, as *Aben Ezra*, by ordering his ſer-

[x] Antiq. l. 2. c. 7. §. 5.

[y] ויאסר & ligavit, Pagninus, Montanus, Vatablus; tum alligavit, Schmidt.

ſervants to do it: *and went up to meet Iſrael his father in Goſhen*; that being higher than the other part of *Egypt*, as it muſt be, if it was in *Thebais*, or upper *Egypt*, as ſome *Jewiſh* writers ſay [z]; and *Fium*, ſuppoſed to be the place the *Iſraelites* dwelt in, ſee ch. xlvii. 11. ſtood very high [a]: *and preſented himſelf unto him*; alighted from his chariot, and came up to his father, and ſtood before him, and ſhewed himſelf to him, declaring who he was: *and he fell on his neck, and wept on his neck a good while*; either *Jacob* fell on the neck of *Joſeph*, and wept over him a good while before he could ſpeak to him, as the father of the prodigal ſon fell on his neck and kiſſed him, *Luke* xv. 20. or as *Jarchi*, *Joſeph* fell on his father's neck, as he had done upon his brethren before, but wept over him longer; their embraces were no doubt mutual and extremely affectionate, that for a while they were not able to ſpeak a word to each other.

℣. 30. *And Iſrael ſaid unto Joſeph*, &c.] He broke ſilence firſt: *now let me die, ſince I have ſeen thy face*; not that he was impatient to die, and not deſirous to live any longer; for it could not but yield pleaſure to him, and make the remainder of his life more comfortable to live with ſuch a ſon, his darling, and now in ſo much honour and grandeur; but this he ſaid to expreſs his great ſatisfaction at the ſight of him, that he could now be content to die, having all his heart could wiſh for, an interview with his beloved ſon: *becauſe thou* art *yet alive*; whom he had looked upon as dead, and the receiving him now was as life from the dead, and could not but fill him with the greateſt joy, ſee *Luke* xv. 23, 24, 32. *Jacob* lived after this 17 years, ch. xlvii. 28.

℣. 31. *And Joſeph ſaid unto his brethren, and to his father's houſe*, &c.] To them and their families, after he had paid his filial reſpects to his father, in honour, reverence and affection: *I will go up and ſhew Pharaoh*; acquaint him, that his father and all his family were come to *Egypt*; he ſays, *I will go up*; which ſame phraſe is uſed of him, ℣. 29. when he came, and carries ſome difficulty in it how to account for it, that he ſhould be ſaid to go up when he came, and to go up when he returned. Some have thought of upper *Egypt*, others of the upper part of the *Nile*, and others, that *Pharaoh*'s palace was ſituated on an eminence; but then, as it is to be ſuppoſed, he went the ſame road he came, it would have been ſaid, that when he came, he came down; what *Ben Melech* ſuggeſts, ſeems moſt agreeable, I will go up to my chariot, mount that, and return to *Pharaoh*, and give him an account of his father's arrival, which it was very proper, prudent and politic to do: *and ſay unto him, my brethren, and my father's houſe, which* were *in the land of Canaan, are come unto me*; not merely to pay him a viſit, but to continue there.

℣. 32. *And the men* are *ſhepherds*, &c.] That was their occupation and employment, by which they got their livelihood. *Joſeph* was not aſhamed of the buſineſs his father and brethren followed, even though mean; and beſides, ſuch men were an abomination to the *Egyptians*: this he thought proper to tell *Pharaoh*, leſt he ſhould think of putting them into ſome offices of the court or army, which would expoſe them to the envy of the *Egyptians*, and might endanger the corruption of their religion and manners, as well as be the means of ſeparating them one from another, which he was careful to guard againſt, as *Joſephus* [b] the hiſtorian ſuggeſts: *for their trade hath been to feed cattle*; this was what they were brought up to from their youth, and were always employed in, and for which only they were fit: *and they have brought their flocks and their herds, and all that they have*; in order to carry on the ſame buſineſs, and lead the ſame courſe of life.

℣. 33. *And it ſhall come to paſs, when Pharaoh ſhall call you*, &c.] Order them to come before him, to ſee them, and have ſome converſation with them: *and ſhall ſay, what* is *your occupation?* or *your works* [c], their buſineſs and employment, whether they exerciſed any manufacture or handicraft, and what it was.

℣. 34. *That ye ſhall ſay, thy ſervants trade hath been about cattle*, &c.] Breeding, feeding and ſelling them: *from our youth, even until now*; this had been their conſtant employment, they never followed any other: *both we*, and *alſo our fathers*; their father, grand-father, and great grand-father, *Abraham*, *Iſaac* and *Jacob*, were all of the ſame occupation: *that ye may dwell in the land of Goſhen*; *Joſeph* inſtructed his brethren to be very particular in the account of their occupation to *Pharaoh*, that it might be a direction to him how to diſpoſe of them, and where to ſettle them, namely, in the land of *Goſhen*; which was a country that abounded with good paſture, and ſo the fitteſt place for them to be fixed in: and beſides this, *Joſeph* had ſome other reaſons for placing them there, as that they might be near to him, who might dwell at *On* or *Heliopolis*, to which nome *Goſhen* belonged; and that being alſo the neareſt part of the land to *Canaan*, they might the more eaſily and ſooner get away when there was an occaſion for it; as well as he was deſirous they ſhould not be brought into the heart of the land, leſt they ſhould be corrupted with the ſuperſtition, and idolatry, and vices of the people; and being afar off, both from the court, and the body of the people, might be leſs ſubject to their contempt and inſults, ſince it follows: *for every ſhepherd* is *an abomination unto the Egyptians*; not becauſe ſhepherds eat of the milk and fleſh of the creatures they fed, which the *Egyptians* abſtained from; for the *Egyptians* in thoſe times did eat the fleſh of ſlain beaſts, ſee ch. xliii. 16, 32. nor becauſe they fed, and ſlew, and eat thoſe creatures, which the *Egyptians* worſhipped as Gods, as *Jarchi*; for it does not appear that the *Egyptians* were ſo early worſhippers of ſuch creatures; nor is this phraſe, *every ſhepherd*, to be underſtood of any other than foreign ſhepherds; for one of the three ſorts of the people of *Egypt*, as diſtinct from, and under the king, prieſts and ſoldiers, according to *Diodorus Siculus* [d], were ſhepherds, and were not deſpiſed on that account; for as the ſame writer ſays, all the *Egyptians* were reckoned equally noble and honourable [e]; and ſuch it is plain there were in *Egypt*, in the times of *Joſeph*, ſee ch. xlvii. 6, 16, 17. and goat-herds were had in eſteem and honour by thoſe about *Mendes*, though ſwine-herds were not [f]: wherefore this muſt be underſtood of foreign ſhepherds, the *Egyptians* having been greatly diſtreſſed by ſuch, who either came out of *Ethiopia*, and lived by plunder and robbery [g], or out of *Phœnicia* or *Arabia*; for according

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[z] Hieron. Quæſtion. in Geneſim, fol. 72. M. tom. 3. ſupra. [a] Leo. African. Deſcriptio Africæ, l. 8. p. 722. [b] Ut [c] מעשיכם opus veſtrum, Pagninus, Montanus; opera veſtra, Junius & Tremellius, Piſcator, Druſius. [d] Bibliothec. l. 1. p. 67. [e] Ibid. p. 83. [f] Herodot. Euterpe, ſive, l. 2. p. 46, 47. [g] Gaulmin. Not. in Dibre Hayamim, p. 267.

cording to *Manetho*[h], it was ſaid that they were *Arabians* or *Phœnicians* who entered into *Egypt*, burnt their cities, &c. and ſet up kings of their own, called their *Hycſi*, or paſtor-kings; and therefore *Joſeph* might the rather fear his brethren, and father's family, would be the more contemptible in that they came from *Canaan*, which was near to *Arabia* and *Phœnicia*; but Dr. *Lightfoot*[i] is of opinion, that the *Egyptians* being plagued for *Abraham*'s and *Sarah*'s ſake, made a law, that for the future none ſhould converſe with *Hebrews*, nor with foreign ſhepherds ſo familiarly as to eat or drink with them.

CHAP. XLVII.

THIS chapter gives an account of the preſentation of five of *Joſeph*'s brethren, and then of his father, to *Pharaoh*, and of what paſſed between them, ℣. 1—10. of *Joſeph*'s ſettlement of them, according to the direction of *Pharaoh*, in the land of *Rameſes* in *Goſhen*, and of his proviſion for them there, ℣. 11, 12. of his getting into his hands, for *Pharaoh*, the money, cattle and lands of the *Egyptians*, excepting the lands belonging to the prieſts, for corn he had ſupplied them with, ℣. 13—22. of his giving them ſeed to ſow with, on condition of *Pharaoh*'s having a fifth part of the produce, ℣. 23—26. of the increaſe of *Jacob*'s ſubſtance in *Egypt*, and that of his children; of the time of his living there, and his approaching death, when he called *Joſeph* to him, and obliged him by an oath to bury him in the burying-place of his fathers, ℣. 27—31.

℣. 1. *Then Joſeph came and told Pharaoh*, &c.] After he had been with his father, had had an enterview with him, and had took his leave of him for a time, he came to *Pharaoh*'s court: *and ſaid, my father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan*; *Pharaoh* had deſired they might come, and *Joſeph* now acquaints him they were come; not being willing it ſhould be ſaid that they were come in a private manner, and without his knowledge; nor to diſpoſe of them himſelf without the direction and approbation of *Pharaoh*, who was ſuperior to him; and he makes mention of their flocks and herds, and other ſubſtance, partly to ſhew that they were not a mean beggarly family that came to live upon him, and partly that a proper place of paſturage for their cattle might be appointed to them: *and behold, they* are *in the land of Goſhen*; there they ſtopped at preſent, until they ſhould have further directions and orders where to ſettle; and this is the rather mentioned, becauſe it was the place *Joſeph* propoſed with himſelf to fix them in, if *Pharaoh* approved of it.

℣. 2. *And he took ſome of his brethren*, &c.] Along with him, when he left his father in *Goſhen*; the word for *ſome* ſignifies the extremity of a thing: hence ſome have fancied that he took ſome of the meaneſt and moſt abject, ſo *Jarchi*, leſt if they had appeared to *Pharaoh* ſtrong and robuſt, he ſhould have made ſoldiers of them; others on the contrary think, he took thoſe that excelled moſt in ſtrength of body, and endowments of mind, to make the better figure; and others, that he took of both ſorts, or ſome at both ends, the firſt and laſt, elder and younger; but it may be, he made no choice at all, but took ſome that offered next: even *five men*; whom the *Targum* of *Jonathan* names as follow, *Zebulun*, *Dan* and *Naphtali*, *Gad* and *Aſher*; but *Jarchi* will have them to be, *Reuben*, *Simeon* and *Levi*, *Iſſachar* and *Benjamin*; but on theſe accounts no dependance is to be had: *and preſented them unto Pharaoh*; introduced them into his preſence, that he might converſe with them, and aſk them what queſtions he thought fit.

℣. 3. *And Pharaoh ſaid unto his brethren, what is your occupation?* &c.] Which is the queſtion he had told his brethren before-hand would be aſked them, and prepared them to give an anſwer to it, ch. xlvi. 33, 34. which was perhaps an uſual queſtion *Pharaoh* aſked of perſons that came to ſettle in his dominions, that he might have no idle vagrants there, and that he might know of what advantage they were like to be of in his kingdom, and might diſpoſe of them accordingly: *and they ſaid unto Pharaoh, thy ſervants* are *ſhepherds, both we* and *alſo our fathers*; ſee ch. xlvi. 34.

℣. 4. *They ſaid moreover unto Pharaoh, for to ſojourn in the land are we come*, &c.] Not to obtain poſſeſſions and inheritances as if natives, and to abide there always, but to continue for a little time; for they kept in mind that the land of *Canaan* was given to them as an inheritance, and would be poſſeſſed by them in due time, and therefore had no thought for the preſent of continuing here long: *for thy ſervants have no paſture for their flocks, for the famine* is *ſore in the land of Canaan*; they ſay nothing of the want of corn for themſelves, becauſe they could have it from *Egypt*, fetching it, and paying a price for it, but of paſture for their cattle; for the land of *Canaan* lying higher, was ſo ſcorched with the heat of the ſun, and parched with drought, that ſcarce any graſs grew upon it; whereas *Egypt*, and eſpecially the land of *Goſhen*, lying lower, and being marſhy and fenny places, near the *Nile*, had ſome graſs growing on it, even when the *Nile* did not overflow to make it ſo fruitful as it ſometimes was: *now therefore, we pray thee, let thy ſervants dwell in the land of Goſhen*; which requeſt, *Joſeph*, no doubt, directed them to make, it being the ſpot he had choſen for them in his own mind, and even had promiſed it to his father; and which his brethren, by their ſhort ſtay in it as they came along, ſaw would be very convenient for them, and was the true reaſon why *Joſeph* inſtructed them to be particular in the account of their trade and buſineſs, that *Pharaoh* might be inclined of himſelf to propoſe it to them, or however to grant it when requeſted.

℣. 5. *And Pharaoh ſpake unto Joſeph*, &c.] Who was preſent at the converſation that paſſed between him and his brethren: *ſaying, thy father and thy brethren are come unto thee*; which is obſerved, not for *Joſeph*'s information, but to lead on to what he had to ſay further.

℣. 6. *The land of Egypt* is *before thee*, &c.] To chuſe what part of it he ſhould judge moſt ſuitable and agreeable to his father and brethren: *in the beſt of the land make thy father and brethren to dwell, in the land of Goſhen let them dwell*; as is requeſted; and which was, as *Pharaoh* here ſuggeſts, the beſt part

[h] Apud Joſeph contr. Apion. l. 1. §. 14.

[i] Works, vol. 1. p. 694.

part of the land, the moſt fertile and fruitful, and the fitteſt for cattle, being full of paſtures through the river *Nile* and the canals of it, and *Goſhen* being the moſt fertile portion in the land of *Rameſes*, as in ℣. 11. this, doctor *Shaw* obſerves [k], could be no other than what lay within 2 or 3 leagues at the moſt from the *Nile*, becauſe the reſt of the *Egyptian Arabia*, which reaches beyond the influence of this river to the eaſtward, is a barren, inhoſpitable wilderneſs: *and if thou knoweſt any man of activity among them*; ſtrong in body, and of great parts, and endowments of mind, and of great ſkill, and diligence, and induſtry in the management of flocks and herds: *then make them rulers over my cattle*; or *rulers of cattle over thoſe that* are *mine* [l]: that is, over his ſhepherds, to take care that they do their work well and faithfully: from whence it appears that *Pharaoh* had flocks and herds and ſhepherds; and therefore it cannot be thought that the *Egyptians* in thoſe times abſtained from eating of animals, or that all ſhepherds, without exception, were an abomination to them, only foreign ones that lived on ſpoil and plunder, and made excurſions into their country for ſuch purpoſes: the office he aſſigned to men of ſkill and induſtry, was like that which *Doeg* the *Edomite* was in, who was the chief of the herdmen of *Saul*, 1 *Sam.* xxi. 7.

℣. 7. *And Joſeph brought in Jacob his father*, &c.] That is, ſome time after he had introduced his five brethren, and had got the grant of *Goſhen* for them, when he ſent for his father from thence, or he came quickly after to *Tanis* or *Memphis*, where *Pharaoh*'s court was: *and ſet him before Pharaoh*; preſented him to him, and placed him right before him, perhaps in a chair, or on a ſeat, by *Pharaoh*'s order, becauſe of his age, and in honour to him: *and Jacob bleſſed Pharaoh*; wiſhed him health and happineſs, prayed for his welfare, and gave him thanks for all his kindneſs to him and his; and he bleſſed him not only in a way of civility, as was uſual when men came into the preſence of princes, but in an authoritative way, as a prophet and patriarch, a man divinely inſpired of God, and who had great power in prayer with him: the *Targum* of *Jonathan* gives us his prayer thus, "may it be the pleaſure (i. e. of God) that "the waters of the *Nile* may be filled, and that "the famine may remove from the world in thy "days."

℣. 8. *And Pharaoh ſaid unto Jacob, how old* art *thou?*] Or, *how many are the days of the years of thy life?* which way of ſpeaking *Jacob* takes up, and very pertinently makes uſe of in his anſwer that follows: doctor *Lightfoot* [m] thinks *Pharaoh* had never ſeen ſo old a man before, ſo grave a head, and ſo grey a beard, and in admiration aſked this queſtion.

℣. 9. *Jacob ſaid unto Pharaoh, the days of the years of my pilgrimage* are 130 *years*, &c.] He calls his life a *pilgrimage*, as every good man's is; they are not at home in their own country, they are ſeeking a better, even an heavenly one: *Jacob*'s life was very emphatically and literally a pilgrimage; he firſt dwelt in *Canaan*, from thence he removed to *Padan-aram*, and ſojourned there a while, and then came to *Canaan* again; for ſome time he dwelt at *Succoth*, and then at *Shechem*, and after that at *Hebron*, and now he was come down to *Egypt*, and he had ſpent 130 years of his life in this way: and with this perfectly agrees the account of *Polyhiſtor* from *Demetrius* [n], an heathen writer, who makes the age of *Jacob* when he came into *Egypt* 130, and that year to be the 3d year of the famine, agreeable to ch. xlv. 6. *few and evil have the days of the years of my life been*; he calls his days but *few*, in compariſon of the long lives of the patriarchs in former times, and eſpecially in compariſon of the days of eternity; and *evil*, becauſe of the many afflictions he had met with; as from *Eſau*, from whoſe face he was obliged to fly leſt he ſhould kill him; and in *Laban*'s houſe, where he ſerved for a wife 14 years, and endured great hardſhips; and at *Shechem*, where his daughter was raviſhed, and his ſons made that ſlaughter of the *Shechemites*, which he feared would cauſe his name to ſtink; and at *Ephrath*, where he buried his beloved *Rachel*; and at *Hebron*, where his ſons brought him ſuch an account as if they believed his beloved ſon *Joſeph* was deſtroyed by a wild beaſt, ſee *Job* xiv. 1. *and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage*; his grandfather *Abraham* lived to be 175 years of age, ch. xxv. 7. and his father *Iſaac* lived to the age of 180, ch. xxxv. 28.

℣. 10. *And Jacob bleſſed Pharaoh, and went out from before Pharaoh.*] When he took his leave of him, he bleſſed him, in like manner as when he came into his preſence, by wiſhing all happineſs to him, and giving him thanks for the honour he had done him, and the favours he had conferred on him and his.

℣. 11. *And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt*, &c.] Houſes to dwell in, lands to till, and paſtures to feed their flocks and herds in: *in the beſt of the land, in the land of Rameſes, as Pharaoh commanded*; according to *Jarchi* and *Aben Ezra*, the land of *Rameſes* was a part of the land of *Goſhen*: *Jerom* [o] ſays, that *Rameſes* was a city the children of *Iſrael* built in *Egypt*, and that the province was formerly ſo called in which *Jacob* and his ſons dwelt; but if it is the ſame with the city which was built by them, it is here called ſo by anticipation: but *Aben Ezra* is of opinion, that it is not the ſame, and indeed the names are differently pointed and pronounced; that built by the *Iſraelites* is *Raamſes*, and was one of the treaſure-cities of *Pharaoh*, and never inhabited by the *Iſraelites*; the *Targums* of *Jonathan* and *Jeruſalem* call this land the land of *Peluſium*; but this part of the country lay not in the *Peluſiac*, but rather in the *Heliopolitan* nome: ſir *John Marſham* is of opinion [p], that *Rameſes* is the name of *Pharaoh*, the then preſent king of *Egypt*, as there were ſeveral of the kings of *Egypt* of that name; and therefore he thinks this land was the king's land, the land of king *Rameſes*, which *Joſeph* placed his father and brethren in by the order of *Pharaoh:* but it ſeems rather to be the name of a place, and is thought by Doctor *Shaw* [q] to be the ſame with *Cairo:* a very learned man [r], takes this to be the name of the land of *Goſhen*, after the coming of the *Iſraelites* into it, and obſerves, that in the *Egyptian* language, *Remſoſch* ſignifies men that live a paſtoral life, and ſo this country was called *Ramſes* or *Remſoſch*, as being

[k] Travels, p. 306. [l] שרי מקנה על אשר לי magiſtros pecuariæ ſuper illos, qui ſunt mihi, Junius & Tremellius, Piſcator; ſo Schmidt and Ainſworth. [m] Works, vol. 1. p. 697. [n] Apud Euſeb. Præpar. Evangel. l. 9. c 21. p 425. [o] De locis Heb. fol. 94. A. [p] Canon Chron. Ægypt, &c. p. 90. [q] Travels, p. 307. Ed. 2. [r] Jablonſki de terra Goſhen, Diſſert. 4. §. 7.

being the country of the ſhepherds; and the ſame learned writer [s] is of opinion, that the land of *Goſhen* is the ſame with the *Heracleotic* nome, which lies in the great iſland the *Nile* makes above *Memphis*, and which is now called by the *Arabs Fioum*, it being the beſt and moſt fruitful part of all *Egypt*; which is confirmed by the teſtimony of *Strabo*, who ſays [t], it excells all the reſt of the nomes or diſtricts; that it is the only one that produces olives, large and perfect, with fine fruit, which if well gathered, make good oil, but all the reſt of *Egypt* is without oil; moreover it produces wine, not a little, (whereas *Herodotus* ſays [u], vines were wanting in *Egypt*, i. e. in other parts of it) alſo corn and pulſe and other ſeeds: and that *Fioum*, as it is now called, is the moſt fruitful, and is the pleaſanteſt part of all *Egypt*, having vines, olives, figs, and fruits of all ſorts; the moſt excellent, and ſome of which are not to be found in other parts of the country, the ſame writer proves from various travellers and hiſtorians [w]; particularly *Leo Africanus* ſays [x], that the *Sabidic* nome, in which he places *Fium*, excells all the other parts of *Egypt* in plenty of pulſe, as peaſe, beans, &c. and of animals and linen, though all *Egypt* is very fruitful: and *Vanſleb* [y] ſays, the province of *Fium* has been always eſteemed one of the moſt excellent in all *Egypt*, becauſe of its fruitful fields, its great riches, and pleaſant gardens,—all that grows here is of a better taſte than in other provinces: here are fields full of roſe-trees, and woods of fig-trees, which are not in other parts of *Egypt*; the gardens are full of all manner of trees, pears, oranges, lemons, peaches, plumbs, and apricots:—in *Fium* only, ſays he, of all the provinces of *Egypt*, are vineyards—nor is any province ſo much cut into channels as this: they all proceed from *Joſeph*'s river, and have bridges over them, made with burnt bricks very ſtrong; and tradition ſays, they were built in the days of the *Pharaohs*; and it is the opinion of the *Copties*, that theſe kings employed the *Iſraelites* in making bricks for thoſe bridges, which is very probable, from the infinite number of men needful to make ſuch a prodigious quantity: this part of *Egypt* where *Iſrael* dwelt, by all relations, being ſo excellent, the impudence of *Celſus* [z], the heathen is very ſurpriſing; when he affirms that the nation of the *Jews* becoming numerous in *Egypt*, were ordered to dwell apart as ſojourners, and to feed their flocks in places vile and deſpicable.

℣. 12. *And Joſeph nouriſhed his father, and his brethren, and his father's houſhold with bread*, &c.] For though there might be in *Rameſes* paſture ſufficient for their cattle, yet not corn for their families, the famine ſtill continuing; during which time, *Joſeph*, as a dutiful and affectionate ſon, and as a kind brother, ſupplied them with all neceſſary proviſion ſignified by bread: *according* to their *families*; according to the number of them, ſome of his brethren having more and others leſs in their families; and in proportion to their number he diſtributed food unto them, ſo that there was no want: or *according to the mouth of an infant* [a]; he nouriſhed them like infants, he put as it were the bread into their mouths, and fed them with as much care and tenderneſs as infants are fed; and they had no more care to provide food for themſelves than children have, ſuch a full and conſtant ſupply was handed forth to them: in this *Joſeph* was an eminent type of Chriſt, who ſupplies the wants of his people.

℣. 13. *And* there was *no bread in all the land*, &c.] The land of *Egypt* and the parts adjacent, but in *Pharaoh*'s ſtore-houſes, all being conſumed that were in private hands the firſt two years of the famine: *for the famine* was *very ſore*; ſevere, preſſed very hard: *ſo that the land of Egypt, and* all *the land of Canaan fainted by reaſon of the famine*; that is, the inhabitants of both countries, their ſpirits ſunk, as well as their fleſh failed for want of food: or *raged* [b]; became furious, and were like madmen, as the word ſignifies; according to *Kimchi* [c], they were at their wits end, knew not what to do, as *Aben Ezra* interprets it, and became tumultuous; it is much, they had not in a violent manner broke open the ſtore-houſes of corn, and took it away by force; that they did not, muſt be owing to the providence of God, which reſtrained them, and to the care and prudence of *Joſeph* as a means, who, doubtleſs, had well fortified the granaries; and very probably there were a body of ſoldiers placed every where, who were one of the three parts or ſtates of the kingdom of *Egypt*, as *Diodorus Siculus* [d] relates; to which may be added, the mild and gentle addreſs of *Joſeph* to the people, ſpeaking kindly to them, giving them hopes of a ſupply during the famine, and readily relieving them upon terms they could not object to.

℣. 14. *And Joſeph gathered up all the money*, &c.] Not that he went about to collect it, or employed men to do it, but he gathered it, being brought to him for corn as follows: even all, *that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought*; by which means thoſe countries became as bare of money as of proviſions: *and Joſeph brought the money into Pharaoh's houſe*; into his repoſitory, as the *Targum* of *Jonathan*, into his treaſury, not into his own houſe or coffers, in which he acted the faithful part to *Pharaoh*; for it was with his money he bought the corn, built ſtore-houſes, kept men to look after them to ſell the corn; wherefore the money ariſing from thence belonged to him; nor did he do any injury to the people, they ſold their corn in the time of plenty freely; he gave them a price for it, it then bore, and he ſold it out again to them, at a price according to the ſeaſon; nor was it ever complained of, that it was an exorbitant one; it was highly juſt and neceſſary it ſhould be at a greater price than when it was bought in, conſidering the great expence in the collection, preſervation, and diſtribution of it: it muſt be a vaſt ſum of money he amaſſed together, and doctor *Hammond* [e] thinks it probable, that this *Pharaoh*, who, by *Joſeph*'s advice, got all this wealth, is the ſame with *Remphis*, of whom *Diodorus Siculus* [f] ſays, that he ſpent his time in minding the taxes and heaping up riches from all quarters, and left more behind him than any of the kings that reigned before, even in ſilver and gold 4000000 talents, the ſame

[s] Ib. Diſſert. 3. §. 2. [t] Geograph. l. 17. p. 556. [u] Euterpe, ſive, l. 2. c. 77. [w] Paulus Lucas, Wilhelm. Tyrius, &c. apud Jablonſki, ibid. §. 7. [x] Deſcriptio Africæ, l. 8. p. 666, 669. [y] Relation of a Voyage to Egypt, p. 148, 154, 155. [z] Apud Origen. contr. Celſ. l. 4. p. 195. [a] לפי הטף ad os parvuli, Montanus, Schmidt. [b] תלה inſanivit vel acta fuit in rabiem, Vatablus; furebat, Junius & Tremellius, Piſcator. [c] In Sepher Shoraſh. rad, לוה. ſo Ben Melech in loc. [d] Bibliothec. l. 1. p. 67. [e] Annotat. on Acts vii. 43. [f] Bibliothec. l. 1. p. 56.

fame that *Herodotus* [s] calls *Rhampſinitus*, who, he ſays, had the greateſt quantity of money of any of the kings of *Egypt*.

℣. 15. *And when money failed in the land of Egypt, and in the land of Canaan*, &c.] It had been all ſpent in the 3d, 4th, and 5th years of the famine; for it ſeems to be at the end of the 5th or beginning of the 6th year of the famine that this was the caſe, ſince we after read of a ſecond or following year, which was very plainly the laſt, ſince ſeed was given them to ſow the land with, which ſhews the time of drought to be near at an end: *all the Egyptians came unto Joſeph, and ſaid, give us bread*; freely, for nothing, ſince they had no money to buy any with: no mention is made of the *Canaanites*, who could not preſume to come and aſk for corn on ſuch a footing: *why ſhould we die in thy preſence?* before his eyes, he not relieving them when it was in his power to do it; they knew ſuch an argument as this would work upon a mind ſo humane, tender, and generous as was *Joſeph*'s: *for the money faileth*; all was gone, they had none left to purchaſe corn with; or they ſuggeſt, they ſhould not have deſired to have had it at free coſt.

℣. 16. *And Joſeph ſaid, give your cattle*, &c.] Oxen, ſheep, horſes, aſſes, as follows: *and I will give you for your cattle, if money fail*; that is, corn for them, if they had no money to give.

℣. 17. *And they brought their cattle unto Joſeph*, &c.] Which they might the more readily do, ſince there was ſcarce any graſs to feed them with; and though ſome of them were creatures uſed for food, yet might be ſo lean and poor for want of graſs, as not to be fit to eat; and beſides, they could do better without fleſh than without bread: *and Joſeph gave them bread* in exchange *for horſes*; with which *Egypt* abounded, to which many places of ſcripture have reſpect, *Deut.* xvii. 16. 1 *Kings* x. 28. *Cant.* i. 9. *Iſ.* xxxi. 1, 3. *and for the flocks, and for the cattle of the herds*; the ſheep and the oxen; which ſhews that theſe creatures were bred and fed by them, and were, no doubt, ſlain and uſed for food: *and for the aſſes*; which were uſed for carrying burdens: *and he fed them with bread for all their cattle, for that year*; which ſeems to be the ſixth year of the famine: one would wonder what *Joſeph* ſhould do with all their cattle, where put them, and feed them, in ſuch a time of drought; though it is probable the number was not exceeding large, ſince they only fetched one year's proviſion of bread.

℣. 18. *When the year was ended, they came unto him the ſecond year*, &c.] Which ſeems to be the 7th and laſt year of the years of famine; not the 2d year of the famine, as *Jarchi*, but the 2d year of their great diſtreſs, when having ſpent all their money they parted with their cattle; for it cannot be thought that they ſhould be drained of their money and cattle too in one year: *and ſaid unto him, we will not hide* it *from my lord, how that our money is ſpent; my lord alſo hath our herds of cattle*; both theſe were well known to *Joſeph*, and therefore cannot be the things which they ſay they would not hide: *Muſculus* thinks it ſhould be rendered in the paſt tenſe, *we have not hid*; this they told him the laſt year, that their money was gone, and he knew he had their cattle for their laſt year's proviſion: the ſenſe ſeems to be this, that ſeeing their money was ſpent, and their cattle were in the hands of *Joſeph*, they would not and could not conceal from him what follows: *there is not enough left in the ſight of my lord, but our bodies and our lands*; and the one were ſtarving and the other deſolate.

℣. 19. *Wherefore ſhall we die before thine eyes, both we and our land?* &c.] Beholding their miſerable condition, and not helping them; die they muſt unleſs they had bread to eat, and their land die alſo if they had not ſeed to ſow; that is, would become deſolate, as the *Septuagint* verſion renders it; ſo *Ben Melech* obſerves, that land which is deſolate, is as if it was dead, becauſe it produces neither graſs nor fruit, whereas when it does it looks lively and chearful: *buy us and our land for bread*; they were willing to ſell themſelves and their land too for bread to ſupport their lives, nothing being dearer to a man than life: *and we and our land will be ſervants unto Pharaoh*; both ſhould be his; they would hold their land of him and be tenants to him: *and give* us *ſeed, that we may live, and not die, that the land may not be deſolate*; entirely ſo; ſome parts of it they could ſow a little upon, as on the banks of the *Nile*, or perhaps that river might begin to overflow, or they had ſome hopes of it, eſpecially from *Joſeph*'s prediction they knew this was the laſt year of famine, and therefore it was proper to ſow the ground ſome time in this, that they might have a crop for the proviſion of the next year; and they had no ſeed to ſow, and if they were not furniſhed with it, the famine muſt unavoidably continue notwithſtanding the flow of the *Nile*.

℣. 20. *And Joſeph bought all the land of Egypt for Pharaoh*, &c.] Not for himſelf, nor did he entail it on his poſterity, but for *Pharaoh*, who became ſole proprietor of it: *for the Egyptians ſold every man his field, becauſe the famine prevailed over them*; every one that had a field ſold it to buy bread for his family, ſo great was the famine; no mention is made of their houſes, either becauſe theſe went with their lands, or they were ſo mean that they were of little account, and would ſcarce bear any price; for as *Diodorus Siculus* [h] reports of the *Egyptians*, that they were leſs careful of the ſtructure of their houſes, and exceeded all bounds in the magnificence of their ſepulchres: *ſo the land became Pharaoh*'s; not only with reſpect to dominion and government, ſo it was before, but with reſpect to property; before, every man's field, and garden, and vineyard were his own, and he was in poſſeſſion thereof for his own uſe, but now being ſold were *Pharaoh*'s; and they held them of him, and paid a rent for them in a manner hereafter directed by a law.

℣. 21. *And as for the people, he removed them*, &c.] From the places where they dwelt, that it might appear they had no more property there, and might forget it, and be more willing to pay rent elſewhere; and their poſterity hereafter could have no notion of its being theirs, or plead preſcription; and beſides, by ſuch a removal and ſeparation of the inhabitants of cities, ſome to one place, and ſome to another, ſedition and mutiny might be prevented: he had them *to cities, from one end of the borders of Egypt, even unto the* other *end thereof*; according to the *Targums* of *Jonathan* and *Jeruſalem*, thoſe that dwelt in provinces or in country towns and villages, he removed to cities, and thoſe that dwelt in cities he removed into provinces, and placed them at the utmoſt diſtance from their former habitations, for the reaſons before given; and the above *Targums* ſuggeſt another

[s] Euterpe, ſive, l. 2. c. 121.

[h] Bibliothec. l. 1. p. 47.

other reaſon, to teach the *Egyptians* not to reproach the *Iſraelites* with being exiles and ſtrangers, when they were all of them removed from their native places, and were ſtrangers where they were.

℣. 22. *Only the land of the prieſts bought he not*, &c.] Not from any ſpecial affection for them, or any ſuperſtitious veneration of them, which can never be thought of ſo good a man, but for a reaſon following, which ſhews they had no need to ſell them: *for the prieſts had a portion aſſigned them by Pharaoh, and did eat their portion which Pharaoh gave them*; they had a certain allowance by the day of proviſion granted them, on which they lived; ſo *Herodotus* ſays [i] of the prieſts of *Egypt*, that they ſpend nothing of their own, but ſacred food is provided for them, and great plenty of the fleſh of geeſe and oxen is given daily to every one of them. And this was a delicate affair which *Joſeph* could not intermeddle with, but in prudence muſt leave it as he found it, and do as had been uſed to be done; this depending on the will and pleaſure of *Pharaoh*, if not upon the conſtitution of the land, as it ſeems to be from *Diodorus Siculus* [k], who divides *Egypt* into three parts; and the firſt part he aſſigns to the prieſts, who, according to him, were maintained out of their own revenues. Some underſtand this of *princes* [l], the word ſometimes being uſed of them, and interpret it of the officers and courtiers of *Pharaoh*, his nobles, that dwelt in his palace, and had their portion of food from him; but the former ſenſe ſeems beſt: *wherefore they ſold not their lands*; they were not obliged to it, having proviſion from the king's table, or by his appointment.

℣. 23. *Then Joſeph ſaid unto the people*, &c.] After he had bought their land, and before the removal of them to diſtant parts: *behold, I have bought you this day, and your land for Pharaoh*; which he obſerves to them, that they might take notice of it, and confirm it, or object if they had any thing to ſay to the contrary: *lo*, here is *ſeed for you, and ye ſhall ſow the land*; by which it ſhould ſeem, that they were not removed from the ſpot where they lived, but retained their own land under *Pharaoh*, and had ſeed given them to ſow it with, which may ſeem contrary to ℣. 21. wherefore that muſt be underſtood of a purpoſe and propoſal to remove them, and not that it was actually done; or as *Muſculus* gives the ſenſe, *Joſeph* by a public edict called all the people from the extreme parts of *Egypt* to the cities neareſt to them, and there proclaimed the ſubjection of them, and their lands to *Pharaoh*, but continued them to them as tenants of his; unleſs it ſhould be ſaid, that in thoſe diſtant parts to which they were ſent, land was put into their hands to till and manure for the king, and have ſeed given them to ſow it with; but this ſeems to be ſaid to them at the ſame time the bargain was made.

℣. 24. *And it came to paſs in the increaſe*, &c.] When the land ſhall produce an increaſe, and it ſhall be gathered in: *that you ſhall give the fifth* part *unto Pharaoh*; a fifth part of the increaſe: *and four parts ſhall be your own*; for the following uſes, one part *for ſeed of the field*; to ſow again with for the next year: a ſecond part *for your food*; for food for themſelves: a third part *for them of your houſhold*; their ſervants and maids: and the fourth part *for food for your little ones*; for their children, be they young or old; or however four parts of five he propoſed they ſhould have for their own uſe, and for the maintenance of their families, which was a kind and generous propoſal, when all might have been demanded, and they and theirs treated as ſlaves.

℣. 25. *And they ſaid, thou haſt ſaved our lives*, &c.] Preſerved them from death through famine, by laying up ſtores of corn, which he had ſold out to them for their money, cattle and land, or otherwiſe they muſt have periſhed, they and theirs, and this favour they thankfully acknowledge: *let us find grace in the ſight of my lord, and we will be Pharaoh's ſervants*; ſignifying, that they eſteemed it a great favour to be ſo on the foot of the bargain made with them, and they deſired a continuance in it.

℣. 26. *And Joſeph made it a law over the land of Egypt unto this day*, &c.] With the conſent of *Pharaoh*, his nobles, and all the people of the land, who readily came into it; and ſo it became a fundamental law of their conſtitution, and which continued to the times of *Moſes*, the writer of this hiſtory: that *Pharaoh ſhould have the fifth* part; that is, of the increaſe the whole land of *Egypt* produced: except *the land of the prieſts only*, which *became not Pharaoh's*; it not being bought by him; ſo *Diodorus Siculus* [m], as he aſſigns the firſt part of the land to the prieſts, ſo he ſays they were free from all taxes and tribute, and next to the king, were poſſeſſed of honour and authority.

℣. 27. *And Iſrael dwelt in the land of Egypt, in the country of Goſhen*, &c.] The hiſtorian returns to the account of the *Iſraelites*, having before obſerved the placing of them in *Goſhen* by *Joſeph*, at the direction of *Pharaoh*, in compliance with their own requeſt; and here they continued until they were grown more numerous, when they were obliged to ſpread themſelves, and further in this ſame country: *and they had poſſeſſions therein*; fields and vineyards, as the *Targum* of *Jonathan*; all the land was *Pharaoh's*, and they rented of him as his people did, it may be ſuppoſed: *and grew; and multiplied exceedingly*; even in *Jacob's* life-time, they grew rich and numerous.

℣. 28. *And Jacob lived in the land of Egypt* 17 *years*, &c.] He lived juſt the ſame term of years with *Joſeph* in *Egypt*, as he had lived with him in *Syria* and *Canaan*, ch. xxxvii. 2. about two hours walk from *Fium* are now to be ſeen the ruins of an ancient town, which the *Coptics* ſay, was inhabited by the patriarch *Jacob*, and for this cauſe they name it yet, *Modſellet Jacub*, or the tabernacle of *Jacob* [n], which place is ſuppoſed to be in the land of *Goſhen*, ſee ℣. 11. *ſo the whole age of Jacob was* 147 *years*; he was 130 when he ſtood before *Pharaoh*, ℣. 9. and now had lived in *Egypt* 17 years, as in the above clauſe, which together make up the ſum; and this exact time of the years of his life is given by *Polyhiſtor* from *Demetrius* an heathen writer [o].

℣. 29. *And the time drew nigh that Iſrael muſt die*, &c.] As all men muſt, by the appointment of God, even good men, the *Iſrael* of God; tho' they ſhall not die a ſpiritual death, nor an eternal one, yet a corporal one, which is for their good, and is a bleſſing to them; the ſting being removed and ſo not a penal evil, which is owing to Chriſt's dying for them, who has aboliſhed death as

[i] Euterpe, ſive, l. 2. c. 37. [k] Ut ſupra, p. 66. [l] אדמת הכהנים agros præſidum, Junius & Tremellius, Piſcator. [m] Ut ſupra. [n] Vanſleb's Relation of a Voyage to Egypt, p. 167. [o] Apud Euſeb. Præpar. Evangel. l. 9. c. 21. p. 425.

as ſuch; and there is a time fixed for their death, beyond which they muſt not live, and before which they muſt not die, but when the time comes there is no avoiding it; the time of *Jacob*'s death was drawing on, as he perceived, by the great decline of his natural ſtrength, and perhaps by a divine impulſe on his mind: *and he called his ſon Joſeph*; ſent for him by a meſſenger, to come to him: *and ſaid unto him*; when he was come: *if now I have found grace in thy ſight*; which is not ſpoken in a way of ſubmiſſion, as from an inferior to a ſuperior, as the phraſe is ſometimes uſed; or as ſignifying what would be eſteemed as a favour ſhould it be granted, but it is as if he ſhould ſay, if thou haſt any filial affection for me as a parent, and art willing to ſhew love and reſpect to me, do as follows: *put, I pray thee, thy hand under my thigh*: a geſture in ſwearing, as *Jarchi* obſerves, ch. xxiv. 2. 3. adding for explanation ſake, *and deal kindly and truly with me*; *kindly*, by promiſing and ſwearing to do what he after deſires; and *truly*, by obſerving his oath, and fulfilling his promiſe: *bury me not, I pray thee, in Egypt*; not chuſing to lie among idolaters at death, with whom he cared not to have any fellowſhip in life.

℣. 30. *But I will lie with my fathers*, &c.] *Abraham* and *Iſaac*, whoſe bodies lay in the land of *Canaan*, where *Jacob* deſired to be buried; partly to expreſs his faith in the promiſed land, that it ſhould be the inheritance of his poſterity; and partly to draw off their minds from a continuance in *Egypt*, and to incline them to think of removing thither at a proper time, and to confirm them in the belief of their enjoyment of it; as well as to intimate his deſire after, and faith in the heavenly glory he was going to, of which *Canaan* was a type: *and thou ſhalt carry me out of Egypt*; into the land of *Canaan*: *and bury me in their burying-place*; in the burying-place of his fathers, in the cave of *Macphelah* near *Hebron*: *and he ſaid, I will do as thou haſt ſaid*; *Joſeph* promiſed his father to fulfil his requeſt, and do as he had deſired of him.

℣. 31. *And he ſaid, ſwear unto me*, &c.] This he required, not from any diſtruſt of *Joſeph*, but to ſhew his own eagerneſs, and the intenſeneſs of his mind about this thing, how much he was ſet upon it, and what an important thing it was with him; as alſo, that if he ſhould have any objections made to it, or arguments uſed with him to divert him from it, by *Pharaoh* or his court, he would be able to ſay, his father had bound him by an oath to do it, which would at once ſtop their mouths, and be judged a ſufficient reaſon for what he did, ſee ch. l. 5, 6: *and he ſware unto him*; not only gave his promiſe, but confirmed it with an oath: *and Iſrael bowed himſelf upon the bed's head*; not in a way of civil reſpect to *Joſeph*, giving him thanks for the aſſurance he had given him, that he would bury him, not in *Egypt*, but in *Canaan*; but in a religious way to God, giving thanks to him that he had lived to ſee his ſon *Joſeph*, who, according to the promiſe, would cloſe his eyes, and that he had inclined his heart to fulfil his requeſt; though ſome think, that no more is meant, than that after *Jacob* had ſpent himſelf in diſcourſing with *Joſeph*, he ſunk down and reclined on his pillow at his bed's head, to take ſome reſt; for as for what the apoſtle ſays in *Heb*. xi. 21. that refers to another thing at another time; ſee the note there.

CHAP. XLVIII.

JOSEPH hearing that his father *Jacob* was ſick, paid him a viſit, ℣. 1, 2. at which time *Jacob* gave him an account of the Lord's appearing to him at *Luz*, and of the promiſe he made unto him, ℣. 3, 4. then he adopted his two ſons, *Ephraim* and *Manaſſeh*, and bleſſed them, and *Joſeph* alſo, ℣. 5—16. and whereas he croſſed his hands when he bleſſed the ſons of *Joſeph*, putting his right hand on the youngeſt, and his left hand on the eldeſt, which was diſpleaſing to *Joſeph*, he gave him a reaſon for ſo doing, ℣. 17—20. and then aſſured him that God would bring him, and the reſt of his poſterity, into the land of *Canaan*, where he aſſigned him a particular portion above his brethren, ℣. 21, 22.

℣. 1. *And it came to paſs after theſe things*, &c.] Some little time after *Jacob* had ſent for *Joſeph*, and converſed with him about his burial in the land of *Canaan*, and took an oath to bury him there, for then the time drew nigh that he muſt die: that one *told Joſeph, behold, thy father is ſick*; he was very infirm when he was laſt with him, and his natural ſtrength decaying apace, by which he knew his end was near; but now he was ſeized with a ſickneſs which threatened him with death ſpeedily, and therefore very probably diſpatched a meſſenger to acquaint *Joſeph* with it. *Jarchi* fancies that *Ephraim*, the ſon of *Joſeph*, lived with *Jacob* in the land of *Goſhen*, and when he was ſick went and told his father of it, but this is not likely from what follows: *and he took with him his two ſons, Manaſſeh and Ephraim*; to ſee their grandfather before he died, to hear his dying words, and receive his bleſſing.

℣. 2. And one *told Jacob*, &c.] The ſame that came from *Jacob* to *Joſeph* might be ſent back by him to his father to let him know, that he was coming to ſee him, or ſome other meſſenger ſent on purpoſe; for it can hardly be thought that this was an accidental thing on either ſide: *and ſaid, behold, thy ſon Joſeph cometh unto thee*; to pay him a viſit, and which no doubt gave him a pleaſure, he being his beloved ſon, as well as he was great and honourable: *and Iſrael ſtrengthened himſelf, and ſat upon his bed*; his ſpirits revived, his ſtrength renewed, he got freſh vigour on hearing his ſon *Joſeph* was coming; and he exerted all his ſtrength, and raiſed himſelf up by the help of his ſtaff, and ſat upon his bed to receive his ſon's viſit; for now it was when he bleſſed the ſons of *Joſeph*, that he leaned upon the top of his ſtaff and worſhipped, as the apoſtle ſays, *Heb*. xi. 21.

℣. 3. *And Jacob ſaid unto Joſeph*, &c.] Being come into his bed-chamber, and ſitting by him, or ſtanding before him: *God almighty appeared unto me at Luz in the land of Canaan*; the ſame with *Bethel*, where God appeared, both at his going to *Padan-aram*, and at his return from thence, ch. xxviii. 11—19. and xxxv. 6—12. which of thoſe times is here referred to, is not certain; very likely he refers to them both, ſince the ſame promiſes were made to him at both times, as after mentioned: *and bleſſed me*; promiſed he would bleſs him, both with temporal and ſpiritual bleſſings, as he did as follows.

℣.

℣. 4. *And ſaid unto me, behold, I will make thee fruitful*, &c.] In a ſpiritual ſenſe, in grace and good works; in a literal ſenſe, in an increaſe of worldly ſubſtance, and eſpecially of children: *and multiply thee*; make his poſterity numerous as the ſand of the ſea: *and I will make of thee a multitude of people*; a large nation conſiſting of many tribes, even a company of nations, as the twelve tribes of *Iſrael* were: *and I will give this land unto thy ſeed after thee, for an everlaſting poſſeſſion*; the land of *Canaan*, they were to poſſeſs as long as they were the people of God, and obedient to his law; by which obedience they held the land, even unto the coming of the Meſſiah, whom they rejected, and then they were caſt out, and a *lo-ammi* wrote upon them, and their civil polity, as well as church-ſtate, at an end: and beſides, *Canaan* was a type of the eternal inheritance of the ſaints in heaven, the ſpiritual *Iſrael* of God, which will be poſſeſſed by them to all eternity.

℣. 5. *And now thy two ſons, Ephraim and Manaſſeh*, &c.] *Ephraim* was the youngeſt, but is mentioned firſt, as he afterwards was preferred in the bleſſing of him: *which were born unto thee in the land of Egypt, before I came unto thee into Egypt*; and therefore muſt be 20 years of age or upwards; for *Jacob* had been in *Egypt* 17 years, and he came there when there had been two years of famine, and *Joſeph*'s ſons were born to him before the years of famine began, ch. xli. 50. of theſe *Jacob* ſays, they are *mine: as Reuben and Simeon, they ſhall be mine*; that is, by adoption; ſhould be reckoned not as his grand-children, but as his children, even as his two eldeſt ſons, *Reuben* and *Simeon*; and ſo ſhould be diſtinct tribes or heads of them, as his ſons would be, and have a diſtinct part and portion in the land of *Canaan*; and thus the birth-right was transferred from *Reuben*, becauſe of his inceſt, to *Joſeph*, who in his poſterity had a double portion aſſigned him.

℣. 6. *And thy iſſue which thou begetteſt after them, ſhall be thine*, &c.] The children of *Joſeph*, that either were, or would be begotten after *Ephraim* and *Manaſſeh*; though whether ever any were is not certain; and this is only mentioned by way of ſuppoſition, as *Jarchi* interprets it, *if thou ſhouldeſt beget*, &c. theſe ſhould be reckoned his own, and not as *Jacob*'s ſons, but be conſidered as other grand-children of *Jacob*'s were, and not as *Ephraim* and *Manaſſeh: and ſhall be called after the name of their brethren in their inheritance*; they ſhould not have diſtinct names, or make diſtinct tribes, or have a diſtinct inheritance; but ſhould be called either the children of *Ephraim*, or the children of *Manaſſeh*, and ſhould be reckoned as belonging either to the one tribe, or the other, and have their inheritance in them, and with them, and not ſeparate.

℣. 7. *And as for me, when I came from Padan*, &c.] From *Syria*, from *Laban*'s houſe: *Rachel died by me in the land of Canaan*; his beloved wife, the mother of *Joſeph*, on whoſe account he mentions her, and to ſhew a reaſon why he took his ſons as his own, becauſe his mother dying ſo ſoon, he could have no more children by her; and ſhe being his only lawful wife, *Joſeph* was of right to be reckoned as the firſt-born; and that as ſuch he might have the double portion, he took his two ſons as his own, and put them upon a level with them, even with *Reuben* and *Simeon*. By this it appears, as by the preceding account, that *Rachel* came with him into the land of *Canaan*, and there died: *in the way, when yet* there was *but a little way to come unto Ephrath*; about a mile, or 2000 cubits, as *Jarchi* obſerves: *and I buried her there in the way of Ephrath*; where ſhe died, and dying in childbed, could not be kept ſo long as to carry her to *Machpelah*, the burying-place of his anceſtors; and eſpecially as he had his flocks and herds with him, which could move but ſlowly; and what might make it more difficult to keep her long, and carry her thither, it might be, as *Ben Melech* conjectures, ſummer time; and the *Vulgate Latin* adds to the text, without any warrant from the original, *and it was ſpring-time*; however, ſhe was buried in the land of *Canaan*, and which is taken notice of, that *Joſeph* might obſerve it: it follows, *the ſame* is *Bethlehem*; that is, *Ephrath*; and ſo *Bethlehem* is called *Bethlehem-ephratah*, *Mic.* v. 2. whether theſe are the words of *Jacob*, or of *Moſes*, is not certain, but ſaid with a view to the *Meſſiah*, the famous ſeed of *Jacob* that ſhould be born there, and was.

℣. 8. *And Iſrael beheld Joſeph's ſons*, &c.] *Ephraim* and *Manaſſeh*, of whom he had been ſpeaking, as if they were abſent, and he might not know until now that they were preſent, for his eyes were dim that he could not ſee clearly, ℣. 10. he ſaw two young men ſtanding by *Joſeph*, but knew not who they were, and therefore aſked the following queſtion: *and ſaid, who* are *theſe?* whoſe ſons are they? the *Targum* of *Jonathan* is, "of "whom were theſe born to thee?" as if he knew them to be his ſons, only enquired who the mother of them was; but the anſwer ſhews he knew them not to be his ſons, and as for his wife, he could not be ignorant who ſhe was.

℣. 9. *And Joſeph ſaid unto his father, they* are *my ſons, whom God hath given me in this* place, &c.] In the land of *Egypt*; he accounts his ſons as the gifts of God, as children are, *Pſ.* cxxvii. 3. and it was not only a ſentiment of the *Jews*, that children are the gift of God; hence the names of *Mattaniah*, *Nathaniel*, &c. but of heathens, as the *Greeks* and *Romans*, among whom are frequent the names of men which ſhew it, as *Theodorus*, *Deodatus*, *Apollodorus*, *Artemidorus*, &c. *and he ſaid, bring them, I pray thee, unto me, and I will bleſs them*; not in a common way, barely wiſhing them proſperity and happineſs, but as a patriarch and prophet, under the influence and inſpiration of the Spirit of God, declaring what would befal them, and what bleſſings they ſhould be partakers of, in time to come.

℣. 10. *Now the eyes of Iſrael were dim for age*, &c.] Or *heavy* [p], that he could not lift them up eaſily and ſee clearly; his eye-brows hung over, his eyes were ſunk in his head, and the humours preſſed them through old age, that it was with difficulty he could perceive an object, at leaſt not diſtinctly: ſo that *he could not ſee*; very plainly, otherwiſe he did ſee the ſons of *Joſeph*, though he could not diſcern who they were, ℣. 8. *and he brought them near unto him*; that he might have a better ſight of them and bleſs them: *and he kiſſed them, and embraced them*; as a token of his affection for them.

℣. 11. *And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face*, &c.] Some years ago he never expected to have ſeen him any more; he had given him up for loſt, as a dead man, when his ſons brought him his coat dipt in blood; and by reaſon of the long courſe of years which paſſed before ever

[p] כבדו graves erant, Pagninus, Montanus, Junius & Tremellius, Piſcator, &c.

ever he heard any thing of him: *and lo, God hath ſhewed me alſo thy ſeed*; it was an additional favour to ſee his offſpring; it can hardly be thought, that in a courſe of 17 years he had been in *Egypt*, he had not ſeen them before, only he takes this opportunity, which was the laſt he ſhould have of expreſſing his pleaſure on this occaſion.

℣. 12. *And Joſeph brought them out from between his knees*, &c.] Either from between his own, where they were kneeling, as he was ſitting, in order that they might be nearer his father, to receive his bleſſing by the putting on of his hands; or rather, from between his father's knees, he, as *Aben Ezra* obſerves, ſitting on the bed, having kiſſed and embraced them, they were ſtill between his knees; and that they might not be burthenſome to his aged father, leaning on his breaſt, and eſpecially, in order to put them in a proper poſition for his benediction, he took them from thence, and placed them over-againſt him to his right and left hand: *and he bowed himſelf with his face to the earth*; in a civil way to his father, and in reverence of him; in a religious way to God, expreſſing his thankfulneſs for all favours to him and his, and as ſupplicating a bleſſing for his ſons through his father, under a divine influence and direction.

℣. 13. *And Joſeph took them both, Ephraim in his right hand towards Iſrael's left hand*, &c.] He took *Ephraim* his youngeſt ſon in his right hand, and led him up to his father, by which means he would ſtand in a right poſition to have his grand-father's left hand put upon him: *and Manaſſeh in his left hand toward Iſrael's right hand*; *Manaſſeh* his eldeſt ſon he took in his left hand, and brought him to his father, and ſo was in a proper poſition to have his right hand laid upon him, as ſeniority of birth required, and as he was deſirous ſhould be the caſe: *and brought them near unto him*; in the above manner, ſo near as that he could lay his hands on them.

℣. 14. *And Iſrael ſtretched out his right hand*, &c.] Not directly forward, but acroſs, or otherwiſe it would have been laid on *Manaſſeh*, as *Joſeph* deſigned it ſhould by the poſition he placed him in: *and laid it upon Ephraim's head*, who was *the younger*; the right hand being the ſtrongeſt and moſt in uſe, as it was reckoned moſt honourable to ſit at it, ſo to have it impoſed, as being ſignificative of the greater bleſſing: *and his left hand upon Manaſſeh's head*; who was the elder: *guiding his hands wittingly*; this was not done accidentally but on purpoſe; or made his *hands to underſtand* [q], they acted as if they underſtood what he would have done, as *Aben Ezra*; as if they were conſcious of what ſhould be, or would be; though he could not ſee clearly and diſtinctly, yet he knew by the poſition of them before him, which was the elder and which was the younger: he knew that *Joſeph* would ſet the firſt-born in ſuch a poſition before him, as naturally to put his right hand on him, and the younger in ſuch a poſition as that it would be readieſt for him to put his left hand on him; and therefore being under a divine impulſe and ſpirit of prophecy, by which he diſcerned that the younger was to have the greater bleſſing, he croſſed his hands, or changed them, and put his right hand on *Ephraim*, and his left hand on *Manaſſeh*: for *Manaſſeh* was the *firſt-born*; or rather, though [r] he was the firſt-born, as *Aben Ezra*.

℣. 15. *And he bleſſed Joſeph*, &c.] In his ſons, who were reckoned for him, and became the heads of tribes in his room: *and ſaid, God, before whom my fathers Abraham and Iſaac did walk*; in whom they believed, whom they profeſſed, and whom they feared, ſerved and worſhipped, and with whom they had communion: *the God which fed me all my life long unto this day*; who had upheld him in life, provided for him all the neceſſaries of life, food and raiment, and had followed him with his goodneſs ever ſince he had a being, and had fed him as the great ſhepherd of the flock, both with temporal and ſpiritual food, being the God of his life, and of his mercies in every ſenſe.

℣. 16. *The angel which redeemed me from all evil, bleſs the lads*, &c.] *Ephraim* and *Manaſſeh*, now about 20 years old or upwards: this is not to be underſtood of a created angel he wiſhes to be their guardian, but of an increated one, the Son of God, the angel of God's preſence, the angel of the covenant; the ſame with the God of his father before-mentioned, as appears by the character he gives him, as having *redeemed* him *from all evil*; not only protected and preſerved him from temporal evils and imminent dangers from *Eſau*, *Laban*, and others; but had delivered him from the power, guilt and puniſhment of ſin, the greateſt of evils, and from the dominion and tyranny of *Satan* the evil one, and from everlaſting wrath, ruin, and damnation; all which none but a divine perſon could do, as well as he wiſhes, deſires, and prays, that he would *bleſs* the lads with bleſſings temporal and ſpiritual, which a created angel cannot do; and *Jacob* would never have aſked it of him: *and let my name be named on them, and the name of my fathers Abraham and Iſaac*; having adopted them, he foretels they would be called not only the ſons of *Joſeph*, but the children of *Iſrael* or *Jacob*, and would have a name among the tribes of *Iſrael*, and be heads of them, as well as would be called the ſeed of *Abraham* and of *Iſaac*, and inherit their bleſſings: *and let them grow into a multitude in the midſt of the earth*; where they increaſed as fiſhes, as the word ſignifies [s], and more than any other of the tribes, even in the times of *Moſes*, the number of them were 85200 men fit for war, *Numb.* xxvi. 34, 37, and their ſituation was in the middle of the land of *Canaan*.

℣. 17. *And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him*, &c.] To ſee the younger preferred to the elder; parents, generally ſpeaking, having the greateſt regard to the firſt-born with reſpect to honour and eſtate, and to them, in thoſe times, the patriarchal bleſſing particularly, was thought to belong; but it did not always go to them, but to the younger, as in *Jacob*'s own caſe: *and he held up his father's hand*; he took him by the right-hand, and lifted it up from the head of *Ephraim*, and held it in order that he might put it by his direction on the head of *Manaſſeh*.

℣. 18. *And Joſeph ſaid unto his father, not ſo, my father*, &c.] It is not right, it ſhould not ſo be, that the right hand ſhould be put on the youngeſt, and the left hand on the eldeſt: *for this is the firſt-born*; directing him to *Manaſſeh*, and ſeeking to guide his hand towards him: *put thy right hand upon his head*; *Joſeph* was for proceeding according to the order of birthright, but *Jacob* was directed by a ſpirit of prophecy as follows.

℣.

[q] שכל את ידיו intelligere fecit ſuas manus, Pagninus, Montanus, Vatablus, Druſius, Cartwright. Tigurine verſion; quamvis, Piſcator; ſo ſome in Fagius.

[r] כי tametſi, & inſtar piſcium ſint, Pagninus, Montanus; ſo Junius & Tremellius, Piſcator, Ainſworth and the Targum of Onkelos, and Jarchi.

ẏ. 19. *And his father refuſed*, &c.] To have any alteration made, and therefore, though *Joſeph* lifted it up from *Ephraim*'s head and held it over it, *Jacob* put it on again and went on with the bleſſing: *and ſaid, I know* it, *my ſon, I know* it; he knew what he did, and he repeats it to confirm it, as well as to ſhew the vehemency of his mind, and his reſolution to abide by what he had done; he knew on whom he laid his right hand, and he knew that *Manaſſeh* was the firſt-born; ſo the *Targum* of *Jonathan*: *and he alſo ſhall become a people*; a tribe or nation: *and he alſo ſhall be great*; in number, riches, and honour: *but truly his younger brother ſhall be greater than he*; more numerous, as the tribe of *Ephraim* was than that of *Manaſſeh*, when they came out of *Egypt*; for in numbering them there appeared to be 8300 more in the one tribe than in the other, *Numb.* i. 33, 35. as well as more honourable; *Ephraim*'s ſtandard was placed before *Manaſſeh*'s, *Numb.* ii. 18. 20. and upon the diviſion of the tribes in *Rehoboam*'s time, as *Jeroboam* was of the tribe of *Ephraim*, that tribe was at the head of the ten tribes, and the ſeat of the kingdom was in it, and the whole kingdom of *Iſrael* often goes by the name of *Ephraim*: *and his ſeed ſhall become a multitude of nations*; that is, of families, for as nations are called families, *Amos* iii. 1, 2. ſo families may be called nations; the *Targum* of *Onkelos* is, "his ſons ſhall be rulers "among the people," ſo *Joſhua* who was of the tribe of *Ephraim* conquered and ſubdued the nations of the *Canaanites*, and *Jeroboam* of this tribe ruled over the ten tribes or nations of *Iſrael*: it may be rendered, *his ſeed ſhall fill the nations* [t], or be *the fullneſs* of them; which *Jarchi* interprets of the whole world being filled with the fame and renown of *Joſhua*, who was of this tribe, when the ſun and moon ſtood ſtill in his days; but it is beſt to underſtand this, of the large ſhare he ſhould have of the land of *Canaan* among the reſt of the tribes or nations of *Iſrael*.

ẏ. 20. *And he bleſſed them that day*, &c.] That *Joſeph* viſited him, and this he did *by faith*, believing that what he had ſaid concerning them would be accompliſhed, as the apoſtle obſerves, *Heb.* xi. 21. *ſaying, in thee ſhall Iſrael bleſs*; in *Joſeph*, as the *Targum* of *Jonathan*, that is, in his ſeed, in his ſons *Ephraim* and *Manaſſeh*, when the *Iſraelites* bleſſed any, they ſhould make uſe of their names: *ſaying, God make thee as Ephraim and Manaſſeh*; as great and honourable, as rich and wealthy, as fruitful and proſperous as they; and the *Targum* ſays, this cuſtom continues with the *Jews* to this day, to put their hands on perſons to bleſs them; if a ſon, they ſay, "God make thee "as *Ephraim* and *Manaſſeh*;" if a daughter, "God "make thee as *Sarah* and *Rebekah*:" *and he ſet Ephraim before Manaſſeh*; not only in this form of benediction, but in all that he had ſaid and done before; he preferred him to *Manaſſeh* by putting his right hand upon him, and giving him the ſuperior bleſſing: and it is no unuſual thing for the younger, to be ſet before the elder, both by God and man, but eſpecially by the Lord, who ſeeth not as man ſeeth, and proceeds not according to carnal deſcent, or thoſe rules men go by: there had been many inſtances before this, as *Abel* was preferred to *Cain*, *Shem* to *Japhet*, *Abraham* to *Nahor*, *Iſaac* to *Iſhmael*, and *Jacob* to *Eſau*; as there were after it, as *Moſes* to *Aaron*, and *David* to his brethren.

ẏ. 21. *And Iſrael ſaid unto Joſeph, behold, I die*, &c.] Expected to die very ſhortly; and he not only ſpeaks of it as a certain thing, and what would quickly be, but with pleaſure and comfort, having no fear and dread of it on him, but as what was agreeable to him, and he had made himſelf familiar with: *but God ſhall be with you*; with *Joſeph* and his poſterity, and with all his brethren, and theirs, to comfort and ſupport them, to guide and counſel them, to protect and defend them, to carry them through all they had to endure in *Egypt*, and at length bring them out of it; he ſignifies he was departing from them, but God would not depart from them, whoſe preſence would be infinitely more to them than his; and which, as it made him the more eaſy to leave them, ſo it might make them more eaſy to part with him: *and bring you again unto the land of your fathers*; the land of *Canaan*, where their fathers *Abraham*, *Iſaac* and *Jacob* had dwelt, and which was given to them and theirs for an inheritance, and where *Joſeph* and his brethren had lived, and would be brought thither again, as the bones of *Joſeph* were, and as all of them in their poſterity were in *Joſhua*'s time.

ẏ. 22. *Moreover, I have given to thee one portion above thy brethren*, &c.] The word for *portion* is *Shechem*, and which ſome take to be not an appellative, as we do, but the name of a city, even *Shechem*; ſo the *Targum* of *Jonathan* and *Jarchi* interpret it; and though that is not directly meant, yet there is a reference had to it, and it ſeems to be enigmatically underſtood; for this portion or parcel ſpoken of was near to *Shechem*, and not only that but the city itſelf, and all the adjacent country, came to the lot of *Ephraim*, and were poſſeſſed by that tribe: *which I took out of the hand of the Amorite with my ſword, and with my bow*; not referring, as ſome think, to the taking and ſpoiling of the city of *Shechem* by his ſons, and ſo ſaid to be done by him in them; for *Jacob* would never make that his act and deed, which he ſo much abhorred and deteſted, and ſtill did, as appears by what he ſays of it in the following chapter; nor was this taken from the *Amorite*, but from the *Hivite*, and not by his ſword and bow, whether taken literally or metaphorically, and ſo interpreted of his prayer and ſupplication, as by *Onkelos*; but he was ſo far from aſſiſting in that affair by ſupplication, that his imprecations fell on *Levi* and *Simeon*, for that fact of theirs: if this is to be underſtood of the city of *Shechem*, what *Aben Ezra* and *Ben Gerſom* propoſe, ſeems moſt agreeable, that this is ſaid by way of anticipation, the paſt tenſe being put for the future; *Jacob* under a ſpirit of prophecy foreſeeing and declaring that his ſons, and he in his ſons in future time, would take it out of the hands of the *Amorites*, the principal of the *Canaanitiſh* nations, and then it ſhould be given to *Joſeph*'s ſeed; but the firſt and ſpecial regard is to the part or parcel of ground which lay near *Shechem*; and this *Jacob* is ſaid to take by his ſword and bow, which ſome interpret of his money, which were his arms and defence, and which he had got by much labour; and if it could be proved that his money was marked with a ſword and bow upon it, as the *Perſian Darics* were with an archer with his bow and arrow, and therefore called ſagittaries or archers [u], it would countenance this ſenſe; tho' even then it could not, with propriety, be ſaid, that he by this means obtained it of the *Amorite*, ſince

[t] יהיה מלא הגוים implebit nationes, Munſter; erit plenitudo gentium, Pagninus, Montanus, Schmidt; impletio gentium, Tigurine verſion. [u] Vid. Heidegger. Hiſt. Patriarch. tom. 2. Exercit. 22. §. 12. p. 690.

ſince he bought it of the children of *Hamor* the *Hivite*; but it ſeems more likely, that after *Jacob* departed from *Shechem* to *Hebron*, the *Amorite* came and ſeized on this parcel of ground; which he hearing of, went with his ſons and ſervants, and recovered it out of their hands by his ſword and bow; though this warlike action of his is no where recorded in ſcripture, the *Jewiſh* writers [w] ſay, that *Jacob* and his ſons had very grievous wars with the *Amorites* on account of the ſlaughter and captivity of the *Shechemites:* by giving to *Joſeph* this portion above his brethren, it appears that the birthright was become his, he having the double portion, and indeed all that *Jacob* had of his own in the land of *Canaan*; and hence *Joſeph*'s bones were buried here, it being his own ground; ſee *Joſh.* xxiv. 32. *John* iv. 5.

CHAP. XLIX.

THIS chapter contains a prophecy of future things, relating to the twelve ſons of *Jacob*, and to the twelve tribes, as deſcending from them, and which he delivered to his ſons on his deathbed, having called them together for that purpoſe, ℣. 1, 2. he begins with *Reuben* his firſt-born, whoſe inceſt he takes notice of, on which account he ſhould not excel, ℣. 3, 4. next *Simeon* and *Levi* have a curſe denounced on them for their cruelty at *Shechem*, ℣. 5, 6. but *Judah* is praiſed, and good things propheſied of him; and particularly that *Shiloh*, or the Meſſiah, ſhould ſpring from him, the time of whoſe coming is pointed at, ℣. 7—12. the predictions concerning *Zebulun*, *Iſſachar* and *Dan* follow, at the cloſe of which *Jacob* expreſſes his longing expectation of God's ſalvation, ℣. 13—18. and after foretelling what ſhould befal *Gad*, *Aſher* and *Naphtali*, ℣. 19—21. a large account is given of *Joſeph*, his troubles, his trials, and his bleſſings, ℣. 22—26. and *Benjamin* the youngeſt ſon is taken notice of laſt of all, all the tribes being bleſſed in their order according to the nature of their bleſſing, ℣. 27, 28. and the chapter is cloſed with a charge of *Jacob*'s to his ſons to bury him in *Canaan*, which having delivered, he died, ℣. 29—33.

℣. 1. *And Jacob called upon his ſons*, &c.] Who either were near at hand, and within call at the time *Joſeph* came to viſit him, or if at a diſtance, and at another time, he ſent a meſſenger or meſſengers to them to come unto him: *and ſaid, gather yourſelves together*; his will was, that they ſhould attend him all together at the ſame time, that he might deliver what he had to ſay to them in the hearing of them all; for what he after declares, was not ſaid to them ſingly and alone, but when they were all before him: *that I may tell you* that *which ſhall befal you in the laſt days*; not their perſons merely, but their poſterity chiefly, from that time forward to the coming of the Meſſiah, who is ſpoken of in this prophecy, and the time of his coming; ſome things are ſaid relating to temporals, others to ſpirituals; ſome are bleſſings or propheciesof good things to them, others curſes or foretel evil, but all are predictions delivered out by *Jacob* under a ſpirit of prophecy; ſome things had their accompliſhment when the tribes of *Iſrael* were placed in the land of *Canaan*, others in the times of the judges, and in later times; and ſome in the times of the Meſſiah, to which this prophecy reaches, whoſe coming was in the laſt days, *Heb.* i. 1. and *Nachmanides* ſays, according to the ſenſe of all their writers, the laſt days here are the days of the *Meſſiah*; and in an ancient writing of the *Jews* it is ſaid [x], that *Jacob* called his ſons, becauſe he had a mind to reveal the end of the Meſſiah, *i. e.* the time of his coming; and *Abraham Seba* [y] obſerves, that this ſection is the ſeal and key of the whole law, and of all the prophets propheſied of, unto the days of the Meſſiah.

℣. 2. *Gather yourſelves together*, &c.] This is repeated to haſten them, and to ſuggeſt, that he had ſomething of importance to make known unto them, which he choſe to do, when they were together: *and hear, ye ſons of Jacob, and hearken to Iſrael your father*; theſe words are uſed and doubled to excite their attention to what he was about to ſay, and which is urged from the near relation there was between them.

℣. 3. *Reuben, thou* art *my firſt-born*, &c.] *Jacob* addreſſed himſelf to *Reuben* firſt, in the preſence of his brethren, owned him as his firſt-born, as he was, ch. xxix. 31, 32. did not caſhier him from his family, nor diſinherit him, though he had greatly diſobliged him, for which the birth-right, and the privileges of it, were taken from him, 1 *Chron.* v. 1, 2. *my might, and the beginning of my ſtrength*; begotten by him when in his full ſtrength [z], as well as the firſt of his family, in which his ſtrength and glory lay; ſo the *Septuagint*, "the beginning "of my children;" and becauſe he was ſo, of right the double portion belonged to him, had he not forfeited it, *Deut.* xxi. 17. ſee *Pſ.* cv. 36. Some verſions render the words, *the beginning of my grief* or *ſorrow* [a]; the word *Oni* ſometimes ſo ſignifying, as *Rachel* called her youngeſt ſon *Benoni*, the ſon of my ſorrow; but this is not true of *Reuben*, he was not the beginning of *Jacob*'s ſorrow, for the raviſhing of *Dinah*, and the ſlaughter and ſpoil of the *Shechemites*, by his ſons, which gave him great ſorrow and grief, were before the affair of *Reuben*'s lying with *Bilhah*: *the excellency of dignity, and the excellency of power*; that is, to him of right belonged excellent dignity, power and authority, in the family, a pre-eminence over his brethren, a double portion of goods, ſucceſſion in government, and as is commonly underſtood, the exerciſe of the prieſthood; and ſo all the *Targums* interpret it, that he ſhould, had he not ſinned, took three parts or portions above his brethren, the birth-right, prieſthood and kingdom. *Jacob* obſerves this to him, that he might know what he had loſt by ſinning, and from what excellency and dignity, grandeur and power, he was fallen.

℣. 4. *Unſtable as water*, &c.] Which is not to be underſtood of the levity of his mind, and his diſpoſition to hurt, and the impetuous force of that breaking forth like water, and carrying him into the commiſſion of it; but rather of his fall from his excellency and dignity, like the fall of water from an high place; and of his being vile, mean, and

[w] Shalſhalet Hakabala, fol. 5. 1. [x] Zohar in Gen. fol. 126. 1. [y] Tzeror Hammor, fol. 57. 4. & 58. 1.
[z] Nate, meæ vires ——— Virgil. [a] ראשית אוני κεφαλαιον λυπης μυ, Aquila; αρχη οδυνης, Symmachus apud Druſium; principium doloris mei, V. L. Tigurine verſion.

and contemptible, uſeleſs and unprofitable, like water ſpilt on the ground; and of his weak and ſtrengthleſs condition and circumſtances, being deprived of the prerogatives and privileges of his birth-right, and having loſt all his honour and grandeur, power and authority. The word in the *Arabic* language ſignifies [b] to be proud and haughty, to lift up one's ſelf, to ſwell and riſe like the turgent and ſwelling waters: but though he did thus lift himſelf, yet it follows, *thou ſhalt not excel*; not have the excellency of dignity and power which belonged to him as the firſt-born; the birth-right and the double portion were given to *Joſeph*, who had two tribes deſcending from him, when *Reuben* had but one; the kingdom was given to *Judah*, and the prieſthood to *Levi*, as both the *Targums* of *Jonathan* and *Jeruſalem* obſerve: as he did not excel his brethren in honour and dignity, ſo neither in wealth and riches, nor in numbers; ſee *Deut* xxxiii. 6. where the word *not* is wrongly ſupplied; nor in his ſhare in the land of *Canaan*, his poſterity being ſeated on the other ſide of *Jordan*, at their requeſt; nor did any perſons of note and eminence ſpring from his tribe: *becauſe thou wenteſt up to thy father's bed, then defiledſt thou* it; referring to his inceſt with *Bilhah*, his father's concubine-wife, ch. xxxv. 22. which though done forty years ago, was now remembered, and left an indelible ſpot on *Reuben*'s character, and his poſterity: *he went up to my couch*; turning himſelf to his other ſons, to take notice of the crime, as very abominable and deteſtable; affirming the truth of it, and ſpeaking of it with ſome vehemency, his affections being moved; and it may be could not bear to look at *Reuben*, but turned himſelf to his brethren; though he had forgiven the ſin, and very probably *Reuben* had repented of it, and had forgiveneſs of God, which he might have, though in ſome ſenſe vengeance was taken on this ſinful invention of his, *Pſ.* xcix. 8. There are various ſenſes given of this phraſe; ſome, as *Aben Ezra*, *my bed departed from me*; that is, he departed from his bed; or as *Kimchi* [c], *it ceaſed to be my bed*; he left it, he abſtained from the bed of *Bilhah* upon its being defiled by *Reuben*: and others ſeparate theſe words, and read עלה ſingly, *it went up* [d]; either the excellency of *Reuben* went up, vaniſhed and diſappeared like ſmoke; or as *Ben Melech* connects it with the beginning of the verſe, *unſtable as water*, giving the ſenſe, *it*, the inundation of water *aſcended* and prevailed over thee; as waters aſcend, meaning his luſt aſcended, and got the prevalence over him; but the accents will not admit of ſuch a ſeparation of the words; it is beſt to underſtand them in the firſt ſenſe. As to the manner of the expreſſion, of going up to a bed, it may be obſerved, that not only their beds in thoſe times might be raiſed higher than ours, but that they were placed in an higher part of the room, and ſo there was an aſcent to them; and Dr. *Shaw* [e] ſays, this is the cuſtom of the eaſtern people to this day, "at one end of each "chamber there is a little gallery, raiſed three, "four, or five feet above the floor, with a ballu-"ſtrade in the front of it, with a few ſteps likewiſe "leading up to it, here they place their beds."

℣. 5. *Simeon and Levi* are *brothers*, &c.] Not becauſe they were ſo in a natural ſenſe, being brethren both by father and mother's ſide, for there were others ſo beſides them; but becauſe they were of like tempers, diſpoſitions and manners [f], bold, wrathful, cruel, revengeful and deceitful, and joined together in their evil counſels and evil actions, and ſo are joined together in the evils predicted of them: *inſtruments of cruelty* are in *their habitations*; or veſſels, utenſils, houſhold goods gotten by violence and rapine, and through the cruel uſage of the *Shechemites*; theſe were in their dwellings, their houſes were full of ſuch mammon of unrighteouſneſs, or ſpoil; or as others, *inſtruments of cruelty* are *their ſwords* [g]; what they ſhould only have uſed in their own defence, with theſe they ſhed the blood of the *Shechemites* very barbarouſly, ch. xxxiv. 25. Some think the word here uſed is the *Greeek* word for a ſword; and the *Jews* ſay [h], that *Jacob* curſed the ſwords of *Simeon* and *Levi* in the *Greek* tongue; and others ſay it is *Perſic*, being uſed by *Xenophon* for *Perſian* ſwords; but neither of them ſeems probable: rather this word was originally *Hebrew*, and ſo paſſed from thence into other languages; but perhaps the ſenſe of it, which *Aben Ezra* gives, may be moſt agreeable, if the firſt ſenſe is not admitted, that it ſignifies covenants, compacts, agreements [i], ſuch as theſe men made with the *Shechemites*, even nuptial contracts; for the root of the word, in the *Chaldee* language, ſignifies to eſpouſe [k]; and theſe they abuſed to cruelty, bloodſhed and ſlaughter, in a moſt deceitful manner: in the *Ethiopic* language, the word ſignifies counſels; ſo *De Dieu* takes it here.

℣. 6. *O my ſoul, come not thou into their ſecret*, &c.] Their cabinet-counſels, combinations and conſpiracies; this *Jacob* ſaid, as abhorring the wicked counſel they had took of ſlaying the *Shechemites*; and leſt any ſhould think he was concerned in it, or connived at it, he expreſſed a deteſtation of the fact on his dying bed: the future tenſe may be put for the paſt; and ſo *Onkelos* renders it, *my ſoul was not in their ſecret*; and ſo the other two *Targums* paraphraſe it, that when they got and conſulted together, his ſoul was not pleaſed and delighted with their counſel, but abhorred it; or *my ſoul ſhall not come*, which *Jarchi* thinks prophetically refers to the caſe of *Zimri*, the ſon of *Salu*, of the tribe of *Simeon*, as the following clauſe to the affair of *Korah*, of the tribe of *Levi*, as foreſeeing and diſapproving them, and deſiring they might not be called by his name, or his name called upon them, *Numb.* xxv. 14. and xvi. 1. *unto their aſſembly, mine honour, be not thou united*; the ſame thing expreſſed in different words; by his *honour* or *glory* he means his ſoul, the more honourable part of man, or his tongue with which man glorifies God; and hereby *Jacob* intimates, that he did not in thought, and much leſs in expreſs words, give any conſent unto, and approbation of the deed of thoſe two ſons of his, and that he never was, nor never deſired to be with them in their meet-

ings

[b] فخر ſuperbivit, ſemet extulit gloria faſtuque, Golius, col. 1767: ſo Caſtel. col. 2980. [c] Sepher Shoraſh. rad. עלה. [d] עלה aſcendit, i. e. ablit & evanuit, Vatablus. [e] Travels, p. 209. Ed. 2.

[f] ——— par nobile fratrum,
Nequitia & nugis pravorum & amore gemellum. Horat. Sermon. l. 2. Satyr. 3.

[g] מכרתיהם Machæræ eorum, Montanus, Tigurine verſion, Schmidt; and ſo R. Sol. Urbin Ohel Moed, fol. 31. 2. [h] Pirke Eliezer, c. 38. [i] So Caſtell. Lexic. col. 2058. Junius & Tremellius, Piſcator. [k] מכר Chald. & Syr. deſpondit, deſponſavit, Schindler. Lex. col. 998.

ings and conſultations: *for in their anger they ſlew a man*; *Hamor* or *Shechem*, together with all the males of the city; and ſo *man* may be put for *men*, the ſingular for the plural, as is frequent. The *Targum* of *Jonathan* is, a king and his governor; and the *Targum* of *Jeruſalem*, kings with governors: *and in their ſelf-will they digged down a wall*; not the wall of the city of *Shechem*, which does not appear to be walled, by their eaſy acceſs into it; and if it was, they don't ſeem to have had proper inſtruments for ſuch an undertaking, nor a ſufficient number for ſuch work, and which would have required longer time than they uſed, unleſs it was a poor wall indeed: rather, the wall of *Shechem*'s houſe, or the court before it, which they dug down, or broke through to get in and ſlay *Hamor* and *Shechem*, and take away their ſiſter; though the word, as here pointed, always ſignifies an ox; and ſo the *Samaritan* and *Septuagint* verſions render it, they hamſtringed a bull, or houghed an ox, juſt in like manner as horſes are ſaid to be houghed, *Joſh.* xi. 6, 9. 2 *Sam.* viii. 4. and which ſome underſtand [l] figuratively of a prince or ruler; ſo great perſonages are called bulls of *Baſhan*, *Pſ.* xxii. 12. and interpret it either of *Hamor* or of *Shechem*, who was a prince among his people, and furious in his luſt towards *Dinah*, and ſo this clauſe is much the ſame with the former: and beſides, him they enervated by circumciſion, and took the advantage of this his condition at the worſt, and ſlew him, which ſeems to be the true ſenſe of the text, agreeable to *Gen.* xxxiv. 25, 26. but the *Jeruſalem Targum* paraphraſes it of *Joſeph*, whom his brethren ſold, who was like unto an ox; and ſo *Jarchi* interprets it of him, whom they deſigned to ſlay, ſee *Deut.* xxxiii. 17. but it is better to take the words in a literal ſenſe, either of the oxen that *Simeon* and *Levi* took from the *Shechemites*, which they *plucked* or *drove away* from their mangers, as ſome render the words [m]; and ſome of them they might hough or hamſtring, that they might not get away from them, ſee ch. xxxiv. 28. or rather of *Shechem* himſelf, who was שור a prince, a word which has ſome likeneſs and affinity to this in the text.

℣. 7. *Curſed* be *their anger, for it* was *fierce*, &c.] It was ſinful anger in the nature of it, and ſo criminal and deteſtable; it was ſtrong, fierce and furious in its operation and effects, and ſo juſtly curſed; not their perſons, but their paſſions: *and their wrath, for it* was *cruel*; it iſſued in the cruel and barbarous ſlaughter of the inhabitants of *Shechem*; the ſame thing as before in other words repeated, to expreſs his great abhorrence of their wrath and rage. *Aben Ezra* thinks, that the words may be conſidered either as a prophecy, or a prayer, that their anger might ceaſe: what follows is certainly a prophecy, *I will divide them in Jacob, and ſcatter them in Iſrael*; which he is ſaid to do, becauſe he foretold it would be done; as *Jeremiah* is ſaid to root out and pull down kingdoms, becauſe he propheſied thereof, *Jer.* i. 10. and this was fulfilled in the tribes of *Simeon* and *Levi*; as for the tribe of *Simeon*, that had not a diſtinct part by itſelf in the land of *Canaan*, but had their inheritance out of the portion, and within the inheritance of the tribe of *Judah*, *Joſh.* xix. 1—9. and their cities did not join to one another, as *Aben Ezra* obſerves, but lay ſcattered up and down in the tribe of *Judah*; and when they were increaſed and ſtraitened for room, many of them went without the land, to the entrance of *Gedor*, where they of *Ham*, or the *Egyptians*, had dwelt, and others to mount *Seir* in *Edom*, 1 *Chron.* iv. 39, 42. and it is a notion which prevails with the *Jews*, and which *Jarchi* takes notice of, that a great many of this tribe were ſcribes and teachers of the law, and even teachers of children, and by which they lived among the ſeveral tribes; and ſo the *Jeruſalem Targum*, "I will divide the tribe of *Simeon*, that "they may be ſcribes and teachers of the law in "the congregation of *Jacob*." And as for the tribe of *Levi*, it is well known, that had no inheritance in the land of *Canaan*, but had 48 cities aſſigned them in the ſeveral tribes here and there; and thus *Jacob*'s prophecy had an exact accompliſhment.

℣. 8. *Judah, thou* art he *whom thy brethren ſhall praiſe*, &c.] His name ſignifies praiſe, and was given him by his mother, her heart being filled with praiſes to God for him, ch. xxix. 35. and is here confirmed by his father on another account, becauſe his brethren ſhould praiſe him for many excellent virtues in him; and it appears by inſtances already obſerved, that he had great authority, and was highly eſteemed among his brethren, as his poſterity would be in future times for their courage, warlike expeditions and ſucceſs, and being famous for heroes, ſuch as *David*, and others; and eſpecially his famous ſeed the Meſſiah, and of whom he was a type, ſhould be praiſed by his brethren, who are ſo through his incarnation, and by divine adoption, and who praiſe him for the glories and excellencies of his perſon, and the bleſſings of his grace: *thine hand* ſhall be *in the neck of thine enemies*; preſſing them down by his ſuperior power, ſubduing them, and cauſing them to ſubmit to him, and which was verified in *David*, who was of this tribe, *Pſ.* xviii. 40. and eſpecially in the Meſſiah, in a ſpiritual ſenſe, who has conquered and ſubdued all his, and his peoples enemies, ſin, ſatan, the world and death: *thy father's children ſhall bow down before thee*; before the kings that ſhould ſpring from this tribe, and ſhould rule over all the reſt, as *David* and *Solomon*, to whom civil adoration and reſpect were given by them; and before the king Meſſiah, his ſon and antitype, in a way of religious worſhip, which is given him by the angels, the ſons of God, and by all the ſaints and people of God, who are his father's children by adoption; theſe bow before him, and give him religious adoration as a divine perſon, and ſubmit to his righteouſneſs as mediator, and bow to the ſcepter of his kingdom, and caſt their crowns at his feet, and give him the glory of their whole ſalvation. This in ſome *Jewiſh* writings [n] is applied to the time of the Meſſiah's coming.

℣. 9. *Judah* is *a lion's whelp*, &c.] Or as one; the note of ſimilitude being wanting, as *Aben Ezra* and *Ben Melech* obſerve; he was comparable to a young lion for his ſtrength, courage, and generoſity; and it may refer to the infant-ſtate of this tribe in the times of the *Judges*, who firſt went up againſt the *Canaanites* and overcame them, *Judg.* i. 1—4. *from the prey, my ſon, thou art gone up*; alluding to the lion going up to the mountains, where it chiefly reſides, after it has found its prey and ſatiated itſelf with it: *he ſtooped down, he couched as a lion, and as an old lion*; one that is grown up, and has arrived to its full ſtrength, ſuch an one is a proper emblem of *David* king of *Iſrael*, of his royalty, courage, valour and conqueſts; and who having ſubdued the nations round about him, couched

[l] R. Jacob Ben Eleazer in Ben Melech, in loc. others, *enervarunt bovem* Schmidt; ſo Ainſworth.

[m] עקרו שור *avulſerunt boves*, Junius & Tremellius, Piſcator;

[n] Zohar in Gen. fol. 127. 2.

couched like a lion, and had reſt from all his enemies; and eſpecially, this was verified in the times of *Solomon* his ſon, when he had peace on all ſides, and *Judah* and *Iſrael* dwelt ſafely under their vines and fig-trees, 1 *Kings* iv. 24, 25, *who ſhall rouſe him up?* a lion grown up and in its full ſtrength, or a lioneſs, as ſome chuſe to interpret it, and which is the fierceſt, and therefore the moſt dangerous to rouſe up when laid down, either in its den, or with its prey in its paws: ſo dangerous it was to provoke the tribe of *Judah*, as its enemies after found, eſpecially in the times of *David:* all this may be applied to Chriſt, the lion of the tribe of *Judah*; the lion being the king of beaſts, and the ſtrongeſt among them, may denote the kingly power and authority of Chriſt, his great ſtrength as the mighty God and mighty Saviour, his courage in engaging with all the powers of darkneſs, and valour in vanquiſhing all enemies; his generoſity and lenity to thoſe that ſtoop to him, and his fierceneſs to his adverſaries, who took the prey from the mighty, and then aſcended on high, leading captivity captive; where he ſat down at the right hand of God at reſt and eaſe, and who will dare to rouſe him up, or be able to ſtand before him when once he is angry? This verſe in ſome antient [o] writings of the *Jews* is interpreted of Meſſiah the ſon of *David*.

℣. 10. *The ſcepter ſhall not depart from Judah*, &c.] Which ſome underſtand of the tribe, that *Judah* ſhould not ceaſe from being a tribe, or that it ſhould continue a diſtinct tribe until the coming of the Meſſiah, who was to be of it, and was, and that it might appear he ſprung from it; but this was not peculiar to this tribe, for the tribe of *Benjamin* continued, and ſo did the tribe of *Levi* unto the coming of Chriſt: beſides, by *Judah* is meant the tribe, and to ſay a tribe ſhall not depart from the tribe, is not only a tautology, but ſcarcely ſenſe; it rather ſignifies dominion, power, and authority, as the ſcepter always does, it being an emblem of it, ſee *Numb.* xxiv. 17. *Zech.* x. 11. and this intends either the government, which was in the heads and princes of the tribe, which commenced as ſoon as it became a tribe, and laſted as long as it remained one, even unto the times of the Meſſiah; or kingly power and government, which the ſceptre is generally thought to be an emblem of, and which firſt commenced in *David*, who was of the tribe of *Judah*, and continued unto the *Babyloniſh* captivity, when another ſort of governors and government took place, deſigned in the next clauſe: *nor a lawgiver from between his feet*; which may be rendered disjunctively, *or a lawgiver*; any ruler or governor that has juriſdiction over others, though under another, as the word is uſed, *Judg.* v. 14. and the ſenſe is, that till the Meſſiah came there ſhould be in the tribe of *Judah*, either a king, a ſcepter-bearer, as there was unto the captivity; or a governor, though under others, as there were unto the times of Chriſt under the *Babylonians*, *Perſians*, *Grecians*, and *Romans*; ſuch as *Gedaliah*, *Zorobabel*, &c. and particularly the Sanhedrim, a court of judicature, the members of which chiefly conſiſted of the tribe of *Judah*, and the נשיא or prince of it, was always of that tribe, and which retained its power to the latter end of *Herod*'s reign when Chriſt was come; and though it was greatly diminiſhed, it had ſome power remaining, even at the death of Chriſt, but quickly after had none at all: and if by the *lawgiver* is meant a ſcribe or a teacher of the law, as all the *Targums*, *Aben Ezra*, *Ben Melech*, and others interpret it, who uſed to ſit at the feet of a ruler, judge, or prince of the *Sanhedrim*; it is notorious, there were of theſe unto, and in the times of the Meſſiah: in ſhort, it matters not for the fulfilment of this prophecy, what ſort of governors thoſe were after the captivity, nor of what tribe they were; they were in *Judah*, and their government was exerciſed therein, and that was in the hands of *Judah*, and they and that did not depart from thence till *Shiloh* came; ſince thoſe that were of the other tribes, after the return from the captivity all went by the name of *Judah*: *until Shiloh come*; which all the three *Targums* interpret of the Meſſiah, as do many of the *Jewiſh* writers antient and modern [p]; and is the name of the Meſſiah in their *Talmud* [q], and in other writings [r]; and well agrees with him coming from a root which ſignifies to be *quiet, peaceable, and proſperous*; as he was of a quiet and peaceable diſpoſition, came to make peace between God and men, and made it by the blood of his croſs, and gives ſpiritual peace to all his followers, and brings them at length to everlaſting peace and happineſs; having proſpered and ſucceeded in the great work of their redemption and ſalvation he undertook: *and unto him ſhall the gathering of the people* be; not of the *Jews*, though there were great gatherings of them to hear him preach, and ſee his miracles; as there were of all his people to him at his death, and in him as their head and repreſentative, *Eph.* i. 10. but of the *Gentiles*; upon his death, the goſpel being preached to all nations, multitudes among them were converted to Chriſt, embraced his doctrines, profeſſed his religion, and abode by him, ſee *Iſ.* xi. 10. ſome render it, *the obedience of the people* [s], from the uſe of the word in *Prov.* xxx. 17. which ſenſe agrees with the former; for thoſe who are truly gathered by the miniſtry of the word yield an obedience to his doctrines and ordinances; and others read, *the expectation of the people* [t]; the Meſſiah being the deſire of all nations, *Hagg.* ii. 6. this, with what goes before, clearly ſhews that the Meſſiah muſt be come, ſince government in every ſenſe has departed from *Judah* for 1700 years or thereabout, and the *Gentiles* have embraced the Meſſiah and his goſpel, the *Jews* rejected: the various contradictory ſenſes they put upon this prophecy, ſhew the puzzle and confuſion they are in about it, and ſerve to confirm the true ſenſe of it: ſome apply it to the city *Shiloh*, others to *Moſes*, others to *Saul*, others to *David*; nay, ſome will have *Shiloh* to be *Jeroboam*, or *Ahijah* the *Shilonite*, and even *Nebuchadnezzar*: there are two ſenſes they put upon it which deſerve the moſt notice, the one is, that *Shebet*, we render *ſcepter*, ſignifies a *rod*; and ſo it does, but ſuch a *rod* as is an enſign of government, as it muſt here, by what follows, ſee *Ezek.* xix. 11. but they would have it to ſignify either a rod of correction [u], or a ſtaff of ſupport; but what correction or affliction has befallen the tribe of *Judah* peculiar to it? was it not in a flouriſhing condition for 500 years, under the reign of *David*'s

[o] Raya Mehimna in Zohar in Exod. fol. 49. 3. 4.
[p] Zohar in Gen. fol. 32. 4. & in Exod. fol. 4. 1. & in Numb. fol. 101. 2. Bereſhit Rabba, fol. §. 98. 85. 3. Jarchi & Baal Hatturim, in loc. Nachmanidis Diſputat. cum Paulo, p. 53. Abarbinel. Maſhmiah Jeſhuah, fol. 10. 1. R. Abraham Seba, Tzeror Hammor, fol. 36. 4. & 62. 2.
[q] T. Bab. Sanhedrin, fol. 98. 2.
[r] Echa Rabbati, fol. 50. 2.
[s] יקהת עמים obedientia populorum, Montanus, Junius & Tremellius, Piſcator, Cocceius, Ainſworth; with which agree the Targums of Onkelos and Jeruſalem, Aben Ezra, Kimchi in Sepher, Shoraſh. Rad. יקה.
[t] προσδοκια εθνων, Sept. Theodotion; expectatio Gentium, V. L.
[u] R. Joel Ben Sueb apud Menaſſeh, Ben Iſrael. Conciliator in Gen. Queſt. 65. §. 8.

David's family? and when the reſt of the tribes were carried captive and never returned, *Judah* remained in its own land, and when carried captive, after 70 years returned again to it; add to which, that this is a prediction, not of affliction and diſtreſs, that ſhould abide in the tribe of *Judah*, but of honour and glory to it: and beſides, *Judah* has had a far greater ſhare of correction ſince the coming of the true Meſſiah than ever it had before: and what ſupport have the *Jews* now, or have had for many hundred years, being out of their land, deſtitute of their privileges, living among other nations in diſgrace, and for the moſt part, in poverty and diſtreſs? the other ſenſe is this, *the ſcepter and lawgiver ſhall not depart from Judah for ever, when Shiloh comes*[w]; but this is contrary to the accents which ſeparate and divide the phraſe, *between his feet*, from that, *for ever*, as this verſion renders the word; though עד never ſignifies *for ever*, abſolutely put, without ſome antecedent noun or particle; nor does כי ſignify *when*, but always *until*, when it is joined with the particle עד as it is here; beſides, this ſenſe makes the prophecy to paſs over ſome thouſands of years before any notice is taken of *Judah*'s ſceptre, which, according to the *Jews*, it had thouſands of years ago, as well as contradicts a received notion of their own, that the Meſſiah, when he comes, ſhall not reign for ever, but for a certain time, and even a ſmall time; ſome ſay 40 years, ſome 70, and others 400[x].

℣. 11. *Binding his foal unto the vine, and his aſs's colt unto the choice vine*, &c.] Which may be underſtood either of the tribe of *Judah*, and ſignify that vines ſhould grow in ſuch plenty, and ſo large and ſtrong, that a man might faſten his aſs to one of them, and if it eat and deſtroyed it, it would give no great concern, ſince the country abounded with them; or they would be ſo full of cluſters that a man might load an aſs from one of them. Some parts of the tribe of *Judah* were famous for vines, eſpecially *Engedi*; hence we read of the vineyards of *Engedi*, *Cant.* i. 14. or elſe of *Shiloh* the Meſſiah, which ſome interpret literally of him, when the prophecy in *Zech.* ix. 9. was fulfilled, as is recorded in *Matth.* xxi. 2, 5. *Mar.* xi. 4. but others better figuratively, of Chriſt's cauſing the *Gentiles*, comparable to an aſs's colt, for their impurity, ignorance of, and ſluggiſhneſs in ſpiritual things, to cleave to him the true vine, *John* xv. 1. in the exerciſe of faith, hope, and love, or to join themſelves to his church and people, ſometimes compared to a vine or vineyard, *Iſ.* v. 1, 2. and xxvii. 2, 3. *and he waſhed his garments in wine, and his clothes in the blood of grapes*; an hyperbolical expreſſion, ſetting forth the great abundance of wine in this tribe, of which there was ſuch plenty, that if they would, they might have uſed it inſtead of water to waſh their clothes in, but not that they did do ſo, only might if they would; and may denote the great quantity of ſpiritual bleſſings flowing from the love of God, which come by Chriſt; and of his word and ordinances, which are comparable to wine and milk, and are a feaſt of fat things, of wine on the lees, well refined, *Iſ.* xxv. 6. and lv. 1. and may be applied to Chriſt, to the garment of his human nature, which, thro' his ſufferings and death was like a veſture dipped in blood, and he became red in his apparel, *Iſ.* lxiii. 1. *Rev.* xix. 16. or to his church and people, which cleave to him as a garment, and whoſe garments are waſhed and made white in the blood of the lamb, *Rev.* i. 5. and vii. 14. theſe words are interpreted of the *Meſſiah* in the *Targums* of *Jonathan* and *Jeruſalem*, and are applied to him and his times in the *Talmud*[y], and in other *Jewiſh* writings[z]: ſo wine is called the blood of the grape by the ſon of *Sirach*, *Eccleſiaſtic.* xxxix. 31. and l. 16.

℣. 12. *His eyes* ſhall *be red with wine*, &c.] Signifying, not the intemperance of this tribe, and their immoderate uſe of wine, and the effect of it on them; but the goodneſs and generoſity of their wine, that if drank plentifully of, and eſpecially to exceſs, would have ſuch an effect, ſee *Prov.* xxiii. 29, 30 and, as applied to the Meſſiah, the antitype of *Judah*, and who was of this tribe, it may denote not ſo much the beauty of his eyes, as the *Targums* paraphraſe it; as the joy and pleaſure that ſparkled in his eyes when he ſhed his blood on the croſs, enduring that, and deſpiſing the ſhame of it, for the joy of the ſalvation of his people; or the clearneſs of his ſight in beholding the actions of his enemies, and eſpecially of the fierceneſs and fury of his wrath againſt them, whoſe eyes are ſaid to be, *as flames of fire*, *Rev.* i. 14. *and his teeth white with milk*; denoting the fruitfulneſs of his land, producing fine paſtures, on which flocks and herds fed, and gave abundance of milk; and ſo *Onkelos* paraphraſes the whole verſe, "his mountains ſhall be red with his vine-"yards, and his hills ſhall drop wine, and his val-"lies ſhall be white with corn and flocks of ſheep;" and much the ſame are the *Targums* of *Jonathan* and *Jeruſalem*: the myſtical ſenſe may reſpect Chriſt and his people, and be expreſſive of the purity of his nature, life and doctrine, and of the holineſs of his members, their faith and converſation; or the clauſes may be rendered, *redder than wine*, *whiter than milk*; but though whiteneſs recommends teeth, yet not redneſs the eyes; wherefore ſome[a] by tranſpoſing the firſt letters of the word for *red*, make it to ſignify black, as it does with the *Arabs*, and that colour of the eye is reckoned beautiful.

℣. 13. *Zebulun ſhall dwell at the haven of the ſea*, &c.] Of the ſea of *Galilee*, ſometimes called the ſea of *Tiberias* and of *Geneſaret*; and of the *Mediterranean* ſea; and accordingly we find that the border of this tribe, when ſettled in the land of *Canaan* was toward the ſea, *Joſh.* xix. 10, 11. and this was done, not at the diſcretion of *Joſhua*, or at the choice of this tribe, but by lot; and which ſhews that *Jacob* ſaid this under a ſpirit of prophecy, and which had its fulfilment 200 years after; and is a full proof of the preſcience and providence of God; and who, as he ſets the bounds of the people, or of the nations of the world, and of the tribes of *Iſrael*, ſo the bounds of the habitations of particular perſons, *Acts* xvii. 26. *and he ſhall be for an haven of ſhips*; ſhall have good ports commodious for ſhips to ſtation in, and to cover them from ſtorms and tempeſts; this tribe being ſituated by the ſea-ſhore[b]: *and his border* ſhall be *unto Zidon*; not the city *Zidon*, for the tribe of *Zebulun* reached no farther than *Carmel*, as *Joſephus* obſerves; "the *Zebulonites*, ſays he, obtained the land "from *Carmel*, and the ſea to the lake of *Geneſaret*

[w] Vid. Menaſſeh, Ib. §. 3.
[x] T. Bab. Sanhedrin, fol. 99. 1.
[y] T. Bab. Berac. fol. 57. 1.
[z] Zohar in Gen. fol. 127. 3. & 128. 2. 3.
[a] Danzius apud Stockium, p. 334.
[b] לחוף ימים in litore maris; V. L. ad litus marium, Druſius, Cocceius, Schmidt.

"*farcit.*" Now *Carmel* was 40 miles at leaſt from *Zidon*; but *Phœnicia* is meant, of which *Zidon* was the chief city; and ſo the *Septuagint* in *Iſ.* xxiii. 2 put *Phœnicia* inſtead of *Zidon*; and whereas *Carmel* was the border of this tribe that way, it is alſo ſaid by *Jerom* [d], to be the border of *Phœnicia*; ſo that *Zebulun* reaching to *Carmel*, its border may be truly ſaid to be to *Zidon* or *Phœnicia*.

℣. 14. *Iſſachar* is *a ſtrong aſs*, &c.] Or *as* one, the note of ſimilitude being wanting, as *Ben Melech* obſerves; a *bony* [e] one, as the word ſignifies; not one that is lean, and nothing but ſkin and bones, as ſome interpret it, but that is ſtrong and robuſt, able to carry burdens; and this tribe is compared to an aſs, not for its ſtupidity and ſluggiſhneſs, but for its ſtrength, and its uſe in huſbandry, in which this tribe was chiefly occupied: the *Targum* of *Jonathan* and *Jarchi* interpret this figuratively, of his being ſtrong to bear the yoke of the law: and it is a notion of the *Jews*, that this tribe were ſkilful in the doctrines of the law, and the intercalation of years, *&c.* from 1 *Chron.* xii. 32. *couching down between two burdens*; one hanging on one ſide, and another on the other; which *Kimchi* and *Ben Melech* interpret of *bales* of goods; and may as well be underſtood, of ſacks of corn or any thing elſe, carried by theſe creatures, which, when they come into a good paſture, and for the ſake of that and eaſe, will lie down with their burdens on them and riſe up again with them: the *Targums* of *Onkelos* and *Jeruſalem* paraphraſe it, *between two borders* [f], or the borders of his brethren, as *Jonathan*, *Zebulun* and *Dan*, between which this tribe lay; and this is the reaſon *Aben Ezra* gives, why *Iſſachar*, who was older than *Zebulun*, is mentioned after him, and between him and *Dan*, becauſe his land lay between them; and ſo it may be obſerved, that in the diviſion of the land in *Joſhua*'s time, *Iſſachar*'s lot came up after *Zebulun*'s, *Joſh.* xix. but doctor *Lightfoot* thinks [g] it refers to the two kingdoms, between which it lay, that of *Phœnicia* on one ſide, and that of *Samaria* on the other.

℣. 15. *And he ſaw that reſt* was *good*, &c.] Not the houſe of the ſanctuary, and attendance there, and the ſervice of that, as the *Targum* of *Jeruſalem*; nor the reſt of the world to come, the happineſs of a future ſtate, as that of *Jonathan*; but rather as *Onkelos*, the part and portion of the good land allotted him; he ſaw that a quiet induſtry exerciſed in a diligent cultivation and manuring his land was preferable to the hurry of a court, or the fatigue of a camp, or the dangers of the ſeas: *and the land that it was pleaſant*; a fine delightful country, which if well looked after and improved, would produce plenty of pleaſant fruits; and within this tribe were the rich vale of *Eſdraelon* or *Jezreel*, and the fruitful mountains of *Gilboa*: of the former it is agreed by all travellers, the like has never been ſeen by them, being of vaſt extent and very fertile, and formerly abounded with corn, wine, and oil: ſee the note on *Hoſ.* i. 5. and the latter were famous for their fruitfulneſs, through the dews that deſcended on them, 2 *Sam.* i. 21. *and bowed his ſhoulders to bear*; the fatigues of plowing and ſowing, and reaping, and carrying in the fruits of the earth: *and became a ſervant unto tribute*; which greatly ariſes from agriculture and the fruits of the earth; and this tribe choſe rather to pay more tribute than the reſt, that they might abide at home and attend the buſineſs of their fields, when others were called to go forth to war.

℣. 16. *Dan ſhall judge his people as one of the tribes of Iſrael.*] There is an elegant *paronomaſia*, or an alluſion to the name of *Dan* in thoſe words, which ſignifies to judge, and the ſenſe of them is, there ſhould be heads, rulers; and judges of it, as the other tribes had; and this is the rather mentioned of him, becauſe he is the firſt of the children of concubine-wives as yet taken notice of; and what is here ſaid of him is alſo to be underſtood of the reſt of the ſons of the concubines; for the meaning is not, that a judge ſhould ariſe out of him as out of the other tribes, that ſhould judge all *Iſrael*, reſtraining it to *Samſon*, who was of this tribe, as the *Targums* and *Jarchi*; for no ſuch judge did ariſe out of all the tribes of *Iſrael*; nor was *Samſon* ſuch a judge of *Iſrael* as *David*, who, according to *Jarchi*, is the one of the tribes of *Iſrael*, namely, of *Judah*; for *David* did not judge as *Samſon*, nor *Samſon* as *David*, their form of government being different.

℣. 17. *Dan ſhall be a ſerpent by the way, an adder in the path*, &c.] Or be like that ſort of ſerpents called the adder; or rather, that which has the name of *Ceraſtes*, which lies among ſand, and being of the ſame colour is not eaſily diſcerned, and is often trampled upon unawares, and bites at once, unexpected; as *Bochart* [h] from various writers has ſhewn; particularly *Diodorus Siculus* [i] ſays, of this kind of ſerpents that their bites are deadly, and being of the ſame colour with the ſand few diſcern them, ſo that many ignorantly treading on them fall into danger unawares; and ſo *Onkelos* paraphraſes it, that lies in wait by the way; and is by another writer [k] interpreted, a very grievous and hurtful ſerpent as the adder is: *that biteth the horſe-heels, ſo that his rider ſhall fall backward*; for this ſort of ſerpents lying in horſe-ways and cart-ruts, ſnaps at and bites horſes as they paſs along, which bites affecting their legs and thighs, cauſe them to fall and throw their riders: this, by the *Jewiſh* writers, who are followed by many chriſtian interpreters, is applied to *Samſon*, who by craft and policy managed the *Philiſtines*, as in the affair of the foxes, and eſpecially in his laſt enterpriſe, when he got placed between the two pillars of the houſe, which anſwer, as ſome think, to the horſe heels, as the multitude on the roof of the houſe to the riders: but though this may be illuſtrated in a particular perſon in this tribe, as a ſpecimen of the genius and diſpoſition of the whole tribe, yet the prophecy reſpects the whole tribe, and points at the ſituation of it, which was *by the way*, at the extreme part of the country; ſo that they had need of craft and policy as well as power to defend themſelves againſt encroachers and invaders, and deſcribes the general temper and diſpoſition of this tribe, of which an inſtance may be ſeen in *Judg.* xviii. and it may have reſpect to the ſtumbling-blocks and offences laid in this tribe to the reſt of the tribes, by the idol of [c] *Micah*, and more eſpecially by the golden calf ſet up in *Dan* by *Jeroboam*.

℣. 18. *I have waited for thy ſalvation, O Lord.*] *Jacob* finding his ſpirits faint and flag, ſtops and breathes a while before he proceeded any further in bleſſing

[d] Comment. in Amos. 9. 3.
[e] חמר גרם Aſinus oſſeus, Montanus, Tigurine verſion, Munſter, Vatablus, Druſius, Piſcator, Cartwright.
[f] בין המשפתים inter terminos, *V. L.* inter terminos duos, Pagninus, Montanus, Druſius, Cartwright; ſo Ainſworth, inter duos fines, Tigurine verſion.
[g] Works, vol. 1. p. 698.
[h] Hierozoic. par. 2. l. 3. c. 12. col: 418, 419, 420.
[i] Bibliothec. l. 3. p. 183.
[k] R. Sol. Urbin. Ohel Moed fol. 57. 1.

blessing the tribes; and as he found he was a dying man, and knew not how soon he should expire, expresses what he had been thoughtful of and concerned about in time past, and still was; that he had been waiting and hoping for, and expecting a state of happiness and bliss in another world, where he should be saved from sin and satan, and the world, and from all his enemies, and out of all his troubles; and this he firmly believed he should enjoy, and hoped it would not be long ere he did; and especially he may have a regard to the Messiah, the promised Saviour and Salvation by him, he had knowledge of, faith in, and expectation of; who may be truly called the Salvation of God, because of his contriving, providing, and appointing, whom he had promised and spoken of by all the prophets; and whom in the fulness of time he would send into the world to work out salvation for his people; and to him all the *Targums* apply the words, which are to this purpose: "said our father *Jacob*, not for the salvation of "*Gideon* the son of *Joash*, which is a temporal "salvation, *do I wait*; nor for the salvation of "*Samson* the son of *Manoah*, which is a transitory "salvation; but for the salvation of Messiah the "son of *David*, (which is an everlasting one) who "shall bring the children of *Israel* to himself, and "his salvation my soul desireth:" and though *Jacob* might be affected with the evils he foresaw would rise up in the tribe of *Dan*, he had last mentioned, and with the troubles that should come upon all the tribes; and had some pleasing sights of the deliverances and salvations, that should be wrought for them, by judges and saviours that should be raised up; yet his chief view was to the Messiah and salvation by him.

℣. 19. *Gad, a troop shall overcome him*, &c.] There is a *paranomasia*, or an allusion to the name of *Gad* almost in every word of the verse, which signifies a *troop:* the whole is a prediction that this tribe would be a warlike one, and have the common fate of war, sometimes be conquered, and at other times conquer, but however, should be at last entirely victorious; all the three *Targums* refer this to this tribe passing over *Jordan* at the head of the armies of *Israel*, into the land of *Canaan*, in *Joshua*'s time, which, when they had subdued they returned to their own inheritance on the other side *Jordan*, *Josh.* i. 12—18. and iv. 12, 13. and xxii. 1—4. and so *Jarchi*; but it rather seems to refer to what befel them in their own tribe, which being seated on the other side *Jordan* was exposed to the incursions and spoils of the *Moabites* and *Ammonites*; who came upon them like troops of robbers, and seized upon their possessions and retained them for some years; as in the times of the *Judges*, see *Judg.* x. 7, 8. and in after times we find the *Ammonites* in possession of their country, *Jer.* xlix. 1. whereby this part of the prophecy had its accomplishment: *but he shall overcome at the last*; as the *Gadites* with the *Reubenites* and half tribe of *Manasseh* did overcome the *Hagarites* and *Arabians*, the war being of God, and succeeded, and they dwelt in their stead until the captivity of the ten tribes, 1 *Chron.* v. 18—22. and thus it is with the people of God in their present warfare-state, who are often foiled with sin, satan, and the world, their spiritual enemies; but at last they are more than conquerors over them all through Christ that has loved them.

℣. 20. *Out of Asher his bread* shall be *fat*, &c.] Which signifies that this tribe would have a sufficiency of food out of their own land, without being obliged to others, and that it would be of the best sort; it occupied a tract of land, as *Adrichomius* [l] says, reaching from great *Zidon* to *Carmel* of the sea, a space of 20 miles in length; and in breadth, from the great sea to *Asor*, and even to *Naason*, a space of 9 miles: the land of this tribe is very fat, he says, and exceeding fruitful in wine and oil, especially in the best wheat: and in this tribe, as the same writer [m] observes, among other very fruitful places was the valley of *Asher*, called the fat valley, which began 5 miles from *Ptolemais*, and reached to the sea of *Galilee*, and contained more than 10 miles in length; the soil of which was exceeding fat and fruitful, and produced the most delicate wine and wheat, and might be truly called the fat valley, see *Deut.* xxxiii. 24. *and he shall yield royal dainties*; food fit for kings, of all sorts, flesh, fish, and fowl: here king *Solomon* had one of his purveyors to provide food for him and his household, 1 *Kings* iv. 16. *Asher*'s country answered to his name, which signifies *happy* or *blessed:* in those parts Christ was much in the days of his flesh on earth; in *Cana* of this tribe he turned water into wine, and in this country discoursed concerning the bread of life himself, who is the best of bread and royal dainties.

℣. 21. *Naphtali* is *a hind let loose*, &c.] *Onkelos* applies it to the tribe itself, and to the goodness of its land, "as for *Naphtali*, his lot fell in a "good land, and his inheritance a fruit-bearing "one," as it was; for in it was the most fruitful country of *Genesaret*, which gave name to a sea or lake by it, and which abounded with gardens, with palm-trees, fig-trees, and olive-trees; and which *Josephus* says [n], one might call the ambition of nature; and *Strabo* [o], an heathen writer, says of it, that it was an happy blessed country, and bearing all sorts of good things; and *Jarchi* on the place observes, this is the vale of *Genesaret*, which is as quick to bring forth fruit, as a hind is swift to run. Some will have this prophecy to be fulfilled in *Barak*, as *Ben Gersom*, *Abendana*, and others, who was of this tribe, and who at first was fearful like the hind, and backward to go out to war when called, but afterwards readily went out with *Deborah*, and at last gave goodly words in the song they both sung: but it better describes the genius, disposition and manners of the tribe, who were kind and loving, swift and expeditious in their affairs; lovers of liberty, well-spoken persons, humane, affable, courteous, of a good address and pleasing language, as follows: *he giveth goodly words*; to those he converses with; and it may be applied particularly to Christ and his disciples, and to the inhabitants of this tribe in his time, among whom they much were, see *Matt.* iv. 13. and ix. 1. he himself is compared to the hind of the morning, *Ps.* xxii. in the title, and to a roe or a young hart, *Cant.* ii. 9, 17. and viii. 14. for his amiableness and loveliness in himself, and for his lovingness to his people, and for his swiftness to do the will and work of his father, being *sent out* [p], as the word here used signifies, by him into this world, on the business of man's salvation: and so his disciples, who were *Galileans*, were swift to obey his call, and left all and followed him, and were sent out by him to preach his Gospel; and both

[l] Theatrum Terræ sanctæ, p. 1. [m] Ib. p. 13. [n] De Bello Jud. l. 3. c. 9. §. 8. [o] Geograph. l. 16. p. 519. [p] Hierozoic. par. 1. l. 3. c. 18. col. 896.

both he and they may be ſaid to *give goodly words*, as the doctrines of the Goſpel are, words of grace, truth and life; wholeſome, comfortable, pleaſant and delightful; good tidings of good things, of peace, pardon, righteouſneſs, ſalvation and eternal life by Chriſt: and the inhabitants of this country in Chriſt's time, were ſwift to run after him, and hear him; panted after him as the hart after the the water-brooks, and both received and gave out the goodly words of the Goſpel, and were made free thereby, and ſo like an hind let looſe. *Bochart* gives a different verſion of theſe words, which is countenanced by the *Septuagint* verſion, *Naphtali* is a tree full of ſhoots, or *a tree ſhot out, ſprouting out beautiful branches*; but as this is contrary to the points, and coincides with the next verſe, it is rejected by many learned men.

℣. 22. *Joſeph* is *a fruitful bough*, &c.] Or *as* one, like the bough or branch of a tree laden with fruit, as he was with children; one of which he called *Ephraim* from his fruitfulneſs, and both his ſons became numerous, and the heads of two tribes in *Iſrael*; and with other temporal fruits and bleſſings, as riches, honour, *&c.* and eſpecially with the fruits of grace and righteouſneſs: even *a fruitful bough by a well*; thoſe are the moſt fruitful that are near a well or fountain of water, as ſuch trees are which are planted by rivers of water, ſee *Pſ.* i. 4. this being repeated, may have reſpect to the two boughs or branches of *Joſeph*'s family, or the two fruitful and numerous tribes that ſprung from him: whoſe *branches run over the wall*; as ſuch trees that are ſet againſt one, and by the reflected heat of the ſun grow the more, and become more fruitful. The word for *branches* is *daughters*, which ſome refer to the daughters of *Manaſſeh* and *Zelophehad*, who received their inheritance on both ſides of *Jordan*; and others interpret it of the cities of the tribes of *Ephraim* and *Manaſſeh*, as cities are ſometimes called.

℣. 23. *The archers have ſorely grieved him, and ſhot at* him, *and hated him.*] His brethren, who grieved him with their ill uſage, ſhot out bitter words againſt him, and hated him for his dreams, and becauſe his father loved him; and they could not ſpeak peaceably to him, they mocked at him, conſpired to kill him, ſtripped him of his clothes, caſt him into a pit, and then ſold him; in all which he was a type of Chriſt, as uſed by the *Jews*. His miſtreſs alſo, and ſatan by her, grieved him with her temptations and ſolicitations to ſin, which were as fiery darts ſhot at him; but being reſiſted, her impure love was turned into hatred to him, and ſhe ſhot her lies, calumnies and reproaches as ſo many darts at him; and as the *Targum* of *Jonathan*, the magicians of *Egypt*, who envied him for his ſuperior knowledge, and perhaps many others in *Pharaoh*'s court, who were diſpleaſed at his preferments, might bring accuſations to *Pharaoh* againſt him out of hatred to him; and ſatan and his principalities and powers, whoſe temptations are compared to fiery darts, are not to be exempted, which they ſhoot at, and grieve the people of God, who are hated by them. Perhaps reference may be had to the wars of the poſterity of *Joſeph* under *Joſhua*, who was of the tribe of *Ephraim*, with the *Canaanites*.

℣. 24. *But his bow abode in ſtrength*, &c.] For as his enemies were archers, and had bows and arrows, ſo had he, and repelled force by force; but then his bow and arrows were of a different ſort, the virtues and graces that he was poſſeſſed of, as innocence and integrity, chaſtity, fortitude, wiſdom; prudence and patience, faith, hope, and the like, which remained unmoved, and in their full exerciſe, notwithſtanding the powerful attacks made upon them; and ſo his poſterity were unmoved and unſhaken, and ſtood firm and undaunted, notwithſtanding the powerful enemies they had to deal with, until they were wholly ſubdued: *and the arms of his hands were made ſtrong by the hands of the mighty* God *of Jacob*; ſo that he held his bow, and drew it with great ſtrength againſt his enemies, as an archer being uſed to the bow, his nerves become ſtrong, and he is not weakened by drawing it, nor weary of uſing it; but *Joſeph* had not his ſtrength of himſelf, but from the Lord, the mighty one, that had ſtrengthened his father *Jacob*, and ſupported him under all his trouble: ſaints, like *Joſeph*, have their ſtrength, as well as their righteouſneſs, in and from Chriſt; and when they are weak in themſelves, they are ſtrong in him, to exerciſe grace and perform duty: *from thence is the ſhepherd, the ſtone of Iſrael*; from *Jacob* deſcended *Joſeph*; or from the God of *Jacob* it was that *Joſeph* through divine Providence was ſent into *Egypt* to be as a ſhepherd, to feed his father's family, and as a ſtone to uphold and ſupport it; in which he was a type of Chriſt, the great and good ſhepherd of the flock, and the ſtone that is laid in *Zion*, on which the whole ſpiritual *Iſrael* of God is built; the foundation-ſtone on which they are laid, and are ſafe, and the corner-ſtone which knits them together. And ſome think that Chriſt is principally meant, who in his office-capacity was from the mighty God of *Jacob*, a ſhepherd of his providing and appointing, and a ſtone of his laying; and ſo *Nachmanides* ſays, the ſtone here made mention of, is the ſame as in *Pſ.* cxviii. 22.

℣. 25. Even *by the God of thy father, who ſhall help thee*, &c.] The ſame with the mighty God of *Jacob*, by whom his hands had been made ſtrong; and he would be ſtill helped, protected and defended againſt his powerful enemies; and by whom, Chriſt, the antitype, was helped as man and mediator againſt his enemies, and to do all the work he engaged in; and by whom all the Lord's people are helped to fight his battles with their ſpiritual enemies, to withſtand temptations, exerciſe every grace, and do the will and work of God: *and by the Almighty, which ſhall bleſs thee with bleſſings of heaven above*; with thoſe bleſſings which may be aſcribed to the ſun, moon and ſtars, and their influences as means, and to the rain and dew which deſcend from thence; and as with ſuch temporal bleſſings, ſo with ſpiritual ones in heavenly things in Chriſt: *bleſſings of the deep that lieth under*; of rivers, fountains and ſprings that riſe out of the earth from below, which water and make fruitful: *bleſſings of the breaſts, and of the womb*; an increaſe of children, and of cattle, and thoſe healthy, thriving and proſperous, which are great temporal mercies; as are the word and ordinances ſpiritual ones, thoſe breaſts of conſolation, which ſuch that are born again partake of, and grow thereby.

℣. 26. *The bleſſings of thy father have prevailed above the bleſſings of my progenitors*, &c.] *Jacob*'s bleſſings were greater and more numerous, both thoſe which he himſelf had, and beſtowed upon his offspring, than thoſe that *Abraham* and *Iſaac* had, he having more children than they, and bleſſings for every one of them; whereas they each of them had but two, and one of theſe two were excluded the bleſſing: and beſides, though theſe bleſſings were the ſame in ſubſtance beſtowed on his

his progenitors, and by them on him, yet these were more clearly and distinctly given out by him to his posterity, and were nearer their accomplishment: *unto the utmost bounds of the everlasting hills, they shall be on the head of Joseph*; that is, continue on him as long as the everlasting hills continue, particularly those of a spiritual kind, for they endure for ever. The word for *bounds* signifies *desire*; and *Onkelos* paraphrases the words, "which the princes that were of old desired;" meaning either the angels, who desire to look into heavenly things, or the patriarchs, who were desirous of the coming of the Messiah, and salvation by him; and so the *Vulgate Latin* version is, *until the desire of the everlasting hills should come*; that is, Christ who is the desire of all nations, in whom all nations of the earth are to be blessed, and therefore desirable; blessings of all kinds are upon the head of the just, as they were on *Joseph*, *Prov.* x. 6: *and on the crown of the head of him that was separate from his brethren*; who shunned company and conversation with him, and at length sold him into *Egypt*, where he was parted from them, and remained separate for many years; and when they came to dwell in the land of *Egypt*, they lived in *Goshen*, and he at *Pharaoh*'s court, where he was distinguished with peculiar honours, and advanced above them. Of Christ his antitype, see *Heb.* vii. 26.

℣. 27. *Benjamin shall raven as a wolf*, &c.] All the three *Targums* apply this prophecy to the priests offering the daily sacrifice, morning and evening, in the temple, which stood in the lot of *Benjamin*, and dividing what was left, and eating it. But it respects the tribe itself, compared to a wolf for its fortitude, courage and valour, as well as for its rapaciousness, it being a warlike tribe; and the *Jewish* writers [q] say, that it is compared to a wolf, because of its strength. Wolves, said to be devoted to *Mars*, are called *martial* wolves by *Virgil* [r] and *Horace* [s]; and we have an early instance of the valour and success of this tribe in a war waged with all the other tribes, and in two pitched battles, in one with 26000 men it beat 400000, *Judg.* xx. 15—25. and if this tribe is compared to a wolf for rapaciousness, this may be illustrated by the remainder of those after the loss of a third battle, catching and carrying away the daughters of *Shiloh*, and making them their wives, *Judg.* xxi. 23. Some apply this to particular persons of this tribe, as to *Saul* the first king of *Israel*, who was of *Benjamin*; and who as soon as he took the kingdom of *Israel*, in the morning, in the beginning of that state, fought against all his enemies on every side, against *Moab*, *Ammon*, *Edom*, the kings of *Zobah*, and the *Philistines*, and the *Amalekites*, 1 *Sam.* xiv. 47, 48. and to *Mordecai* and *Esther*, who were of the same tribe, who after the captivity, and in the evening of that state, divided the spoil of *Haman*, *Esth.* viii. 1. this is observed by *Jarchi*, *Aben Ezra* and *Ben Gersom*. Some of the christian fathers have applied the prophecy to the apostle *Paul*, who was of the tribe of *Benjamin*; who in the morning of his youth was a fierce and ravenous persecutor, and made havock of the church of God; and in the evening, or latter part of his life, spent his days in dividing the spoil of satan among the *Gentiles*, taking the prey out of his hands, turning men from the power of satan unto God, and distributed food to the souls of men. In a spiritual sense he was a warlike man, a good soldier of Christ, and accoutred as such, had a warfare to accomplish, and enemies to fight with; and did fight the good fight of faith, conquered, and was more than a conqueror through Christ, and is now crowned: and why may it not be applied to Christ himself, seeing the blessing of *Benjamin* by *Moses*, *Deut.* xxxiii. 12. seems to belong to him? he is God's *Benjamin*, the son and man of his right-hand, as dear to him as his right-hand, in whom his power has been displayed, and who is exalted at his right-hand; and may as well be compared to a wolf, as to a lion, as he is the lion of the tribe of *Judah*, and as God himself is compared to a lion and bear, *Hos.* xiii. 7, 8. and who is expressly said to divide the spoil with the strong, *Is* liii. 12. spoiled principalities and powers, delivered his people as a prey out of the hands of the mighty, and will make an utter destruction of all his and their enemies. Some of these things were done in the morning of the Gospel-dispensation, and others will be done in the evening of it, *Col.* ii. 15. *Rev.* xix. 11, 15.

℣. 28. *All these* are *the* 12 *tribes of Israel*, &c.] The 12 sons of *Jacob* before mentioned were heads of 12 tribes, who were afterwards feared, and had their part in the land of *Canaan*; there were indeed 13 tribes, two springing from *Joseph*; but then the tribe of *Levi* had no part in the land of *Canaan*, which was divided into 12 parts; this shows that the above predictions respect not the persons of the patriarchs, but their tribes: *and this* is it *that their father spake unto them, and blessed them*; the above is the sum and substance of what he had delivered in his patriarchal benediction of them, a little before his death; and though some of them, as *Reuben*, *Simeon* and *Levi*, may seem rather to be cursed than blessed, yet the greater part of them were clearly and manifestly blessed; and what he said by way of correction and rebuke to the others, might be blessed to them for their good; nor is it improbable, that after he had delivered out the above predictions, he might wish for and implore a blessing on them all; and certain it is, that they all had a part in the blessing of *Abraham*, *Isaac* and *Jacob*, as it related to the land of *Canaan*: *every one according to his blessing he blessed them*; according to the blessing which was appointed to them of God, and was in after times bestowed on them, *Jacob* under a spirit of prophecy was directed to bless them with, or to foretel what blessings should come upon them, and which accordingly did.

℣. 29. *And he charged them, and said unto them*, &c.] The same charge he had given to *Joseph* he here renews, and lays it upon his sons, who were every one of them to go along with *Joseph* to bury him in *Canaan*: *I* am *to be gathered unto my people*; the people of God, the spirits of just men made perfect, the souls of all the saints who before this time had departed this life, and were in a state of happiness and bliss; called his people, because he and they were of the same mystical body the church, belonged to the same general assembly, and church of the first-born; the company of God's elect, who were in the same covenant of grace, and partakers of the same blessings and promises of grace: this shews, that the souls of men are immortal, that there is a future state after death, which is a state of happiness, and into which saints immediately enter as soon as they die, and where *Jacob* expected to be in a short time: *bury me with my fathers*; the

[q] Targum Jon. Aben Ezra & Gersom, in loc. [r] Virgil. Æneid. 9. [s] Horat. Carmin. l. 1. Ode 17.

the other part of himſelf, his body, which ſhould not be gathered to his people, as his ſoul would be, he orders to be interred with his fathers *Abraham* and *Iſaac*: *in the cave that* is *in the field of Ephron the Hittite*; which is more particularly deſcribed in the following verſe, being the place of his father's ſepulchre.

℣. 30. *In the cave that* is *in the field of Machpelah, which* is *before Mamre, in the land of Canaan*, &c.] This is ſo exactly deſcribed, that there might be no miſtake about the place, ſee *Gen.* xxiii. 17, 19: *which Abraham bought with the field of Ephron the Hittite, for a poſſeſſion of a burying-place*; this is obſerved if any of the ſucceſſors of *Ephron*, or any of the *Hittites* ſhould lay any claim unto it, or diſpute the right of *Jacob*'s ſons to bury him there.

℣. 31. *There they buried Abraham and Sarah his wife*, &c.] *Abraham* buried *Sarah* there himſelf, and his two ſons, *Iſaac* and *Iſhmael*, buried him there: *there they buried Iſaac and Rebekah his wife*; we have no other account of the death of *Rebekah*, and her burial, but here; it is probable ſhe died before *Iſaac*, and that *Iſaac* buried her in this cave; and here *Eſau* and *Jacob* buried him: *and there I buried Leah*; of whoſe death and burial we alſo read no where elſe.

℣. 32. *The purchaſe of the field, and of the cave that* is *there*, was *from the children of Heth.*] Which is repeated for the certainty of it, and that it might be taken notice of, that both the field and cave were bought by *Abraham* of *Ephron* the *Hittite*, and that the children of *Heth* were witneſſes of the bargain, and of the payment of the money, and by whom the eſtate was made ſure to *Abraham*; all which might be urged, if any controverſy ſhould ariſe about it; ſee ch. xxiii. 16—20.

℣. 33. *And when Jacob had made an end of commanding his ſons*, &c.] Had given all the proper directions and inſtructions concerning his interment in the land of *Canaan*: *he gathered up his feet into the bed*; on which he ſat whilſt he bleſſed his ſons, and gave orders to them about his burial; but now he gathered up his feet into the bed, laid himſelf along, and compoſed himſelf in a proper poſture to die. What authority the *Targums* of *Jonathan* and *Jeruſalem* on ℣. 21. had for ſaying this bed was a bed of gold, I know not: *and he yielded up the ghoſt*; he expired, he died an eaſy death, without any pain or ſickneſs; which *Ben Melech* ſays this phraſe is expreſſive of. He died in the year of his age 147, and not 144, as a *Jewiſh* chronologer [t] wrongly puts it, and in the year of the world 2315, and before Chriſt 1689, according to biſhop *Uſher* [u]: *and was gathered unto his people*; ſee the note on ℣. 29.

CHAP. L.

THIS chapter contains a ſhort account of what happened from the death of *Jacob* to the death of *Joſeph*, and is chiefly concerned with the funeral of *Jacob*; it firſt gives an account how *Joſeph* was affected with his father's death, of his orders to the phyſicians to embalm him, and of the time of their embalming him, and of the *Egyptians* mourning for him, ℣. 1—3. next of his requeſt to *Pharaoh* to give him leave to go and bury his father in *Canaan*, and his grant of it, ℣. 4—6. and then of the grand funeral proceſſion thither, the mourning made for *Jacob*, and his interment according to his orders, ℣. 7—13. upon the return of *Joſeph* and his brethren to *Egypt*, they fearing his reſentment of their former uſage of him, intreat him to forgive them; which they ſaid they did at the direction of their father, to which *Joſeph* readily agreed, and comforted them, and ſpoke kindly to them, and bid them not fear any hurt from him, for whatever were their intention, God meant it, and had over-ruled it for good, ℣. 14—21. and the chapter is concluded with an account of *Joſeph*'s age and death, and of his poſterity he ſaw before his death, and of the charge he gave to his brethren to carry his bones with them, when they ſhould depart from *Egypt*, ℣. 22—26.

℣. 1. *And Joſeph fell upon his father's face*, &c.] Laid his own face to the cold face and pale cheeks of his dead father, out of his tender affection for him, and grief at parting with him; this ſhows that *Joſeph* had been preſent from the time his father ſent for him, and all the while he had been bleſſing the tribes, and giving orders about his funeral: *and wept upon him*; which to do for and over the dead, is neither unlawful nor unbecoming, provided it is not carried to exceſs, as the inſtances of *David*, *Chriſt*, and others ſhew: *and kiſſed him*; taking his farewel of him, as friends uſed to do, when parting and going a long journey, as death is. This was practiſed by heathens, who had a notion that the ſoul went out of the body by the mouth, and they in this way received it into themſelves; ſo *Auguſtus Cæſar* died in the kiſſes of *Livia*, and *Druſius* in the embraces and kiſſes of *Cæſar* [w]. *Joſeph* no doubt at this time cloſed the eyes of his father alſo, as it is ſaid he ſhould, and as was uſual; ſee ch. xlvi. 4.

℣. 2. *And Joſeph commanded his ſervants, the phyſicians, to embalm his father*, &c.] Which he did, not merely becauſe it was the cuſtom of the *Egyptians*, but becauſe it was neceſſary, his father's corps being to be carried into *Canaan* to be interred there, which would require time; and therefore it was proper to make uſe of ſome means for the preſervation of it, and theſe men were expert in this buſineſs, which was a branch of the medicinal art, as *Pliny* [x] and *Mela* [y] ſuggeſt; and of theſe *Joſeph* had more than one, as great perſonages have their phyſicians ready to attend them on any occaſion, as kings and princes, and ſuch was *Joſeph*, being viceroy of *Egypt*. *Herodotus* [z] ſays, the *Egyptians* had phyſicians peculiar to every diſeaſe, one for one diſeaſe, and another for another; and *Homer* [a] ſpeaks of them as the moſt ſkilful of all men; though the *Septuagint* render the word by ενταφιαστας, *the buriers*, ſuch who took care of the burial of perſons, to provide for it, and among the reſt to embalm, dry and roll up the bodies in linen: *and the phyſicians embalmed him*; the manner of embalming, as *Herodotus* [b] relates, was this, "firſt with a crooked iron inſtrument they extract-

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[t] Ganz. Tzemach David, par. 1. fol. 6. 2. [u] Annales Vet. Teſt. A. M. 2315. [w] Vid. Kirchman. de Funer. Rom. l. 1. c. 5. [x] Plin. Nat. Hiſt. l. 11. c. 37. [y] De Orbis Situ, l. 1. c. 9. [z] Euterpe, five, l. 2. c. 84. [a] Odyſſ. 4. [b] Ibid. c. 86.

" ed the brain through the noſtrils, which they " got out partly by this means, and partly by the " infuſion of medicines; then with a ſharp *Ethio-* " *pian* ſtone they cut about the flank, and from " thence took out all the bowels, which when they " had cleanſed, they waſhed with palm-wine (or " wine of dates) and after that again with odours " bruiſed; then they filled the bowels (or hollow " place out of which they were taken) with pure " myrrh beaten, and with caſia and other odours, " frankincenſe excepted, and ſewed them up; af- " ter which they ſeaſoned (the corps) with nitre, " hiding (or covering it therewith) 70 days, and " more then that they might not ſeaſon it; the " ſeventy days being ended, they waſhed the corps, " and wrapped the whole body in bands of fine " linen, beſmearing it with gum, which gum the " *Egyptians* uſe generally inſtead of glue." And *Diodorus Siculus* [c], who gives much the ſame account, ſays, that every part was retained ſo perfectly, that the very hairs of the eye-brows, and the whole form of the body were invariable, and the features might be known; and the ſame writer tells us, that the expences of embalming was different, the higheſt price was a talent of ſilver, about 187 pounds and 10 ſhillings of our money, the middlemoſt 20 pounds, and the laſt and loweſt were very ſmall. The embalmers he calls ταριχευται, and ſays they were in great eſteem, and reckoned worthy of much honour, and were very familiar with the prieſts, and might go into holy places when they pleaſed, as the prieſts themſelves.

℣. 3. *Forty days were fulfilled for him*, &c.] Were ſpent in embalming him: *for ſo are fulfilled the days of thoſe that are embalmed*; ſo long the body lay in the pickle, in ointment of cedar, myrrh and cinnamon, and other things, that it might ſoak and penetrate thoroughly into it; and ſo *Diodorus Siculus* [d] ſays, that having laid more than 30 days in ſuch a ſtate, it was delivered to the kindred of the deceaſed: *and the Egyptians mourned for him 70 days*; during the time of their embalming him; for longer than 70 days the body might not lie in the pickle, as before obſerved from *Herodotus*. According to *Diodorus Siculus* [e], the *Egyptians* uſed to mourn for their kings 72 days: the account he gives is, that " upon the death of a " king, all *Egypt* went into a common mourning, " tore their garments, ſhut up their temples, for- " bid ſacrifices, kept not the feaſts for 72 days, " put clay upon their heads [f], girt linen clothes " under their breaſts; men and women, 2 or 300 " together went about twice a-day ſinging in " mournful verſes the praiſes of the deceaſed; " they abſtained from animal food, and from wine, " and all dainty things; nor did they uſe baths, nor " ointments, nor lie in ſoft beds, nor dared to uſe " venery, but as if it was for the death of a beloved " child, ſpent the ſaid days in ſorrow and mourn- " ing." Now theſe 70 days here are either a round number for 72, or two are taken from them, as *Quiſtorpius* ſuggeſts, to make a difference between *Jacob*, and a king of theirs, who yet being the father of their viceroy, they honoured in ſuch a manner. *Jarchi* accounts for the number thus, 40 for embalming, and 30 for mourning; which later was the uſual time for mourning with the *Jews* for principal men, and which the *Egyptians* added to their 40 of embalming; ſee *Numb.* xx. 29. *Deut.* xxxiv. 8.

℣. 4. *And when the days of his mourning were paſt*, &c.] The 40 days before mentioned, in which both the *Egyptians* and *Jacob*'s family mourned for him. An *Arabic* writer [g] ſays, the *Egyptians* mourned for *Jacob* 40 days, which was the time of embalming; but the text is expreſs for 70 days: *Joſeph ſpake unto the houſe of Pharaoh*; to the court of *Pharaoh*, the principal men there; ſo the *Targum* of *Jonathan* and the *Septuagint* verſion, to the great men or princes of the houſe of *Pharaoh*: it may ſeem ſtrange that *Joſeph*, being next to *Pharaoh* in the adminiſtration of the government, ſhould make uſe of any to ſpeak for him to *Pharaoh* on the following account. It may be, that *Joſeph* was not in ſo high an office, and in ſo much power and authority, as in the ſeven years of plenty and the ſeven years of famine; and it is certain that that branch of his office, reſpecting the corn, muſt have ceaſed; or this might have been a piece of policy in *Joſeph* to make theſe men his friends by ſuch obliging treatment, and by this means prevent their making objections to his ſuit, or plotting againſt him in his abſence; or if it was the cuſtom in *Egypt*, as it afterwards was in *Perſia*, that no man might appear before the king in a mourning habit, *Eſth.* iv. 2. this might be the reaſon of his not making application in perſon: moreover, it might not ſeem ſo decent for him to come to court, and leave the dead, and his father's family in ſuch circumſtances as they were: beſides, he might ſpeak to them not in perſon, but by a meſſenger, ſince it is highly probable he was now in *Goſhen*, at a diſtance from *Pharaoh*'s court; unleſs it can be ſuppoſed that theſe were ſome of *Pharaoh*'s courtiers who were come to him in *Goſhen*, to condole his father's death: *ſaying*, *if now I have found grace in your eyes, ſpeak, I pray you, in the ears of Pharaoh*; however, as theſe men had the ear of *Pharaoh*, and an intereſt in him, *Joſeph* intreats the favour of them to move it to him: *ſaying*; as follows, in his name.

℣. 5. *My father made me ſwear, ſaying, lo, I die*, &c.] Having reaſon to believe he ſhould not live long, he ſent for *Joſeph*, and took an oath of him to do as follows; this *Joſeph* would have obſerved to *Pharaoh*, to ſhew the neceſſity of his application to him, and the reaſonableneſs of his requeſt. The words of dying men are always to be regarded; their dying charge is always attended to by thoſe who have a regard to duty and honour; but much more when an oath is annexed to them, which among all nations was reckoned ſacred: *in the grave which I have digged for me in the land of Canaan, there ſhalt thou bury me*; it was uſual with perſons in their life-time to prepare graves or ſepulchres for themſelves, as appears from the inſtances of *Shebna*, *Joſeph* of *Arimathea*, and others, and ſo *Jacob* provided one for himſelf; and when he is ſaid to *dig* it, it is not to be ſuppoſed that he dug it himſelf, but ordered it to be dug by his ſervants, and very probably this was done at the time he buried *Leah*. *Onkelos* renders it, *which I have bought*, poſſeſſed or obtained by purchaſe; and ſo the word is uſed in *Hoſ.* iii. 2. but the cave of *Macphelah*, in which *Jacob*'s grave was, was not bought by him, but by *Abraham*; for to ſay, as ſome *Jewiſh* writers [h] ſuggeſt, that he bought *Eſau*'s part in it with a meſs of pottage, is without foundation; it is better to take the words in the firſt ſenſe. And now, ſince it was *Jacob*'s deſire,

[c] Bibliothec. l. 1, p. 81, 82. [d] Ibid. p. 82. [e] Ibid. p. 65. [f] Vid. Pompon. Mela de Situ orbis. l. 1. c. 9. [g] Elmacinus, p. 43. apud Hottinger. Smegma, c. 8. p. 380. [h] R. David Kimchi Sepher Shoraſh. rad. כרת Ben Melech in loc.

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desire, yea his dying charge, to be buried in the grave he had provided for himself, the mention of this to an *Egyptian* king could not fail of having its desired effect; since the *Egyptians*, as the historian [l] says, were more careful about their graves than about their houses: *now therefore let me go up, I pray thee*; to the land of *Canaan*, which lay higher than *Egypt*: *and bury my father*; there in the grave he has provided for himself: *and I will come again*; to the land of *Egypt*; this he would have said, lest it should be thought he only contrived this to get an opportunity of going away to *Canaan* with all his wealth and riches.

℣. 6. *And Pharaoh said*, &c.] To *Joseph*, by the courtiers that waited upon him at *Joseph*'s request, who having delivered it to him had this answer: *go up, and bury thy father, as he made thee swear*; the oath seems to be the principal thing that influenced *Pharaoh* to grant the request, it being a sacred thing and not to be violated; otherwise, perhaps, he would not have chose that *Joseph* should have been so long absent from him, and might have thought a grave in *Egypt*, and an honourable interment there, which he would have spared no cost to have given, might have done as well or better.

℣. 7. *And Joseph went up to bury his father*, &c.] According to his request; having obtained leave of *Pharaoh*, and being desirous of paying his last respects, and doing his last office to so dear a parent, with all the honour and decency this service could be done with: *and with him went up all the servants of Pharaoh*; a great number of them, some must be left to wait upon him; who these were the next words explain: *the elders of his house*; his senators and counsellors, his courtiers and principal officers of state: *and all the elders of the land of Egypt*; governors of provinces and cities, the chief officers civil and military; all which was done by the orders of *Pharaoh*, out of respect to *Joseph* and his family, and to make the funeral procession grand and honourable.

℣. 8. *And all the house of Joseph, and his brethren, and his father's house*, &c.] *Joseph* and his two sons, and his servants, and his 11 brethren and their sons that were grown up, and as many of his father's domestics as could be spared attended the funeral: *only their little ones, and their flocks, and their herds, they left in the land of Goshen*; there must be some servants left, though they are not mentioned, to take care of the little ones, and of the flocks and herds; and these being left behind, plainly shew they intended to return again, and did not make this an excuse to get out of the land.

℣. 9. *And there went up with him both chariots and horsemen*, &c.] Which was done both for the sake of honour and grandeur, and for safety and defence, should they be attacked by robbers in the deserts, or opposed by the *Canaanites*, and be refused the use of the cave of *Macphelah*, and the right to it disputed: *and it was a very great company*; both for quantity and quality; the attendants at this funeral were very numerous, and many of them great personages, and upon the whole was a very honourable company, as the word [k] signifies, and made a very great figure and grand appearance: *or a very great army* [l], consisting of chariots and horsemen fit for war, if there should be any occasion for it: and the *Jews* [m] pretend that *Esau* came out with a large army, and met *Joseph* at the cave of *Macphelah* and endeavoured to hinder the burial of *Jacob* there, where he lost his life; having his head struck off with the sword of *Chushim* the son of *Dan*: some say it was *Zepho* the grandson of *Esau*, with the sons of *Esau* that made the disturbance there, on which a battle ensued, in which *Joseph* was the conqueror, and *Zepho* was taken captive, see the note on ch. xxxvi. 11. the *Jews* [n] give us the order and manner of the above procession thus; first *Joseph*, next the servants of *Pharaoh*, or the princes, then the elders of the court of *Pharaoh*, after them all the elders of the land of *Egypt*, then the whole house of *Joseph*, next to them the brethren of *Joseph*, who were followed by their eldest sons, and after them were the chariots and last of all the horses.

℣. 10. *And they came to the threshing-floor of Atad*, &c.] Which was either the name of a man the owner of it, or of a place so called from the thorns and brambles which grew here, and with which the threshing-floor was surrounded, as *Jarchi* says, see *Judg.* ix. 14. *Ps.* lviii. 9. and it was usual to make a hedge of thorns round about a threshing floor [o] that it might be preserved; mention is made in the *Talmud* [p] of the wilderness of *Atad*, perhaps so called from the thorns and brambles in it: *Jerom* says [q], it was 3 miles from *Jericho* and 2 from *Jordan*, and was in his time called *Bethagla*, the place of a circuit, because there they went about after the manner of mourners at the funeral of *Jacob*. This, according to some [r], was 240 miles from *On*, where *Joseph* was supposed to live, 16 from *Jerusalem*, and 40 from *Hebron*, where *Jacob* was buried: nay, *Austin* [s] says, is was above 50 miles from that place, as affirmed by those who well knew those parts: *which is beyond Jordan*; as it was to those that came out of *Egypt*: *and there they mourned with a great and very sore lamentation*; being now entered into the country where the corpse was to be interred; and perhaps they might chuse to stop here and express tokens of mourning, that the inhabitants might be apprised of their design in coming, which was not to invade them and make war upon them, only to bury their dead: this mourning seems to be made chiefly by the *Egyptians*, which was done in an external way, and it may be by persons brought with them for that purpose; since both the name of the place after given, was from their mourning there, and the mourning of *Joseph* is next observed as distinct from theirs: *and he made a mourning for his father seven days*; which was the time of mourning, afterwards observed by the *Jews*, see 1 *Sam.* xxxi. 13. this *Joseph* ordered and observed after he had buried his father, as *Aben Ezra* says, is affirmed by their antient *Rabbins*, and perhaps might be at this same place upon their return.

℣. 11. *And when the inhabitants of the land, the Canaanites*, &c.] Who were at this time in the possession of the country where the threshing-floor of *Atad* was: when they *saw the mourning in the floor of Atad*; for so large a company of people, and such a grand funeral procession, brought multitudes from all the neighbouring parts to see the sight,

[l] Diodor. Sic. Bibliothec. l. 1. p. 47. [k] כבד honorabilis; so Abendana. [l] המחנה exercitus ille; Junius & Tremellius, Piscator, Drusius, Schmidt. [m] T. Bab. Sotah, fol. 13. 1. Targum Jon. in ℣. 13. Pirke Eliezer, c. 39. Shalshalet Hakabala, fol. 5. 1. [n] R. Bechai apud Hottinger. Smegma, c. 8. p. 381. [o] T. Bab. Sotah, fol. 13. 1. & Gloss. in Ib. Aruch in voc. גרן fol. 39. 4. [p] T. Hieros. Nedarim, fol. 40. 1. [q] De locis Heb. fol. 87. G. [r] Bunting's Travels, p. 79, 80. [s] Quæst. in Gen. l. 1. p. 54. inter opera ejus, Tom. 4.

ſight; and when they obſerved the lamentation that was made, ſaw their mournful geſtures and actions, and heard their doleful moan: *they ſaid, this is a grievous mourning to the Egyptians*; they concluded they muſt have loſt ſome great man to make ſuch a lamentation for him: *wherefore the name of it was called Abel-mizraim, which is beyond Jordan*; they changed the name of the place, and gave it another upon this occaſion, which ſignifies the mourning of *Egypt* or of the *Egyptians*, they being the principal perſons that uſed the outward and more affecting tokens of mourning; though the whole company might be taken for *Egyptians* by the *Canaanites*, becauſe they came out of *Egypt*.

℣. 12. *And his ſons did unto him according as he commanded them.*] Not only *Joſeph* but all the ſons of *Jacob* were concerned in the burial of him, being all charged by him with it, and who were obedient to his commands as follows; ſee ch. xlix. 29

℣. 13. *For his ſons carried him into the land of Canaan*, &c.] That is, they took care that he was carried there, as he deſired to be; for it cannot be thought that they carried him on their ſhoulders thither, in like manner as the devout men carried *Stephen* to his burial, *Acts* viii. 2. *and buried him in the cave of the field of Macphelah*, &c. the very place where he choſe to be buried, ch. xlvii. 29, 30.

℣. 14. *And Joſeph returned into Egypt*, &c.] As he promiſed he would, ℣. 5. *he and his brethren*; the 11 ſons of *Jacob*; for though they had not made the ſame promiſe, nor *Joſeph* for them, yet they returned, having left their little ones, flocks and herds in *Egypt: and all that went up with him to bury his father*; the elders and great men of the land of *Egypt*, with their attendants: *after he had buried his father*; in the land of *Canaan*, which, though given to the ſeed of *Jacob*, the time was not come for them to poſſeſs it, nor the time of their departure out of *Egypt* thither, which was to be a good while hence, and after another manner.

℣. 15. *And when Joſeph's brethren ſaw that their father was dead*, &c.] And buried; for this and what follows were after their return to *Egypt*, from the burial of their father; though ſome think it was before, and as ſoon as they ſaw their father was dead, when they thought it a proper time, while *Joſeph*'s heart was tender and affected with his father's death, to compromiſe matters with him: but there is no reaſon to invert the order of the narration, for this *ſeeing* is not to be underſtood of their bodily ſight, but of the contemplation of their minds; they conſidered with themſelves that their father was now dead and buried, they had loſt an affectionate parent, who was concerned for the welfare and peace of all his family, but what a turn things would now take they knew not: *they ſaid, Joſeph will peradventure hate us, and will certainly requite us all the evil which we did unto him*; their ſin came freſh to their remembrance, guilt aroſe in their conſciences and flew in their faces, and this cauſed fear and diſtruſt where there was no reaſon for it, and led them to treat *Joſeph*'s character very ill; who was far from being of ſuch a temper and diſpoſition ſuggeſted by them, as if he retained hatred in his breaſt, and was of a revengeful ſpirit, only hid it during his father's life, becauſe he would not grieve him.

℣. 16. *And they ſent a meſſenger unto Joſeph*, &c.] Not *Bilhah*, as the *Targums* of *Jonathan* and *Jeruſalem*, nor her ſons, *Dan* and *Naphtali*, as *Jarchi*, grounding it on ch xxxvii. though it is not improbable that ſome from among themſelves were deputed, who were moſt intereſted in *Joſeph*; ſince it is not very likely they would commit ſuch an affair to a ſtranger or to a ſervant; and the moſt proper perſons to be ſent on ſuch an errand ſeem to be *Judah* and *Benjamin*, the latter as having had no concern in the affair of ſelling him, and was his own brother by father and mother's ſide, and very dear to him; and the former, becauſe he ſaved his life, when the reſt, excepting *Reuben*, were for ſhedding his blood, and had endeared himſelf alſo to *Joſeph*, by his tender concern both for his father and his brother *Benjamin*; however, they thought fit firſt to ſound *Joſeph*, by a meſſenger, how he ſtood affected to them, before they appeared in a body in perſon, to whom they gave a charge, as the words may be rendered, *they commanded unto Joſeph*[t]; that is, they commanded thoſe that were deputed by them to him: *ſaying, thy father did command before he died*; ſome think this was no better than a lie, which their fear prompted them to; and that they framed the following ſtory, the more to work upon the mind of *Joſeph*, and diſpoſe it in their favour; ſeeing it is a queſtion whether *Jacob* ever knew any thing of the affair of their ill uſage to *Joſeph*; ſince otherwiſe it would have been, in all likelihood, taken notice of in his laſt dying words, as well as the affair of *Reuben*, and that of *Simeon* and *Levi*; and beſides, had he been apprized of it, he knew ſuch was the clemency and generoſity of *Joſeph*, that he had nothing to fear from him, nor could he entertain any ſuſpicion of a malevolent diſpoſition in him towards his brethren, or that he would ever uſe them ill for former offences: *ſaying*, as follows:

℣. 17. *So ſhall ye ſay unto Joſeph, forgive, I pray thee now, the treſpaſs of thy brethren, and their ſin*, &c.] Their very great ſin, and therefore more words than one are uſed to expreſs it; unleſs this repetition ſhould be intended, and ſignifies that their crime was a treſpaſs againſt God, and a ſin againſt their brother; and however, they are directed to aſk forgiveneſs for it, and urge the relation they ſtood in to *Joſeph*, in order to obtain it, which they were ready to acknowledge as a very great evil, and of which they repented: *and now, we pray thee, forgive the treſpaſs of the ſervants of the God of thy father*; they urge not only the common relation they ſtood in to *Jacob*, but what they ſtood in to the God of *Jacob*, being his ſervants, his worſhippers, as *Joſeph* alſo was; and therefore, being his brethren not only in nature but in religion and grace, they hoped he would forgive their treſpaſs: *and Joſeph wept when they ſpake unto him*; by their meſſenger; being troubled that they ſhould be in ſuch anxiety and diſtreſs of mind, which he had a fellow-feeling with, and that they ſhould have no better opinion of him, but entertain ſuch diſtruſt of him notwithſtanding all the kindneſs he had ſhewn them, as to imagine that he ſhould ever deal hardly with them for their former ill uſage of him, which was forgiven and forgotten by him long ago.

℣. 18. *And his brethren alſo went*, &c.] The meſſengers being returned to them, and acquainting them with what *Joſeph* had ſaid, they took courage and went from *Goſhen* to *Joſeph*'s houſe or palace, be it where it may: *and fell down before his face*; in an humble ſuppliant manner: *and they ſaid,*

[t] ויצוו אל־יוסף & mandaverunt ad Joſeph, Montanus; nuntio miſſo, Pagninus; aliquos ad Joſephum, Junius & Tremellius, Piſcator.

ſaid, behold, we be thy ſervants; they were content to be ſo, would he but forgive their ſin, and not reſent their ill behaviour to him; thus they further fulfilled his dream of the 11 ſtars making obeiſance to him, ch. xxxvii. 9.

℣. 19. *And Joſeph ſaid unto them, fear not*, &c.] That any hurt would be done by him to them, or that he would uſe them ill for their treatment of him: *for* am *I in the place of God?* to receive ſuch homage from you, that you ſhould be my ſervants, as *Saadiah Gaon* gives the ſenſe; or rather to take vengeance for injury done which belongs to God alone: or, *am I not under God* [u]*?* ſubject to him, a ſervant of his, and why ſhould you be mine? nor is it in my power if I had a will to it, to change his purpoſes, to alter his providences, or contradict his will, and do hurt to thoſe whom God hath bleſſed; and ſo may have regard to the late patriarchal benediction of his father, under the direction of the holy Spirit: or, *am I in the place of God?* and under him a father of them, as he had been a provider for them, and a ſupporter of them, and ſtill would be.

℣. 20. *But as for you, ye thought evil againſt me*, &c.] That muſt be ſaid and owned, that their intentions were bad; they thought to have contradicted his dreams, and made them of none effect, to have taken away his life, or however to have made him a ſlave all his days: but *God meant it unto good*; he deſigned good ſhould come by it, and he brought good out of it: this ſhews that this action, which was ſinful in itſelf, fell under the decree of God, or was the object of it, and that there was a concourſe of providence in it; not that God was the author of ſin, which neither his decree about it, nor the concourſe of providence with the action as ſuch ſuppoſes; he leaving the ſinner wholly to his own will in it, and having no concern in the ataxy or diſorder of it, but in the iſſue, through his infinite wiſdom, cauſes it to work for good, as follows: *to bring to paſs, as it is this day, to ſave much people alive*; the nation of the *Egyptians* and neighbouring nations, as the *Canaanites* and others, and particularly his father's family: thus the ſin of the *Jews* in crucifying Chriſt, which, notwithſtanding the determinate counſel of God, they moſt freely performed, was what brought about the greateſt good, the ſalvation of men.

℣. 21. *Now therefore fear ye not*, &c.] Which is repeated to diſpoſſeſs them of every fear they might entertain of him on any account whatever: *I will nouriſh you, and your little ones*; provide food for them, and their families, not only for themſelves and their ſons, now grown up, but their grand-children, and even the youngeſt and lateſt of their families ſhould ſhare in his favours: *and he comforted them, and ſpake kindly to them*; even *to their heart* [w]; ſuch things as were quite pleaſing and agreeable to them, ſerved to baniſh their fears, revive their ſpirits, and afford comfort to them. Juſt ſo God and Chriſt do with backſliding ſinners, and would have done with his own people by his ſervants; ſee *Iſ.* xl. 1, 2.

℣. 22. *And Joſeph dwelt in Egypt, he, and his father's houſe*, &c.] Comfortably, quietly, and in great proſperity, not only he, but his brethren and their families, as long as he lived: *and Joſeph lived one hundred and ten years*; and all but ſeventeen of them in *Egypt*, for at that age it was when he was brought thither: thirteen years he lived in *Potiphar*'s houſe, and in priſon, for he was thirty years of age when he was brought to *Pharaoh*, and ſtood before him, and fourſcore years he lived in the greateſt honour and proſperity that a man could well wiſh for.

℣. 23. *And Joſeph ſaw Ephraim's children of the third generation*, &c.] His great grand-childrens children; and which ſhows, as moſt interprets obſerve, that *Jacob*'s prediction that *Ephraim* ſhould be the greateſt and moſt numerous, very early began to take place: *and the children alſo of Machir, the ſon of Manaſſeh, were brought up upon Joſeph's knees*; *Machir* had but one ſon by his firſt wife, whoſe name was *Gilead*; but marrying a ſecond wife, he had two ſons, *Pereſh* and *Shereſh*; ſee 1 *Chron.* vii. 14, 15, 16. who might be born before the death of *Joſeph*, and be ſaid to be brought up upon his knees, being educated by him, and often took up in his lap, and dandled on his knees, as grand-fathers, being fond of their grand-children, are apt to do.

℣. 24. *And Joſeph ſaid unto his brethren, I die*, &c.] Some time before his death he called them together, and obſerved to them, that he expected to die in a little time, as all muſt: *and God will ſurely viſit you*; not in a way of wrath and vindictive juſtice, as he ſometimes does, but in a way of love, grace and mercy: *and bring you out of this land*; the land of *Egypt*, in which they then dwelt: *unto the land which he ſware to Abraham, to Iſaac, and to Jacob*; meaning the land of *Canaan*, which he ſwore to thoſe patriarchs, that he would give to their poſterity.

℣. 25. *And Joſeph took an oath of the children of Iſrael*, &c. Not of his brethren only, but of their poſterity, as many of them as were now grown up, that ſo it might be communicated from one to another, and become well known to that generation which ſhould depart out of *Egypt*: *ſaying, God will ſurely viſit you*; which he repeats for the certainty of it, and that it might be obſerved: *and ye ſhall carry up my bones from hence*; when they ſhould go from thence to *Canaan*'s land; he did not deſire them to carry him thither when he ſhould die, which he knew would give umbrage to the *Egyptians*, and they would not be ſo able to obtain leave to do it, as he had for his father. This was accordingly done, when *Iſrael* went out of *Egypt*, *Moſes* took the bones of *Joſeph* with him, and they were buried in *Shechem*; ſee *Exod.* xiii. 19. *Joſh.* xxiv. 32.

℣. 26. *So Joſeph died, being an hundred and ten years old*, &c.] The exact age aſſigned him by *Polyhiſtor* [x], from *Demetrius* an heathen. The *Jewiſh* writers [y] ſay, that he died the firſt of the twelve patriarchs, though he was the youngeſt of them; he died, according to biſhop *Uſher* [z], in the year of the world 2369, and before Chriſt 1635: *and they embalmed him*; his ſervants the phyſicians, according to the manner of the *Egyptians*, and as his father *Jacob* had been embalmed, ℣. 2. ſee the note there: *and he was put into a coffin in Egypt*; in an ark or cheſt, very probably into ſuch an one in which the *Egyptians* had uſed to put dead bodies when embalmed; which *Herodotus* [a] calls a

θηκα,

[u] הֲתַחַת אֱלֹהִים אָנִי annon enim ſub Deo ſum? Vatablus. Druſius, &c. [w] עַל לִבָּם ad cor eorum, Pagninus, Montanus, [x] Apud Euſeb. Præpar. Evangel. l. 9. c. 21. p. 425. [y] Shalſhalet Hakabala, fol. 4. 1. & T. Bab. Sotah, fol. 13. 2. [z] Annales Vet. Teſt. A. M. 2369. [a] Euterpe, ſive, l. 2. c. 86, 91.

θηκα, or cheſt, and which they ſet up againſt a wall: in what part of *Egypt* this coffin was put, is not certain, it was moſt likely in *Goſhen*, and in the care and cuſtody of ſome of *Joſeph*'s poſterity; ſo *Leo Africanus* ſays [b], that he was buried in *Ficum*, the ſame with the *Heracleotic* nome, ſuppoſed to be *Goſhen*; ſee the note on ch. xlvii. 11. and was dug up by *Moſes*, when the children of *Iſrael* departed. The *Targum* of *Jonathan* ſays, it was ſunk in the midſt of the *Nile* of *Egypt*; and an *Arabic* writer [c] ſays, the corps of *Joſeph* was put into a marble coffin, and caſt into the *Nile*: the ſame thing is ſaid in the *Talmud* [d], from whence the ſtory ſeems to be taken, and where the coffin is ſaid to be a molten one, either of iron or braſs; which might ariſe, as biſhop *Patrick* obſerves, from a miſtake of the place where ſuch bodies were laid; which were let down into deep wells or vaults, and put into a cave at the bottom of thoſe wells, ſome of which were not far from the river *Nile*; and ſuch places have been ſearched for mummies in late times, where they have been found, and the coffins and clothes ſound and incorrupt. And ſo ſome of the *Jewiſh* writers ſay [e], he was buried on the banks of the river *Sihor*, that is, the *Nile*; but others [f] ſay, he was buried in the ſepulchre of the kings, which is much more likely.

[b] Deſcriptio Africæ, l. 8. p. 722. [c] Patricides, p. 24. apud Hottinger. Smegma Oriental. c. 8. p. 379. [d] T. Bab. Sotah, c. 1. fol. 13. 1. [e] Sepher Hajaſchar, p. 118. apud Wagenſeil. Sotah, p. 300. [f] In T. Bab. Sotah, ut ſupra.



The

The Second Book of *Moſes*, called EXODUS.

THIS Book is called by the *Jews* *Veelleh Shemoth*, from the firſt words with which its begins, and ſometimes *Sepher Shemoth*, and ſometimes only *Shemoth*. It is by the *Septuagint* called *Exodos*, from whom we have the name of *Exodus*, which ſignifies *a going out*; ſee *Luke* ix. 31. *Heb.* xi. 22. becauſe it treats of the going of the children of *Iſrael* out of *Egypt*; and hence in the *Alexandrian* copy it is called the *Exodus* of *Egypt*; and ſo the *Syriac* verſion intitles it the ſecond book of the law, called *the going out*; and to the ſame purpoſe the *Arabic* verſion. The *Jews* ſometimes give it the name of *Nezikin*, as *Buxtorf* [a] obſerves out of the *Maſora* on *Gen.* xxiv. 8. becauſe in it ſome account is given of loſſes, and the reſtitution of them. That this book is of divine inſpiration, and to be reckoned in the canon of the ſacred writings, is ſufficiently evident to all that believe the New Teſtament; ſince there are ſo many quotations out of it there by Chriſt, and his apoſtles; particularly ſee *Mark* xii. 26. and that it was wrote by *Moſes*, is not to be doubted, but when, is not certain; it muſt be after the ſetting up of the tabernacle in the wilderneſs; the greateſt part of what is contained in it, he was an eye and ear-witneſs of; it plainly points out the accompliſhment of the promiſes and prophecies delivered to *Abraham*, that his poſterity would be very numerous, that they would be afflicted in a land not theirs, and in the fourth generation come out of it with great ſubſtance. It treats of the afflictions of the *Iſraelites* in *Egypt*, after the death of *Joſeph*, until their deliverance by *Moſes*; of his birth, calling and miſſion to *Pharaoh*, to demand of him to let the children of *Iſrael* go; of the ten plagues upon him and his people, for refuſing to diſmiſs them; of the departure of *Iſrael* from *Egypt*, and the inſtitution of the paſſover on that account; of their paſſage through the *Red Sea* into the wilderneſs, and of the various exerciſes and afflictions, ſupplies and ſupports they met with there; of the giving of a body of laws unto them, moral, ceremonial and judicial; and of the building of the tabernacle, and all things appertaining to it; and throughout the whole, as there is a figure and repreſentation of the paſſage of the people of God out of ſpiritual *Egypt*, through the wilderneſs of this world, to the heavenly *Canaan*, and of various things they muſt meet with in their paſſage, ſo there are many types of Chriſt, his perſon, office and grace, and of his church, his word and ordinances, which are very edifying and inſtructing. The book contains a hiſtory of about 145 years, from the death of *Joſeph*, to the erection of the tabernacle.

CHAP. I.

THIS chapter begins with an account of the names and number of the children of *Iſrael* that came into *Egypt* with *Jacob*, ℣. 1—5. and relates that increaſe of them after the death of *Joſeph*, and the generation that went down to *Egypt*, ℣. 6, 7, 8. and what methods the *Egyptians* took to diminiſh them, but to no purpoſe, as by obliging to cruel bondage and hard ſervice; and yet the more they were afflicted, the more they increaſed, ℣. 9—14. by ordering the midwives of the *Hebrew* women to ſlay every ſon they laid them of; but they fearing God, did not obey the order of the king of *Egypt*, which when he expoſtulated with them about, they excuſed, and ſo the people multiplied, ℣. 15—21. and laſtly, by ordering every male child to be caſt into the river, ℣. 22. and which is the leading ſtep to the account of the birth of *Moſes*, which follows in the next chapter.

℣. 1. *Now theſe are the names of the children of Iſrael which came down into Egypt*, &c.] Of the twelve patriarchs, the ſons of *Jacob*, who were heads of the twelve tribes, whoſe names are here given; ſince the hiſtorian is about to give an account of their coming out of *Egypt*, and that it might be obſerved how greatly they increaſed in it, and how exactly the promiſe to *Abraham*, of the multiplication of his ſeed, was fulfilled: or, *and theſe are the names* [b], &c. this book being connected with the former by the copulative *and*; and when

[a] Lexic Talmud. col. 1325.

[b] ואלה & hæc, Pagninus, Montanus, Druſius.

when this was wrote, it is highly probably there was no diviſion of the books made, but the hiſtory proceeded in one continued account: *every man and his houſhold came with Jacob*; into *Egypt*, all excepting *Joſeph*, and along with them their families, wives, children and ſervants; though wives and ſervants are not reckoned into the number of the 70, only ſuch as came out of *Jacob*'s loins: the *Targum* of *Jonathan* is, "a man with the men of "his houſe," as if only male-children were meant, the ſons of *Jacob* and his grandſons; and *Aben Ezra* obſerves, that women were never reckoned in ſcripture as of the houſhold or family; but certainly *Dinah* and *Serah*, as they came into *Egypt* with *Jacob*, are reckoned among the 70 that came with him thither, ch. xlvi. 15, 17, 27.

℣. 2. *Reuben, Simeon, Levi, and Judah.*] The firſt ſons of *Jacob* by *Leah*.

℣. 3. *Iſſachar, Zebulun*, &c.] The other two ſons of *Jacob* by *Leah*: *Benjamin*; the youngeſt of all *Jacob*'s ſons is placed here, being his ſon by his beloved wife *Rachel*. *Joſeph* is not put into the account, becauſe he did not go into *Egypt* with *Jacob*.

℣. 4. *Dan, and Naphtali, Gad, and Aſher.*] Who are laſt mentioned, being ſons of the concubine-wives.

℣. 5. *And all the ſouls that came out of the loins of Jacob, were ſeventy ſouls*, &c.] *Souls* are put for perſons; of the number 70, and how reckoned, ſee the note on *Gen.* xlvi. 27. This was but a ſmall number that went down to *Egypt*, when compared with that which went out of it; and that it ſhould be compared with it, is the deſign of its being mentioned, ſee *Exod.* xii. 37: *for Joſeph was in Egypt* already; and is the reaſon why he is not reckoned among the ſons of *Jacob*, that came thither with him; though rather it may be better rendered, *with Joſeph* who *was in Egypt* [c]; for he muſt be reckoned, and indeed his two ſons alſo, to make up the number 70; therefore *Jonathan* rightly ſupplies it, "with *Joſeph* and his ſons "who were in *Egypt*," ſee the note on *Gen.* xlvi. 27.

℣. 6. *And Joſeph died, and all his brethren*, &c.] It is a notion of the *Jews*, that *Joſeph* died before any of his brethren, ſee the note on *Gen.* l. 26. and they gather it from theſe words; but it does not neceſſarily follow from hence, they might die ſome before him and ſome after him; and as they were all born in about 7 years time, excepting *Benjamin*, they might all die within a little time of each other: according to the *Jewiſh* writers [d], the dates of their death were theſe, "*Reuben* lived 124 years, and "died 2 years after *Joſeph*; *Simeon* lived 120 years, "and died the year after *Joſeph*; *Levi* lived 137 "years, and died 24 years after *Joſeph*; *Judah* "lived 119 years, *Iſſachar* 122, *Zebulun* 124, and "died 2 years after *Joſeph*; *Dan* lived 127 years, "*Aſher* 123 years, *Benjamin* 111 years, and died "26 years before *Levi*; *Gad* lived 125 years, and "*Naphtali* 133 years;" but though this account of the *Jews*, of their times, and of the times of their death, is not to be depended upon, yet it is certain they all died in *Egypt*, though they were not buried there; but as *Stephen* ſays, *Acts* vii. 16. they were carried over to *Sichem* and interred there, either quickly after their deceaſe, or however, were taken along with the bones of *Joſeph* by the children of *Iſrael*, when they departed out of *Egypt*: and it is alſo evident that they all died before the affliction and oppreſſion of the children of *Iſrael* in *Egypt* began; and this account ſeems to be given on purpoſe to point this out unto us, being placed in the order it is. *Levi* lived the longeſt of them all, and the affliction did not begin till after his death; and the *Jewiſh* chronologers ſay [e], that from his death to the children of *Iſrael*'s going out of *Egypt* were 116 years; and they further obſerve [f], that it could not laſt more than 116 years, and not leſs than 87, according to the years of *Miriam*: *and all that generation*; in which *Joſeph* and his brethren had lived. Theſe alſo died, *Egyptians* as well as *Iſraelites*, before the oppreſſion began.

℣. 7. *And the children of Iſrael were fruitful*, &c.] In their offſpring; became like fruitful trees, as the word ſignifies: *and increaſed abundantly*; like creeping things, or rather like fiſhes, which increaſe very much, ſee *Gen.* i. 20. *and multiplied*; became very numerous, whereby the promiſes made to *Abraham*, *Iſaac*, and *Jacob* were fulfilled: *and waxed exceeding mighty*; were hale, and ſtrong, of good conſtitutions, able-bodied men, and ſo more dreaded by the *Egyptians*: a heap of words is here uſed to expreſs the vaſt increaſe of the people of *Iſrael* in *Egypt*: *and the land was filled with them*; not the whole land of *Egypt*, but the land of *Goſhen*: at firſt they were ſeated in a village in that country, but now they were ſpread throughout the towns and cities in it.

℣. 8. *Now there aroſe up a new king over Egypt*, &c.] *Stephen* calls him another king, *Acts* vii. 18. one of another family, according to *Joſephus* [g]; who was not of the ſeed royal, as *Aben Ezra*; and Sir *John Marſham* [h] thinks, this was *Salatis*, who, according to *Manetho* [i], was the firſt of the *Hyeſi* or paſtor-kings that ruled in lower *Egypt*; but theſe kings ſeem to have reigned before that time, ſee the note on *Gen.* xlvi. 34. and biſhop *Uſher* [k] takes this king to be one of the antient royal family, whoſe name was *Rameſſes Miamun*; and gives us a ſucceſſion of the *Egyptian* kings from the time of *Joſeph*'s going into *Egypt* to this king: the name of that *Pharaoh* that reigned when *Joſeph* was had into *Egypt*, and whoſe dreams he interpreted, was *Mephramuthoſis*; after him reigned *Thmoſis*, *Amenophis* and *Orus*; and in the reign of the laſt of theſe *Joſeph* died, and after *Orus* reigned *Acenchres* a daughter of his, then *Rathotis* a brother of *Acenchres*, after him *Acencheres* a ſon of *Rathotis*, then another *Acencheres*, after him *Armais*, then *Rameſſes*, who was ſucceeded by *Rameſſes Miamun*, here called the new king, becauſe, as the *Jews* [l] ſay, new decrees were made in his time; and this *Pharaoh*, under whom *Moſes* was born, they call *Talma* [m], and with *Artapanus* [n], his name is *Palmanothes*: *which knew not Joſeph*; which is not to be underſtood of ignorance of his perſon, whom he could not know; nor of the hiſtory of him, and of the benefits done by him to the *Egyptian* nation, though, no doubt, this was among their records, and which, one would think he could not but know; or rather, he had no regard to the memory of *Joſeph*; and ſo to his family and kindred, the whole

[c] יוסף cum Joſepho qui erat in Ægypto, Junius & Tremellius, Ainſworth, Noldius, No. 1197. p. 273. ſo the Arabic verſion, Kimchi, and Ben Melech. [d] R. Bechai apud Shalſhalet Hakabala, fol. 3. 2. & 4. 1. [e] R. Gedaliah in Shalſhalet, fol. 5. 1. Ganz. Tzemach, David, par. 1. fol. 6. 1. [f] Seder Olam Rabba, c. 3. p. 9. [g] Antiq. l. 2. c. 9. §. 1. [h] Canon. Chron. Sec. 8. p. 107. [i] Apud Joſeph. Contr. Apion. l. 1. §. 14. [k] Annal. Vet. Teſt. p. 17. 18. [l] T. Bab. Erubin, fol. 53. 1. [m] Juchaſin, fol. 135. 2. [n] Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 431.

whole people of *Iſrael:* he acknowledged not the favours of *Joſeph* to his nation, ungratefully neglected them, and ſhewed no reſpect to his poſterity, and thoſe in connexion with them on his account; though, if a ſtranger, it is not to be wondered at.

℣. 9. *And he ſaid unto his people*, &c.] His princes, nobles, and courtiers about him, his principal miniſters of ſtate: *behold, the people of the children of Iſrael are more and mightier than we*; which could not be true in fact, but is ſaid to ſtir up his nobles to attend to what he was about to ſay, and to work upon them to take ſome ſpeedy meaſures for the cruſhing of this people; for that they were more in number, and mightier in power and wealth than the *Egyptians*, it was impoſſible; and indeed it may ſeem ſtrange, that the king ſhould tell ſuch an untruth, which might be ſo eaſily contradicted by his courtiers; though the words will bear to be otherways rendered, as that *the children of Iſrael are many* [o]; as they were very greatly multiplied, and became very numerous; and they might be *mightier*, that is, more robuſt and ſtrong, and fitter for war than the *Egyptians*, and therefore were formidable, and a people to be guarded againſt; and it was high time to think of ſecuring themſelves from them, before they grew too mighty and powerful; or they might be more numerous and mighty in that part of the land in which they were in *Goſhen*, though not more and mightier than the *Egyptians* in general.

℣. 10. *Come on*, &c.] Which is a word of exhortation, ſtirring up to a quick diſpatch of buſineſs, without delay, the caſe requiring haſte, and ſome ſpeedy method to be taken, and not put off as a trivial thing, and a matter of indifference: *let us deal wiſely with them*; form ſome wiſe ſchemes, take ſome crafty methods to weaken and diminiſh them gradually; not with open force of arms, but in a more private and ſecret manner, and leſs obſerved: *leſt they multiply*; yet more and more, ſo that in time it may be a very difficult thing to keep them under, and many diſadvantages to the kingdom may ariſe from them, next obſerved: *and it come to paſs, that when there falleth out any war, they join alſo unto our enemies*; their neighbours the *Arabians*, and *Phœnicians*, and *Ethiopians*: with the latter, the *Egyptians* had wars, as they had in the times of *Moſes*, as *Joſephus* [p] relates, and *Artapanus**, an heathen writer alſo: Sir *John Marſham* [q] thinks, theſe enemies were the old *Egyptians*, with whom the *Iſraelites* had lived long in a friendly manner, and ſo more likely to join with them, the *Thebans* who lived in upper *Egypt*, and between whom and the paſtor-kings that reigned in lower *Egypt*, there were frequent wars; but theſe had been expelled *Egypt* ſome time ago: *and fight againſt us*, and ſo *get them up out of the land*; take the opportunity, by joining their enemies and fighting againſt them, to get away from them out of *Egypt* into the land of *Canaan*, from whence they came: this, it ſeems, the *Egyptians* had ſome notion of, that they were meditating ſomething of this kind, often ſpeaking of the land of *Canaan* being theirs, and that they ſhould in a ſhort time inherit it; and though they were dreaded by the *Egyptians*, they did not care to part with them, being an induſtrious, laborious people, and from whom the kingdom reaped many advantages.

℣. 11. *Therefore they did ſet taſk-maſters over them, to afflict them with their burdens*, &c.] This was the firſt ſcheme propoſed and agreed on, and was carried into execution, to appoint taſk-maſters over them; or *princes*, or *maſters of tribute* [r], commiſſioners of taxes, who had power to lay heavy taxes upon them, and oblige them to pay them, which were very burdenſome, and ſo afflictive to their minds, and tended to diminiſh their wealth and riches, and obliged them to harder labour in order to pay them, and ſo every way contributed to diſtreſs them: *and they built for Pharaoh treaſure-cities, Pithom and Raamſes*; theſe might be built with the money they collected from them by way of tribute, and ſo ſaid to be built by them, ſince it was chiefly in huſbandry, and in keeping flocks and herds that the *Iſraelites* were employed; or they might be concerned in building theſe cities, ſome of them underſtanding architecture, or however the poorer or meaner ſort might be made uſe of in the more laborious and ſervile part of the work: thoſe two cities are, in the *Targums* of *Jonathan* and *Jeruſalem*, called *Tanis* and *Peluſium*; but *Tanis* was the ſame with *Zoan*, and that was built but 7 years after *Hebron*, an antient city, in being long before this time, ſee *Numb.* xiii. 22. *Peluſium* indeed may be one of them, but then it is not that which is here called *Raamſes* but *Pithom*, as Sir *John Marſham* [s] and others think: *Pithom* is by *Junius* thought to be the ſame with the *Pathumus* of *Herodotus* [t], a town in *Arabia Petræa*, upon the borders of *Egypt*, where a ditch was dug from the *Nile* to the red ſea, and ſuppoſed to be the work of the *Iſraelites*: *Raamſes* is a place different from *Rameſſes*, *Gen.* xlvii. 11. and had its name from the then reigning *Pharaoh*, *Rameſſes Miamun*, as *Pithom*, is thought by ſome, to be ſo called from his queen: *Pliny* [u] makes mention of ſome people called *Ramiſi* and *Patami*, who probably were the inhabitants of theſe cities, whom he joins to the *Arabians* as bordering on *Egypt*: the *Septuagint* verſion adds a third city, *On*, which is *Heliopolis*: and a learned writer [w] is of opinion that *Raamſes* and *Heliopolis* are the ſame, and obſerves, that *Raamſes* in the *Egyptian* tongue, ſignifies the field of the ſun, being conſecrated to it, as *Heliopolis* is the city of the ſun, the ſame with *Bethſhemeſh*, the houſe of the ſun, *Jer.* xliii. 13. and he thinks theſe cities were not properly built by the *Iſraelites*, but repaired, ornamented and fortified, being by them banked up againſt the force of the *Nile*, that the granaries might be ſafe from it, as *Strabo* [x] writes, particularly of *Heliopolis*; and the *Septuagint* verſion here, calls them fortified cities; and with this agrees what *Benjamin* of *Tudela* ſays [y], that he came to the fountain of *Al-ſhemeſh*, or the ſun, which is *Raamſes*; and there are remains of the building of our fathers (the *Jew* ſays) even towers built of bricks, and *Fium* he ſays [z], (which was in *Goſhen*, ſee the note on *Gen.* xlvii. 11.) is the ſame with *Pithom*; and there, he ſays, are to be ſeen ſome of the buildings of our fathers. Here theſe cities are ſaid to be built for treaſure-cities, either to lay up the riches of the kings of *Egypt* in,

[o] רב multus, Pagninus, Montanus, Druſius, Rivet. [p] Antiq. l. 2. c. 10. * Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 431. [q] Ut ſupra. [r] שרי מסים principes tributorum, Pagninus, Montanus, Fagius, Druſius, Cartwright; ſo Tigurine verſion. [s] Ut ſupra. [t] Euterpe, ſive, l. 2. c. 158. [u] Nat. Hiſt. l. 6. c. 28. [w] Jablonſki de terra Goſhen, Diſſert. 4. §. 8. [x] Geograph. l. 17. p. 553. [y] Itinerar. p. 120. [z] Ib. p. 114.

in, or as granaries and ſtore-houſes for corn, or magazines for warlike ſtores, or for all of theſe: ſome think the *pyramids* were built by the *Iſraelites*, and there is a paſſage in *Herodotus* [a], which ſeems to favour it; he ſays, the kings that built them, the *Egyptians*, through hatred name them not, but call them the pyramids of the ſhepherd *Philitis*, who at that time kept ſheep in thoſe parts; which ſeems to point at the *Iſraelites*, the beloved people of God who were ſhepherds.

℣. 12. *But the more they afflicted them, the more they multiplied and grew*, &c.] Became more numerous, *and broke out* [b], as it may be rendered, like water which breaks out and ſpreads itſelf; ſo the *Iſraelites* increaſing in number, ſpread themſelves ſtill more in the land; the *Egyptians* thought, by putting them to hard labour in building cities, to have weakened their ſtrength, and made them unfit for the procreation of children; but inſtead of that, the more hard labour they were put unto, the more healthful and the ſtronger they were, and begot more children, and multiplied exceedingly: and ſo it is, that oftentimes afflictive diſpenſations are multiplying and growing times to the people of God, in a ſpiritual ſenſe; who grow like the palm-tree, which the more weight it has upon it the more it grows; when the church of God has been moſt violently perſecuted, the number of converts have been greater, and ſaints under affliction grow in grace, in faith and love, in holineſs, humility, patience, peace and joy; ſee *Acts* xii. 1, 2. 24. *Rom.* v. 3, 4, 5. *and they were grieved becauſe of the children of Iſrael*; becauſe of their multiplication and increaſe, and becauſe their ſchemes for leſſening them did not ſucceed; they were as thorns in their eyes, as ſome interpret the word, as *Jarchi* obſerves.

℣. 13. *And the Egyptians made the children of Iſrael to ſerve with rigour.*] Or with breach [c], with what might tend to break their ſtrength; they laid heavier burdens upon them, obliged them to harder ſervice, uſed them more cruelly and with greater fierceneſs, adding to their hard ſervice, ill words, and perhaps blows.

℣. 14. *And they made their lives bitter with hard bondage*, &c.] So that they had no eaſe of body nor peace of mind; they had no comfort of life, their lives and mercies were embittered to them: *in mortar and in brick, and in all manner of ſervice of the field*; if *Peluſium* was one of the cities they built, that had its name from clay, the ſoil about it being clayey, and where the *Iſraelites* might be employed in making brick for the building of that and other cities: *Joſephus* [d] ſays, they were ordered to part the river (*Nile*) into many canals, to build walls about cities, and raiſe up mounds, leſt the water overflowing the banks ſhould ſtagnate; and to build pyramids, obliging them to learn various arts, and inure themſelves to labour: ſo *Philo* the *Jew* ſays [e], ſome worked in the clay, forming it into bricks, and others in carrying ſtraw: ſome were appointed to build private houſes, others the walls of cities, and to cut ditches and canals in the river, and obliged day and night to carry burdens, ſo that they had no reſt, nor were they ſuffered to refreſh themſelves with ſleep; and ſome ſay, that they were not only employed in the fields in plowing and ſowing and the like, but in carrying of dung thither, and all manner of uncleanneſs: of their being employed in building of pyramids and canals; ſee the note on *Gen.* xlvii. 11. *all their ſervice wherein they made them ſerve* was *with rigour*; they not only put them to hard work, but uſed them in a very churliſh and barbarous manner, abuſing them with their tongues, and beating them with their hands: *Philo* in the above place ſays, the king not only compelled them to ſervile works, but commanded them heavier things than they could bear, heaping labours one upon another; and if any, through weakneſs, withdrew himſelf, it was judged a capital crime, and the moſt mercileſs and cruel were ſet over them as taſk-maſters.

℣. 15. *And the king of Egypt ſpake to the Hebrew midwives*, &c.] It is difficult to ſay who theſe midwives were, whether *Egyptian* or *Hebrew* women. *Joſephus* is of opinion, that they were *Egyptians*, and indeed thoſe the king was moſt likely to ſucceed with; and it may ſeem improbable, that he ſhould offer ſuch a thing to *Hebrew* women, who he could never think would ever comply with it, through promiſes or threatnings; and the anſwer they afterwards gave him, that the *Hebrew* women were not as the *Egyptian* women, looks as if they were of the latter: and yet after all, it is more likely that theſe midwives were *Hebrew* women, their names are *Hebrew*; and beſides, they are not ſaid to be the midwives of *Hebrew* women, but *Hebrew* midwives; nor does it ſeem probable that the *Hebrew* women ſhould have *Egyptian* midwives, and not thoſe of their own nation; and they were ſuch as feared the Lord; and the *Targums* of *Jonathan* and *Jeruſalem* are expreſs for it, and they pretend to tell us who they were: *of which the name of the one was Shiphrah, and the name of the other Puah*; the one, they ſay, was *Jochebed*, the wife of *Amram*, and mother of *Moſes* and *Aaron*, and the other *Miriam* their ſiſter; and this is the ſenſe of many of the *Jewiſh* writers [f]: but whatever may be ſaid for *Jochebed*, it is not credible that *Miriam* ſhould be a midwife, who was but a girl, or maid at this time, about ſeven years of age, as the following chapter ſhews, and much leſs one of ſo much repute as to be ſpoke to by the king. It may ſeem ſtrange, that only two ſhould be ſpoke to on this account, when, as *Aben Ezra* ſuppoſes, there might be 500 of them: to which it may be anſwered, that theſe were the moſt noted in their profeſſion, and the king began with theſe, that if he could ſucceed with them, he would go on to prevail on others, or engage them to uſe their intereſt with others to do the like; or theſe might be the midwives of the principal ladies among the *Iſraelites*, in one of whoſe families, according as his magicians had told, as the *Targum* of *Jonathan* obſerves, ſhould be born a ſon, by whom the land of *Egypt* would be deſtroyed; of which *Joſephus* [g] alſo takes notice; and therefore he might be chiefly ſolicitous to deſtroy the male children of ſuch families; but *Aben Ezra* thinks, that theſe two were the chief over the reſt of the midwives, and who collected and paid to the king the tribute out of their ſalaries, which was laid upon them, and ſo he had an opportunity of converſing with them on this ſubject.

℣. 16. *And he ſaid, when ye do the office of a midwife to the Hebrew women*, &c.] Deliver them of their children: *and ſee* them *upon the ſtools*; ſeats for women in labour to ſit upon, and ſo contrived, that the midwives might do their office the more readily; but whilſt they ſat there, and before the

[a] Ut ſupra, c. 128. [b] יפרץ erumpebat, Junius & Tremellius, Pagninus, Montanus, Vatablus, Druſius, Tigurine verſion. [c] בפרך in fractione, Gajetan. apud Rivet. [d] Antiqu. l. 2. c. 9. §. 1. [e] De vita Moſis, l. 1. p. 608. [f] T. Bab. Sotah, fol. 11. 2. Midraſh Kohelet, fol. 74. 1. Jarchi in loc. [g] Ut ſupra.

the birth, they could not tell whether the child was a ſon or a daughter; wherefore *Kimchi* [h] thinks the word here uſed ſignifies the place to which the infant falls down from its mother's belly, at the time of labour, and is called the place of the breaking forth of children, and takes it to be the *uterus* itſelf; and ſays it is called *Abanim*, becauſe *Banim*, the children are there, and ſuppoſes *A* or *Aleph* to be an additional letter; and ſo the ſenſe then is, not when ye ſee the women on the ſeats, but the children in the place of coming forth; but then he aſks, if it be ſo, why does he ſay, *and ſee them* there? could they ſee them before they were entirely out of the womb? to which he anſwers, they know by this rule, if a ſon, its face was downwards, and if a daughter, its face was upwards; how true this is, muſt be left to thoſe that know better; the *Jewiſh* maſters [i] conſtantly and poſitively affirm it: he further obſerves, that the word is of the dual number, becauſe of the two valves of the womb, through which the infant paſſes: *if it* be *a ſon, then ye ſhall kill him*; give it a private pinch as it comes forth, whilſt under their hands, that its death might ſeem to be owing to the difficulty of its birth, or to ſomething that happened in it. This was ordered, becauſe what the king had to fear from the *Iſraelites*, was only from the males, and they only could multiply their people; and becauſe of the above information of his magicians, if there is any truth in that: *but if it* be *a daughter, then ſhe ſhall live*; be kept alive, and preſerved, and brought up to woman's eſtate; and this the king choſe to have done, having nothing to fear from them, being of the feeble ſex, and that they might ſerve to gratify the luſt of the *Egyptians*, who might be fond of *Hebrew* women, being more beautiful than theirs; or that they might be married and incorporated into *Egyptian* families, there being no males of their own, if this ſcheme took place, to match with them, and ſo by degrees the whole *Iſraelitiſh* nation would be mixed with, and ſwallowed up in the *Egyptian* nation, which was what was aimed at.

℣. 17. *But the midwives feared God*, &c.] And therefore durſt not take away the life of an human creature, which was contrary to the expreſs law of God, *Gen.* ix. 6: *and did not as the king of Egypt commanded them*; knowing it was right to obey God rather than man, though ever ſo great, or in ſo exalted a ſtation: *but ſaved the men-children alive*; did not uſe any violence with them, by ſtifling them in the birth. The ſcheme was ſo barbarous and ſhocking, eſpecially to the tender ſex, to whom it was propoſed, and ſo devoid of humanity, that one would think it ſhould never enter into the heart of man.

℣. 18. *And the king of Egypt called for the midwives*, &c.] Perceiving by the increaſe of the *Iſraelites*, that they did not obey his commands: *and ſaid unto them, why have ye done this thing, and have ſaved the men-children alive?* not only did not kill them, but did every thing for them that was neceſſary for their future preſervation and health; ſee *Ezek.* xvi. 4.

℣. 19. *And the midwives ſaid unto Pharaoh, becauſe the Hebrew women* are *not as the Egyptian women*, &c.] Not ſo tender, weak and feeble, nor ſo ignorant of midwifery, and needed not the aſſiſtance of midwives, as the *Egyptian* women: *for they* are *lively*; or midwives themſelves, as *Kimchi* [k] ſays the word ſignifies; and ſo [l] *Symmachus* tranſlates the words, *for they are midwives*; or are ſkilful in the art of midwifery, as *Jarchi* interprets it; and ſo the *Vulgate Latin* verſion is, *for they have knowledge of midwifery*, and ſo could help themſelves; or, *for they* are *as beaſts* [l], as animals which need not, nor have the aſſiſtance of any in bringing forth their young; and ſo *Jarchi* obſerves, that their *Rabbins* [m] explain it, they are like to the beaſts of the field, who have no need of a midwife; or they were ſo lively, hale and ſtrong, as our verſion, and others; and their infants alſo, through a more than common bleſſing of God upon them at this time, that they brought forth children as ſoon as they were in travail, with ſcarce any pain or trouble, without the help of others: nor need this ſeem ſtrange, if what is reported is true, of women in *Illyria*, *Ireland* [n], *Italy* [o], and other places [p], where it is ſaid women will go aſide from their work, or from the table, and bring forth their offſpring, and return to their buſineſs or meal again; and eſpecially in the eaſtern and hotter countries, women generally bring forth without much difficulty, and without the uſe of a midwife [q]: *and are delivered ere the midwives come in unto them*; which doubtleſs was true in ſome caſes, though not in all, becauſe it is before ſaid, they ſaved the men-children alive; and had it been ſo at all times, there would have been no proof and evidence of their fearing God, and obeying his commands, rather than the king's; and in ſome caſes not only the ſtrength and livelineſs of the *Hebrew* women, and their fears alſo, occaſioned by the orders of the king, might haſten their births before the midwives could get to them; and they might not chuſe to ſend for them, but uſe their own judgment, and the help of their neighbours, and do without them, knowing what the midwives were charged to do.

℣. 20. *Wherefore God dealt well with the midwives*, &c.] He approved of their conduct upon the whole, however difficult it may be to clear them from all blame in this matter; though ſome think, that what they ſaid was the truth, though they might not tell all the truth; yea, that they made a glorious confeſſion of their faith in God, and plainly told the king, that it was nothing but the immediate hand of God that the *Hebrew* women were ſo lively and ſtrong, and therefore were reſolved not to oppoſe it, let him command what he would; ſo Dr. *Lightfoot* [r], who takes the midwives to be *Egyptians*: *and the people multiplied, and waxed very mighty*; became very numerous, and ſtrong, and robuſt, being the offſpring of ſuch lively women.

℣. 21. *And it came to paſs, becauſe the midwives feared God*, &c.] And regarded his command, and not that of the king, though they riſqued his diſpleaſure, and their lives: *that he made them houſes*; which ſome underſtand of the *Iſraelites* making houſes for them, being moved to it by the Lord, to preſerve them from the inſults of the *Egyptians*; others of *Pharaoh* building houſes for them, in which he kept them, until the *Hebrew* women came to their time of delivery, who were or-

[h] Sepher Shoraſh. rad. אבן. [i] T. Bab. Sotah, fol. 11. 1. Niddah, fol. 31. 2. [k] Sepher Shoraſh. rad. חיה ſic alii, כי חיות הנה quia obſtetrices ipſæ, Pagninus, Montanus; ſo the Syriac verſion. [l] Μαιαι γαρ εισι, Symmachus apud Druſium. [m] In T. Bab. Sotah, fol. 11. 1. Chronicon Moſis, fol. 2. 1. [n] Vid. Wagenſeil. Sotah, p. 249. & Varro & Gataker in Ib. [o] Poſidonius apud Strabo. Geograph. l. 3. p. 114. [p] See Harte's Hiſtory of the Life of Guſtavus Adolphus, vol. 1. p. 233. [q] Ludolph. Ethiopic. l. 1. c. 14. [r] Works, vol. 1. p. 700.

ordered to be brought to these houses, that it might be known by others, as well as the midwives, whether they brought forth sons or daughters, neither of which is likely: but rather the sense is, that God made them houses, and hid them from *Pharaoh*, as *Kimchi* interprets it, that he might not hurt them, just as he hid *Jeremiah* and *Baruch*: though it seems best of all to understand it of his building up the families of these midwives, increasing their number, especially their substance and wealth, making them and their households prosperous in all worldly good; but because the word is in the masculine gender, some chuse to interpret it either of the infants themselves, the male children the midwives preserved, and of their being built up families in *Israel*, or by means of whom they were built up; or of the *Israelites* themselves, whose houses were built up by their means: and others are of opinion, that material houses or buildings are meant, built for the *Israelites*, that the midwives might know where to find them and their wives, when ready to lie in, who before lived up and down in fields and tents: but the sense of God's building up the families of the midwives is to be preferred, there being an enallage or change of the gender, which is not unusual; see ch. xv. 21.

℣. 22. *And Pharaoh charged all his people*, &c.] Finding he could not carry his point with the midwives, he gave a general order to all his people every where: *saying, every son that is born ye shall cast into the river*; the river *Nile*; not every son born in his kingdom, for this would have ruined it in time; but that was born to the *Jews*, as the *Targums* of *Onkelos* and *Jonathan*; and it is added in the *Septuagint* version to the *Hebrews*: *and every daughter ye shall save alive*; for the reasons given in the note on ℣. 16. which see.

CHAP. II.

THIS chapter relates the birth of *Moses*, and his preservation in an ark of bulrushes, ℣. 1, 2, 3. his being found by *Pharaoh*'s daughter, took up, and put out to nurse by her, and adopted for her son, ℣. 4—10. some exploits of his when grown up, taking the part of an *Hebrew* against an *Egyptian* whom he slew, and endeavouring to reconcile two *Hebrews* at variance, when one of them reproached him with slaying the *Egyptian*, ℣. 11—14. which thing being known to *Pharaoh*, he sought to slay *Moses*, and this obliged him to flee to *Midian*, ℣. 15. where he met with the daughters of *Reuel*, and defended them against the shepherds, and watered their flocks for them, ℣. 16, 17. which *Reuel* being informed of, sent for him, and he lived with him, and married his daughter *Zipporah*, by whom he had a son, ℣. 18—22. and the chapter is concluded with the death of the king of *Egypt*, and the sore bondage of the *Israelites*, and their cries and groans, which God had a respect unto, ℣. 23, 24, 25.

℣. 1. *And there went a man of the house of Levi*, &c.] This man was *Amram*, the son of *Kohath*, and grandson of *Levi*, as appears from ch. vi. 18. 20. *and took to* wife *a daughter of Levi*; one of the same house, family, or tribe; which was proper that the tribes might be kept distinct: this was *Jochebed*, said to be his father's sister, ch. vi. 20. see the note there: her name in *Josephus* [s] is *Joachebel*, which seems to be no other than a corruption of *Jochebed*, but in the *Targum* in 1 *Chron.* iv. 18. she is called *Jehuditha*.

℣. 2. *And the woman conceived, and bare a son*, &c.] Which was not her first child, nor indeed her first son, for she had both *Aaron* and *Miriam* before this: this son, which was *Moses*, was born, as the *Jews* say [t], in the 37th year, after the death of *Levi*, A. M. 2365. (or as others 2368.) on a *Wednesday*, the 7th of the month *Adar*, in the 3d hour of the day: some say it was on the 24th of *Nisan*; but according to bishop *Usher* [u], he was born 41 years after the death of *Levi*, A. M. 2433. and in the year before Christ 1571. *and when she saw him that he* was *a goodly child*; exceeding fair and beautiful, as *Stephen* expresses it, *Acts* vii. 20. the *Jews* say [w], his form was like an angel of God, and *Trogus* [x], an heathen writer says, his beautiful form recommended him: this engaged the affections of his parents to him, and who, from hence, might promise themselves that he would be a very eminent and useful person, could his life be preserved: *she hid him three months*; in her bed-chamber, some *Jewish* writers say [y]; others [z], in a house under ground, that is, in the cellar, however, it was in his father's house, *Acts* vii. 20.

℣. 3. *And when she could no longer hide him*, &c.] Because of her neighbours, who might hear the crying of the child, or because of the diligent search made by *Pharaoh*'s officers, which some think was made every 3 months: the *Jews* [a] have a notion that his mother was delivered of him at 6 months end, and therefore when the other three months were up women usually go with child, she could hide him no longer, a birth of a child being then expected, and would be enquired about: *she took for him an ark of bulrushes*; the word, according to *Kimchi* [b], signifies a kind of wood exceeding light, so *Gersom* and *Ben Melech*; an *Arabic* writer [c], calls it an ark of wood; it is generally taken to be the *papyrus* or reed of *Egypt*, which grew upon the banks of the *Nile*, and of which many writers say, small vessels or little ships were made, see the note on *Isa.* xviii. 2. *and daubed it with slime and with pitch*; with pitch without and slime within, as *Jarchi* observes; which being of a glutinous nature, made the rushes or reeds stick close together, and so kept out the water: *and put the child therein*; committing it to the care and providence of God, hoping and believing that by some means or another it would be preserved; for this, no doubt, was done in faith, as was the hiding him 3 months, to which the apostle ascribes that, *Heb.* xi. 23. *and she laid it in the flags by the river's brink*; among the sedge, weeds, and rushes, that grew upon the banks of the river *Nile*; there she laid it, that it might not be carried away with the stream of the river, and that it might be seen and taken

[s] Antiq. l. 2. c. 9. §. 4. [t] Shalshalet Hakabala, fol. 5. 2. Tzemach David, par. 1. fol. 7. 1. [u] Annal. Vet. Test. p. 18. [w] Pirke Eliezer, c. 48. fol. 57. 2. [x] Justin e Trogo, l. 36. c. 2. [y] Chronicon Mosis, fol. 3. 2. [z] Pirke Eliezer, ut supra. [a] Targum Jon. & Jarchi in loc. [b] Sepher Shoresh. rad. גמא [c] Elmacinus apud Hottinger, p. 402.

taken up by ſome body that would have compaſſion on it, and take care of it: the *Arabic* writers [d] ſay, that *Jochebed* made an ark of the papyrus, though in the law it is ſaid to be of cork, and pitched within and without, and put the child into it, and laid it on the bank of the *Nile*, where the water was not ſo deep, by the city *Tzan* (or *Zoan*, that is *Tanis*) which was the metropolis of the *Tanitic* nome; but very wrongly adds, that it might be killed by the daſhing of the waves, and ſhe might not ſee its death.

℣. 4. *and his ſiſter ſtood afar off*, &c.] This was *Miriam*, as the *Targum* of *Jonathan* expreſſes it; who is ſuppoſed to be about 10 or 12 years of age, others ſay 7: ſhe was placed [e], as the word may be rendered, by her parents, or, *ſhe placed herſelf* [f], by their inſtruction, at ſome diſtance from the place where the ark was, that ſhe might not be obſerved and be thought to belong to it, and yet ſo near as to obſerve what became of it, which was the intent of her ſtanding there as follows: *to wit what would be done to him*; to know, take notice, and obſerve, what ſhould happen to it, if any one took it up, and what they did with it, and where they carried it; for, *to wit* is an old *Engliſh* word, which ſignifies *to know*, and is the ſenſe of the *Hebrew* word to which it anſwers, ſee 2 *Cor.* viii. 1.

℣. 5. *And the daughter of Pharaoh came down to waſh herſelf at the river*, &c.] Her name, in *Joſephus* [g], is called *Thermuthis*, and by *Artapanus* [h], an heathen writer, *Merrhis*, perhaps from *Miriam*, and frequently by the *Jewiſh* writers [i], *Bithiah*, which is the name of a daughter of another *Pharaoh*, 1 *Chron.* iv. 18. from whence they ſeem to have taken it: ſhe came down from the palace of her father, the gardens of which might lead to the *Nile*; for *Zoan* or *Tanis*, near to which, the *Arabic* writers ſay, as before obſerved, the ark was laid, was ſituated on the banks of the river *Nile*, and was the royal ſeat of the kings of *Egypt*; though perhaps the royal ſeat at this time was either *Heliopolis*, as *Apion* teſtifies [k], that it was a tradition of the *Egyptians* that *Moſes* was an *Heliopolitan*, or elſe *Memphis*, which was not far from it; for *Artapanus* another heathen writer ſays [l], that when he fled, after he had killed the *Egyptian*, from *Memphis*, he paſſed over the *Nile* to go into *Arabia*: however, no doubt, a bath was there provided for the uſe of the royal family; for it can hardly be thought that ſhe ſhould go down and waſh herſelf in the open river: here ſhe came to waſh either on a religious account, or for pleaſure: the *Jews* [m] ſay it was an extraordinary hot ſeaſon throughout *Egypt*, ſo that the fleſh of men was burnt with the heat of the ſun, and therefore to cool her ſhe came to the river to bathe in it: others [n] of them ſay, that they were ſmitten with burning ulcers, and ſhe alſo, that ſhe could not waſh in hot water but came to the river: *and her maidens walked along by the river's ſide*; whilſt ſhe waſhed herſelf; though it is highly probable ſhe was not left alone: theſe ſeem to be maids of honour, there might be others that might attend her of a meaner rank, and more fit to do for her what was neceſſary; yet theſe ſaw not the ark, it lying lower among the flags, and being nearer the bath where *Pharaoh*'s daughter was, ſhe ſpied it from thence as follows: *and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it*; the maid that waited on her whilſt the reſt were taking their walks; her ſhe ſent from the bath among the flags to take up the ark: the *Targums* of *Onkelos* and *Jonathan*, and *R. Eliezer* [o] render it, "ſhe ſtretched "ed out her arm and hand and took it;" the ſame word being differently pointed, ſo ſignifying; but this is diſapproved of by the *Jewiſh* commentators.

℣. 6. *And when ſhe had opened it*, &c.] The ark, for it was ſhut or covered over, though doubtleſs there were ſome apertures for reſpiration: *ſhe ſaw the child* in it, *and behold the babe wept*; and which was a circumſtance, it is highly probable, greatly affected the king's daughter, and moved her compaſſion to it; though an *Arabic* writer ſays [p], ſhe heard the crying of the child in the ark, and therefore ſent for it: *and ſhe had compaſſion on him, and ſaid, this is* one *of the Hebrews children*; which ſhe might conclude from its being thus expoſed, knowing her father's edict, and partly from the form and beauty of it, *Hebrew* children not being ſwarthy and tawny as *Egyptian* ones: the *Jewiſh* writers [q] ſay, ſhe knew it by its being circumciſed, the *Egyptians* not yet uſing circumciſion.

℣. 7. *Then ſaid his ſiſter to Pharaoh's daughter*, &c.] *Miriam* the ſiſter of *Moſes*, who obſerving the ark taken up, and the maidens that were walking upon the bank of the river, and other women perhaps, gathering about it to ſee it; ſhe made one among them, and after hearing their diſcourſe about it, propoſed what follows to *Pharaoh*'s daughter: *Jarchi* ſays, that *Pharaoh*'s daughter tried ſeveral *Egyptian* women to ſuckle it, but it would not ſuck of them: *Joſephus* [r] ſays the ſame, and it alſo is in the *Talmud* [s]; and that, if true, gave *Miriam* a fair opportunity to offer to do the following meſſage for her: *ſhall I go and call for thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee?* for ſhe perceived that ſhe was deſirous of having the child brought up as her own.

℣. 8. *And Pharaoh's daughter ſaid unto her, go*, &c.] She fell in at once with the propoſal, being, no doubt, over-ruled by the providence of God, to agree to have ſuch a perſon called: *and the maid went and called the child's mother*; and her own, whoſe name was *Jochebed* the wife of *Amram*, as obſerved in ℣. 1.

℣. 9. *And Pharaoh's daughter ſaid unto her*, &c.] Being come, having made all poſſible haſte: *take this child away, and nurſe it for me, and I will give thee thy wages*; by which means ſhe had not only the nurſing of her own child, but was paid for it: according to a *Jewiſh* writer [t], *Pharaoh*'s daughter agreed with her for 2 pieces of ſilver a day.

℣.

[d] Patricides, p. 25. Elmacinus, p. 46. apud Hottinger. Smegma, c. 8. p. 400. [e] תחתיב collocata fuerat, Vatablus. [f] Stiterat ſeſe, Junius & Tremellius, ſtitit ſeſe, Piſcator, Druſius. [g] Antiq. l. 2. c. 9. §. 5. [h] Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 432. [i] T. Bab. Megillah, fol. 13. 1. Derech Eretz, fol. 19. 1. Pirke Eliezer, c. 48. Shalſhalet Hakabala, fol. 5. 2. [k] Apud. Joſeph. Contr. Apian. l. 2. §. 2. [l] Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 433. [m] Chronicon. Moſis, fol. 3. 2. Ed. Gaulmin. [n] Targum Jon. in loc. Pirke Eliezer, ut ſupra. [o] Ibid. Vid. T. Bab. Sotah, fol. 12. 1. [p] Patricides apud Hottinger. p. 401. [q] T. Bab. Sotah, fol. 12. 2. Aben Ezra in loc. [r] Antiq. l. 2. c. 9. §. 5. [s] T. Bab. Sotah, ut ſupra. [t] Dibre Hayamim, ſive Chronicon Moſis, fol. 4. 1.

℣. 10. *And the child grew*, &c.] In ſtature and in ſtrength, thriving under the care of its mother and nurſe, through the bleſſing of God: *and ſhe brought him unto Pharaoh's daughter*; when grown up and weaned, and needed a nurſe no longer: a *Jewiſh* chronologer [u] ſays, this was 2 years after his birth; and another ſays [w], that when he was 3 years old, *Pharaoh* ſitting at table, and his queen was at his right hand, and his daughter, with *Moſes*, at his left, and his mother before him, when *Moſes* in the ſight of them all took the crown from *Pharaoh*'s head: *and he became her ſon*; by adoption, for though ſhe was a married woman, as ſome ſay, yet had no children, though very deſirous of them, which accounts the more for her readineſs in taking notice and care of *Moſes*; ſo *Philo* the *Jew* ſays [x], that ſhe had been married a long time but never with child, though ſhe was very deſirous of children, and eſpecially a ſon, that might ſucceed her father in the kingdom, or otherwiſe it muſt go into another family: yea, he further ſays, that ſhe feigned herſelf with child, that *Moſes* might be thought to be her own ſon: and *Artapanus* [y], an heathen writer ſays, that the daughter of *Pharaoh* was married to one *Chenephres*, who reigned over the country above *Memphis*, for at that time many reigned in *Egypt*; and ſhe being barren, took a ſon of one of the *Jews*, whom ſhe called *Moyſes*, and being grown up to a man's eſtate was, by the *Greeks* called *Muſæus*: *and ſhe called his name Moſes, and ſhe ſaid, becauſe I drew him out of the water*; by which it appears, that this word is derived from the *Hebrew* word משה *Maſhah*, which ſignifies to draw out, and is only uſed of drawing out of water, 2 *Sam.* xxii. 17. *Pſ.* xviii. 16. which *Pharaoh*'s daughter gave him, he being an *Hebrew* child, and which language ſhe may very well be thought to underſtand; ſince there were ſuch a large number of *Hebrews* dwelt in *Egypt*, and ſhe was particularly converſant with *Johebed* her *Hebrew* nurſe; and beſides, there was a great affinity between the *Hebrew* and the *Egyptian* language, and therefore there is no need to derive the word from the latter, as *Philo* [z] and *Joſephus* [a] do; who obſerve that *Mo* in the *Egyptian* language ſignifies *water*, and *Yſes*, *ſaved*; beſides the *Egyptian* name of *Moſes*, according to *Aben Ezra*, who had it from a book of agriculture in that language, is *Momos*: the *Jewiſh* writers [b] give to *Moſes* many names, which he had from different perſons, no leſs than ten: and *Artapanus* [c] ſays, that by the *Egyptian* prieſts he was called *Hermes* or *Mercury*, and probably was the *Hermes* of that people; he is called by *Orpheus* [d] υδογενης, born in water, becauſe drawn out of it.

℣. 11. *And it came to paſs in thoſe days when Moſes was grown*, &c.] To man's eſtate; ſome of the *Jewiſh* writers ſay he was 18, others 29 years of age [e], but *Stephen*, who is moſt to be credited, ſays, he was full 40 years of age, *Acts* vii. 23. *that he went out unto his brethren* the *Hebrews*; whom he knew to be his brethren, either by divine revelation, or by converſing with his nurſe, who was his mother; who, doubtleſs, inſtructed him whilſt he was with her, as far as he was capable of being informed of things, and who might frequently viſit her afterwards, by which means he became apprized that he was an *Hebrew* and not an *Egyptian*, though he went for the ſon of *Pharaoh*'s daughter, which he refuſed to be called when he knew his parentage, *Heb.* xi. 24. now he went out from *Pharaoh*'s palace which, in a ſhort time he entirely relinquiſhed, to viſit his brethren, and converſe with them, and underſtood their caſe and circumſtances: *and looked on their burdens*; which they were obliged to carry, and were very heavy, and with which they were preſſed; he looked at them with grief and concern, and conſidered in his mind how to relieve them, if poſſible: *and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren*; the *Egyptian* was, according to *Jarchi*, a principal of the taſk-maſters of *Iſrael*, who was beating the *Hebrew* for not doing his work as he required, and the *Hebrew*, according to him, was the huſband of *Shelomith*, daughter of *Dibri*, *Lev.* xxiv. 11. tho' others ſay it was *Dathan* [f].

℣. 12. *And he looked this way, and that way*, &c.] All around, to obſerve if there were any within ſight who could ſee what he did; which did not ariſe from any conſciouſneſs of any evil he was about to commit, but for his own preſervation, leſt if ſeen he ſhould be accuſed to *Pharaoh*, and ſuffer for it: *and when he ſaw that* there was *no man*; near at hand, that could ſee what he did, and be a witneſs againſt him: *he ſlew the Egyptian, and hid him in the ſand*; in a ſandy deſart place hard by, where having ſlain him with his ſword, he dug a hole, and put him into it; ſee the note on *Acts* vii. 24. Of the ſlaughter of the *Egyptian*, and the following controverſy about it, *Demetrius* [g], an heathen writer, treats of in perfect agreement with the ſacred ſcriptures.

℣. 13. *And when he went out the ſecond day*, &c.] The day following: *behold, two men of the Hebrews ſtrove together*; which the *Jewiſh* writers [h] take to be *Dathan* and *Abiram*: *and he ſaid to him that did the wrong*; who was the aggreſſor, and acted the wicked part in abuſing his brother: *wherefore ſmiteſt thou thy fellow?* friend and companion; ſignifying, that it was very unbecoming, unkind and unnatural, and that brethren and friends ought to live together in love, and not ſtrive with, and ſmite one another, and eſpecially at ſuch a time as this, when they were ſo oppreſſed by, and ſuffered ſo much from their enemies; ſee the note on *Acts* vii. 26.

℣. 14. *And he ſaid, who made thee a prince and a judge over us?* &c.] God had deſigned him for one, and ſo he appeared to be afterwards; but this man's meaning is, that he was not appointed by *Pharaoh*'s order then, and ſo had nothing to do to interfere in their differences and quarrels; tho' *Moſes* did not take upon him to act in an authoritative way, but to exhort and perſuade them to peace and love, as they were brethren: *intendeſt thou to kill me, as thou killedſt the Egyptian?* if this was *Dathan*, or however the ſame *Hebrew* that he had defended and reſcued from the *Egyptian*, it was very ungenerous in him to upbraid him with it; or if that *Hebrew* had made him his confident, and acquainted him with that affair, as it was unfaithful to betray it, ſince it was in favour of one of his own people, it was ungrateful to reproach him with it: *and Moſes feared*; leſt the thing ſhould be diſcovered;

[u] Shalſhalet Hakabala, fol. 5. 2. 604, 605.
[w] Chronicon. Ib. Shalſhal. Ib.
[x] De vita Moſis, c. 1. p. 604, 605.
[y] Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 432.
[z] Ut ſupra.
[a] Ut ſupra, §. 6.
[b] Vajikra Rabba, §. 1. fol. 146. 3. Shalſhalet Hakabala. fol. 5. 2. Chronicon Moſis, fol. 4. 1.
[c] Apud Euſeb. ut ſupra
[d] De Deo, v. 23. Euſeb. Præpar. Evangel. l. 9. c. 19. p 439.
[e] Shalſhalet Hakabala, fol. 5. 2. Pirke Eliezer, c. 48.
[f] Ibid.
[g] Apud
[h] Targum Jon. & Jarchi in loc. Shemoth Rabba, §. 1. fol. 91. 4.

covered, and be told to *Pharaoh*, and he ſhould ſuffer for it: this fear that poſſeſſed *Moſes* was before he fled from *Egypt*, and went to *Midian*, not when he forſook it, and never returned more, at the departure of the children of *Iſrael*, to which the apoſtle refers, *Heb.* xi. 27. and is no contradiction to this: *and ſaid, ſurely this thing is known*; he ſaid this within himſelf, he concluded from this ſpeech, that either ſomebody had ſeen him commit the fact he was not aware of, or the *Hebrew*, whoſe part he took, had through weakneſs told it to another, from whom this man had it, or to himſelf; for by this it ſeems that he was not the ſame *Hebrew*, on whoſe account *Moſes* had ſlain the *Egyptian*, for then the thing would have been ſtill a ſecret between them as before; only the other *Hebrew* this was now contending with, muſt hereby come to the knowledge of it, and ſo *Moſes* might fear, that getting into more hands it would come out, as it did; ſee the notes on *Acts* vii. 27, 28, 29.

℣. 15. *Now when Pharaoh heard this thing, he ſought to ſlay Moſes*, &c.] Both for his killing the *Egyptian*, which by the laws of *Egypt* [i] was death, whether bond or free; and for his taking part with the *Hebrews* againſt the *Egyptians*, and knowing him to be a wiſe and valiant man, might fear he would put himſelf at the head of the *Hebrews*, and cauſe a revolt of them; and if there was any thing in his dream, or if he had ſuch a one, and had the interpretation of it given by his magicians, that an *Hebrew* child ſhould be born, by whom *Egypt* would be deſtroyed, ſee the note on ch. i. 15. he might call it to mind, and be affected with it, and fear the time was coming on, and *Moſes* was the perſon by whom it ſhould be done; and he might be ſtirred up by his courtiers to take this ſtep, who doubtleſs envied the growing intereſt of *Moſes* in his court: *but Moſes fled from the face of Pharaoh*; not through want of courage, but thro' prudence to avoid danger, and preſerve his life for future uſefulneſs; and no doubt under a divine impulſe, and by the direction of divine providence, the time for him to be the deliverer of *Iſrael* not being yet come: *and dwelt in the land of Midian*; a country ſo called ftom *Midian*, one of *Abraham*'s ſons by *Keturah*, *Gen.* xxv. 2. *Jerom* [k] calls it a city, and ſays it was on the other ſide of *Arabia*, to the ſouth, in the deſart of the *Saracens*, to the eaſt of the *Red Sea*, from whence the country was called *Midian*; and *Philo* [l] ſays, that *Moſes* went into neighbouring *Arabia*; and which is confirmed by *Artapanus* [m] the heathen hiſtorian, who ſays, that from *Memphis*, croſſing the river *Nile*, he went into *Arabia*; and this country was ſometimes called *Cuſh* or *Ethiopia*; hence *Moſes*'s wife is called an *Ethiopian* woman, *Numb.* xii. 1. *and he ſate down by a well*; weary, thoughtful and penſive. It may be obſerved, that it was uſual with perſons in ſuch like circumſtances, being ſtrangers and not knowing well to whom to apply for aſſiſtance or direction to place themſelves at a well of water, to which there was frequent reſort both for the uſe of families, and of flocks; ſee *Gen.* xxiv. 11, 13. and xxix. 2. This well is now called, as ſome ſay, *Eyoun el Kaſeb*, fourteen hours and a half from *Magare Chouaib*, or *the Grott of Jethro* [n]; but if this was ſo far from *Jethro*'s houſe, his daughters had a long way to go with their flock: but ſome other travellers [o] ſpeak of a very neat and pleaſant village, called *Hattin*, where they were ſhown the grave of *Jethro*, *Moſes*'s father-in-law; and in the neighbourhood of that place is a ciſtern, now called *Omar*, and is ſaid to be the watering-place where *Moſes* met with the daughters of the prieſt of *Midian*. A late learned man [p] thinks, that *Sharma*, which is about a day and a half's journey ſouth-eaſt from mount *Sinai*, is the place where *Jethro* lived. The *Arabic* geographer [q] ſays, at the ſhore of the *Red Sea* lies the city *Madian*, greater than *Tabuc*, and in it is a well, out of which *Moſes* watered the flocks of *Scioaib*, that is, *Raguel*.

℣. 16. *Now the prieſt of Midian had ſeven daughters*, &c.] Who being a deſcendant of *Abraham* might have retained the knowledge of the true God, and might be a prieſt of his, as *Melchizedek* was, or otherwiſe it may be thought improbable that *Moſes* would have married his daughter, as he afterwards did; and ſo *Aben Ezra* ſays, he was a prieſt of God; though the word is ſometimes uſed of a prince, ruler and govenor; and is ſo rendered here by the *Targums* of *Onkelos* and *Jonathan*; and *Artapanus* [r], an heathen writer, expreſly calls him αρχων, a prince of thoſe places, that is, of *Arabia*; he might be both prince and prieſt, as *Melchizedek* before mentioned was, and as has been the uſage of many countries: *and they came and drew* water, *and filled the troughs to water their father's flock*; which is no contradiction to their being daughters, either of a prieſt or a prince, which were both high titles and characters; ſince it was uſual in thoſe early times, and in thoſe countries, for the ſons and daughters of conſiderable perſons to be employed in ſuch ſervices; ſee the note on *Gen.* xxix. 9.

℣. 17. *And the ſhepherds came and drove them away*, &c.] The daughters of the prieſt of *Midian*, and their flock likewiſe; theſe were ſhepherds of ſome neighbouring princes or great men, who were ſo rude and ſlothful, and to ſave themſelves a little trouble of drawing water, brought up their flocks to drink of the water thoſe virgins had drawn, and to do this forced them and their flocks away: *but Moſes ſtood up, and helped them, and watered their flock*; moved to ſee ſuch rude and uncivil treatment of the weaker ſex, roſe up from the ground on which he ſat, and took their parts, and obliged the ſhepherds to give way, and brought up their flock to the troughs, and drew water for them, and gave them it; either he did this alone, or together with the ſervants that waited upon the prieſt's daughters, perhaps alone; and if it be conſidered that ſhepherds being uſually not of a very martial ſpirit, and theſe alſo in a wrong cauſe, and *Moſes* a man of an heroic diſpoſition, and had doubtleſs the appearance of a man of ſome eminence and authority, they were the more eaſily intimidated and overcome.

℣. 18. *And when they came to Reuel their father*, &c.] Or *Ragouel*, as the *Septuagint*; and ſo *Artapanus* [s] calls him. The *Targum* of *Jonathan* has it, their father's father; and ſo *Aben Ezra* ſays he was; and is the ſenſe of others, induced thereto by *Numb.* x. 29. but it does not follow from thence:

[i] Diodor. Sicul. Bibliothec. l. 1. p. 70. [k] De locis Heb. fol. 93. A. B. [l] De Vita Moſis, l. 1. p. 609. [m] Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 433. [n] See a journey from Grand Cairo to Mecca, in Ray's Travels, vol. 2. p. 468. [o] Egmont and Heyman's Travels, vol. 2. p. 29. [p] See the Origin of Hieroglyphics at the end of a journal from Cairo to Mount Sinai, p. 55. Ed. 2. [q] Climat. 3. par. 5. [r] Ut ſupra, p. 434. [s] Ut ſupra.

thence: *he ſaid, how* is it that *you are come ſo ſoon to-day?* it being not only ſooner than they were wont to come, but perhaps their buſineſs was done in ſo ſhort a time, that it was marvellous to him that it could be done in it, ſo quick a diſpatch had *Moſes* made, and they through his aſſiſtance; and eſpecially it might be more ſtrange, if it was uſual, as it ſeems it was, to be moleſted by the ſhepherds.

℣. 19. *And they ſaid, an Egyptian delivered us out of the hand of the ſhepherds*, &c.] A man, who by his habit and by his ſpeech appeared to them to be an *Egyptian*, and upon their enquiry he might tell them ſo, being born in *Egypt*, though of *Hebrew* parents: *and alſo drew* water *enough for us*; or *in drawing drew* [t]; drew it readily, quickly and in abundance: *and watered the flock*; by which means their buſineſs was done, and they returned home earlier than uſual.

℣. 20. *And he ſaid unto his daughters, and where is he?* &c.] By the account *Reuel*'s daughters gave of *Moſes*, of his courage and humanity, he was very deſirous of ſeeing him: *why* is it that *ye have left the man?* behind them at the well, and had not brought him along with them; he ſeemed to be diſpleaſed, and chides them, and tacitly ſuggeſts, that they were rude and ungrateful, not to aſk a ſtranger, and one that had been ſo kind to them, to come with them, and refreſh himſelf: *call him, that he may eat bread*; take meat with them, bread being put for all proviſions.

℣. 21. *And Moſes was content to dwell with the man*, &c.] After he had been called and brought into the houſe, and had had ſome refreſhment, and after ſome converſation had paſſed between them, and perhaps after ſome days ſtay in *Reuel*'s houſe; *Rexel* having obſerved his diſpoſition and behaviour, and being delighted therewith, propoſed to him to take up his reſidence with him, with which motion *Moſes* was well pleaſed, and accepted of it: *and he gave Moſes Zipporah his daughter*; to be his wife. It is not be ſuppoſed that this was done directly; though both *Philo* [u] and *Joſephus* [w] intimate, as if it was done at firſt meeting together; but it is not likely that *Reuel* would diſpoſe of his daughter ſo ſuddenly to a ſtranger, though he might at once entertain an high opinion of him; nor would *Moſes* marry a woman directly he had ſo ſlender an acquaintance with, ſo little knowledge of her diſpoſition, endowments of mind and religion. The *Targum* of *Jonathan* ſays it was at the end of ten years; and indeed forty years after this, a ſon of his ſeems to have been young, having not till then been circumciſed, ch. iv. 22—26. The author of the life of *Moſes* ſays [x], that he was ſeventy-ſeven years of age when he married *Zipporah*, which was but three years before he returned to *Egypt*. This circumſtance of *Moſes*'s marrying *Reuel*'s daughter is confirmed by *Artapanus* [y], a heathen hiſtorian; and alſo by *Demetrius* [z], and expreſly calls her *Sapphora*, who he ſays was a daughter of *Jother* or *Jethro*; and likewiſe by *Ezekiel* the tragœdian [a].

℣. 22. *And ſhe bare* him *a ſon, and he called his name Gerſhom*, &c.] Which ſignifies a *deſolate ſtranger*; partly on his own account, he being in a foreign country, a ſtranger and ſojourner; but not by way of complaint, but rather of thankfulneſs to God for providing ſo well for him in it; and partly on his ſon's account, that when he came to years of maturity and knowledge, he might learn, and in which *Moſes* no doubt inſtructed him, that he was not to look upon *Midian* as his proper country, but that he was to be heir of the land of *Canaan*, and which he might be reminded of by his name: *for he ſaid, I have been a ſtranger in a ſtrange land*; ſo *Midian* was to him, who was born in *Egypt*, and being an *Hebrew*, was entitled to the land of *Canaan*; this looks as if he had been at this time ſome years in *Midian*.

℣. 23. *And it came to paſs in proceſs of time, that the king of Egypt died*, &c.] According to *Euſebius*, *Orus* reigned in *Egypt* when *Moſes* fled from thence, and that two more reigned after him, *Acencheres* and *Achoris*, who both died before the deliverance of the children of *Iſrael*; but according to biſhop *Uſher* [b], this was the ſame king of *Egypt* under whom *Moſes* was born, and from whoſe face he fled, who died in the 67th year of his reign, *Moſes* being now 60 years of age, and having been in the land of *Midian* 20 years; and it was about twenty years after this that he was called from hence, to be the deliverer of his people; for things are often put cloſe together in ſcripture, which were done at a conſiderable diſtance. And the intention of this notice of the death of the king of *Egypt*, is chiefly to ſhew that it made no alteration in the afflictions of the children of *Iſrael* for the better, but rather the worſe: *and the children of Iſrael ſighed by reaſon of the bondage*; the ſeverity of it, and its long duration, and ſeeing no way for their eſcape out of it: *and they cried, and their cry came up unto God*; they not only ſighed and groaned inwardly, but ſo great was their oppreſſion, that they could not forbear crying out aloud; and ſuch was the greatneſs and vehemency of their cry, that it reached up to heaven, and came into the ears of the Almighty, as vehement cries are ſaid to do, whether ſinful or religious; ſee *Gen.* xviii. 20, 21. *Pſ.* xviii. 6: *by reaſon of the bondage*; which may either be connected with their *cry*, that that was becauſe of their bondage; or with the *coming* of it unto God, he was pleaſed to admit and regard their cry, becauſe their bondage was ſo very oppreſſive and intolerable.

℣. 24. *And God heard their groaning*, &c.] The petitions they put up to him with groans and cries: *and God remembred his covenant with Abraham, with Iſaac, and with Jacob*; that he would bring their ſeed out of a land not theirs, in which they were ſtrangers, and were afflicted, into the land of *Canaan*, for an everlaſting poſſeſſion.

℣. 25. *And God looked upon the children of Iſrael*, &c.] With an eye of pity and compaſſion, and ſaw all the hardſhips they laboured under, and all the injuries that were done unto them: *and God had reſpect unto* them; had a favourable regard to them; or *knew* [c] not only them, the *Iſraelites*, and loved them, and approved of them, and owned them as his own, all which words of knowledge ſometimes ſignify; but he knew their ſorrows and ſufferings, and took notice of what was done to them ſecretly; ſee ch. iii. 7.

CHAP.

[t] דלה דלה hauriendo hauſit, Pagninus, Montanus, Piſcator. [u] De vita Moſis, l. 1. p. 611. [w] Antiq. l. 2. c. 11. §. 2. [x] Chronicon Moſis, fol. 9. 1. [y] Apud Euſeb. Evangel. Præpar. l. 9. c. 27. p. 434. [z] Ib. c. 29. p. 439. [a] Ib. c. 28. [b] Annal. Vet. Teſt. p. 19. A. M. 2494.
[c] וידע et cognovit, Pagninus, Montanus, Junius & Tremellius, Piſcator.

CHAP. III.

IN this chapter we are informed how that the Lord appeared to *Moſes* in a buſh on fire, but not conſumed, ℣. 1—6. declared unto him that he had ſeen and obſerved the afflictions of the children of *Iſrael*, and was determined to deliver them, ℣. 7, 8, 9. that he gave him a call to be the deliverer of them, anſwered his objections to it, and inſtructed him what he ſhould ſay, both to the elders of *Iſrael* and to *Pharaoh*, ℣. 10—18. and aſſured him, that though at firſt *Pharaoh* would refuſe to let them go, yet after many miracles wrought, he would be willing to diſmiſs them, when they ſhould depart with great ſubſtance, ℣. 19—22.

℣. 1. *Now Moſes kept the flock of Jethro his father-in-law, the prieſt of Midian*, &c.] Who was either the ſame with *Reuel* or *Raguel*, ſpoken of in the preceding chapter; or, as others think, a ſon of his, the father being now dead; ſeeing it was now 40 years ſince *Moſes* came into *Midian*, *Acts* vii. 30. *Demetrius* [a], an heathen writer, who expreſsly ſays, that *Jothor* a ſon of *Raguel*, and *Zipporah* or *Sepphora*, as he calls her, was his daughter, whom *Moſes* married: now this was the buſineſs *Moſes* was chiefly concerned in during his ſtay in *Midian*; keeping the ſheep of his father-in-law, in which great perſonages have been employed, and who have afterwards been called to the kingly office, as *David*; and this was an emblem of his feeding and ruling the people of *Iſrael*, and in it he was an eminent type of Chriſt, the great ſhepherd and biſhop of ſouls: no doubt there were other things beſides this in which *Moſes* exerciſed himſelf in this courſe of time, and improved himſelf in the knowledge of things, natural, civil and religious, and which the more qualified him for the important work he was deſigned for: it is thought that in this interval he wrote the book of *Geneſis*, and alſo the book of *Job*: *and he led the flock to the back-ſide of the deſart*; of *Sinai* or *Arabia*, on the back part of which, it ſeems, were goodly paſtures; and hither he led his flock to feed, which was about 3 days journey from *Egypt*, ch. v. 3. or rather *into the deſert* [d], for *Horeb* or *Sinai* was not behind the deſert but in it: *and came to the mountain of God*, even *to Horeb*; ſo called either becauſe of the appearance of God at this time, after related, or becauſe of his giving the law and making the covenant with the people of *Iſrael* there; and it ſhould be obſerved that that tranſaction was paſt when *Moſes* wrote this book. Hither he led the ſheep, they delighting in mountains, hence ſometimes mountainous places are called οἰοπόλια [e], becauſe ſheep delight to feed upon them [f].

℣. 2. *And the angel of the Lord appeared unto him*, &c.] Not a created angel, but the angel of God's preſence and covenant, the eternal word and Son of God; ſince he is afterwards expreſsly called *Jehovah*, and calls himſelf the God of *Abraham*, *Iſaac*, and *Jacob*, which a created angel would never do: the appearance was, *in a flame of fire, out of the midſt of a buſh*; not in a tall, lofty, ſpreading oak or cedar, but in a low thorny bramble buſh, which it might have been thought would have been conſumed in an inſtant of time: *and he looked, and behold, the buſh burned with fire, and the buſh* was *not conſumed*; this was not imaginary but a real thing; there was ſuch a buſh, and *Jehovah* appeared in it in this manner; and though it was all on fire yet was not conſumed, but remained entire after it: reference is frequently had to it as a matter of fact, *Deut.* xxxiii. 16. *Mar.* xii. 26. *Acts* vii. 30. 35. *Artapanus* [g] an heathen writer, had got ſome hint of it; his account is this, that while *Moſes* was praying to God, and entreating the afflictions of his people might ceaſe, he was propitious to him, and on a ſudden fire broke out of the earth and burned, when there was no matter nor any thing of a woody ſort in the place: nor need this account *Moſes* gives be thought incredible, when ſo many things ſimilar to it are affirmed by heathen writers, who ſpeak of a whole foreſt in flames without fire, and of a ſpear that burned for two hours, and yet nothing of it conſumed; and of a ſervant's coat all on fire, and yet after it was extinguiſhed no trace or mark of the flames were to be ſeen on it; and ſeveral other things of the like kind are related by *Huetius* [h] out of various authors: as to the myſtical ſignification of this buſh, ſome make it to be a type of Chriſt, and of his manifeſtation in the fleſh; of the union of the two natures in him, and of their diſtinction of the glory of the one, and of the meanneſs of the other; of his ſuſtaining the wrath of God, and remaining fearleſs and unhurt by it; and of his delivering and preſerving his people from it: the *Jews* commonly interpret it of the people of *Iſrael*, in the furnace of affliction in *Egypt*, and yet not conſumed; nay, the more they were afflicted the more they grew; and it may be a ſymbol of the church and people of God, in all ages, under affliction and diſtreſs: they are like to a thorn buſh both for their ſmall quantity, being few, and for their quality, in themſelves weak and ſtrengthleſs, mean and low; have about them the thorns of corruptions and temptations, and who are often in the fire of afflictions and perſecutions yet are not conſumed; which is owing to the perſon, preſence, power, and grace of Chriſt being among them; ſee the note on *Acts* vii. 30.

℣. 3. *And Moſes ſaid, I will now turn aſide*, &c.] From the place where he was, and the flock he was feeding, and get nearer to the buſh, which ſeems to have been on one ſide of him and not directly before him: *and ſee this great ſight, why the buſh is not burnt*; enquire into, and find out, if he could, the reaſon of this ſtrange and amazing ſight; how it could be that a buſh ſhould be on fire and yet not burnt up, which might have been expected would have been deſtroyed at once; for what is a thorn or bramble-buſh to devouring flames of fire, as theſe appeared to be?

℣.

[a] Apud Euſeb. Præpar. Evangel. l. 9. c. 29. p. 439. [d] אחר המדבר υπο τὸν ἔρημον, Sept. in deſertum, Syr. Samar. ſo Noldius, p. 11. No. 76. [e] Homer. Odyſſ. 11. prope finem. [f] ἐν ὄρεσι μαλα τομιναι, Theocrit. Idyll. 3. [g] Apud Euſeb. Ib. c. 27. p. 434. [h] Alnetan. Quæſt. l. 2. c. 12. §. 10. p. 193, 194.

℣. 4. *And when the Lord saw that he turned aside to see*, &c.] Who is before called the Angel of the Lord, here Jehovah, the omniscient and omnipresent Being, who observing *Moses* turning aside and going onward to gratify his curiosity, by examining more narrowly this strange phænomenon: *God called unto him out of the midst of the bush*; with an articulate voice, being the eternal Word: *and said, Moses, Moses*; for the Lord knows his people distinctly, and can call them by name; and the repetition of his name not only shews familiarity and a strong vehement affection for him, but haste to stop him, that he might proceed no further; and this was done in order to stir him up to hearken to what would be said to him: *and he said, here* am *I*; ready to hear what shall be said, and to obey whatever is commanded.

℣. 5. *And he said, draw not nigh hither*, &c.] Keep a proper distance: *put off thy shoes from off thy feet*; dust and dirt cleaving to shoes, and these being ordered to be put off from the feet, the instrument of walking, shew that those that draw nigh to God and are worshippers of him, ought to be of pure and holy lives and conversations: *for the place whereon thou standest* is *holy ground*; not that there was any inherent holiness in this spot of ground more than in any other, which ground is not capable of; but a relative holiness on account of the presence of God here at this time, and was not permanent, only whilst a pure and holy God was there: hence, in after times the temple being the place of the divine residence, the priests there performed their services barefooted, nor might a common person enter into the temple with his shoes on [k]; and to this day the *Jews* go to their synagogues barefooted on the day of atonement [l], to which *Juvenal* [m] seems to have respect; and from hence came the *Nudipedalia* among the heathens, and that known symbol of *Pythagoras* [n], "sacrifice "and worship with naked feet:" in this manner the priests of *Diana* sacrificed to her among the *Cretians* and other people [o]; and so the priests of *Hercules* did the same [p], the *Brahmans* among the *Indians* never go into their temples without plucking off their shoes [q]; so the *Ethiopian* christians imitating *Jews* and *Gentiles*, never go into their places of public worship but with naked feet [r], and the same superstition the *Turks* and *Mahometans* observe [s].

℣. 6. *Moreover he said, I am the God of thy fathers*, &c.] Of every one of his fathers next mentioned: *the God of Abraham, the God of Isaac, and the God of Jacob*; with whom the covenant respecting the land of *Canaan*, and the promise of the blessed seed the Messiah was made: this again shews that the angel of the Lord that now appeared was God himself, *Jehovah* the Son of God. Our Lord makes use of this text to prove the resurrection of the dead against the *Sadducees*, God being not the God of the dead but of the living; *Mar.* xii. 26. 27. *and Moses hid his face*; wrapped it in his mantle or cloak, as *Elijah* did, 1 *Kings* xix. 13. because of the glory of the divine majesty now present, and conscious of his own sinfulness and unworthiness: *for he was afraid to look upon God*; even upon this outward appearance and representation of him in a flame of fire; otherwise the essence of God is not to be looked upon and seen at all, God is invisible; but even this external token and symbol of him was terrible to behold; the thought that God was there filled him with fear, considering the greatness and awfulness of his majesty, and what a poor, weak, and sinful creature he was.

℣. 7. *And the Lord said, I have surely seen the affliction of my people which* are *in Egypt*, &c.] Or, *in seeing I have seen*, which not only denotes the certainty of it, as we express it; but the clear, distinct and full sight he had of it, with sympathy towards them, an affectionate concern for them, and a fixed, settled determination in his mind to deliver them; he had long took notice of, and had thoroughly observed their affliction, and was afflicted with them in it, and was bent upon their deliverance out of it: *and have heard their cry, by reason of their task-masters*; who were set over them to see that they did their work, and to lay heavy burdens on them, and afflict them by all manner of ways and methods they could devise; and who abused and beat them for not doing what was not to be done, which made them cry out because of their barbarous usage of them, and cry unto God for help and deliverance: *for I know their sorrows*; the pains of body they were put unto, and the inward grief and trouble of their minds on account of them.

℣. 8. *And I am come down to deliver them out of the hand of the Egyptians*, &c.] Which must be understood consistent with the omnipresence of God, who is every where, and strictly speaking cannot be said to remove from place to place, or to descend; but such a way of speaking is used, when he gives some eminent display of his power or goodness, as here, in a wonderful manner he appeared in a burning bush, and manifested himself in a way of grace and kindness to his people, signifying that he would shortly save them: so Christ in our nature came down from heaven to earth, to save his spiritual *Israel* out of the hands of all their enemies: *and to bring them out of that land*; the land of *Egypt*, where they were in bondage, and greatly oppressed; *unto a good land, and a large*; the land of *Canaan*, which was not only a good land, but a large one in comparison of *Goshen*, where the *Israelites* were pent up and straitened for room through their great increase; and though it was but a small country in itself, and when compared with some others, being but 160 miles from *Dan* to *Beersheba*, and but 46 from *Joppa* to *Bethlehem*, and but 60 from *Joppa* to *Jordan*, yet for so small a country, it had a great deal of good land in it; for *Hecatæus* [t], an heathen writer, says it had in it 300 myriads of acres of the best and most fruitful land: *unto a land flowing with milk and honey*; which is not to be restrained merely to the abundance of cattle fed here, and the plenty of milk they produced, or the number of bees that swarmed here, and the quantity of honey they made; for the land abounded with other good things, and excellent fruits, as corn, and wine, and oil, and with figs, pomegranates, palm-trees, &c. but this is a proverbial and hyperbolical expression, setting forth the great affluence of all sorts of good things in it, for the necessity and delight of human life:

[k] Misn. Beracot, c. 9. §. 5. [l] Buxtorf. Jud. Synagog. c. 30. p. 571. [m] Observant ubi festa mero pede Sabbata reges. Satyr. 6. [n] Jamblichus de vita Pythagor. Symbol. 3. [o] Solin. Polyhistor. c. 16. Strabo, l. 12. p. 370. [p] Silius de Bello Punic. l. 3. [q] Rogerius de relig. Brachman. l. 2. c. 10. apud Braunium de vest sacerdot. l. 1. c. 3. p. 66. [r] Damianus a Goes apud Rivet. in loc. [s] Pitt's Account of the Relig. and Manners of the Mahometans, c. 6. p. 38. 81. Georgievizi de Turc. Moribus, c. 1. p. 11. Sionita de Urb. Oriental. & Relig. c. 7. p. 18. c. 10. p. 34. [t] Apud Joseph. contr. Apion. l. 1. c. 22.

life: *unto the place of the Canaanites*; who are mentioned first, as being the general name for the inhabitants of the land, as *Aben Ezra* suggests, tho' they are often spoken of as a distinct nation or tribe from the rest, and a principal one, denominated from *Canaan* the son of *Ham: and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites*; the *Hittites* and *Amorites* had their names from *Heth* and *Emor*, sons of *Canaan*; the *Perizzites*, *Aben Ezra* says, are the same with *Sidon*, who was the first-born of *Canaan*; *and the Hivites and Jebusites* were the descendants also of sons of *Canaan*, *Gen.* xv. 16, 17. the *Girgashites* are not here mentioned, either because they were a lesser people than the rest, as *Aben Ezra* thinks; or their land was not a land flowing with milk and honey, as *Abendana* observes; or they were gone out of the land before *Israel* went into it, according to other *Jewish* writers, or immediately yielded to *Joshua*, without fighting against him.

℣. 9. *Now therefore behold, the cry of the children of Israel is come unto me*, &c.] See ch. ii. 23: *and I have also seen the oppression wherewith the Egyptians oppress them*; which is repeated to observe the great notice he took of it; and the reason of his descent and appearance in this wonderful manner, as well as of the urgent necessity of *Moses*'s going to deliver the people from their oppression.

℣. 10. *Come now therefore*, &c.] Leave thy flock, thy family, and the land of *Midian: and I will send thee unto Pharaoh*; this *Pharaoh*, according to *Eusebius*, was *Cenchres*, the successor of *Achoris*; but according to bishop *Usher* [u], his name was *Amenophis*, who immediately succeeded *Rameses Miamun*, under whom *Moses* was born. *Clemens* of *Alexandria* [w] relates from *Apion*, and he from *Ptolemy Mendesius*, that it was in the times of *Amosis*, that *Moses* led the children of *Israel* out of *Egypt*; but *Tacitus* [x] says, the name of this king was *Bocchoris*, who obliged them to go out, being advised by an oracle to do so; and so says *Lysimachus* [y]: *that thou mayest bring forth my people the children of Israel out of Egypt*; and conduct them through the wilderness to the land of *Canaan*, and so be their deliverer, guide and governor under God, who now gave him a commission to act for him.

℣. 11. *And Moses said unto God, who* am *I, that I should go unto Pharaoh*, &c.] A private person, an exile in a foreign country, a poor shepherd, unknown to *Pharaoh*, and had no interest in him; and he a great king, and possessed of numerous forces to defend his country, and prevent the *Israelites* departure out of it: time was when he was known to a *Pharaoh*, dwelt in his court, and made a figure there, and had great interest and authority there, being the adopted son of the king's daughter; but now it was otherwise with him: *and that I should bring forth the children of Israel out of Egypt*; who though a people numerous, yet unarmed, and held in great bondage; and he might remember how he had been repulsed and rejected by some of them 40 years ago, which might be discouraging to him.

℣. 12. *And he said, certainly I will be with thee*, &c.] To encourage and strengthen him; to protect, defend, and preserve him, and to succeed and prosper him; to give him credit and respect with the people of *Israel*, and influence over *Pharaoh* to prevail upon him at length to let *Israel* go: *and this shall be a token unto thee, that I have sent thee*; not the promise now made, nor the vision he had seen, but what follows: *when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain*; mount *Horeb* or *Sinai*, as they did at the time of the giving of the law on it, when an altar was built upon a hill, and they offered burnt-offerings and peace-offerings, *Exod.* xxiv. 4, 5. and this was a sign, *à posteriori*, confirming the divine mission of *Moses*; and besides, the promise of this, on which *Moses* might depend, being made by the Lord, assured him of success, that he should bring the children of *Israel* out of *Egypt*, since he and they would serve the Lord together at this mountain, and from whence he might conclude he had a mission and commission from God. Of a like kind is the sign or token given of the deliverance of *Jerusalem* from the army of *Sennacherib*, *Is.* xxxvii. 30.

℣. 13. *And Moses said unto God*, &c.] Having received full satisfaction to his objection, taken from his own unfitness for such a service, and willing to have his way quite clear unto him, and his commission appear firm and valid to his people, he proceeds to observe another difficulty that might possibly arise: when *I come unto the children of Israel*; out of *Midian* into *Egypt: and shall say unto them, the God of your fathers hath sent me unto you*; with a message to them to receive him as his ambassador and their deliverer: *and they shall say unto me, what* is *his name?* a question it was probable they would ask, not through ignorance, since in their distress they had called upon the name of the Lord, and cried unto him for help and deliverance; but either to try *Moses*, and what knowledge he had of God: or there being many names by which he had made himself known; and especially was wont to make use of a new name or title when he made a new appearance, or any eminent discovery of himself, they might be desirous of knowing what was the present name he took: *what shall I say unto them?* what name shall I make mention of?

℣. 14. *And God said unto Moses, I am that I am*, &c.] This signifies the real being of God, his self-existence, and that he is the being of beings; as also it denotes his eternity and immutability, and his constancy and faithfulness in fulfilling his promises, for it includes all time, past, present and to come; and the sense is, not only I am what I am at present, but I am what I have been, and I am what I shall be, and shall be what I am. The *Platonists* and *Pythagoreans* seem to have borrowed their το ον from hence, which expresses with them the eternal and invariable Being; and so the *Septuagint* version here is ο ων: it is said [z], that the temple of *Minerva* at *Sais*, a city of *Egypt*, had this inscription on it, "I am all that exists, is, and "shall be." And on the temple of *Apollo* at *Delphos* was written ει, the contraction of ειμι, *I am* [a]. Our Lord seems to refer to this name, *John* viii. 58. and indeed is the person that now appeared; and the words may be rendered, *I shall be what I shall be* [b], the incarnate God, God manifest in the flesh: *thus shalt thou say unto the children of Israel*, I AM *hath sent me unto you*; or as the *Targum* of *Jonathan*

[u] Annal. Vet. Test. p. 19. [w] Stromat. l. 1. p. 320. [x] Hist. l. 5 c. 3. [y] Apud Joseph. contr. Apion. l. 1. c. 34. [z] Plutarch. de Iside & Osir. [a] Plato in Timæo. [b] אהיה אשר אהיה ero qui ero, Pagninus, Montanus, Fagius, Vatablus.

Jonathan has it, "I am he that is, and that ſhall "be." This is the name *Ehjeh*, or *Jehovah*, *Moſes* is empowered to make uſe of, and to declare, as the name of the Great God by whom he was ſent; and which might ſerve both to encourage him, and ſtrengthen the faith of the *Iſraelites*, that they ſhould be delivered by him.

℣. 15. *And God ſaid moreover unto Moſes*, &c.] As a further explanation of the above name, and of the deſign and uſe of it: *thus ſhalt thou ſay unto the children of Iſrael*; for their further inſtruction in the ſaid name, and for the confirmation of the miſſion of *Moſes*, and the ſucceſs of it: *the Lord God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob hath ſent me unto you*; he who is Jehovah, and the Covenant-God of the anceſtors of the people of *Iſrael*, and of them, ſo he is called, ℣. 6: *this* is *my name for ever*; meaning either *Ehjeh*, *I am*, in the preceding verſe, or which is the ſame, *Jehovah* in this, and ſo both of them, and including alſo the name of the God of *Abraham*, &c. which he was always to be known by: *and this* is *my memorial unto all generations*; the name by which he ſhould be made mention of both by himſelf and others, and by which he would be called to remembrance by his people, and what he had promiſed unto them, and done for them.

℣. 16. *Go and gather the elders of Iſrael together*, &c.] Not all the ancient men among them, nor the *judges* of the people of *Iſrael*; for it does not appear there were ſuch among them in *Egypt*, until they came into the land of *Canaan*, but the heads of tribes or families: *and ſay unto them, the Lord God of your fathers, the God of Abraham, of Iſaac, and of Jacob, appeared unto me*; in a flame of fire in the midſt of a buſh at *Horeb*: *ſaying, I have ſurely viſited you, and* ſeen *that which is done to you in Egypt*; inſpected into their ſtate and circumſtances, took notice of their afflictions and oppreſſions, and determined to deliver them out of them, as follows.

℣. 17. *And I have ſaid*, &c.] Within himſelf, reſolved in his own mind, and had declared it to *Moſes*: *I will bring you up out of the affliction of Egypt*; with which they were afflicted in *Egypt*, and by the *Egyptians*; this he both purpoſed and promiſed to bring them out of: *unto the land of the Canaanites*, &c. then in the poſſeſſion of the *Canaanites*, and others, after named; ſee the note on ℣. 8.

℣. 18. *And they ſhall hearken to thy voice*, &c.] The elders of *Iſrael*, who would give credit to his commiſſion, attend to what he ſaid, and obey his orders, and follow the directions that he ſhould give them, and not ſlight and reject him, as ſome had done before: *and thou ſhalt come, thou, and the elders of Iſrael, unto the king of Egypt*; the elders of *Iſrael* in a body, and *Moſes* at the head of them; though we don't read of their approaching to *Pharaoh*, and addreſſing him in ſuch a manner, only of *Moſes* and *Aaron* applying to him: *and you ſhall ſay unto him, the Lord God of the Hebrews hath met with us*; with one of them, who had reported to the reſt what he had ſaid; the children of *Iſrael* are here called *Hebrews*, becauſe that ſeems to be a name the *Egyptians* moſt commonly called them, and by which they were beſt known to them, ſee *Gen.* xxxix. 14, 17. and xliii. 32. *Exod.* i. 19. and ii. 6, 11, 13: *and now let us go, we beſeech thee, three days journey into the wilderneſs*; the wilderneſs of *Sinai* and *Arabia*, and to mount *Horeb* in it; which from the borders of *Egypt* was three days journey going the direct road, but the *Iſraelites* going ſomewhat about, and ſtopping by the way, did not get to it until the third month of their going out of *Egypt*, ch. xix. 1: *that we may ſacrifice to the Lord God*; in the place where he had appeared to a principal man among them, and where they would be in no danger of being inſulted and moleſted by the *Egyptians*. Some think the reaſon of this requeſt they were directed to make, to ſacrifice out of the land of *Egypt*, was, becauſe what they ſacrificed, the *Egyptians* worſhipped as gods, and therefore would be enraged at ſuch ſacrifices; but for this there is no ſufficient foundation; ſee the note on *Gen.* xlvi. 34. rather the deſign was under this pretence to get quite away from them, they being no ſubjects of the king of *Egypt*, nor had he a right to detain them; nor were they obliged to acquaint him with the whole of their intentions, and eſpecially as they were directed of God himſelf to ſay this, and no more, and which being ſo reaſonable, made *Pharaoh*'s refuſal the more inexcuſable.

℣. 19. *And I am ſure that the king of Egypt will not let you go*, &c.] Or *but* [c] *I am ſure*, &c. tho' ſo reaſonable a requeſt was made him, yet it would not be granted; this is obſerved to them, that they might not be diſcouraged when he ſhould refuſe to diſmiſs them, which the omniſcient God knew beforehand, and acquaints them with it, that when it came to paſs they might be induced to believe that the miſſion of *Moſes* was of God, rather than the contrary: *no, not by a mighty hand*; the mighty power of God diſplayed once and again, even in nine plagues inflicted on him, until the tenth and laſt came upon him; or *unleſs by a mighty hand* [d], even the almighty hand of God; prayers, intreaties, perſuaſions and arguments will ſignify nothing, unleſs the mighty power of God is exerted upon him.

℣. 20. *And I will ſtretch out my hand*, &c.] Or *therefore* [e] he would ſtretch out his mighty hand, exert his almighty power; and for this purpoſe was *Pharaoh* raiſed up, and his heart hardened, that God might ſhew his power in him, and on him: *and ſmite Egypt with all my wonders, which I will do in the midſt thereof*; with thoſe wondrous plagues, the amazing effects of his almighty power, which were wrought by him in the midſt of *Egypt*, by which their land, their rivers, their perſons, and their cattle were ſmitten: *and after that he will let you go*; this is ſaid for their encouragement, that their faith and patience might hold out, who otherwiſe ſeeing him ſo obſtinate and inflexible, might be ready to deſpair of ever ſucceeding.

℣. 21. *And I will give this people favour in the ſight of the Egyptians*, &c.] That is, give the *Iſraelites* favour in their ſight, a little before their departure, who ſhould be ready to do any thing for them, or beſtow any thing upon them; or however lend them what they would deſire, being glad to be at peace with them, or get rid of them, for whoſe ſakes they would perceive all thoſe ſore calamities came upon them, they were diſtreſſed with: *and it ſhall come to paſs, that when ye go, ye ſhall not go empty*; deſtitute of what was neceſſary for them, but

[c] אני ego autem, Junius & Tremellius, Piſcator; ſed ego, V. L. Pagninus, Vatablus; ſo Noldius, p. 344. No. 1246.

[d] ולא בד גם, Sept. niſi, V. L. Pagninus, Vatablus; ſo Noldius, p. 279.

[e] לכן ideo, propterea, Noldius, p. 279.

but even with great ſubſtance, as was foretold by *Abraham* they ſhould, and which prophecy was now about to be fulfilled, *Gen.* xv. 14.

℣. 22. *But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe*, &c.] Or *ſhall aſk* [f], deſire them to give or lend, what follows; and by this it appears, that the *Iſraelites* by reaſon of their great increaſe were ſpread about, and mixed with the *Egyptians*; and hence it was, that there was ſuch a mixt multitude that went up with them out of *Egypt*, who either were in connexion with them in civil things, or were proſelyted by them: *jewels of ſilver, and jewels of gold*; that is, jewels ſet in ſilver and in gold; or *veſſels of ſilver, and veſſels of gold* [g], plate of both ſorts, cups, diſhes, &c: *and raiment*; rich and goodly apparel, which they might borrow to appear in at their feaſt and ſacrifices in the wilderneſs, whither they aſked leave to go to: *and ye ſhall put* them *upon your ſons, and upon your daughters*; and ſo deck and ornament them with them at the time of their departure: *and ye ſhall ſpoil the Egyptians*; and very juſtly, for the hard ſervice they put them to; for which all this was but their wages due unto them, and which they would ſtand in need of in their travels to *Canaan*'s land, and for the erection of the tabernacle, and providing things appertaining to it in the wilderneſs.

CHAP. IV.

THIS chapter is a continuation of the diſcourſe that paſſed between God and *Moſes*; and here *Moſes* makes other objections to his miſſion; one is taken from the unbelief of the people of *Iſrael*, which is removed by giving him power to work miracles, by turning the rod in his hand into a ſerpent, and then into a rod again; and by putting his hand into his boſom at one time, when it became leprous, and again into the ſame place when it became ſound and whole, and by turning the water of the river into blood, ℣. 1—9. another objection is formed from his want of eloquence, which is anſwered with an aſſurance, that God that made man's mouth, would be with his mouth, and teach him what to ſay; and beſides, *Aaron* his brother, who was an eloquent man, ſhould be his ſpokeſman, ℣. 10—17. upon which he returned to *Midian*, and having obtained leave of his father-in-law to depart from thence, he took his wife and his ſons, and returned to *Egypt*, ℣. 18—20. at which time he received ſome freſh inſtructions from the Lord, what he ſhould do before *Pharaoh*, and what he ſhould ſay unto him, ℣. 21—23. then follows an account of what befel him by the way, becauſe of the circumciſion of his ſon, ℣. 24—26. and the chapter is cloſed with an account of the meeting of *Moſes* and *Aaron*, and of their gathering the elders of *Iſrael* together, to whom the commiſſion of *Moſes* was opened, and ſigns done before them, to which they gave credit, and expreſſed their joy and thankfulneſs, ℣. 27—31.

℣. 1. *And Moſes anſwered and ſaid*, &c.] In reference to what Jehovah had declared to him in the latter end of the preceding chapter: *but behold, they will not believe me, nor hearken to my voice*; this ſeems to contradict what God had ſaid to him, ch. iii. 18. that they would hearken to his voice; but it can hardly be thought, that ſo good a man, and ſo great a prophet as *Moſes* was, would directly fly in the face of God, and expreſly contradict what he had ſaid. To reconcile this it may be obſerved, that what the Lord ſays reſpects only the elders of *Iſrael*, this all the people; or *Jehovah*'s meaning may be, and ſo this of *Moſes*, that neither the one nor the other would regard his bare word, without ſome ſign or miracle being wrought; for as his call was extraordinary, ſo it required ſomething extraordinary to be done that it might be credited: *for they will ſay, the Lord hath not appeared unto me*; in the buſh, as he would affirm he did, and might do it with the greateſt aſſurance; yet the thing being ſo marvellous, and they not eye-witneſſes of it, might diſtruſt the truth of it, or be backward to receive it on his bare word; and this *Moſes* might rather fear would be the caſe, from the experience he had had of them 40 years ago, when it was more likely for him to have been a deliverer of them.

℣. 2. *And the Lord ſaid unto him*, &c.] Not reproving him for contradicting him, or ſhewing any diffidence of what he had ſaid; but rather as approving the hint he gave of having ſome ſign or miracle wrought, to command from the *Iſraelites* an aſſent unto him, as commiſſioned of God to deliver them: *what* is *that in thine hand?* which queſtion is put, not as being ignorant of what it was, but to lead on to what he had further to ſay, and to the working of the miracle: *and he ſaid, a rod*; or ſtaff, ſuch as ſhepherds uſe in the management of their flocks, for *Moſes* was now feeding the flock of his father in-law; but *Aben Ezra* ſeems rather to think it was a walking ſtaff, ſuch as ancient men lean upon, ſince *Moſes* did not go to *Pharaoh* after the manner of a ſhepherd; yea, it may be added, he went with the authority of a prince or ruler of *Iſrael*, and even with the authority of the ambaſſador of the King of kings.

℣. 3. *And he ſaid, caſt it on the ground*, &c.] That is, the rod or ſtaff: *and he caſt it on the ground, and it became a ſerpent*; not in appearance only, but in reality, it was changed into a real living ſerpent; for God, who is the author of nature, can change the nature of things as he pleaſes; nor is it to be ſuppoſed, that he would only make it look to the ſight as if it was one, by working upon the fancy and imagination to think it was one, when it was not; no doubt but it was as really turned into a true ſerpent, as the water was turned really and truly into wine by our Lord; this was the firſt miracle that ever was wrought, that we know of. Dr. *Lightfoot* [h] obſerves, that as a ſerpent was the fitteſt emblem of the devil, *Gen.* iii. 1. *Rev.* xii. 9. ſo was it a ſign that *Moſes* did not theſe miracles by the power of the devil, but had a power over and beyond him, when he could thus deal with the ſerpent at his pleaſure, as to make his rod a ſerpent, and the ſerpent a rod, as he ſaw good: *and Moſes fled from before it*; the

Jeſus

[f] ישאלה *αἰτήσει*, Sept. poſtulabit, V. L. Pagninus, Montanus, Tigurine verſion, Druſius; petet, Junius & Tremellius.
[g] כלי vaſa, V. L. Pagninus, Montanus, Piſcator, Tigurine verſion, Druſius. [h] Works, vol. 1. p. 702.

Jews say [j], it was a fiery serpent, but for this they have no warrant: however, without supposing that it might be terrible and frightful, inasmuch as a common serpent is very disagreeable to men, and such an uncommon and extraordinary one must be very surprizing, to see a staff become a serpent, a living one, crawling and leaping about, and perhaps turning itself towards *Moses*, whose staff it had been. *Philo* the *Jew* [k] says, it was a dragon, an exceeding large one.

ver. 4. *And the Lord said to Moses, put forth thy hand, and take it by the tail*, &c.] Which to do might seem most dangerous, since it might turn upon him and bite him; this was ordered, partly that *Moses* might be assured it was really a serpent, and not in appearance only; and partly to try his courage, and it suggested to him, that he need not be afraid of it, it would not hurt him: the above learned doctor observes [l], that he is commanded to take it by the tail; for to meddle with the serpent's head belonged not to *Moses*, but to Christ that spake to him out of the bush: *and he put forth his hand, and caught it, and it became a rod in his hand*; as it was before. Some think this refers to the threefold state of the *Israelites*, first to their flourishing estate under *Joseph*, when they were as a rod or staff, then to their dejected state, by this rod cast to the ground, and become a serpent, and lastly to their restoration and liberty, by its becoming a rod again: others refer it to Christ, who is the power of God, and the rod of his strength, and who in his state of humiliation was like this rod, cast to the ground and became a serpent, of which the brazen serpent was a type, and who by his resurrection from the dead regained his former power; but perhaps they may be rightest who think it refers to the service and ministry of *Moses*, which seemed terrible to him at first, like a hurtful serpent, from which he fled; but after he was confirmed by the word of God, he readily undertook it.

ver. 5. *That they may believe*, &c.] The elders and people of *Israel*; for this miracle was wrought not for the confirmation of *Moses*'s faith; for as *Aben Ezra* observes, the sign of the burning bush was given to him to confirm his faith, that it was God that appeared to him, and called him to this work; but this was wrought to confirm the faith of the *Israelites* in his divine mission: *that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee*; see the note on ch. iii. 6.

ver. 6. *And the Lord said furthermore unto him*, &c.] Continued his discourse, and gave him another sign: *put now thine hand into thy bosom, and he put his hand into his bosom*; within his coat, under that part of the garment next to his breast: *and when he took it out, behold, his hand* was *leprous as snow*; that is, white as snow, as the *Targums* of *Onkelos* and *Jonathan*, through the leprosy that was upon it; it was a leprosy of the white sort, and which is reckoned the worst and most difficult to be cured, see *Lev.* xiii. 3, 4. *Numb.* xii. 10. It is highly probable that this gave rise to the story told by several heathen writers, as *Manetho* [m], *Lysimachus* [n], *Trogus* [o], and *Tacitus* [p], that *Moses* and the *Israelites* were drove out of *Egypt* by the advice of an oracle, because they had the leprosy, itch, and other impure diseases upon them.

ver. 7. *And he said, put thine hand into thy bosom again*, &c.] With the leprosy on it: *and he put his hand into his bosom again, and plucked it out of his bosom*; quickly after he had put it in: *and behold, it was turned again as his* other *flesh*; it was cured of the leprosy, and recovered its colour, and was as sound as before, and as any other part of his body. This was a very astonishing miracle, that he should be at once smote with a leprosy; that this should be only in his hand, and not in any other part of his body; and that it should be cured immediately, without the use of any means; and by this miracle *Moses*, and the *Israelites*, might be instructed and confirmed in the power of God, that that he could so suddenly inflict such a disease, and so easily cure it, was able to deliver them out of captivity, which was as death; and that however unfit *Moses* might be in himself to be a deliverer of the people, signified by his weak and leprous hand, yet being quickened and strengthened by the Lord, would be able to answer to the character; though after all, the deliverance must be imputed not to his hand and power, but to the mighty hand and power of God.

ver. 8. *And it shall come to pass, if they will not believe thee*, &c.] Will not give credit to the commission he had from God, but question the truth of it: *neither hearken to the voice of the first sign*; which miracle wrought, spoke plain enough, that he that wrought it, or for whose sake it was wrought, must be one come from God, or such a miracle would never be wrought by him or for him; but should any of the *Israelites* be still incredulous, it is supposed, *that they will believe the voice of the latter sign*; which had a voice in it commanding belief, that he was a messenger of God; the first sign respects his rod, the other his hand.

ver. 9. *And it shall come to pass, if they will not believe also these two signs*, &c.] Performed before their eyes; for these were done over again when *Moses* came into *Egypt* to the *Israelites*, and yet some of them might still remain unbelievers to his commission, and so to the voice of these signs, which loudly called for their faith: *neither hearken unto thy voice*; affirming he came from God, and was sent to be the deliverer of them: *that thou shalt take of the water of the river*; of the river *Nile*, when he should come into *Egypt*; wherefore *Josephus* [q] is mistaken when he intimates that this was done at the same time with the other signs; and was water he took near at hand and poured on the ground: but *Philo* [r] truly refers this to *Egypt*, where it was done, as it ought to be: *and pour* it *upon the dry land, and the water which thou takest out of the river shall become blood upon the dry land*; by which it would appear how easily the Lord could destroy the land of *Egypt*, and make it a barren land, whose fertility was owing to the overflow of the river *Nile* as a means; and this would be a specimen also of what he would do hereafter, in turning the waters of the river into blood, thereby avenging the blood of innocent babes drowned there by the *Egyptians*.

ver. 10. *And Moses said unto the Lord*, &c.] Notwithstanding the above miracles, he seems unwilling to go on the Lord's errand to *Pharaoh* and to the *Israelites*, and therefore invents a new objection after all his other objections had been sufficiently answered: *I* am *not eloquent*; or *a man of words* [s], that has words at command, that can speak well, rea-

[j] Pirke Eliezer, c. 40. [k] De vita Mosis, l. 1. 614. [l] Ibid. [m] Apud Joseph contr. Apion. l. 1. c. 26. [n] Apud Ib. c. 34. [o] Justin e Trogo, l. 36. c. 2. [p] Hist. l. 5. c. 3. [q] Antiq. l. 2. c. 12 §. 3. [r] De vita Mosis, l. 1. p. 614. [s] איש דברים vir verborum, Pagninus, Montanus, Piscator, Ainsworth.

readily, and gracefully; ſuch an one, he intimates was proper to be ſent to a king's court, that was an orator, that could make fine ſpeeches, and handſome addreſſes, for which he was not qualified: *neither heretofore, nor ſince thou haſt ſpoken to thy ſervant*; neither in his younger years, had he ever been an eloquent man, nor was there any alteration in him in that reſpect, ſince God had given him this call: *but I* am *ſlow of ſpeech, and of a ſlow tongue*; had ſome impediment in his ſpeech, could not freely and eaſily bring out his words, or rightly pronounce them; ſo *Lucian* [t] the heathen calls *Moſes* ſlow-tongued, or one ſlow of ſpeech, and uſes the ſame word the *Septuagint* does here, which verſion perhaps he had ſeen, and from thence took it.

℣. 11. *And the Lord ſaid unto him, who hath made man's mouth?* &c.] Made that itſelf, and put in it the power and faculty of ſpeech, even into the mouth of the firſt man, *Adam*, as the *Targum* of *Jonathan*; and ſo of every other man, did not the Lord do it? none elſe could, and therefore he that made it, and made it capable of ſpeaking, could remove any impediments in it, and cauſe it to ſpeak freely and fluently: *or who maketh the dumb, or deaf, or the ſeeing, or the blind? have not I the Lord?* as all the ſenſes, and the perfection of them are from him, ſo all the imperfections in them are according to his good pleaſure; what he ſuffers to be, and can remedy when he thinks fit: it is he that gives the ſeeing eye and hearing ear, can and does make blind and deaf, that gives alſo the ſpeaking mouth, and makes that dumb, and can open it again as he pleaſes! and what is it that he cannot do?

℣. 12. *Now therefore go, and I will be with thy mouth*, &c.] And put words into it, and cauſe it to ſpeak readily and powerfully; and ſo it appears that he was, *mighty in words*, as well as in deeds, *Acts* vii. 22: *and teach thee what thou ſhalt ſay*; to *Pharaoh*, to the *Iſraelites*, and to *Aaron*, that was to ſpeak for him, as is hereafter obſerved.

℣. 13. *And he ſaid, O my Lord*, &c.] Acknowledging his dominion, his ſovereignty, his power to do the above things; or *on me, O Lord* [u], be the blame for making ſuch objections; or on me let this work be devolved, ſince it is thy pleaſure: *ſend, I pray thee, by the hand* of him whom *thou wilt ſend*. Many of the ancient chriſtian fathers underſtand it of the Meſſiah that was to be ſent, and as if *Moſes* thought this was a fit time for the ſending of him; and ſo *Cocceius* is of opinion, that nothing better can be underſtood, than that *Moſes* deſired that God would rather ſend him, whom *Iſrael* expected to be ſent, even the angel that ſhould go before them; of whoſe miſſion ſee ch. xxiii. 20. but no particular perſon is intended, unleſs himſelf; and the common interpretation is, that God would ſend a more fit and proper perſon than he was; and that he would rather ſend any one but him, and intreats to be excuſed; but I ſee not why this may not be underſtood of *Moſes* aſſenting to his miſſion, and acquieſcing in the will of God; as if he ſhould ſay, ſince it muſt be ſo, the will of the Lord be done, let him ſend by whom he will, and ſince it is his pleaſure to ſend by me, I ſubmit; what may ſeem to contradict this is, the Lord's anger and reſentment expreſſed in the following words; but that might be notwithſtanding, ſince *Moſes* had been ſo backward and reluctant, and made ſo many objections before he conſented.

℣. 14. *And the anger of the Lord was kindled againſt Moſes*, &c.] For the objections, excuſes and delays he made with reſpect to his miſſion. In what way this anger was expreſſed, is not eaſy to ſay, whether by not removing the impediment of his ſpeech, or not giving him the prieſthood, which *Jarchi* thinks he otherwiſe would have had, and *Aaron* been only a *Levite*, as he is called in the next clauſe; or whether it was by joining *Aaron* to him, and ſo leſſening his honour in this embaſſy, though that ſeems to be done to incourage him; or by not ſuffering him to lead the children of *Iſrael* into the land of *Canaan*, which yet is aſcribed to another cauſe. However, though the Lord was angry with *Moſes*, yet without any change of affection to him, he ſtill retained and expreſſed a great regard to him; did not reject him from his ſervice as he might have done, but employed him, and preferred him to his elder brother. *Moſes* ſhews himſelf to be a faithful hiſtorian in recording his own weakneſſes, and the diſpleaſure of God at them: *and he ſaid*, is *not Aaron the Levite thy brother?* he was, and his elder brother, he was born three years before him, ch. vii. 7. though *Juſtin* [w], an heathen writer, ſays, he was his ſon, and calls his name *Aruas*, and ſpeaks of him as an *Egyptian* prieſt, and that he was made king after *Moſes*'s death; hence, he ſays, was the cuſtom with the *Jews* for the ſame perſons to be kings and prieſts; in all which he is miſtaken. But *Artapanus* [x], another heathen writer, calls him the brother of *Moſes*, and by his right name *Aaron*; and ſays it was by his advice *Moſes* fled into *Arabia*, and ſpeaks of his meeting him afterwards, when he was ſent to the king of *Egypt*. *Aaron* is called the *Levite*, becauſe he was a deſcendant of *Levi*, and yet ſo was *Moſes*; perhaps this is added here, to diſtinguiſh him from others of the ſame name in other families, as *Aben Ezra* thinks; for as for what *Jarchi* ſuggeſts, as before, is without any foundation; and it is much more likely, that *Moſes* added this title to him in his account of this affair, becauſe he was the firſt of the tribe of *Levi* that was employed in the prieſtly office: *I know that he can ſpeak well*; or *in ſpeaking ſpeak* [y], ſpeak very freely, fluently, in an eloquent manner; in which he was an eminent type of Chriſt, who is our advocate with the father, and has the tongue of the learned to ſpeak a word in ſeaſon; and does ſpeak and plead for the converſion of his people, for the comfort of them, for the diſcoveries of pardoning grace and mercy to them; and for the carrying on the work of grace in them, and their perſeverance to the end, and for their eternal glorification. The 17th chapter of *John* is a ſpecimen of this: *and alſo behold, he cometh forth to meet thee*; having had an intimation from God of *Moſes*'s call to come into *Egypt*, and deliver his people from their bondage, he immediately ſet out to meet him, whereby he ſhewed more faith, zeal and courage than *Moſes* did; and this is ſaid to animate him, and was a new ſign, and would be a freſh confirmation of his faith, when he ſhould ſee it accompliſhed, as he did: *and when he ſeeth thee, he will be glad in his heart*; ſincerely glad, and not only ſecretly ſo, but would expreſs his cordial joy with his lips; not only becauſe of his having a ſight of his brother once more, whom he had not ſeen for 40 years paſt

[t] In Philopatride. [u] בי אדני in me, Oleaſter. [w] E Trogo, l. 36. c. 2. [x] Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 433, 434. [y] דבר ידבר loquendo loquetur, Pagninus, Montanus, Vatablus, Druſius.

paſt, but becauſe of his coming on ſuch an errand from God, to deliver the people of *Iſrael*; and therefore, as he would expreſs ſuch gladneſs on this occaſion, it became *Moſes* to engage in this work with the utmoſt pleaſure and chearfulneſs.

℣. 15. *And thou ſhalt ſpeak unto him, and put words in his mouth*, &c.] Or *things* [z], the matter and ſubſtance of what he ſhould ſay, who being a man of words, an eloquent man, and a good ſpokeſman, would put them into proper language, and expreſs them pertinently: *and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do*; or ſpeak what *Moſes* ſhould ſay to *Aaron*, and what *Aaron* ſhould ſay to *Pharaoh*, and to the people of *Iſrael*; ſo that as *Aaron* was under *Moſes*, and at his direction, they were both dependant on the Lord, and under his direction; and the one, as well as the other, needed his aſſiſtance, even *Aaron* that could ſpeak well. *Moſes* furniſhed him with matter, he put it into words, and both were inſtructed and influenced by the Lord what they ſhould ſay and do.

℣. 16. *And he ſhall be thy ſpokeſman unto the people*, &c.] And open to them *Moſes*'s commiſſion from God, and the end of his miſſion into *Egypt*, and to them, and declare what ſigns had been, and would be done, in confirmation of it: *and he ſhall be*, even *he ſhall be to thee inſtead of a mouth*; or an interpreter, as all the *Targums* explain it, and ſo *Jarchi*; as he was an orator and maſter of language, he ſhould ſpeak to the people for *Moſes*, and explain his ſenſe and meaning, and put it into plain, proper, eaſy language, to be underſtood by the people; and this may be done where a different language is not ſpoken, but the ſame in plainer words, in more pertinent expreſſions, and better pronounced, and this is repeated for the certainty of it: *and thou ſhalt be to him inſtead of God*; *Aaron* was to ſtand between *Moſes* and the people, and ſpeak for him; and *Moſes* was to ſtand between God and *Aaron*, and in God's ſtead, and tell him what orders he had received from him, and which he ſhould communicate; and ſo ſome *Jewiſh* writers [a] interpret it of his being to him inſtead of a maſter or teacher, one that received doctrine from the Lord, and inſtructed him in it, and taught him the mind and will of God: or as *Onkelos* paraphraſes it, *for a prince*, and ſo *Jarchi*, a civil magiſtrate, one that had the power of life and death; the adminiſtration of civil affairs belonged to *Moſes*, and *Aaron*, though the elder brother, was ſubject to him; and in this ſenſe *Moſes* was a god to him; and ſo in after-times, the judges of *Iſrael*, they that ſat in *Moſes*'s chair, were called gods, *Pſ.* lxxxii. 1, 6.

℣. 17. *And thou ſhalt take this rod in thine hand*, &c.] Which he then had in his hand, and was no other than his ſhepherd's ſtaff: *wherewith thou ſhalt do ſigns*; wondrous things, meaning the ten plagues inflicted on *Egypt*.

℣. 18. *And Moſes went and returned to Jethro his father-in-law*, &c.] With his flock of ſheep he kept, ch. iii. 1: *and ſaid unto him, let me go, I pray thee, and return to my brethren which are in Egypt*; the *Iſraelites*, who were ſo by nation and religion; as *Jethro* had been kind and beneficent to him, he did not chuſe to leave him without his knowledge and conſent, and eſpecially to take away his wife and children without it: *and ſee whether they be yet alive*; it ſeems by this, that *Moſes* had heard nothing of them during the 40 years he lived in *Midian*, which may be thought ſtrange, ſince it was not very far from *Egypt*; and beſides the *Midianites* traded in *Egypt*, as we learn from *Gen.* xxxvii. 28, 36. but this muſt be aſcribed to the providence of God, that ſo ordered it, that there ſhould be no intercourſe between him and his brethren, that ſo no ſtep might be taken by them for their deliverance, until the ſet time was come. *Moſes* did not acquaint his father-in-law with the principal reaſon of his requeſt, nor of his chief end in going into *Egypt*, which it might not be proper to acquaint him with, he being of another nation, though a good man; and leſt he ſhould uſe any arguments to diſſuade *Moſes* from going, who now having got clear of his diffidence and diſtruſt, was determined upon it: though ſome aſcribe this to his modeſty in not telling *Jethro* of the glorious and wonderful appearance of God to him, and of the honour he had conferred on him to be the deliverer and governor of the people of *Iſrael*: *and Jethro ſaid to Moſes, go in peace*; he judged his requeſt reaſonable, and gave his full conſent to it, and wiſhed him health and proſperity in his journey.

℣. 19. *And the Lord ſaid unto Moſes in Midian*, &c.] After he had obtained leave of his father-in-law to quit *Midian*, but before he left it: *go, return into Egypt*; that is, directly, immediately; before he had only given him a commiſſion at large to go thither, but had not fixed the time when he ſhould go; but now he orders him to ſet forward at once: *for all the men are dead which ſought thy life*; to take it away, the king of *Egypt*, and his miniſters, and the friends of the *Egyptian*, *Moſes* had ſlain; and this is ſaid to encourage him to go; and though *Moſes* had never expreſſed his fear on this account, or made it an objection, yet it might lie ſecretly in his heart, and be one reaſon of his backwardneſs to go into *Egypt*, and which was now removed.

℣. 20. *And Moſes took his wife, and his ſons*, &c.] *Gerſhom* and *Eliezer*; by which it appears, that he intended to ſtay in *Egypt*, and that he believed that God would work deliverance by him: *and ſet them upon an aſs*; which though with us a mean creature, yet in thoſe times and countries were rode upon by great perſonages; and theſe, as *Aben Ezra* ſays, were reckoned in *Egypt* more honourable than mules. It may be the ſingular is put for the plural, and that each of them was ſet upon an aſs, with ſervants to take care of them: *and he returned to the land of Egypt*; that is, he ſet forward to go thither; for before he got thither, various things are related which befel him: *and Moſes took the rod of God in his hand*; his ſhepherd's ſtaff, ſo called, becauſe God ordered him to take it; and beſides, he had wrought ſigns and wonders by it already, and would do many more.

℣. 21. *And the Lord ſaid unto Moſes*, &c.] At the ſame time he appeared to him in *Midian*, and ordered him to go into *Egypt*, even before his departure thither: *when thou goeſt to return into Egypt*; and when got thither; for before the thing directed to in the next clauſe could not be done: *ſee* that *thou do all theſe wonders before Pharaoh, which I have put in thine hand*; not the three ſigns or wonders, related in the preceding part of the chapter, for they were to be done not before *Pharaoh*, but before the children of *Iſrael*; but theſe are the wonders he was to do in the ſight of *Pharaoh*, by inflicting the various plagues on him and his people, for refuſing to let *Iſrael* go, and which God had put in the power of *Moſes* to perform, and that

[z] את הדברים.

[a] Targum Jon. Jeruſ. & Abendana in loc.

that by means of the rod in his hand, he ordered him to take with him, ℣. 17: *but I will harden his heart, that he ſhall not let the people go*; that is, not directly, not for ſome time, not until all the wonders are wrought, and plagues inflicted to bring him to it: he firſt hardening his own heart againſt God, and all remonſtrances made unto him, it was but a righteous thing in God to give him up to the hardneſs of his heart, to deny him his grace, which only could ſoften it, and to leave him to the corruptions of his nature, and the temptations of ſatan; and by leaving him to ſtrong deluſions, to believe the lying miracles of his magicians: this the Lord thought fit to acquaint *Moſes* with, leſt he ſhould be diſcouraged by his refuſal to diſmiſs *Iſrael*.

℣. 22. *And thou ſhalt ſay unto Pharaoh*, &c.] When arrived in *Egypt*, and in his preſence: *thus ſaith the Lord*; he was to declare to him, that he came in his name, and by his orders, and as an ambaſſador of his, required the diſmiſſion of the children of *Iſrael* out of *Egypt*: *Iſrael* is *my ſon*, even *my firſt-born*; as dear to him as a man's firſt-born is, or as is his only ſon: adoption is one of the privileges peculiar to *Iſrael* after the fleſh, even national adoption, with all the external privileges appertaining to it, *Rom.* ix. 4, 5.

℣. 23. *And I ſay unto thee, let my ſon go, that he may ſerve me*, &c.] Worſhip God according to his will in the place he had deſigned for him, and where he might be ſafe and free; and which ſervice was due from him as a ſon, and to be performed not in a ſervile way, but in a filial manner, and therefore as a ſervant, he could demand his diſmiſſion, and much more as his ſon; and this is required in an authoritative way, for ſaying is here commanding, inſiſting on it as a point of right to be done: *and if thou refuſe to let him go, behold, I will ſlay thy ſon*, even *thy firſt-born*; meaning, not only in a ſtrict and literal ſenſe *Pharaoh*'s firſt-born ſon, and heir to his crown, but the firſt-born of all his ſubjects, which in a civil ſenſe were his. This was not to be ſaid to *Pharaoh* at the firſt opening of his commiſſion to him, but after all methods had been tried, and the ſeveral other plagues deſigned were inflicted on him to no purpoſe, he was to be told this, which was the laſt plague, and ſucceeded; but this is told to *Moſes* beforehand, that when other meſſages he ſhould be ſent with to him, and all that ſhould be done by him would prove ineffectual; this when ſent with and performed, would have the deſired effect.

℣. 24. *And it came to paſs by the way in the inn*, &c.] As *Moſes* and his family were travelling in their way to *Egypt*, at an inn where they ſtopped for the refreſhment of themſelves and cattle, or in order to lodge all night: ſo it was, *that the Lord met him, and ſought to kill him*; not the uncircumciſed ſon of *Moſes*, as ſome think, but *Moſes* himſelf, who had neglected the circumciſion of his ſon; that from the context, and the fact of *Zipporah*, after related, ſeems to be the reaſon of the divine diſpleaſure, and not his bringing his family with him, ſuppoſed to be an hindrance of him in his work, nor of his ſtaying too long at the inn, and not haſtening his journey, which are the reaſons given by ſome: and *Moſes*'s neglect of circumciſion was not owing to the diſuſe of it among the *Midianites*, who being the deſcendants of *Abraham*, it is highly probable they retained this rite, and that it was uſed in *Jethro*'s family, ſince *Zipporah* well underſtood the nature of it, and how to perform it; and it looks as if her eldeſt ſon had been circumciſed before, ſeeing only one was now circumciſed by her; but the *Midianites* perhaps followed the ſame practice as the *Iſhmaelites* did, who were their neighbours, and the deſcendants of *Abraham* alſo, who deferred it till their children were 13 years of age; or if this child was a very young one, it might have been put off, becauſe of the journey they were juſt about to take, and purpoſing to do it when come into *Egypt*; but this was reſented by the Lord in *Moſes*, who had ſuch knowledge of the law of God; and this diſpleaſure of *Jehovah* might be ſignified either by inflicting ſome diſeaſe upon him, as *Aben Ezra* and *Kimchi* think, which threatened him with death, or by appearing in a terrible manner, as the angel of the Lord did to *Balaam*, with a drawn ſword in his hand.

℣. 25. *Then Zipporah took a ſharp ſtone, and cut off the foreſkin of her ſon*, &c.] Perceiving that it was the neglect of circumciſing her ſon was the cauſe of the divine diſpleaſure againſt her huſband; and he being either ſo ill through the diſeaſe upon him, or ſo terrified with the appearance of the Lord to him, in the manner it was, that he could not perform this rite himſelf, ſhe undertook it; and, according to the *Jewiſh* canons [b], a woman may circumciſe; and having with her no inſtrument more proper to do it with, took a ſharp ſtone, very probably a flint, of which there was great plenty in *Arabia Petræa*, where ſhe was, and did it; and ſo the *Jewiſh* writers ſay [c], they circumciſe with a flint ſtone, with glaſs, or any thing that will cut; and ſuch like actions have been performed with ſharp ſtones among the heathens [d]: *and caſt* it *at his feet*; not at the feet of the infant, *Eliezer*, as *R. Samuel* in *Aben Ezra*; the blood of the circumciſion running down to his feet, as *Lyra* interprets it; and ſo *touched his feet* [e], as ſome render the words; not caſt at the feet of the deſtroying angel, as the *Targums* of *Jonathan* and *Jeruſalem*, in order to pacify him; but at the feet of *Moſes*, as the *Jeruſalem Talmud* [f]; and ſo *Jarchi* and *Aben Ezra*: *and ſaid, ſurely a bloody huſband* art *thou to me*; thoſe who think it was at the feet of the child the foreſkin was caſt, take theſe words to be ſpoken of that, and obſerve that it is uſual for women at the circumciſion of a child, to call it a bridegroom or huſband, becauſe it is then eſpouſed unto, and reckoned among the people of God; but this is not well ſupported; it is a cuſtom of too late a date to give any countenance to ſuch a ſenſe of the words, which ſeem plain enough to be ſpoken to and of *Moſes*; but not in an angry upbraiding way, as if he was a bloody cruel man to oblige her to do ſuch an action, but rather in a gratulatory way, as being thankful and rejoicing, that by this means through the blood of the circumciſion, ſhe had ſaved her huſband's life; and as it were in that way had bought him, and afreſh eſpouſed him to herſelf as her huſband; or otherwiſe it would have been all over with him, but now to her great joy he was delivered from the threatened deſtruction, and reſtored to her; and ſo the *Targums* of *Jonathan*

[b] Maimon. Hilchot Milah, c. 2. §. 1. Shulchan Aruch, par. 2. Yore Dea, Hilchot Milah, c. 264. §. 1. [c] Maimon. Ib. Shulchan Ib. §. 2.

[d] Mollia qui rupta ſecuit genitalia teſta. Juvenal. Satyr. 6.
Devolvit ipſe acuto ſibi pondera ſilice. Catullus.

[e] יהנע לרגליו tetigitque pedes ejus, V. L. [f] T. Hieroſ. Nedarim, fol. 38. 2.

than and *Jeruſalem* paraphraſe the next verſe, "then "*Zipporah* gave praiſe, and ſaid, how amiable is "the blood of circumciſion, which hath delivered "*my* huſband from the hand of the deſtroying "angel."

℣. 26. *So he let him go*, &c.] That is, the Lord let *Moſes* go; ſuffered him to go on his journey without any farther interruption; as the *Targums*, *it*, the angel ceaſed from him, or left him; or the diſeaſe and trembling departed from him, as *Aben Ezra*, and he was quite well and eaſy; though *Grotius*, after *Lyra*, underſtands it of *Zipporah*, ſhe departed from him, that is, from *Moſes*, and returned to *Midian* again, as it ſeems ſhe did; but this the grammatical conſtruction of the words will not bear, being maſculine, though ſometimes the maſculine is uſed of women, as in ch. i. 21: *then ſhe ſaid*, *a bloody huſband* thou art *becauſe of the circumciſion*; this is repeated, partly to give the reaſon of her calling him a bloody huſband, becauſe of the circumciſion, and partly becauſe of her great joy on occaſion of her huſband's reſtoration to her by this means.

℣. 27. *And the Lord ſaid unto Aaron*, &c.] He appeared to him in a dream or viſion, and to this reference is had in 1 *Sam.* ii. 27: *go into the wilderneſs to meet Moſes*; in the wilderneſs of *Arabia*, thro' which *Moſes* was to paſs into *Egypt*, and who was now ſet out on his journey thitherward: *and he went*; immediately, being obedient to the heavenly viſion: *and met him in the mount of God*; in *Horeb*, where the Lord had appeared to *Moſes*, and therefore called the *mount* of God, and where afterwards the law was given, and the covenant made with the people of *Iſrael*; and ſo the *Targum* of *Jonathan* paraphraſes it, "in the mount on which "the glory of God was revealed:" *and kiſſed him*; as relations and intimate friends uſed to do at meeting or parting, to teſtify affection and reſpect; and *Aaron* muſt on all accounts be glad to meet *Moſes*, both as he was his brother, whom he had not ſeen for many years, and as he was come to be a deliverer of the people of *Iſrael*. And it is obſerved, that it was but two days journey from the land of *Midian*, where *Jethro* lived, from whence *Moſes* ſet out; and that a common traveller cannot conveniently make the journey from *Rameſſes*, or grand *Cairo* (from whence it may be ſuppoſed *Aaron* ſet out) to mount *Horeb*, in leſs than a fortnight, though he be carried on the back of a camel [g]; and yet *Aaron* reached this place by the time that *Moſes* did, which ſhows that either he delayed ſetting out on his journey, or was detained long at the inn on the road, on account of what happened there.

℣. 28. *And Moſes told Aaron all the words of the Lord*, *who had ſent him*, &c.] He declared his miſſion and commiſſion from God, and gave him the particulars of what was to be ſaid both to the people of *Iſrael*, and to the king of *Egypt*; and this he did, becauſe *Aaron* was to be his ſpokeſman unto them: *and all the ſigns which he had commanded him*; to do, firſt before the children of *Iſrael*, and then before *Pharaoh*; before the one to obtain credit of them, as being ſent of God, and before the other to get leave of him for the departure of *Iſrael* out of *Egypt*.

℣. 29. *And Moſes and Aaron went*, &c.] Set forward for *Egypt*: *and* being come thither *gathered together all the elders of the children of Iſrael*; the heads of tribes and families, as many as they could conveniently get together in one place; probably in the metropolis of the kingdom, where *Pharaoh*'s palace was, ſince we quickly hear of their going in to him.

℣. 30. *And Aaron ſpake all the words which the Lord had ſpoken unto Moſes*, &c.] As *Moſes* had related to him, being his mouth and ſpokeſman: *and did the ſigns in the ſight of the people*; not *Aaron* but *Moſes*, and theſe were the turning of his rod into a ſerpent, and the ſerpent into a rod again; putting his hand into and out of his boſom, when it was leprous, and then doing the ſame, when it was well again; and taking water out of the river, and changing it into blood, which he did for the confirmation of his miſſion.

℣. 31. *And the people believed*, &c.] That *Moſes* was ſent of God, and would be the deliverer of them: *and when they heard that the Lord had viſited the children of Iſrael*; in a way of grace and mercy, by raiſing ſuch a redeemer and deliverer in the midſt of them: *and that he had looked upon their affliction*; with an eye of pity and compaſſion: *then they bowed their heads*, *and worſhipped*; adoring the goodneſs of God, and expreſſing their thankfulneſs for the notice he took of them, and ſignifying their readineſs to obey all inſtructions and directions that ſhould be given them.

CHAP. V.

MOSES and *Aaron* go in to *Pharaoh*, and deſire leave for the children of *Iſrael* to go into the wilderneſs three days journey, to ſacrifice to the Lord, and are anſwered in a very churliſh and atheiſtical manner, and are charged with making the people idle, the conſequence of which was the taſk-maſters had orders to make their work more heavy and toilſome, ℣. 1—9. which orders were executed with ſeverity by them, ℣. 10—13. upon which the officers of the children of *Iſrael* complain to *Pharaoh*, but to no purpoſe, ℣. 14—19. and meeting with *Moſes* and *Aaron*, lay the blame upon them, ℣. 20, 21. which ſends *Moſes* to the Lord to expoſtulate with him about it, ℣. 22, 23.

℣. 1. *And afterward Moſes and Aaron went in*, *and told Pharaoh*, &c.] Whoſe name, ſome ſay, was *Cenchres*, others *Amenophis*, according to *Manetho* and *Chæremon* [h]; ſee the note on ch. iii. 10. went into *Pharaoh*'s palace, and being introduced by the proper officer at court for that purpoſe, addreſſed him in the following manner: *thus ſaith the Lord God of Iſrael*; as ambaſſadors of him, who is King of kings, and Lord of lords; and ſo *Artapanus* [i], the heathen, ſays, that the *Egyptian* king hearing that *Moſes* was come, ſent for him to know wherefore he was come, who told him, that the Lord of the world commanded him to let the *Jews* go, as it follows here: *let my people go*, *that they may hold a feaſt unto me in the wilderneſs*; in the wilderneſs of *Sinai* or *Arabia*, at *Horeb* there, where they might keep it more freely and ſafely, without being diſturbed by the *Egyptians*, and without giving any offence to them; and

[g] Clayton's Chronology of the Hebrew Bible, p. 221.
[i] Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 434.
[h] Apud Joſeph. cont. Apion. l. 1. c. 26. 32.

and the demand is juſt; they were the people of God, and therefore he claims them, and ſervice from them was due to him; and *Pharaoh* had no right to detain them, and what is required was but their reaſonable ſervice, they owed to their God. This feaſt was to be held, not for themſelves, but to God, which chiefly conſiſted in offering ſacrifice, as is after explained; the entire diſmiſſion of them is not at once demanded, only to go a little while into the wilderneſs, and keep a feaſt there to the Lord; tho' it was not intended they ſhould return, but it was put in this form to try *Pharaoh*, and that he might be the more inexcuſable in refuſing to grant what was ſo reaſonable.

℣. 2. *And Pharaoh ſaid, Who is the Lord, &c.*] *Jehovah* they made mention of, which, whether he took it for the name of a deity, or of a king, whoſe ambaſſadors they declared themſelves to be, was a name he had never heard of before; and this being expreſſed and pronounced, ſhews that this name is not ineffable, or unlawful to be pronounced, as ſay the *Jews*: *that I ſhould obey his voice, to let Iſrael go?* he knew of no ſuperior monarch to him, whoſe orders he was obliged to obey in any reſpect, and particularly in this, the diſmiſſion of the people of *Iſrael* out of his land, tho' it was but for a ſhort time: *I know not the Lord*; who this *Jehovah* is, that made this demand, and required *Iſrael*'s diſmiſſion. The *Targum* of *Jonathan* paraphraſes it, "I have not found the name of *Jehovah* writ-"ten in the book of angels, I am not afraid of "him." An *Egyptian* book, in which, the paraphraſt ſuppoſes, were written the names of gods and of angels; and no ſuch name being there, he was the more bold and inſolent: *neither will I let Iſrael go*; determining he would pay no regard to ſuch an unknown deity, or king, be he who he would.

℣. 3. *And they ſaid, the God of the Hebrews hath met with us*, &c.] Perceiving that the name *Jehovah* was unknown to him, and treated by him in a ſcornful manner, they leave it out, and only ſay, *the God of the Hebrews*; a people that dwelt in his country, and he well knew by this name, and could not be ignorant that their God was different from his; and it was he that had met *Moſes* and *Aaron*; they did not ſeek to him to be ſent on this errand, but he appeared to them as he did to *Moſes* at *Horeb*, and to *Aaron* in *Egypt*. Some render it, *the God of the Hebrews is called upon us*[f]; his name was called upon them, or they were called by his name; they were his ſervants and worſhippers, and therefore under obligation to attend to what he enjoined them: *let us go, we pray thee, three days journey into the deſert*; a requeſt which was made in a very humble and modeſt manner, and not at all extravagant, nor any thing dangerous and diſadvantageous to him; for now they ſpeak as of themſelves, and therefore humbly intreat him; they don't aſk to be wholly and for ever ſet free, only to go for 3 days; they don't propoſe to meet and have their rendezvous in any part of his country, much leſs in his metropolis, where he might fear they would riſe in a body, and ſeize upon his perſon and treaſure, only to go into the wilderneſs, to mount *Sinai* there. And hence it appears, that the diſtance between *Egypt* and mount *Sinai* was 3 days journey, to go the ſtraighteſt way, as *Aben Ezra* obſerves: *and ſacrifice unto the Lord our God*; which is what was meant by keeping a feaſt; ſome ſacrifices the people, as well as the prieſts, feaſted on; this was not a civil, but a religious concern: *leſt he fall upon us with peſtilence, or with the ſword*; this they urge as a reaſon to have their requeſt granted, taken from the danger they ſhould be expoſed unto, ſhould they not be allowed to go and offer ſacrifice to God; tho' by this they might ſuggeſt both loſs and danger to *Pharaoh*, in order to ſtir him up the more to liſten to their requeſt; for ſhould they be ſmitten with peſtilence, or the ſword, he would loſe the benefit of their bond ſervice, which would be a conſiderable ſink in his revenues; and beſides, if God would be ſo diſpleaſed with the *Iſraelites* for not going, and not ſacrificing, when they were detained, how much more diſpleaſed would he be with *Pharaoh* and the *Egyptians* for hindering them?

℣. 4. *And the King of Egypt ſaid to them*, &c.] For he was not ſtruck dumb, as *Artapanus* [g], a fore-cited writer ſays: *wherefore do ye Moſes and Aaron lett the people from their works?* as they did when they gathered them together, and wrought ſigns before them; which *Pharaoh* it ſeems had heard of, and had got their names very readily: *get you unto your burdens*; meaning not *Moſes* and *Aaron*, ordering them to go about their private and family-buſineſs, but the people they repreſented, and on whoſe account they came; and it is highly probable, the elders of the people, at leaſt ſome of them, were with them, to whom theſe words might be more particularly directed. See *ch.* iii. 18.

℣. 5. *And Pharaoh ſaid, behold, the people of the land now are many*, &c.] So that if ſome were taken off, as ſuggeſted, there were enough of them to do buſineſs, and ſo he cared not; but if allowed to go, they might mutiny and rebel, and give a great deal of trouble to quell them; or it may be, the ſenſe is, they were very numerous, and too numerous already, and if they were took off of their work, and allowed to go a feaſting, they would be more ſo, which agrees with the next clauſe: *and you make them reſt from their burdens*; which was the way to make them more numerous ſtill, and to fruſtrate the deſign of laying burdens upon them, which was originally intended to hinder the multiplication of them, *ch.* i. 9—14.

℣. 6. *And Pharaoh commanded the ſame day the taſk-maſters of the people*, &c.] Who were *Egyptians*, and whom *Pharaoh* ſent for the ſame day, to give them orders to oppreſs them yet more and more, ſo far was he from complying with their requeſt: and *their officers*; who were *Iſraelites*, and were under the taſk-maſters, and accountable to them for each man's work that they had the inſpection and care of: *ſaying*, as follows.

℣. 7. *Ye ſhall no more give the people ſtraw to make brick*, &c.] Whether this was given and uſed to mix with the clay, as is done in ſome places [h], that the bricks made thereof might be firmer and ſtronger, or to burn them with in the furnaces, or to cover them from the heat of the ſun, that they might not dry too ſoon and crack, is not eaſy to determine; tho' it is ſaid that the unburnt bricks of *Egypt* formerly were, and ſtill are made of clay mixed with ſtraw. The *Egyptian* pyramid of unburnt brick, Dr. *Pococke*[i] obſerves, ſeems to be made of the the earth brought by the *Nile*, being of a ſandy black earth, with ſome pebbles and ſhells in it; it is mixed up with chopped ſtraw, in order to bind the clay together, as they now make unburnt bricks in *Egypt*, and many other *Eaſtern* parts, which they uſe very much in their buildings. He ſays, he found ſome of theſe bricks (of the pyramid)

[f] נקרא עלינו eſt invocatus ſuper nos, Montanus. So ſome in Vatablus, Druſius. [g] Ut ſupra. [h] Vide Vitruvium de Architectura, l. 2. c. 3. p. 46. & Philander in ib. [i] Obſervations on Egypt, p. 53.

13 inches and a half long, 6 inches and a half broad, and 4 inches thick; and others 15 inches long, 7 broad, and 4 inches 3 quarters thick. But be the ſtraw for what uſe it will, it had been dealt out to them by proper perſons, to be uſed in one way or another; but now it was forbidden to be given them, *as heretofore* it had been done: *let them go and gather ſtraw for themſelves*; out of the fields where it lay, after the corn had been reaped and gathered in, or in barns, where it had been threſhed; to do which muſt take up a good deal of their time, and eſpecially if the ſtraw lay at any diſtance, or was hard to be come at.

℣. 8. *And the tale of the bricks which they did make heretofore, you ſhall lay upon them*, &c.] Oblige them to make and bring in the ſame number of bricks they uſed to do, when ſtraw was brought to them and given them; by which it appears, that their daily taſk was ſuch a number of bricks: *you ſhall not diminiſh* ought *thereof*; not make any abatement of the number of bricks, in conſideration of their loſs of time and their labour in going to fetch ſtraw from other places: *for they be idle*; and want to be indulged in a lazy diſpoſition, which ought by no means to be connived at: *therefore they cry, let us go and ſacrifice to our God*; ſuggeſting, that this requeſt and cry of theirs did not proceed from a religious principle, or the great veneration they had for their God, but from the ſloth and idleneſs they were addicted to.

℣. 9. *Let there more work be laid upon the men*, &c.] Inſtead of leſſening it, let it be increaſed, or *be heavy* [k] upon 'em, that it may oppreſs and afflict them and keep them down, and weaken their ſtrength and their ſpirits, and diminiſh them: *that they may labour therein*; and have no leiſure time to ſpend in idleneſs and ſloth: *and let them not regard vain words*; or *words of falſhood* [l] and lies, ſuch as were ſpoken by *Moſes* and *Aaron*, promiſing them liberty and deliverance from their bondage, which he was determined never to grant, and ſo eventually make ſuch words to appear to be vain and empty, falſhood and lies.

℣. 10. *And the taſk-maſters of the people went out*, &c.] From the preſence of *Pharaoh*, out of his court, to the reſpective places where they were ſet to ſee that the *Iſraelites* did their work: *and their officers*; the officers of the *Iſraelites*, who were under the taſk-maſters, and anſwerable to them for the work of the people, and their tale of bricks: *and they ſpake to the people, ſaying, thus ſaith Pharaoh, I will not give you ſtraw*; that is, any longer, as he had uſed to do.

℣. 11. *Go ye, get ye ſtraw, where you can find it*, &c.] Before it was provided by the king, and brought to the brick-kilns, but now they are bid to go and fetch it themſelves, and get it where they could, whether in fields or barns; and if they were obliged to pay for it out of their labour, it was a greater oppreſſion ſtill: *yet not ought of your work ſhall be diminiſhed*; they were to do the ſame work, and make the ſame number of bricks, as when ſtraw was brought and given them; and no allowance made for waſte of time in ſeeking, or expences in procuring ſtraw, which was very hard upon them.

℣. 12. *So the people were ſcattered abroad throughout all the land of Egypt*, &c.] That part of it where they dwelt: *to gather ſtubble inſtead of ſtraw*; ſtraw not being eaſy to come at, they were obliged to gather ſtubble that was left in the fields, after the corn was gathered in. *Ben Melech* obſerves, that the word ſignifies ſmall ſtraw, or ſmall ſticks of wood, and ſo *Kimchi* [m], and if ſo, this muſt be to burn the bricks with in the furnaces.

℣. 13. *And the taſk-maſters haſted them*, &c.] Kept them tight and cloſe to their work, and were urgent on them to make quick diſpatch of it: *ſaying, fulfil your works*, your *daily taſks, as when there was ſtraw*; they inſiſted upon it, that they did the ſame buſineſs at the brick-kilns, made the ſame number of bricks every day, as they uſed to do when they had ſtraw at hand. See ℣. 11.

℣. 14. *And the officers of the children of Iſrael, which Pharaoh's taſk-maſters had ſet over them*, &c.] This makes it clear, not only that the taſk-maſters and officers were different perſons, but that the one were *Egyptians* appointed by *Pharaoh*, and the other were *Iſraelites*, of the better ſort of them, who were ſet over the poorer ſort by the taſk-maſters, to look after them, and take an account of their work, and the tale of their bricks, and give it in to the taſk-maſters; now theſe *were beaten* by the taſk-maſters, either with a cane, ſtick, or cudgel, or with whips and ſcourges, becauſe there was a deficiency in their accounts, and the full tale of bricks was not given in: and *demanded, wherefore have ye not fulfilled your taſk in making brick, both yeſterday and to-day, as heretofore?* the firſt day they were deficient they took no notice of it, did not call them to an account for it, but this being the caſe the ſecond day, they not only expoſtulated with them about it, but beat them for it, which was hard uſage. They had no need to aſk them the reaſon of it, which they knew very well, and muſt be ſenſible that the men could not do the ſame work, and be obliged to ſpend part of their time in going about for ſtraw or ſtubble; or the ſame number of men make the ſame tale of bricks, when ſome of them were employed to get ſtraw for the reſt, and to beat thoſe officers for a deficiency thro' ſuch means was cruel.

℣. 15. *Then the officers of the children of Iſrael came and cried unto Pharaoh*, &c.] Made their complaints to him, perhaps with tears in their eyes, being uſed ſo very ill. They little thought it was by *Pharaoh*'s orders; they ſuppoſed he knew nothing of it, and therefore hoped to have their grievances redreſſed by him, but were miſtaken: *ſaying wherefore dealeſt thou thus with thy ſervants?* ſo they call themſelves, they living in his country, and being under his juriſdiction, tho' not properly his ſubjects; however, he had made 'em his ſlaves, and ſo indeed even bond-ſervants.

℣. 16. *There is no ſtraw given unto thy ſervants*, &c.] As uſed to be, which they ſuppoſed *Pharaoh* knew nothing of, and by which it appears that the order given by *Pharaoh*, ℣. 6, 7, was not given in the hearing of the officers, only to the taſk-maſters, and by them to be made known to the officers, tho' indeed both are there mentioned, and both repreſent this to the people, ℣. 10. *and they ſay to us, make brick*, tho' they had no ſtraw to make or burn it with: *and behold, thy ſervants are beaten*; becauſe the ſame number of bricks is not made as heretofore: *but the fault* is *in thine own people*; the taſk-maſters, who ſent the people abroad to get ſtraw or ſtubble themſelves, and therefore could not make the ſame bricks as before; or *thy people ſin* [n], the guilt is theirs: or by thy people are meant the *Iſraelites*, whom they call *Pharaoh*'s people to gain

[k] תכבד aggravetur, Pagninus, Montanus, &c. tablus. Verbis falſis, Junius & Tremellius, Piſcator. cat populus tuus, Montanus, Druſius, Cartwright.

[l] בדברי in verbis mendacii, Pagninus, Montanus, Va-

[m] Sepher Shoraſh, rad. כשש.

[n] וחטאת עתך & pec-

gain favour with him; and then the ſenſe is, either *ſin* is imputed *to thy people* [o], the blame is laid upon them, or puniſhment is inflicted on them without cauſe, ſin being often put for puniſhment; they are wrongfully charged with a fault, and wrongfully puniſhed,

℣. 17. *But he ſaid, ye are idle, ye are idle,* &c.] Inſtead of expreſſing indignation at the taſk-maſters, and relieving the officers and the people, he inſults them in a flouting, ſarcaſtic way, charging them with ſloth and idleneſs; and which, for the certainty of it, or however to ſhew how ſtrongly perſuaded and fully aſſured he was of the truth of it, repeats it, and gives the following as a proof of it, *therefore ye ſay, let us go and do ſacrifice to the Lord*; ſuggeſting that it was not ſo much the ſervice and honour of God they regarded, as that they might have a leiſure-day from work and labour.

℣. 18. *Go therefore now and work,* &c.] Go about your buſineſs, attend to your work, even you officers, as well as your people; work yourſelves, as well as ſee that your people do theirs, and don't trouble me with ſuch impertinent applications: *for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks*; the uſual number of bricks, as the *Vulgate Latin* verſion has it; tho' in ℣. 8. it is rendered in that verſion *the meaſure of bricks*, and ſo another word is tranſlated by them, ℣. 14. and perhaps both may be intended, both number and meaſure; that is, that it was expected and inſiſted on that they delivered the full number of bricks they uſed to make, and theſe of full meaſure; for bricks were made of different meaſures, as *Vitruvius* [p] obſerves; ſome among the bricks were of 2 hands breadth, others of 4, and a 3d ſort of 5. See the note on ℣. 7.

℣. 19. *And the officers of the children of Iſrael did ſee* that *they* were *in evil caſe,* &c.] In a bad condition and circumſtances, and that there was no likelihood of their getting out of them, ſince *Pharaoh* treated them after this manner; they ſaw not only that the common people were in a bad condition, in great bondage, miſery, and diſtreſs, to be obliged to get ſtraw to make brick, and carry in their full tale as before; but that they themſelves were in a bad ſituation, ſince for the deficiency in their people they were like to be beaten for it from time to time: *After it was ſaid, ye ſhall not miniſh* ought *from your bricks of your daily taſk*; after this had been ſaid and confirmed by *Pharaoh*, they had no hope of things being better with them, but looked upon their unhappy lot as irretrievable.

℣. 20. *And they met Moſes and Aaron,* &c.] The officers of the children of *Iſrael*, who had been with their complaints to *Pharaoh: who ſtood in the way as they came forth from Pharaoh*; they had placed themſelves in a proper ſituation, that they might meet them when they came out, and know what ſucceſs they had, and which they were extremely deſirous of hearing; by which they might judge in what temper *Pharaoh* was, and what they might for the future expect from him in conſequence of their embaſſy.

℣. 21. *And they ſaid unto them, the Lord look upon you and judge,* &c.] Or, *will look upon you and judge* [q]; and ſo it is either a prediction of what would be done to them, or an imprecation on them that God would take notice of their conduct, and puniſh them, or at leaſt chaſtiſe them for acting the part they had, if not wickedly, yet imprudently: *becauſe you have made our ſavour to be abhorred in the eyes of Pharaoh*; or to *ſtink* [r]; they were become vile, abominable, and hateful to him, he could not bear the ſight of them, and treated them as the filth and offſcouring of all things; they had loſt their good name, credit, and reputation with him; for leave being aſked for them to go 3 days journey into the wilderneſs, to offer ſacrifice, and keep a feaſt, they were looked upon as a parcel of idle, ſlothful fellows: *and in the eyes of his ſervants*; not the taſk-maſters only, but his nobles, counſellors, and courtiers: *to put a ſword in their hands to ſlay us*; a proverbial expreſſion, ſignifying that they by their conduct had expoſed them to the utmoſt danger, and had given their enemies an occaſion againſt them, and an opportunity of deſtroying their whole nation, under a pretence of diſobedience and diſloyalty.

℣. 22. *And Moſes returned unto the Lord,* &c.] Biſhop *Patrick* thinks, that this not only intimates that the Lord had appeared to *Moſes* ſince he came into *Egypt*, but that there was ſome ſettled place where he appeared, and where he might reſort to him on all occaſions, and therefore is ſaid to return to him; tho' it may ſignify no more, than that inſtead of ſtaying to give an anſwer to the officers, which he might be at a loſs to do, he went to God, to the throne of grace by prayer, as he was wont to do in caſes of difficulty: *and ſaid, Lord, wherefore haſt thou* ſo *evil intreated this people?* or afflicted them, and ſuffered them to be thus afflicted; which to aſcribe to God was right, whatever were the means or inſtruments; for all afflictions are of him, and who has always wiſe reaſons for what he does, as he now had; to try the faith and patience of his people; to make the *Egyptians* more odious to them, and ſo take them off from following their manners, cuſtoms, rites, and ſuperſtitions, and make them more deſirous of departing from thence to the land of *Canaan*, nor ſeek a return to *Egypt* again; and that his vengeance on the *Egyptians* for ſuch cruelty and inhumanity might appear the more juſt, and his power might be ſeen in the plagues he inflicted on them, and in the deliverance of his people when reduced to the utmoſt extremity: *why is it that thou haſt ſent me?* he ſeems to wiſh he had never been ſent, and could be glad to be recalled, ſomething of the ſame diſpoſition ſtill remaining in him as when firſt called; ſince no end was anſwered by his miſſion, no deliverance wrought, yea, the people were more afflicted and oppreſſed than before; and therefore he was at a loſs how to account for it that he ſhould be ſent at all, ſeeing nothing came of it to the good of the people.

℣. 23. *For ſince I came to Pharaoh to ſpeak in thy name,* &c.] Had he come in his own name, it needed not be wondered at if he ſhould not ſucceed, but coming in the name of God, it might have been expected he would, and that *Pharaoh* would have been prevailed upon or obliged to uſe the people well, and let them go; but inſtead of that, *he hath done evil to this people*; afflicted and oppreſſed them more than ever: ſee ℣. 7, &c. *neither haſt thou delivered thy people at all*; there was not the leaſt thing done towards their deliverance, their affliction was not at all mitigated, but increaſed: *Moſes* expected that God would have made a beginning as ſoon as he had delivered his meſſage to *Pharaoh*; that his mind would have been diſpoſed in favour of the people, and he would have made their bondage

[o] So Vatablus, Piſcator, and ſome in Munſter, Pagninus. [p] Ut ſupra. [q] יראה וישפוט videbit & judicabit, Rivet. [r] הבאשתם feciſti fœtere, V. L. Pagninus, Montanus, Tigurine verſion, Druſius.

dage lighter and eaſier, if he did not diſmiſs them at once; but inſtead of that, more work was laid upon them, and their burdens were heavier: now this was a ſtumbling and a temptation to *Moſes*, to wiſh he had never been ſent; but if he had called to mind, which he ſeems to have forgotten, that *Pharaoh* would not let the people go at firſt, until all the wonders were wrought he had given him power to do, ch. iv. 2. it would have relieved him, and removed his objections, and put a ſtop to his expoſtulation with God, who gives an anſwer to them in the following chapter, without expreſſing any diſpleaſure at them.

CHAP. VI.

THE Lord encourages *Moſes* to hope for ſucceſs from his name Jehovah, and the covenant he had made with the fathers of his people, ℣. 1—5. orders him to aſſure the children of *Iſrael* that he would deliver them from their bondage and burdens, and bring them into the land of *Canaan*; but through their diſtreſs and anguiſh they hearkened not to him, ℣. 6—9. but *Moſes* is ſent again to *Pharaoh* to demand the diſmiſſion of *Iſrael*, to which he ſeems unwilling, and both he and *Aaron* are charged both to go to the children of *Iſrael*, and to *Pharaoh*, ℣. 10—13. next follows a genealogy of the tribes of *Reuben*, *Simeon* and *Levi*, which ſeems to be given for the ſake of *Moſes* and *Aaron*, and to ſhew their deſcent, ℣. 14—25. who were the perſons appointed of God to be the inſtruments of bringing the children of *Iſrael* out of *Egypt*, ℣. 26—30.

℣. 1. *Then the Lord ſaid unto Moſes*, &c.] In anſwer to the queſtions put to him, and the expoſtulations made with him: *now ſhalt thou ſee what I will do to Pharaoh*; in inflicting puniſhments on him: *for with a ſtrong hand ſhall he let them go*; being forced to it by the mighty hand of God upon him; and it is by ſome rendered, *becauſe of a ſtrong hand* [a]; ſo *Jarchi*; for this is not to be underſtood of the hand of *Pharaoh*, but of the hand of God: *and with a ſtrong hand ſhall he drive them out of his land*; not only be willing that they ſhould go, but be urgent upon them to be gone, ch. xii. 33.

℣. 2. *And God ſpake unto Moſes, and ſaid unto him, I* am *the Lord.*] Or Jehovah, the ſelf-exiſtent Being, the Being of beings, the everlaſting I am, the unchangeable Jehovah, true, firm and conſtant to his promiſes, ever to be believed, and always to be depended on.

℣. 3. *And I appeared unto Abraham, unto Iſaac, and unto Jacob, by* the name *of God Almighty*, &c.] Able to fulfil all his purpoſes, promiſes and covenant, with whom nothing is impoſſible; or *El-ſhaddai*, God all-ſufficient, who has a ſufficiency of happineſs in himſelf, and every thing to ſupply the wants of his creatures in things temporal and ſpiritual, ſee *Gen.* xvii. 1: *but by my name Jehovah was I not known to them*; which he had in the preceding verſe called himſelf by. This is not to be underſtood abſolutely; for it is certain that he had made himſelf known by this name, and this name was known unto *Abraham*, *Iſaac* and *Jacob*, *Gen.* xv. 6, 7, 8. and xxvi. 2, 24. and xxviii. 13. but comparatively, as ſome think; that is, he was not ſo much made known to them by the one name as the other; though it may be queſtioned whether the one was more uſed in ſpeaking to them than the other; wherefore others think, as *Saadiah Gaon*, that the word *only* is to be ſupplied, as in *Gen.* xxxii. 28. and the ſenſe to be, that by his name Jehovah he was not only made known to them, but by his name *El-ſhaddai*, and others alſo; and others reconcile the difficulty thus, that though the name Jehovah itſelf was known to the patriarchs, by which they were aſſured that God is eternal, immutable and faithful to his promiſes; yet he was not known as to the efficacy of this name, or with reſpect to the actual performance of his promiſe, as he now would be by delivering the children of *Iſrael* out of *Egypt*, and bringing them into the land of *Canaan*; though perhaps by reading the words with an interrogation, the clauſe will appear more plain, *and by my name Jehovah was I not known to them?* [b] verily I was. *Joſephus* [u] ſays, this name was not before made known to men, and that it was not lawful for a man to ſpeak it; and this is the common notion of the *Jews*, that it is ineffable, and not lawful to be pronounced, and therefore they put *Adonai* and *Elohim* in the room of it, and the vowel points of theſe words to it, which is a falſe and ſuperſtitious notion: this name was known among the heathens; it is the ſame with Ιαω in the oracle of *Apollo* [w]; and *Diodorus Siculus* [x] ſays, that with the *Jews Moſes* is ſaid to give laws from a God called IAO, and is the ſame which in *Philo Byblius* [y] is called *Jevo*; and both are no other than a corruption of *Jah* or *Jehovah*; and perhaps the τετραχτυς of the *Pythagoreans* [z], by which they ſwore, is the ſame with the tetragrammaton, or this word of four letters, with the *Jews*.

℣. 4. *And I have alſo eſtabliſhed my covenant with them*, &c.] With *Abraham*, *Iſaac* and *Jacob*, and with their poſterity, ſo that it is ſure and firm, and ſhall never be made null and void: *to give them the land of Canaan*; or to their children, which were as themſelves: *the land of their pilgrimage, wherein they were ſtrangers*; not being in actual poſſeſſion of any part of it, but lived as pilgrims and ſtrangers in it, as their poſterity now did in another land not theirs; ſee *Heb.* xi. 9, 13.

℣. 5. *And I have alſo heard the groaning of the children of Iſrael*, &c.] For the Lord is not only the eternal and immutable being in his purpoſes and promiſes, and a covenant-keeping God; but he is compaſſionate and merciful, and ſympathizes with his people in all their afflictions; he takes notice of their ſighs and groans, as he now did thoſe of his people in *Egypt*: *whom the Egyptians keep in bondage*; and which was the reaſon of their groaning; their bondage being ſo hard and rigorous, in which they were detained by *Pharaoh*, who refuſed to let them go, though *Moſes* in the name of the Lord had required him to do it: *and I have remembred my covenant*; concerning bring-

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[a] ביד חזקה propter manum validam; ſo ſome in Druſius. [b] Vid. Noldium, N° 788. [u] Antiq. l. 2. c. 12. §. 4. [x] Bibliothec. l. 1. p. 84. [w] Cornelius Labeo de oraculo Apoll. Clarii apud Macrob. Saturnal. l. 1. c. 18. [y] Apud Euſeb. Præpar. Evangel. l. 1. c. 9. p. 31. [z] Carmin. Aurea Pythagor. l. 47. & Hierocles in Ib. p. 225, 277. Porphyr. de Vita Pythagor. p. 189.

ing them out of *Egypt* into the land of *Canaan*, which he would quickly do, and thereby make it appear he was mindful of his covenant, which is indeed never forgotten by him, though it may ſeem to be.

℣. 6. *Wherefore ſay unto the children of Iſrael, I* am *the Lord*, &c.] Eternal in his being, immutable in his counſels, faithful to his covenant, and able to fulfil it: *and I will bring you out from under the burdens of the Egyptians*; which lay heavy on them, and made them ſigh and groan: *and I will rid you out of their bondage*; in which they were kept, and by which their lives were made bitter: *and I will redeem you with a ſtretched out arm*; with an arm ſtretched out from heaven to earth, as *Aben Ezra* expreſſes it; even by the exertion of his almighty power, openly and manifeſtly diſplayed in the lighting down of his arm upon the enemies of his people, and in delivering them out of their hands: *and with great judgments*; upon the *Egyptians*, by many and ſore plagues and puniſhments inflicted on them.

℣. 7. *And I will take you to me for a people*, &c.] Out of the hands of the *Egyptians*, and out of their country, to be in a political ſenſe his kingdom and ſubjects; and in a religious ſenſe a holy people to himſelf, to fear, ſerve, worſhip and glorify him, by walking according to laws and rules given them by him; and this he did by ſetting up and eſtabliſhing a civil and eccleſiaſtical polity among them: *and I will be to you a God*; their king and their God to rule over them, protect and defend them, they being a theocracy; and their Covenant-God and Father, giving them various ſpiritual privileges, the adoption, the glory, the covenant, the law, ſervice and promiſes: *and ye ſhall know that I* am *the Lord your God*; by the promiſes fulfilled, the favours granted, and the deliverances wrought for them: *which bringeth you out from under the burdens of the Egyptians*; ſee the preceding verſe.

℣. 8. *And I will bring you in unto the land*, &c.] The land of *Canaan: concerning the which I did ſwear*; or *lift up my hand*[a], which was a geſture uſed in ſwearing, *Gen.* xiv. 22: *to give it to Abraham, to Iſaac, and to Jacob*; ſee ℣. 4: *and I will give it you for an heritage*; to be poſſeſſed as an inheritance by them, ſo long as they were obedient to his will, or until the Meſſiah came: *I* am *the Lord*; whoſe counſels of old are faithfulneſs and truth; whoſe promiſes are yea and amen; whoſe gifts and calling are without repentance; and who is able alſo to perform whatever he has ſaid he will do.

℣. 9. *And Moſes ſpake ſo unto the children of Iſrael*, &c.] After this manner, and in the above words, declaring all that the Lord made known to him, and promiſed to do for them; which one would have thought would have revived their ſpirits, and refreſhed and comforted their hearts under their troubles, and encouraged a lively exerciſe of faith and hope of deliverance: *but they hearkened not unto Moſes*; being diſappointed of deliverance by him, and their afflictions being increaſed, and lying heavy upon them, they were heartleſs and hopeleſs: *for anguiſh of ſpirit*; trouble of mind and grief of heart, with which they were ſwallowed up; or *for ſhortneſs of breath*[b], being ſo preſſed that they could hardly breathe, and ſo were uncapable of attending to what was ſpoken to them: *and for cruel bondage*; under which they laboured, and from which they had ſcarce any reſpite, and ſaw no way of deliverance from it.

℣. 10. *And the Lord ſpake unto Moſes*, &c.] At another time, and renewed his orders to him to go again to *Pharaoh*, and require their diſmiſſion: *ſaying*; as follows,

℣. 11. *Go in*, &c.] Into *Pharaoh*'s palace, and into his preſence, to whom acceſs ſeems not to be very difficult; and perhaps acceſs to princes was not attended with ſo much ceremony then, as it now is: *ſpeak unto Pharaoh king of Egypt*; though a king, and a king of ſo large a country as *Egypt*, yet don't be afraid to ſpeak to him; ſpeak to him plainly and boldly, not in a ſupplicatory, but in an authoritative way, in the name of the King of kings: *that he let the children of Iſrael go out of his land*; this demand had been made before, but was rejected with an haughty air, and now it is repeated, before the Lord proceeds to puniſh him for his diſobedience, that his judgments upon him might appear more manifeſtly to be juſt and right.

℣. 12. *And Moſes ſpake before the Lord*, &c.] Who appeared in a viſible form, and had ſpoke to him with an articulate voice, and before whom *Moſes* ſtood, and made the following reply: *ſaying, behold, the children of Iſrael have not hearkened unto me*; even though he brought a comfortable meſſage to them from the Lord, and delivered many gracious promiſes of his to them, aſſuring them of deliverance out of *Egypt*, and of their poſſeſſion of the land of *Canaan: how then ſhall Pharaoh hear me*; making a demand upon him to part with a people, from whoſe labour he receives ſo much advantage, and has ſuch an addition to his revenues, and who is a mighty king, and haughty monarch. And this is further enforced from his own weakneſs and unfitneſs to ſpeak to *Pharaoh: who* am *of uncircumciſed lips?* had an impediment in his ſpeech, could not ſpeak freely and readily, but with difficulty; perhaps ſtammered, and ſo uttered ſuperfluous ſyllables, repeated them before he could fully pronounce what he aimed at; or in other words, he was not eloquent, which was his old objection, and had been fully anſwered before; and by this it appears, that there was no alteration in the ſpeech of *Moſes*, ſince God ſpoke with him at mount *Horeb*. Some think *Moſes* expected to have had this impediment removed, and tacitly hints at it here, not being ſo well ſatisfied with *Aaron*'s being joined with him as his mouth and ſpokeſman, which ſeemed to carry in it ſome reflection upon him.

℣. 13. *And the Lord ſpake unto Moſes and unto Aaron*, &c.] No notice is taken of the objection of *Moſes*, having been ſufficiently anſwered before; and *Aaron* is joined with him in the following charge: *and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt*; that is, to go to the children of *Iſrael* and comfort them, and direct them what they ſhould do, and how they ſhould behave under their preſent circumſtances; aſſuring them of deliverance, and to go to *Pharaoh*, and to make a freſh demand upon him to let *Iſrael* go; and in this work they had a ſolemn charge from God to continue, and not to deſiſt from it, until they had finiſhed it: *to bring the children of Iſrael out of the land of Egypt*; which they were to be the inſtruments of: and that it might be known clearly from whom they deſcended, who had ſuch a charge given them, and ſuch honour

[a] נשאתי את ידי levavi manum meam, Pagninus, Montanus, Munſter.

[b] מקצר רוח ob brevem anhelitum, Munſter.

honour put upon them, the following genealogy is recorded.

℣. 14. *These* be *the heads of their fathers houses*, &c.] Not of the families of *Moses* and *Aaron*, but of the children of *Israel*, though only the heads of three tribes are mentioned; and some think that these three are taken notice of, to shew that they were not rejected of God, though they seem to be rather cursed than blessed by *Jacob*; and that though they were guilty of very great crimes, as *Reuben* of incest, and *Simeon* and *Levi* of murder, yet they truly repented, and obtained mercy of God, and were honoured in their offspring, of whom an account is here given; but the two first seem to be taken notice of for the sake of the third, and that order might be observed, and that it might plainly appear that the deliverers of *Israel* were *Israelites: the sons of Reuben, the first-born of Israel, Hanoch, and Pallu, Hezron, and Carmi*; whose names, and the order in which they are put, are the same as in *Gen.* xlvi. 9: *these* be *the families of Reuben*; the heads of them, or from whence they sprung.

℣. 15. *And the sons of Simeon, Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman*, &c.] See the note on *Gen.* xlvi. 10: *these* are *the families of Simeon*; who gave rise and name to the several families of that tribe now in *Egypt*.

℣. 16. *And these* are *the names of the sons of Levi, according to their generations*, &c.] Whose sons, according to the order of their birth, were as follow: *Gershom, and Kohath, and Merari*; see *Gen.* xlvi. 11: *and the years of the life of Levi were* 137 *years*; and exactly the same number of years is assigned him by *Polyhistor* from *Demetrius* [c], an heathen writer. *Jarchi* says, that the reason why the years of the life of *Levi* are reckoned, is to shew how long the bondage lasted; for there was no servitude as long as any of the tribes (or of the sons of *Jacob*) remained, according to *Exod.* i. 6, 8. and the *Jewish* chronologers [d] affirm, that *Levi* was the last of the patriarchs that died; and that he died in the year of the world 3332, and lived in *Egypt* 94 years; and from his time, to the going out of *Egypt*, were only 116 years; and they further say, the bondage could not last longer than 116 years, nor shorter than 87. Bishop *Usher* [e] places his death in A. M. 2385, and before Christ 1619: according to the *Targum* of *Jonathan*, he lived to see *Moses* and *Aaron* the deliverers of *Israel*; but that is false, since *Joseph* and all his brethren died before *Moses* was born, *Exod.* i. 6.

℣. 17. *And the sons of Gershom, Libni, and Shimi, according to their families.*] He had only two sons, from whom came the families of the *Libnites* and *Shimites*; see *Numb.* iii. 21.

℣. 18. *And the sons of Kohath, Amram, and Izhar, and Hebron, and Uzziel*, &c.] So they are reckoned in 1 *Chron.* vi. 18. though only the family of the *Hebronites* are mentioned in *Numb.* xxvi. 58: *and the years of the life of Kohath were* 133 *years.* A *Jewish* chronologer says [f], he died 100 years before the going out of *Egypt*: just the same number of years is ascribed to him by *Polyhistor* from *Demetrius*, an heathen historian [g].

℣. 19. *And the sons of Merari, Mahali, and Mushi*, &c.] From whence sprung the families of the *Mahalites* and *Mushites*, *Numb.* iii. 33: *these are the families of Levi, according to their generations*; the families that descended from him and his sons, according to the order of their birth.

℣. 20. *And Amram took him Jochebed his father's sister to wife*, &c.] This *Amram* was the first son of *Kohath*, and the father of *Moses*, as after related, and so must be the same with the man of the house of *Levi*, and his wife the daughter of *Levi*, as in ch. ii. 1. and though such a marriage was afterwards prohibited, *Moses* does not conceal it, tho' it may seem to reflect some dishonour on him and his family; he writing not for his own glory, but for the sake of truth, and the good of mankind, and especially the church and people of God. Indeed the *Vulgate Latin* version, and the *Septuagint*, *Samaritan* and *Syriac* versions, make her to be his cousin-german, the daughter of his father's brother, his uncle's daughter; and so does *Polyhistor* from *Demetrius* [h]; but in *Numb.* xxvi. 59. she is expressly said to be a daughter of *Levi*, born to him in *Egypt*, and therefore must be his father's sister: *and she bare him Aaron and Moses*; and *Miriam* also, though not mentioned, it being for the sake of these two that the genealogy is made: *and the years of the life of Amram were* 137 *years*; just the age of his grandfather *Levi*, ℣. 16. A *Jewish* chronologer [i] says, he died in the 30th year of *Moses*; but the *Arabic* writers [k] say in the 56th or 57th, and at the end of A. M. 3810. *Polyhistor* [l] from *Demetrius* makes his age to be 136, and him to be the father of *Moses* and *Aaron*, and *Aaron* to be three years older than *Moses*, exactly according to the scripture-account.

℣. 21. *And the sons of Izhar, Korah, and Nepheg, and Zichri.*] These seem to be mentioned for the sake of *Korah*, concerning whom is a remarkable history in the following book; for the other two are no where else spoken of.

℣. 22. *And the sons of Uzziel, Mishael, and Elzaphan, and Zichri.*] The two first of these were the men that were ordered by *Moses* to carry out of the camp the two sons of *Aaron*, who were killed by lightening for offering strange fire, *Lev.* x. 4.

℣. 23. *And Aaron took him Elisheba*, &c.] The same name we pronounce *Elizabeth*; and of this name was the wife of *Zacharias*, the father of *John* the *Baptist*, *Luke* i. 5. this woman *Aaron* took, was the *daughter of Amminadab, the sister of Naashon*; a prince of the tribe of *Judah*, *Numb.* vii. 12. her he took *to wife*; or married; for though intermarriages with the several tribes were not allowed, nor used in after-times, that they might be kept distinct, and the inheritances also, yet the tribe of *Levi* often took wives of other tribes, because they had no inheritance, and were to have none in the land of *Canaan*, so that confusion in tribes and inheritances was not made hereby; and it is observable, that these marriages were frequently with the tribe of *Judah*, as signifying the union of the kingly and priestly offices in Christ, who sprung from the tribe of *Judah: and she bare him Nadab, and Abihu, Eleazar, and Ithamar*; the two first of these died by fire from heaven in their father's lifetime, for offering strange fire to the Lord, *Lev.* x. 1, 2. *Eleazar* succeeded his father in the priesthood, *Numb.* xx. 26. and of the sons of *Ithamar* executing the priest's office, see 1 *Chron.* xxiv. 2.

5 ℣.

[c] Apud Euseb. Præpar. Evangel. l. 9. c. 21. p. 425. [d] Shalshalet Hakabala, fol. 5. 1. Tzemach David, par. 1. fol. 6. 2. & 7. 1. Seder Olam Rabba, c. 3. p. 9. [e] Annales Vet. Test. p. 17. [f] Shalshalet, ut supra. [g] Apud Euseb ut supra. [h] Ibid. [i] Shalshalet, ut supra. [k] Patricides, p. 26. Elmacinus, p. 46. apud Hottinger. Smegma Oriental. l. 1. c. 8. p. 392. [l] Apud Euseb. ut supra.

℣. 24. *And the ſons of Korah*, &c.] The eldeſt ſon of *Izhar*, who, though he proved a bad man, yet many of his poſterity were good men, and are often mentioned in general in the titles of ſome of the pſalms of *David*: the immediate ſons of *Korah* were *Aſſir*, *and Elkanah*, *and Abiaſaph*. *Aben Ezra* ſays, that *Samuel* the prophet was of the ſons of *Korah*; perhaps what might lead him to it was, becauſe his father's name was *Elkanah*, the name of one of theſe ſons of *Korah*, but can't be this *Elkanah*: *theſe* are *the families of the Korhites*; the heads of them, or from whom they deſcended.

℣. 25. *And Eleazar Aaron's ſon took him* one *of the daughters of Putiel to wife*, &c.] This was *Aaron*'s eldeſt ſon. The perſon, whoſe daughter he married, Dr. *Lightfoot* [m] conjectures was an *Egyptian* convert, perhaps of the poſterity of *Potipherah*, among whom *Joſeph* had ſowed the ſeeds of true religion, and ſuppoſes that the *Egyptians* uſed the name of *Puti* or *Poti*, either in memorial of their uncle *Put*, *Gen.* x. 6. or in reverence of ſome deity of that name; but the *Targum* of *Jonathan* makes *Putiel* to be the ſame with *Jethro*; and ſo does *Jarchi*; but *Aben Ezra* ſeems to be righteſt, who takes him to be of the children of *Iſrael*, though the reaſon of his name is not known, and the daughter of ſuch an one it is moſt likely a ſon of *Aaron* would marry: *and ſhe bore him Phinehas*; of whom ſee *Numb.* xxv. 11: *theſe* are *the heads of the Levites*, *according to their families*; from whence the *Levites* ſprung, and their ſeveral families. It may be obſerved, that *Moſes* ſays nothing of his own offſpring, only of his brother *Aaron*'s, partly out of modeſty and humility, and partly becauſe the prieſthood was ſucceſſive in the family of *Aaron*, but not the civil government in the family of *Moſes*; and that he proceeds no further to give the genealogy of the remaining tribes, his chief view being to ſhew the deſcent of *Aaron* and himſelf, that it might be with certainty known in after-times who they were that were inſtruments of *Iſrael*'s deliverance out of *Egypt*, which would be matter of enquiry, and very deſireable to be known.

℣. 26. *Theſe* are *that Aaron and Moſes*, &c.] *Aaron* is ſet before *Moſes*, becauſe he was the eldeſt, and becauſe he propheſied in *Egypt* before *Moſes*, as *Aben Ezra* obſerves; though *Moſes* was greater in dignity than he, and therefore the true reaſon may be the modeſty of *Moſes*; though in a following verſe *Moſes* is ſet before *Aaron*, to ſhew that they were equal, as *Jarchi* thinks; and perhaps the thing was quite an indifference to the hiſtorian, and done without any care and intention; however theſe words are emphatically expreſſed, on purpoſe to point out the perſons to future ages: *to whom the Lord ſaid*, *bring out the children of Iſrael from the land of Egypt*; which is the charge he gave them both, ℣. 13. and the account of which is returned to again, after an interruption by the genealogy before recorded: *Iſrael* were to be brought out, *according to their armies*; denoting their numbers, and the order in which they were to march out of *Egypt*, as they did, not by flight, nor in confuſion, but in a formidable manner, and in great compoſure and order, with theſe two men, *Moſes* and *Aaron*, as their generals at the head of them.

℣. 27. *Theſe* are *they which ſpoke to Pharaoh king of Egypt*, &c.] In the name of the Lord of hoſts; and demanded the diſmiſſion of *Iſrael*, in order *to bring the children of Iſrael from Egypt*: nor did they deſiſt making application to him, until they had prevailed upon him to let them go: *theſe are* that *Moſes and Aaron*; which is repeated, that it may be obſerved who were the deliverers of *Iſrael*, what their names, of what tribe they were, and from whom they deſcended, and who ſprung from them, at leaſt from *Aaron*.

℣. 28. *And it came to paſs on the day* when *the Lord ſpake unto Moſes in the land of Egypt*.] This verſe depends upon the following for the ſenſe of it, which ſhews what it was the Lord ſaid to *Moſes* in the day he ſpake to him in *Egypt*, when he was come thither, which is as follows:

℣. 29. *And the Lord ſpake unto Moſes*, *ſaying*, *I* am *the Lord*, &c.] See ℣. 2, 6, 8: *ſpeak thou unto Pharaoh king of Egypt*, *all that I ſay unto thee*; that he let *Iſrael* go; and that in caſe of refuſal, that he would puniſh him and his people with this and the other plague, one after another, and at laſt ſlay him and their firſt-born.

℣. 30. *And Moſes ſaid before the Lord*, *behold*, *I* am *of uncircumciſed lips*, &c.] As he had done, ℣. 13. and this is only a repetition of what is there ſaid, in order to lead on to what is related in the following chapter: *how ſhall Pharaoh hearken unto me?* ſo mean a perſon, and ſo poor a ſpeaker, and he a mighty king, ſurrounded with wiſe counſellors and eloquent orators.

CHAP. VII.

MOSES and *Aaron* are ordered to go to *Pharaoh*, and require the diſmiſſion of the people of *Iſrael*, but they are told before-hand that *Pharaoh*'s heart would be hardened, and would refuſe to let them go, until the hand of the Lord was ſtretched out, and great judgments were brought down upon *Egypt*, and then they ſhould come forth, ℣. 1—5. which orders *Moſes* and *Aaron* obeyed, and their age is obſerved, when this was done, ℣. 6, 7. and they are bid to work a miracle, when *Pharaoh* ſhould demand one, by turning a rod into a ſerpent, which they did; but *Pharaoh*'s magicians doing the ſame in appearance, his heart was hardened, ℣. 8—14. and then they are directed to meet him at the river, and require the ſame as before; and if he refuſed, to ſmite the waters of the river with the rod, and turn them into blood, which they did, ℣. 15—21. but *Pharaoh*'s magicians doing the ſame by inchantments, he did not regard it, though the plague laſted ſeven days, ℣. 22—25.

℣. 1. *And the Lord ſaid unto Moſes*, &c.] In anſwer to his objection, taken from his own meanneſs, and the majeſty of *Pharaoh*, and from his want of readineſs and freedom of expreſſion: *ſee*; take notice of, obſerve what I am about to ſay: *I have made thee a god to Pharaoh*; not a god by nature, but made ſo; he was ſo by commiſſion and office, clothed with power and authority from God to act under him in all things he ſhould direct; not for ever, as angels are gods, but for a time; not in an

[m] Works, vol. 1. p. 704, 705.

an ordinary way, as magiſtrates are gods, but in an extraordinary manner; and not to any other but to *Pharaoh*, being an ambaſſador of God to him, and as in his room and ſtead to rule over him, though ſo great a monarch; to command him what he ſhould do, and controul him when he did wrong, and puniſh him for his diſobedience, and inflict ſuch plagues upon him, and do ſuch miracles before him, as no mere man of himſelf, and none but God can do; and even exerciſe the power of life and death, as in the ſlaying of the firſt-born, that *Pharaoh* ſhould ſtand in as much fear of him, as if he was a deity, and apply to him to remove the plagues upon him, as if he was one: *and Aaron thy brother ſhall be thy prophet*; to declare the will of God revealed to him by *Moſes* from the Lord; ſo that this ſeems to be more than to be the mouth and ſpokeſman of *Moſes*, and interpreter and explainer of his words, or to be acting the part of an orator for him; for *Moſes* in this affair being God's vicegerent, and furniſhed with a knowledge of the mind and will of God reſpecting it, as well as with power to work miracles, and inflict plagues, was made a god to both *Pharaoh* and *Aaron*; ſee ch. iv. 6. to *Pharaoh* in the ſenſe before explained, and to *Aaron*, he being his prophet, to whom he communicated the ſecrets of God, and his will and pleaſure, in order to make the ſame known to *Pharaoh*. Thus highly honoured was *Moſes* to be a god to a ſovereign prince, and to have *Aaron* to be his prophet.

℣. 2. *Thou ſhalt ſpeak all that I command thee*, &c.] That is, to *Aaron* his prophet, whatever the Lord made known to him in a private manner as his will to be done: *and Aaron thy brother ſhall ſpeak unto Pharaoh*; whatſoever ſhould be told him by *Moſes*, as from the Lord: *that he ſend the children of Iſrael out of his land*; this was the principal thing to be inſiſted upon; and all that was ſaid or done to him was to bring about this end, the diſmiſſion of the children of *Iſrael* out of *Egypt*.

℣. 3. *And I will harden Pharaoh's heart*, &c.] See the note on ch. iv. 21: *and multiply my ſigns, and my wonders in the land of Egypt*; work one miracle and wonderful ſign after another, until they are all wrought intended to be wrought; and which he had given *Moſes* power to do, and until the end ſhould be anſwered and obtained, the letting go of the children of *Iſrael*.

℣. 4. *But Pharaoh ſhall not hearken unto you*, &c.] Regard not what they ſaid, nor anſwer the demand they made, or obey the command of God delivered by them to him: this the Lord apprized them of, that they might not be diſcouraged, and conclude their labour would be in vain, their attempts fruitleſs, and they ſhould never gain their point, but ſpend their time, and expoſe themſelves to danger to no purpoſe: *that I may lay mine hand upon Egypt*; the inhabitants of *Egypt*, ſmiting them with one plague after another, and particularly with the laſt, ſlaying their firſt-born; every plague was a ſtroke of his hand, and an effect of his mighty power and vengeance, and more eſpecially that: *and bring forth mine armies*; the children of *Iſrael* conſiſting of 600,000 men, beſides women and children, ch. xii. 37. which divided into 12 tribes, made 12 fine armies, 50,000 men in a tribe or army upon an average: and *my people the children of Iſrael out of the land of Egypt*; the word *and* need not be ſupplied; if any ſupplement is neceſſary, the word *even* would be better, ſince this clauſe is added by way of explanation, ſhewing who are meant by the armies of the Lord, his people to be brought out: *by great judgments*; inflicted upon the *Egyptians*.

℣. 5. *And the Egyptians ſhall know that I* am *the Lord*, &c.] Jehovah, the one, only, true and living God; this they ſhould know by the judgments executed upon them, and be obliged to acknowledge it: *when I ſtretch forth mine hand upon Egypt*; eſpecially the laſt time, to deſtroy the firſt-born: *and bring out the children of Iſrael from among them*; by which it would appear that he was mightier than they, and obtained the end for which the plagues were inflicted on them.

℣. 6. *And Moſes and Aaron did as the Lord commanded them*, &c.] After this they never ſhewed any reluctance, or made any objection to any meſſage they were ſent with, or any work they were ordered to do, but went about it at once, and performed it with all readineſs and chearfulneſs: *ſo did they*; which is not a ſuperfluous and redundant expreſſion, but very emphatical, ſhewing with what care and diligence they did every thing, and how exactly they conformed in all things to the divine will.

℣. 7. *And Moſes was* 80 *years old*, &c.] At this time, which is obſerved partly to ſhew how long *Iſrael* had been afflicted in *Egypt*; for their great troubles and miſeries began about the time of the birth of *Moſes*, or a little before, as appears from the above hiſtory; and partly to ſhew the patience and forbearance of God with the *Egyptians*, and how juſt and righteous were his judgments on them; with this perfectly agrees *Stephen*'s account of the age of *Moſes*, Act. vii. 23, 30. *and Aaron* 83 *years old, when they ſpake unto Pharaoh*; ſo that they were men that had had a large experience of things, and had been long training up for the ſervice deſigned to be done by them; they were men of wiſdom and prudence, of ſedate and compoſed countenances, and fit to appear before a king, whoſe age and venerable aſpect might command attention to them. *Aben Ezra* obſerves, that "in all "the ſcripture there is no mention of any prophets "that propheſied in their old age but theſe, be"cauſe their excellency was greater than all the "prophets." By this it appears, that *Aaron* was 3 years older than *Moſes*. A *Jewiſh* chronologer ſays [n], that it is affirmed in an expoſition of theirs, that *Aaron* propheſied to the *Iſraelites* in *Egypt* 80 years, which is making him to be a very young prophet when he firſt entered into the office. The *Arabic* writers [o] ſay, *Miriam* was at this time 87, ſo was 7 years older than *Moſes*, and 4 years older than *Aaron*; ſee ch. ii. 4.

℣. 8. *And the Lord ſpake unto Moſes and unto Aaron*, &c.] After he had given them their commiſſion, and inſtructions to go to *Pharaoh*, and a little before they went in to him: *ſaying*, as follows.

℣. 9. *When Pharaoh ſhall ſpeak unto you, ſaying, ſhew a miracle for you*, &c.] To prove that they came from God, the *Jehovah* they ſaid they did, and that they were his ambaſſadors, and came in his name, and made the demand for him; which when he ſeriouſly reflected on things, he would be ready to require, hoping they would not be able to ſhew any, and then he ſhould have ſomewhat againſt them, and treat them as impoſtors: *then thou ſhalt ſay unto Aaron, take thy rod*; the ſame that *Moſes* had in his hand at *Horeb*, and brought with him to *Egypt*; this he had delivered into the hand

[n] Shalſhalet Hakabala, fol. 7. 1.

[o] Patricides, p. 26. apud Hottinger. p. 415.

hand of *Aaron*, who was to be his agent, and with this rod do ſigns and wonders as he did, and on account of them it is ſometimes called the rod of God: *and caſt it before Pharaoh, and it ſhall become a ſerpent*; as it became one before at *Horeb*, when *Moſes* by the order of God caſt it on the ground, and afterwards became a rod again, as it now was, ch. iv. 2, 3, 4. Hence *Mercury*, the meſſenger of the gods with the heathens, is repreſented as having a *caduceus*, a rod or wand twiſted about with ſnakes [p].

℣. 10. *And Moſes and Aaron went in unto Pharaoh*, &c.] Into the palace of *Pharaoh* boldly, and with intrepidity, clothed with ſuch power and authority, and aſſured of ſucceſs: *and they did as the Lord had commanded*; they demanded in his name the diſmiſſion of the children of *Iſrael*, and upon his requiring a miracle to confirm their miſſion, wrought one as follows: *and Aaron caſt down his rod before Pharaoh, and it became a ſerpent*; or a *dragon*, as the *Septuagint* verſion; this word is ſometimes uſed of great whales, *Gen.* i. 21. and of the crocodile, *Ezek.* xxix. 3. and it is very likely the crocodile is meant here, as Dr. *Lightfoot* [q] thinks; ſince this was frequent in the *Nile*, the river of *Egypt*, where the *Hebrew* infants had been caſt, and into whoſe devouring jaws they fell, and which alſo was an *Egyptian* deity [r]. Tho' no mention is made of *Pharaoh*'s demanding a miracle, yet no doubt he did, as the Lord had intimated he would, and without which it can hardly be thought it would be done; and *Artapanus* [s], an heathen writer, expreſsly aſſerts it; for he ſays, "when "the king required of *Moſes* to do ſome ſign or "wonder, the rod which he had he caſt down, and "it became a ſerpent, to the amazement of all, "and then took it by its tail and it became a rod "again;" which is a teſtimony from an heathen of the truth of this miracle.

℣. 11. *Then Pharaoh alſo called the wiſe-men and the ſorcerers*, &c.] The cunning men and wizards, a ſort of jugglers and deceivers, who pretended to great knowledge of things, to diſcover ſecrets, tell fortunes, and predict things to come, and by leger-demain tricks, and caſting a miſt before people's eyes, pretended to do very wonderful and amazing things; and therefore *Pharaoh* ſent for theſe, to exerciſe their art and cunning, and ſee if they could not vie with *Moſes* and *Aaron*: *now the magicians of Egypt, they alſo did in like manner with their enchantments*; or by their ſecret wiles and juggles, making things ſeem to appear to the ſight when they did not really, but by dazzling the eyes of men by their wicked and diabolical art, they fancied they ſaw things which they did not; for the word has the ſignification of flames of fire, or of a flaming ſword, or lance, which being brandiſhed to and fro dazzles the ſight. The Targum of *Jonathan* gives the names of two of theſe magicians, whom he calls *Jannes* and *Iambres*, as does the apoſtle in 2 *Tim.* iii. 8. ſee the note there. *Joſephus* [t] calls theſe magicians of *Egypt* prieſts, and *Artapanus* [u] ſays, they were prieſts that lived about *Memphis*. According to the *Arabs* [w], the name of the place where they lived was *Auſana*, a city very antient and pleaſant, called the city of the magicians, which lay to the eaſt of the *Nile*: their name in the *Hebrew* language is either from a word which ſignifies a ſtyle, or graving tool, as *Fuller* [x] thinks, becauſe in their enchantments they uſed ſuperſtitious characters and figures; or as *Saadiah Gaon* [y] from two words, the one ſignifying a *hole*, and the other *ſtopped*; becauſe they bored a hole in a tree to put witchcrafts into it, and ſtopped it up, and then declared what ſhould be, or they had to ſay.

℣. 12. *For they caſt down every man his rod, and they became ſerpents*, &c.] That is, they *ſeemed* to be ſo, as *Joſephus* [z] expreſſes it, but not really, in which he is followed by many; tho' ſome think that the devil aſſiſted in this affair, and in an inſtant, as ſoon as the rods were caſt down, removed them and put real ſerpents in their room: *but Aaron's rod ſwallowed up their rods*; that is, the ſerpent that *Aaron*'s rod was turned into, ſwallowed up the rods of the magicians, which never were otherwiſe than rods only in appearance; or if real ſerpents were put in the room of them, theſe were devoured by his ſerpent called his rod, becauſe it was before turned into a ſerpent, as *Aben Ezra* obſerves; tho' the *Targums* of *Jonathan*, *Jarchi*, and *R. Teſhuah*, ſuppoſe this was done after the ſerpent became a rod again; which makes the miracle the greater, and more wonderful, that a rod ſhould devour other rods; and ſuppoſing them real ſerpents, this was what the magicians could not make their rods do, and in which they were out-done by *Aaron*.

℣. 13. *And he hardened Pharaoh's heart*, &c.] Or, *notwithſtanding the heart of Pharaoh was hardened* [a]; though he ſaw the rods of his magicians devoured by *Aaron*'s rod; or *therefore* [b] his heart was hardened, becauſe he ſaw that the rods of his magicians became ſerpents as well as *Aaron*'s; in which there was a deception of ſight, and which was ſuffered for the hardening of his heart, there being other wonders and miracles to be wrought, for ſhewing forth the divine power, before *Iſrael* muſt be let go: *that he hearkened not unto them*; to *Moſes* and *Aaron*, and comply with their demand, to diſmiſs the people of *Iſrael*: *as the Lord had ſaid*; or foretold he would not.

℣. 14. *And the Lord ſaid unto Moſes, Pharaoh's heart* is *hardened*, &c.] Or *heavy* [c], dull and ſtupid, ſtiff and inflexible, can't lift up his heart, or find in his heart to obey the will of God: *he refuſeth to let the people go*; which was an inſtance and proof of the hardneſs and heavineſs of his heart, on which the above miracle had made no impreſſion, to regard what God by his ambaſſadors had required of him.

℣. 15. *Get thee unto Pharaoh in the Morning*, &c.] The next morning, a time in which the mind is moſt compoſed and ſedate, and fit to attend to what may be ſuggeſted: *lo, he goeth out unto the water*; the river *Nile*, either to take his morning's walk, and to refreſh himſelf at the water-ſide, as the *Jeruſalem Targum*; or to obſerve divinations upon the water, as a magician, as the *Targum* of *Jonathan*. So in the *Talmud* [d] it is ſaid, that the *Pharaoh* in the days of *Moſes* was a magician. Or rather, as *Aben Ezra* thinks, which he ſays is a cuſtom of the kings of *Egypt* to this day, to go out in the months of *Tammuz* and *Ab*, i. e. *June* and *July*, when the river increaſes, to obſerve how many degrees it has aſcended, by which the fruitfulneſs of the enſuing ſeaſon was judged of. See the note on *Amos* viii. 8. Or elſe he went to worſhip the riſing ſun,

[p] Vid. Chartar. de imag. deorum, p. 136. imag. 48. Juvenal, Sat. 15.
[q] Works, vol. I. p. 702.
[r] Crocodylen adorat,
[s] Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 435.
[t] Antiq. l. 2. c. 13. §. 3.
[u] Apud Euſeb. ut ſupra.
[w] Arab. Geograph. Climat. 2. par. 4. lin. 21.
[x] Miſcell. Sacr. l. 5. c. 11.
[y] Comment. in Dan. i. 20.
[z] Antiq. ut ſupra.
[a] וירחזק attamen obfirmatum eſt, Junius & Tremellius.
[b] Itaque, Piſcator.
[c] כבד grave, Montanus, Druſius. So Ainſworth.
[d] T. Bab. Moed. Katon, fol. 18. 1.

ſun, or the *Nile*, to pay his morning devotions to it; for not only *Jarchi*, and other *Jewiſh* writers, ſay it was their chief god, but *Plutarch* [c] alſo affirms, that nothing was ſo much honoured with the *Egyptians* as the *Nile*; and both *Theodoret* on this place, and *Athanaſius* [f] elſewhere ſays, that they reckoned it a god, and worſhipped it as ſuch; and it has been uſual with other nations to worſhip rivers, as *Ælianus* [g] reports: *and thou ſhalt ſtand by the river's brink againſt he come*; over againſt the brink of the river *Nile*, in order to meet him: *and the rod which was turned to a ſerpent, ſhalt thou take in thine hand*; as a terror to *Pharaoh*, on ſight of which he might be put in mind of what had been done, and by means of which he might fear other wonders would be wrought; by this it appears, that after the rod had been turned into a ſerpent, it became a rod again, as it did at *Horeb*, ch. iv. 4. *Moſes* having previous notice of all this, ſhews the preſcience of God, and his certain knowledge of future contingent events.

℣. 16. *And thou ſhalt ſay unto him*, &c.] Upon meeting him: *the Lord God of the Hebrews hath ſent me unto thee*; ſtill appearing in the character of the ambaſſador of *Jehovah*, the god of the children of *Iſrael: ſaying, let my people go that they may ſerve me in the wilderneſs*; the demand is once more renewed, before any puniſhment is inflicted for refuſal, that the patience and forbearance of God might be the more viſible, and his judgments appear the more righteous when inflicted, as well as *Pharaoh* be left more inexcuſable. The reaſon of the demand is obſerved, *that they may ſerve me*; keep a feaſt, and ſacrifice to him, as is before expreſſed, and the place where is pointed at: *in the wilderneſs*; at *Sinai*, in *Arabia*, where were the mountains of *Sinai* and *Horeb*; but the time of their ſervice is not here expreſſed, as elſewhere, namely 3 days: *and behold, hitherto thou wouldeſt not hear*; and obey the voice of the Lord, upbraiding him with his diſobedience, and the hardneſs of his heart; but ſignifying it was not now too late, though it was adviſeable to be quick, or the blow would be given, and the plagues inflicted.

℣. 17. *Thus ſaith the Lord, in this thou ſhalt know that I* am *the Lord*, &c.] By the following inſtance of his power and vengeance: *I will ſmite with the rod that is in my hand*; which though in the hand of *Moſes*, ℣. 18. yet he being his ambaſſador, and repreſenting him, is ſaid to be in the hand of the Lord; and with this he threatens to ſmite *upon the waters which* are *in the river*; the river *Nile*, and the canals thereof: *and they ſhall be turned to blood*; and if this river was their god, it would abundantly appear that the God of the *Hebrews* was *Jehovah*, and above all gods, and particularly above theirs.

℣. 18. *And the fiſh that* is *in the river ſhall die*, &c.] Their element being changed, and they not able to live in any other but water: *and the river ſhall ſtink*; with the blood, into which it ſhould be congealed, and with the putrified bodies of fiſhes floating in it: *and the Egyptians ſhall loath to drink of the water of the river*; the very colour of it, looking like blood, would ſet them againſt it, and create a nauſea in them; or *ſhall be weary* [h], tired of drinking it in a little time through the loathſomeneſs of it; or be weary in digging about it, ℣. 24. to get ſome clear water to drink of; or in ſeeking to find out ways and methods to cure the waters, that ſo they might be fit to drink of, as *Jarchi* interprets it.

℣. 19. *And the Lord ſpake unto Moſes*, &c.] *Pharaoh* ſtill being obſtinate, and refuſing to let the people go: *ſay unto Aaron, take thy rod, and ſtretch out thine hand upon the waters of Egypt*; upon all of them in general, what were in the river *Nile*, or derived from it, as follows: *upon their ſtreams*; the ſeven ſtreams of the river *Nile*, *Iſ.* xi. 15. ſee the note there: *upon their rivers*; the canals that were cut out of the river *Nile*, for the watering of their fields and gardens, for they had no other river: *and upon their ponds, and upon all their pools of water*; which were dug near the river, or to which pipes were laid to convey the water thither: *that they may become blood*; and ſo not fit to drink: *and* that *there may be blood throughout all the land of Egypt, both in* veſſels *of wood, and in* veſſels *of ſtone*; in which water were kept in private houſes, fetched from the river for the uſe of families; all which were to be turned into blood every where, in all parts of the land, and in all places mentioned, immediately upon *Aaron*'s taking his rod, and ſmiting the waters with it in that part of the river that was before him.

℣. 20. *And Moſes and Aaron did ſo, as the Lord commanded*, &c.] *Moſes* delivered the rod to *Aaron*, who took it and went to the water-ſide: *and he lift up the rod, and ſmote the waters that were in the river*; or *in that river* [i], the river *Nile*, on the brink of which *Pharaoh* then ſtood: *in the ſight of Pharaoh, and in the ſight of his ſervants*; his nobles and courtiers who attended him in his walk to the water; for this was done before he returned to his palace: *and all the waters that were in the river were turned into blood*; not only the face of the waters looked like blood, but they were really turned into it; and not only the ſuperficies of the water, but all the water that was in the river, wherever it flowed, and as far as it flowed in the land of *Egypt*.

℣. 21. *And the fiſh that* was *in the river died*, &c.] Which was a full proof, that the converſion of it into blood was real; for had it been only in appearance, or the water of the river had only the colour of blood, and looked like it, but was not really ſo, it would not have affected the fiſhes, they would have lived as well as before; and this plague was the greater affliction to the *Egyptians*, not only as it affected their drink but their food, fiſh being what the common people chiefly lived upon, *Numb.* xi. 5. ſee *Iſ.* xix. 8. and the note there: *and the river ſtunk*; the blood into which it was turned being corrupted through the heat of the ſun, and the dead fiſhes ſwimming upon it being putrified: *and the Egyptians could not drink of the water of the river*; and they had no other water to drink of [k]; for rain ſeldom fell in *Egypt*, though ſometimes it did in ſome places, ſee the note on *Zech.* xiv. 18. The water of the river *Nile* was not only their common drink, but it was exceeding pleaſant, and therefore the loſs of it was the greater; it was ſo remarkable for the ſweetneſs and delicacy of its taſte, that in the time of *Peſcennius Niger*, when his ſoldiers murmured for want of wine, he is reported to have anſwered them, "what! crave you wine, and have "the water of the *Nile* to drink?" which Mr. *Maillett*,

[c] De Iſide & Oſir. Vide Philo de vita Moſis, l. 1. p. 617.
[f] Contr. Gentil. p. 20. & de incarnatione, p. 73.
[g] Var. Hiſt l. 2. c. 33.
[h] נלאו delaſſabuntur, Tigurine verſion, Vatablus. Defatigabuntur, Cartwright.
[i] ביאר ω τω ποταμω, Sept. in eo rivo, Junius and Tremellius, Piſcator.
[k] Vid. Plin. Nat. Hiſt. l. 6. c. 29.

Maillett, who lived 16 years conſul for the *French* nation at *Grand Cairo*, confirms, and ſays, that it is grown to be a common proverb, that whoever has once taſted it, will ever after pine for it [l]; with this compare *Jer.* ii. 18: *and there was blood throughout all the land of Egypt*; in the river wherever it flowed, in all its ſtreams and channels, and wherever any water was collected out of it, or fetched from it, let it be in what reſervoir it would. This is the firſt plague executed on the *Egyptians*, and a very righteous one by the law of retaliation for ſhedding the blood of innocent babes, thro' caſting them into this river; and this will be the ſecond, and third vials of God's wrath, which will be poured on antichriſt, or myſtical *Egypt*, who will have blood given to drink becauſe worthy, ſee *Rev.* xvi. 3, 4, 5. 6. *Artapanus* [m], an heathen writer, bears teſtimony to this miracle, though he does not ſo fully and clearly expreſs it as it was; he ſays, "a little after, that is, after the former "miracle of the rod turned into a ſerpent, the "*Nile*, that river whoſe ſwelling waves overflow "all *Egypt*, was ſmitten with the rod; and the "water being gathered and ſtagnated, boiled up, "and not only the fiſhes were deſtroyed, but the "people periſhed through thirſt."

℣. 22. *And the magicians of Egypt did ſo with their enchantments*, &c.] Who were either in company with *Pharaoh* and his nobles, or were immediately ſent for to try their art, and confront *Moſes* and *Aaron* with it; and who very probably got a little water in a veſſel, and by ſome juggling trick impoſing upon, and deceiving the ſight of *Pharaoh* and his ſervants, made it look like blood; and the devil might help them to a ſufficient quantity of blood, and diſcolour the water with it, and make it appear as if it was blood, and which was a poor buſineſs; had they turned the bloody river into water again, they would have equalled the miracle of *Moſes* and *Aaron*, and done ſome ſervice to their country; but to deceive the ſight of people, or to ſpoil a ſmall quantity of water that was good, by mixing it with blood, was but a mean and unworthy action. Should it be aſked from whence they had this water, when all was turned into blood? it may be anſwered, either from *Goſhen*, as the *Targum* of *Jonathan*, the waters of the *Hebrews* not being affected with this plague; though *Aben Ezra* thinks they were; or from the ſea, as *Theodoret*; but both theſe places were too far diſtant to fetch water from, in the time that *Pharaoh* ſtayed here before his return home: rather therefore this water was had from ſome habitation of the *Iſraelites* in the city near at hand, where *Pharaoh* lived, or was dug for immediately by the magicians, as in ℣. 24. or it may be that all the waters were not immediately turned into blood, but ſucceſſively and gradually, firſt the river, and then its ſtreams, &c. ſo that there might be near at hand a pool of water, not yet turned into blood, and a veſſel of water might be fetched from it, on which they exerciſed their juggling art: *and Pharaoh's heart was hardened*; by ſeeing his magicians do what was ſimilar to what *Moſes* and *Aaron* had done; and therefore concluded that it was not by the hand of God, but owing to a magic art they were maſters of, as his magicians were: *neither did he hearken unto them*; to *Moſes* and *Aaron*, and what they ſaid to him, to let the people go: *as the Lord had ſaid*; had before told he would not hearken to them, ℣. 4.

℣. 23. *And Pharaoh turned, and went into his houſe*, &c.] Turned away from *Moſes* and *Aaron*, and turned back from the river to which he came, and went to his palace in the city; it being perhaps now about dinner-time, when all before related had paſſed: *neither did he ſet his heart to this alſo*; had no regard to this miracle of turning the waters into blood, as well as he had none to the rod being turned into a ſerpent, and devouring the rods of the magicians; he neither conſidered the one nor the other, or ſeriouſly and cloſely thought of this, any more than of the other.

℣. 24. *And all the Egyptians digged round about the river*, &c.] On each ſide of it, in order to get clear water; and *Aben Ezra* thinks the *Hebrews* alſo, who were affected with this, and the two following plagues, the frogs and lice; but it is much more reaſonable to conclude, that they were free from them all. This they did *for water to drink*; for there was none in the river, ſtreams, ponds and pools, or in veſſels, in which they uſed to reſerve it, and therefore could come at none but by digging; and whether they obtained any in that way, is not ſaid: *for they could not drink of the waters of the river*; it being turned into blood, and ſtunk ſo exceedingly; and though they might ſtrain it, and make it in ſome meaſure drinkable, and might make uſe of the juice of herbs, and other things, to extinguiſh their thirſt, and the better ſort might have a ſtock of wine, yet multitudes muſt be greatly diſtreſſed, and many periſh, as *Philo* [n] the *Jew* ſays they did.

℣. 25. *And ſeven days were fulfilled*, &c.] Or there were full ſeven days, a whole week: *after that the Lord had ſmitten the river*; and turned it into blood; here the miracle is aſcribed to him, *Moſes* and *Aaron*, and the rod they uſed, were only inſtruments, nothing ſhort of almighty power could do ſuch a miracle; it ſeems this laſted ſeven days at leaſt. It began, as biſhop *Uſher* [o] computes it, on the 18th day of the 6th month, or *Adar*, part of *February* and part of *March*, and ended the 25th of the ſame. It is not ſaid that *Pharaoh* requeſted to have it removed, though *Philo* [p] ſays he did; his ſtubborn heart not being humbled enough as yet to aſk ſuch a favour, and therefore perhaps it was taken off without aſking for it, to make way for another.

CHAP. VIII.

IN this chapter *Pharaoh* is threatened with the plague of frogs, in caſe he refuſed to let *Iſrael* go, which accordingly was brought upon him, ℣. 1—6. and though the magicians did ſomething ſimilar to it, yet theſe were ſo troubleſome to *Pharaoh*, that he promiſed to let the people go, and ſacrifice to God, if they were removed; and a time being fixed for the removal of them, it was accordingly done at the intreaty of *Moſes* and *Aaron*, ℣. 7 — 14. but there being a reſpite, *Pharaoh*'s heart

[l] See the biſhop of Clogher's Chronology of the Hebrew Bible, p. 287. [m] Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 435. [n] De vita Moſis, l. 1. p. 617. [o] Annal. Vet. Teſt. p. 20. [p] Ut ſupra.

heart was hardened, and the plague of lice is ordered, and which was executed; and though this the magicians essayed to do, and could not, but owned it to be the finger of God, yet *Pharaoh*'s heart was hardened, ℣. 15—19. wherefore he is threatened with a swarm of flies, which should not infest *Goshen*, only the places where the *Egyptians* dwelt, and it was so, ℣. 20—24. upon which *Pharaoh* called for *Moses*, and declared himself willing the people should sacrifice in the land; but this not being satisfactory, he agreed they should go into the wilderness, but not far; and on the account of the intreaty of *Moses*, the plague was removed; but still *Pharaoh*'s heart was hardened, and he would not let the people go, ℣. 25—32.

℣. 1. *And the Lord spake unto Moses*, &c.] Either whilst the plague upon the waters continued, or immediately upon the removal of it: *go unto Pharaoh, and say unto him, thus saith the Lord, let my people go, that they may serve me*; mentioning neither time nor place, where, when and how long they should serve him, for which their dismission was required, but insist on it in general.

℣. 2. *And if thou refuse to let* them *go*, &c.] Will not obey the orders: *I will smite all thy borders with frogs*; he gives him warning of the blow before he strikes, which shows his clemency and goodness, his patience and long-suffering; and this he did, not only that he might have time and space for repentance, and thereby award the blow; but that when it came, he might be sensible it was not by chance, or owing to second causes, but was from the Lord himself. *I will smite all thy borders with frogs*; fill the whole land of *Egypt* with them, to the utmost borders thereof on every side. Some [q] say the word signifies a large *Egyptian* fish, which in the *Arabic* tongue is called *Al-tamsach*, that is, a crocodile, with which the *Nile* abounded; but such a creature could not invade and attack them in the manner as is after related.

℣. 3. *And the river shall bring forth frogs abundantly*, &c.] The river *Nile*; and though water, and watry places, naturally produce these creatures, yet not in such vast quantities as to cover a whole country, and so large a one as *Egypt*, and this done at once, immediately; for they were all produced instantaneously, and in one day were spread all over the nation, and removed the next: and besides what follows is equally miraculous, *which shall go up and come into thine house*; which though they may come up out of rivers, and be upon the banks and the meadows adjacent, yet are never known to come into houses, and especially into bedchambers and other places after mentioned, being not a bold but timorous creature, and shuns the sight and company of men; but these came even into the royal palace, nor could his guards keep them out: *and into thy bed-chamber, and upon thy bed*; and by their leaping upon him, and croaking in his ears disturb his rest: *and into the house of thy servants, and upon thy people*; both nobles and common people, and not only get into their houses, but upon their persons, on their hands when about their business, on their laps, and into their bosoms, as they sat; which must be very offensive and troublesome to them, what with their ugly shape, croaking noise, and filthy smell, and the disagreeable touch of them, leaping on them, and even upon their food, and all vessels used for the same, which must make it very nauseous and distasteful to them: *and into thy ovens*; where they baked their bread, and would be now hindred from the use of them: *and into thy kneading-troughs*; where they kneaded their dough, and made it into loaves, and prepared it for the oven; or the *dough* itself, which they leaped upon and licked, and made it lothsome for use.

℣. 4. *And the frogs shall come up both on thee, and upon thy people, and upon thy servants*;] no doubt by the interposition of divine power and providence, and it may be by the ministry of angels; so that let them use what care, caution, and diligence they would, there was no keeping them out; but they came upon all the people of the land, high and low, rich and poor, and upon the king's ministers, courtiers, and nobles, and the king himself not excepted; tho' by this particular enumeration of him, his people, and servants, the children of *Israel* may be thought to be exempted from this plague, as *R. Japhez* observes; though *Aben Ezra* dislikes his remark, but it seems to be just.

℣. 5. *And the Lord spake unto Moses*, &c.] By a secret impulse upon his mind, for he was now in the presence of *Pharaoh*, who had refused to let *Israel* go: *say unto Aaron, stretch forth thy hand with thy rod*; for *Aaron* carried the rod, and he was the minister of *Moses*, who was appointed a god to him; and he was to speak and to do whatever he ordered him from the Lord: *over the streams, over the rivers, and over the ponds*; the 7 streams of the river of *Nile*, and over the canals cut out of it, and over all places where there was a collection of water for any use for man or beast: *and cause frogs to come up upon the land of Egypt*; out of the streams, rivers, and ponds immediately.

℣. 6. *And Aaron stretched out his hand over the waters of Egypt*, &c.] That is, towards the waters of the *Nile*, and towards all places where any water was; for it was not possible he could stretch out his hand over all the waters that were in every place: *and the frogs came and covered the land of Egypt*; they came up at once, and in such multitudes every where, that the whole land was full of them; this was done on the 25th of *Adar*, or *February*, the same day the former plague ceased; so *Artapanus* [s], the heathen historian says, that *Moses* by his rod produced frogs, locusts and lice. And the story which *Heraclides Lembus* [t] tells, seems to be hammered out of this account of *Moses*, that in *Pæonia* and *Dardania* such a number of frogs fell from heaven, as filled the public roads and private houses; at first the inhabitants killed them, and keeping their houses shut, bore it patiently for some time; but when it signified nothing, and their household-goods were covered with them, and they found them boiled and roasted with their food, and lay in such heaps that they could not tread for them, and were so distressed with the smell of the dead ones, that they forsook their country.

℣. 7. *And the magicians did so with their enchantments*, &c.] By their secret wiles and juggling tricks: *and brought up frogs upon the land of Egypt*; that is, some few, as a proof of their art and skill, and to show that *Moses* and *Aaron* did but what they could do; but what they did either were only in appearance, deceiving the sight of *Pharaoh* and his people, or real frogs were brought to them by the help of devils, but not in such numbers: and besides,

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[q] R. Chananeel apud Abendana, and some in Aben Ezra in loc. [r] בכל משארותיך in tuas pastas, Pagninus; in farinam tuam aquis conspersam, Tigurine version; in reliquiis ciborum tuorum, V. L. [s] Apud Euseb. ut supra. [t] Apud Athenæi Deipnosophist. l. 8. c. 2.

beſides, this was adding to the plague, and not diminiſhing it; had they done any thing to the purpoſe, they ſhould have removed it at once, or deſtroyed the frogs; but that they could not do, of which *Pharaoh* being ſenſible, he therefore intreated for the removal of them by *Moſes* and *Aaron*. To this plague there ſeems to be ſome reference at the pouring out of the ſixth vial, *Rev.* xvi. 13, 14.

℣. 8. *Then Pharaoh called for Moſes and Aaron*, &c.] He ſent for them: *and ſaid, intreat the Lord, that he may take away the frogs from me and from my people*; he begins now to know the Lord, whom he knew not before, by the judgments he executed on him, to acknowledge his hand in thoſe judgments, and tacitly to own that none elſe could remove them; and his proud heart was ſo far humbled, as to beg the favour of *Moſes* and *Aaron* to intercede with the Lord to cauſe this plague to ceaſe, which was intolerable: and it may be obſerved from other inſtances in hiſtory, ſomewhat ſimilar to this, that whole cities and countries have been deſerted by their inhabitants on a like occaſion, as thoſe of *Pæonia* and *Dardania*, in the account above given; and *Juſtin* reports [u] of the *Abderites*, a people of *Thrace*, that becauſe of the multitude of frogs and mice, were obliged to leave their native country, and ſeek new habitations; and *Diodorus Siculus* [w], and *Ælianus* [x] relate much the ſame of a people called *Autariatæ*; and *Varro* [y] affirms, that in a city in *France*, the inhabitants of it were drove away by frogs; which inſtances, as they ſhow how very diſtreſſing ſuch a calamity is, ſo they ſerve to illuſtrate and confirm the truth of the divine hiſtory, cavilled at by infidels, when any thing is related in it exceeding the common and ordinary courſe of things: *and I will let the people go, that they may do ſacrifice unto the Lord*; as had been frequently required of him, ch. v. 1, 3. and vii. 16. and viii. 1.

℣. 9. *And Moſes ſaid unto Pharaoh, glory over me*, &c.] If thou canſt; take every advantage againſt me of leſſening my glory, and increaſing thine own; or vaunt or boaſt thyſelf againſt me, as the phraſe is rendered, *Judg.* vii. 2. *Iſ.* x. 15. or take this honour and glory to thyſelf over me, by commanding me, and fixing a time to pray for thee, and I'll obey thy orders; which agrees with the *Septuagint*, *Syriac* and *Vulgate Latin* verſions, and the paraphraſe of *Onkelos*, *appoint*, or *order for me*; that is, when I ſhall pray for thee; or do me this honour, to believe me in the ſight of the people, to declare before them, that thou doſt believe that upon my prayer for thee this plague ſhall be removed: *when ſhall I intreat for thee, and for thy ſervants, and for thy people, to deſtroy the frogs from thee and thy houſes*, that *they may remain in this river only? Moſes* agreed to intreat the Lord for him as he deſired, but leaves it with him to fix the time for doing it; and this he did, that it might appear that the removal of the frogs, as well as the bringing of them, would not be owing to chance, or to any natural cauſe, but to the Lord himſelf; and though *Moſes* had no direction from the Lord for this, that is recorded, yet he might preſume upon it, ſince he was made a God to *Pharaoh*, and had power to do as he pleaſed; and alſo he knew the mind and will of God, and might have now a ſecret impulſe upon his ſpirit, ſignifying it to him: and beſides, he had the faith of miracles, and ſtrongly believed that God would work this by him, and at whatſoever time ſhould be fixed.

℣. 10. *And he ſaid, to-morrow*, &c.] Which according to biſhop *Uſher* was the 26th day of *Adar*, or *February*. It may ſeem ſtrange that *Pharaoh*, and his people, being ſo greatly diſtreſſed with this plague, ſhould not deſire that the Lord would be intreated to do it immediately, and not put it off to another day: two reaſons are uſually given; one is, he might hope that it would by that time go off of itſelf, and then he ſhould not be beholden to the Lord, nor to *Moſes*; and the other is, that he thought an affair of this kind could not be done immediately, but that it required time for making the interceſſion, and performing rites and ceremonies, which he ſuppoſed might be uſed, as were by his magicians; and it might be now the evening of the day, and therefore deferred it till to-morrow: *and he ſaid*, be it *according to thy word*; as if he had ſaid, it ſhall be done as thou haſt deſired, and at the time fixed: *that thou mayeſt know that* there is *none like unto the Lord our God*; that can ſend plagues, and remove them at his pleaſure, which the deities he worſhipped, and the magicians he employed, could not do.

℣. 11. *And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people*, &c.] Signifying there ſhould be a full and clear riddance of them: *they ſhall remain in the river only*; the river *Nile*.

℣. 12. *And Moſes and Aaron went from Pharaoh*, &c.] To the place where they uſed to pray to the Lord, and meet with him, and receive meſſages from him; this they did the ſame day the plague was inflicted, the day before the morrow came when the frogs were to be removed: *and Moſes cried unto the Lord*; prayed unto him with great fervency, and with a loud voice moſt fervently intreating that the frogs might be removed on the morrow, as he had promiſed, that ſo he might not be covered with ſhame and confuſion before *Pharaoh*; his faith of the miracle being wrought did not hinder the uſe of prayer to God for it: *becauſe of the frogs which he had brought againſt Pharaoh*; as an army; or *put upon* [z] him, as a judgment on him; or rather the ſenſe is, as it may be rendered, *becauſe of the buſineſs of the frogs, which he had propoſed* or promiſed *to Pharaoh* [a]; that is, for the taking of them away, he had propoſed to *Pharaoh* to fix the time when he ſhould intreat the Lord for the removal of them; and he having fixed on the morrow, *Moſes* promiſed it ſhould be done according to his word; and now he is importunate with the Lord, that it may be done as he had promiſed.

℣. 13. *And the Lord did according to the word of Moſes*, &c.] He heard his prayers, and fulfilled what he had promiſed *Pharaoh*: *and the frogs died out of the houſes, and out of the villages, and out of the fields*; the word for *villages* ſignifies *courts* [b], and may be ſo rendered here; and the ſenſe is, that they not only died out of their dwelling-houſes, but out of their court-yards, and even out of their gardens, orchards and fields, ſo that there were none near them to give any manner of trouble and offence. And their dying, and remaining dead upon the ſpot, were clear proofs that they were real frogs that were produced, and not in appearance only, as the frogs of the magicians might be; God

[u] E Trogo, l. 15. c. 2. [w] Bibliothec. l. 3. p. 164. [x] De Animal. l. 17. c. 41. [y] Apud Plin. Nat. Hiſt. l. 8. c. 29. [z] שם לפרעה poſuit Parhoni, Pagninus, Montanus; impoſuerat, Junius & Tremellius, [a] Super cauſa vel negotio ranarum quod propoſuerat Pharaoni, Fagius. [b] מן החצרת ex atriis, Montanus, Tigurine verſion, Piſcator.

God could have cauſed them to return to the river from whence they came, or have annihilated them, or removed them out of ſight in an inſtant; but the killing them, and letting them lie dead, proved the truth of the miracle, and gave apparent evidence of it both ways, both in the bringing and removing them.

℣. 14. *And they gathered them together upon heaps*, &c.] Swept them up, and laid them in heaps out of the way: *and the land ſtank*; with the ſtench of the dead frogs, which was another proof and evidence of the reality of the miracle; and that dead frogs will cauſe ſuch an ill ſmell, appears from the above account of what befel the inhabitants of *Pæonia* and *Dardania*, unleſs that ſhould be the ſame with this, only the names of places and ſome circumſtances altered; ſee the note on *ver.* 16.

℣. 15. *But when Pharaoh ſaw that there was reſpite, &c.*] From his affliction, as the *Targum* of *Jonathan* adds; the plague was removed, and he found himſelf and his people at eaſe: or there was a *breathing* [c]; before he and his people were ſo oppreſſed, that they could ſcarce breathe, but now being delivered from the judgment on them with which they were ſtraitened, were enlarged and at liberty, and in eaſy circumſtances: *he hardened his heart*; ſee the note on ch. vii. 14. *and hearkened not unto them*; to *Moſes* and *Aaron*, to let the children of *Iſrael* go, as they had required, and he had promiſed: *as the Lord had ſaid*; had foretold, that he would not hearken to them, nor let *Iſrael* go as yet.

℣. 16. *And the Lord ſaid unto Moſes*, &c.] On the 27th day of the month, according to biſhop *Uſher*, the ſame day the frogs were removed; no warning is given him of the next plague, at leaſt there is no account of any: *ſay unto Aaron, ſtretch out thy rod, and ſmite the duſt of the land*; in ſome one part of the land, that place neareſt to him where there was a quantity of duſt; for it can't be imagined that he ſhould ſmite all the duſt of the land in every part of it, but ſmiting one part ſerved for the whole: *that it may become lice throughout all the land of Egypt*; not gnats as ſome, nor flies as others, but lice, though perhaps not of the common and ordinary ſort, but new and extraordinary, and it may be of different ſorts, ſuitable to different creatures.

℣. 17. *And they did ſo*, &c.] As follows: *for Aaron ſtretched out his hand with his rod*; as directed and ordered: *and ſmote the duſt of the earth, and it became lice in man and in beaſt*; which ſhews it was a miraculous operation, ſince lice do not uſually ſpring from duſt, but from the ſweat of bodies, and the naſtineſs of them, through ſloth and idleneſs; and moreover, this was like the creation of man at firſt, which was out of the duſt of the earth, and alike the effect of almighty power: *all the duſt of the land became lice throughout all the land of Egypt*; that is, the greateſt part of it, not that every atom of duſt became lice, nor was the land of *Goſhen*, in which the *Iſraelites* dwelt, infected with this plague, unleſs where any of the *Egyptians* were; tho' Dr. *Lightfoot* [d] thinks, that lice were in *Goſhen* as in other parts of *Egypt*, there being no ſevering between *Goſhen* and *Egypt* mentioned until the next plague; and ſince *Iſrael* had partook of many of the ſins of *Egypt*, they muſt partake of ſome of her puniſhments; and he thinks this is the reaſon that the plague of lice is not reckoned among the plagues of *Egypt* in *Pſ.* lxxviii. becauſe it was common to *Iſrael*, and to the *Egyptians*, and which is the ſenſe of *Aben Ezra* on ch. vii. 24. The account that *Artapanus* [e], the heathen hiſtorian, gives of this plague, is this; "*Moſes* ſmote the earth "with a rod, and produced a certain flying ani"mal, which greatly diſtreſſed the *Egyptians*, and "raiſed ulcers in their bodies, which no phyſicians "could cure." And ſo *Origen* [f] deſcribes this creature as "having wings and flying in the air, "but ſo ſubtile and minute, as to eſcape the eye "unleſs very ſharp-ſighted; but when it lights upon a body, it ſtings moſt bitterly, ſo that what a "man can't ſee flying, he feels ſtinging." Both ſeem to deſign the gnat, but this ſort of vermin don't ſtick in and abide with men or beaſts, as theſe here are ſaid to do, but buzz about and bite, and then are gone.

℣. 18. *And the magicians did ſo with their enchantments, to bring forth lice*, &c.] They made uſe of their magical art, and juggling tricks they were maſters of, to produce the like ſort of creatures, or at leaſt to make ſuch appear, or ſeem to appear, to the eyes of men: *but they could not*; God would not ſuffer them to do it, to impoſe upon *Pharaoh* and deceive him and the *Egyptians* any longer; and a ſtop is put to them, when ſuch ſmall and deſpicable creatures were produced, the more to put them to ſhame and confuſion, and to ſhew that what they did before was not real, and that what they did in appearance was only by divine permiſſion: *ſo there were lice upon man and upon beaſt*; theſe lay in great numbers on both, biting and diſtreſſing them in a moſt terrible manner; for as the magicians could not produce ſuch creatures, it was not in their power to remove them.

℣. 19. *Then the magicians ſaid unto Pharaoh, this is the finger of God*, &c.] This is to be aſcribed to a power ſuperior to human, to a divine power; ſo long as they could do ſomething ſimilar, or impoſe upon the ſenſes of men, and make them believe they did the like, they would not acknowledge divine omnipotence; but when they no longer could deceive the ſight of *Pharaoh* and the *Egyptians*, then they own the effects of a ſuperior power: and this they did partly to detract from the power of *Moſes* and *Aaron*, becauſe they would not have them paſs for more ſkilful perſons in the magic art than themſelves; and therefore ſuggeſt, that this was done not by virtue of any human ſkill and art, but by the power of the ſupreme being; and partly to detract from the honour of the God of *Iſrael*; for they don't ſay this is the finger of *Jehovah*, whom they accounted, as Dr. *Lightfoot* [g] obſerves, as a petty trivial god, but this is the finger of *Elohim*, the ſupreme deity. It is conjectured by ſome [h], that in memory of this plague the *Egyptian* prieſts ſcrape their whole bodies, leſt there ſhould be a louſe or any unclean thing on them when they worſhip their gods, as *Herodotus* [i] relates: *and Pharaoh's heart was hardened, and he hearkened not unto them*; either not unto the magicians owning the hand of God, and his divine power in the plague inflicted; or to *Moſes* and *Aaron* demanding the diſmiſſion of the people of *Iſrael*, which latter ſeems to be confirmed by the uſual phraſe as follows, *as the Lord had ſaid*; ſee ch. vii. 4.

℣. 20. *And the Lord ſaid unto Moſes, riſe up early in the morning*, &c.] Of the day following, the 28th of *Adar*, or *February*, according to biſhop *Uſher*;

[a] רוחה reſpiratio, Pagninus, Montanus, Tigurine verſion, Junius and Tremellius, Piſcator, Druſius. [d] Works, vol. I. p. 705, 706. [e] Apud Euſeb. ut ſupra. [f] In Exod. Homil. 4. fol. 35. col. 2. [g] Ut ſupra.
[h] Vid. Scheuchzer. Phyſica Sacra, vol. I. p. 132. [i] Euterpe, ſive, l. 2. c. 37.

Uſher; this was the fitteſt time to meet with *Pharaoh*, and the moſt likely to make impreſſions on him: *and ſtand before Pharaoh*; meet him as he comes along, and ſtop him, and ſtand before him as having ſomething to ſay to him; this was uſing great boldneſs and freedom with a king; but as *Moſes* was ordered to do it by the King of kings, it became him to obey him; *lo, he cometh forth to the water*; ſee the note on ch. vii. 15. *and ſay unto him, thus ſaith the Lord, let my people go that they may ſerve me*; which had often been required before, but to no purpoſe, and in caſe of refuſal he is threatened as follows.

℣. 21. *Elſe, if thou wilt not let my people go*, &c.] But remaineſt obſtinate and inflexible: *behold, I will ſend ſwarms of flies upon thee*; the word uſed is generally thought to ſignify a *mixture*, and is interpreted by many a mixture of various creatures; the *Targum* of *Jonathan* paraphraſes it a mixture of wild beaſts, and ſo *Joſephus* [k] underſtands it, of all ſorts of beaſts, of many forms, and ſuch as were never ſeen before; according to *Jarchi*, all ſorts of evil beaſts are meant, as ſerpents and ſcorpions mixed together; and ſo *Aben Ezra* ſays it ſignifies evil beaſts mixed together, as lions, wolves, bears, and leopards; but it is not likely the houſes ſhould be filled with theſe, or the ground covered with them, as after related; and beſides, they would ſoon have deſtroyed all the inhabitants of the land, ſince as it follows they are ſaid to be upon them; rather a mixture of inſects is intended; the *Septuagint* verſion renders it the *dog-fly*, and ſo *Philo* the *Jew* [l]; which, as *Pliny* [m] ſays, is very troubleſome, to dogs eſpecially, about their ears, and this verſion *Bochart* [n] approves of: *and upon thy ſervants, and upon thy people, and into thy houſes*; they ſhould be ſent unto and ſettle firſt on his own perſon, and alſo on his miniſters and courtiers, and upon all his ſubjects in general, and get into their houſes, and be very troubleſome gueſts there: *and the houſes of the Egyptians ſhall be full of the ſwarms of flies, and alſo the ground whereon they are*; their number would be ſo very great.

℣. 22. *And I will ſever in that day the land of Goſhen, in which my people dwell*, &c.] Diſtinguiſh it from other parts of the land of *Egypt*: *that no ſwarms of flies ſhall be there*; which was a very wonderful thing, and ſo the word may be rendered, *I will marvellouſly ſever* or ſeparate [o], and ſo the *Targum* of *Jonathan*, *I will do wonders* or *miracles in that day*; as they were to make ſuch a difference in every part of the country from another, and ſo near as *Goſhen* was to the place where *Pharaoh* lived, and to bound and limit ſuch ſort of creatures as flies, which move ſwiftly from place to place, and particularly to keep the land of *Goſhen* clear of them; when, as biſhop *Patrick* obſerves, it was a country that abounded with cattel, whoſe dung is apt to breed flies: *to the end thou mayeſt know, that I* am *the Lord in the midſt of the earth*; he is God over all the earth, and rules as a King in the midſt of it, and does whatſoever he pleaſes in it; ſee *Pſ.* lxxiv. 12. and in the midſt of the land of *Goſhen* where his people dwelt, and over whom he was King in a peculiar manner, and took a peculiar care of them, to protect and defend them; and which muſt the more vex and diſtreſs the *Egyptians*, when they ſaw the *Iſraelites* clear of thoſe plagues they were afflicted with.

℣. 23. *And I will put a diviſion between my people and thy people*, &c.] Or, a *redemption* [p]; for by diſtinguiſhing them in his providence from the *Egyptians*, he might be ſaid to redeem or deliver them; thus God makes a difference between his choſen people and the reſt of the world, through his Son's redemption of them by his blood, out of every kindred, tongue, people, and nation: *tomorrow ſhall this ſign be*; which, according to biſhop *Uſher*, muſt be the 29th day of *Adar* or *February*.

℣. 24. *And the Lord did ſo*, &c.] And this he did immediately of himſelf, without any means; not by the rod of *Aaron*, to let the *Egyptians* ſee that there was nothing in that rod, that it had no magic virtue in it, and what was done by it was from the Lord himſelf, who could as well inflict plagues without it as with it; ſee *Pſ.* cv. 31. *and there came a grievous ſwarm of flies*; or a *heavy* [q] one, which was both very numerous, and very troubleſome and diſtreſſing: *into the houſe of Pharaoh, and into the houſes of his ſervants, and into all the land of Egypt*; into the palace of *Pharaoh*, and into the palaces of his nobles, miniſters, and courtiers, and into the dwelling-places of all his ſubjects, throughout the whole land, excepting the land of *Goſhen*: *the land was corrupted by reaſon of the ſwarm of flies*; *Joſephus* [r] ſays, the land lay neglected and uncultivated by the huſbandmen; it may be, the air was infected by the flies, which produced a peſtilence that took off many of the inhabitants; ſo among the *Eleans*, as *Pliny* [s] reports, a multitude of flies produced a peſtilence; however, it is certain many of the inhabitants of *Egypt*, periſhed by them; they might ſting them to death, ſuck their blood, and poiſon them with their envenomed ſtings; ſee *Pſ.* lxxviii. 45.

℣. 25. *And Pharaoh called for Moſes and for Aaron*, &c.] He and his people not being able to endure this plague of flies any longer; and we read in prophane hiſtory, of ſuch creatures being ſo troubleſome, that people have been obliged to quit their habitations, and ſeek for new ones; ſo *Pauſanias* [t] relates of the inhabitants of *Myus*, that ſuch a number of flies roſe out of the lake, that the men were obliged to leave the city, and go to *Miletus*; ſo *Ælian* [u] reports, that the inhabitants of *Megara* were drove from thence by a multitude of flies, as were the inhabitants of *Phaſelis* by waſps, which creatures alſo might be in this mixture of inſects: *and ſaid, go ye ſacrifice to your God in the land*; that is, in the land of *Goſhen*, in the place where they were; he was willing to allow them the liberty of ſacrificing to their God, which it ſeems they had before; but then he would not conſent they ſhould go out of the land to do it.

℣. 26. *And Moſes ſaid, it is not meet ſo to do*, &c.] It being the command and will of God that they ſhould go 3 days journey into the wilderneſs, and ſacrifice there; and beſides, it was dangerous, the *Egyptians* might be provoked by their ſacrifices to fall upon them, and kill them: *for we ſhall ſacrifice the abomination of the Egyptians to the Lord our God*; by which *Moſes* is not to be underſtood as calling the idols of *Egypt* an abomination, as being

[k] Antiqu. l. 2. c. 14. §. 3. [l] De vita Moſis. l. 1. p. 622. [m] Nat. Hiſt. l. 11. c. 34. [n] Hierozoic. par. 2. l. 4. c. 15. col. 555. [o] והפליתי faciamque mirabilem, V. L. miraculoſe agam, Fagius; marvellouſly ſever, Ainſworth. redemptionem, Pagninus, Montanus, &c. [p] פדות graviſſime, V. L. [q] כבד gravis, Montanus, gra- [r] Ut ſupra. [s] Nat. Hiſt. l. 10. c. 28. [t] Achaica, ſive l. 7. p. 400. [u] De Animal. l. 11. c. 28.

ing ſo to God and to all good men, that were not idolaters; for though they were, *Moſes* would ſcarcely call them ſo before *Pharaoh*, when he could have made uſe of another word as well; but his meaning is, that the *Iſraelites* would ſacrifice that, which would be an abomination, and very deteſtable to the *Egyptians* for them to do. And ſo the *Targum* of *Jonathan*; "for the ſheep which "are the idols of the *Egyptians*, we ſhall take and "offer before the Lord our God." *Herodotus* [w] ſays, it was not accounted with the *Egyptians* lawful to ſacrifice any creature, but ſwine, and male oxen, and calves, ſuch as were clean; but nevertheleſs, as after theſe times the *Egyptians* did offer ſuch creatures as oxen, ſheep, and goats, at leaſt ſome of them did, biſhop *Patrick* thinks this may only refer to the rites and ceremonies of ſacrificing, and to the qualities and condition of the beaſts that were offered, about which the *Egyptians* in after ages were very curious; however, be it which it will, ſomething might be done which would diſpleaſe the *Egyptians*, and therefore it was beſt to ſacrifice out of their land: *lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?* riſe up in a body in great wrath, and fall upon us and ſlay us, by taking up ſtones and caſting at us, or by ſome means or another diſpatch us whilſt offering; juſt as *Pilate* mingled the blood of the *Galileans* with their ſacrifices, *Luke* xiii. 1. and the *Egyptians* were a people that greatly reſented any indignity done to their deities, and would proſecute it with great wrath and fury; as appears from an inſtance which *Diodorus Siculus* [x] reports he was an eye-witneſs of, as that a certain *Roman* having killed a cat, (which is an *Egyptian* deity) the mob roſe about his houſe, ſo that neither the princes ſent by the king of *Egypt* to intreat them, nor the common dread of the *Roman* name, could deliver the man from puniſhment, though he did it imprudently, and not on purpoſe.

℣. 27. *We will go three days journey into the wilderneſs*, &c.] As was firſt inſiſted on, and from which demand they ſhould not depart: *and ſacrifice unto the Lord our God, as he ſhall command us*; both what ſacrifices ſhall be offered, and the manner in which they ſhall be done, both which ſeemed for the preſent in a good meaſure undetermined and unknown; and therefore it was poſſible, and very probable, that in one or the other they ſhould give offence to the *Egyptians*, ſhould they ſacrifice among them, being at all events reſolved to do as the Lord ſhould command them.

℣. 28. *And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the Lord your God in the wilderneſs*, &c.] He does not ſay 3 days, though as he allowed them to go into the wilderneſs and ſacrifice, they could not go and come again in leſs time; nor would *Moſes* have accepted of the grant, as it ſeems by what follows he had, if he had obliged them to leſs time: *only you ſhall not go very far away*; his meaning is, as *Aben Ezra* obſerves, that they ſhould go no further than three days journey; he was jealous that this was only an excuſe to get entirely out of his dominions, and never return more. He might have heard of their claim to the land of *Canaan*, and of their talk, and hope, and expectation, of going and ſettling there; and ſo underſtood this motion of theirs, to have leave to go into the wilderneſs for 3 days, to ſacrifice to the Lord, was only a pretence; that their real intention was to proceed on in their journey to *Canaan*; however, being in this great diſtreſs, he made as if he was willing to grant what they deſired, and very importunately urged they would pray he might be delivered from this plague: *intreat for me*; the words ſeem to be ſpoken in haſte, and with great eagerneſs and vehemence.

℣. 29. *And Moſes ſaid, behold, I go out from thee*, &c.] Directly, immediately to the place where he was wont to meet the Lord, and receive orders and inſtructions from him: *and I will intreat the Lord, that the ſwarms of flies may depart from Pharaoh*; for as he ſent them, he only could remove them, and he could do the one as eaſily as he did the other: *from his ſervants, and from his people to-morrow*; that there might be a thorough and clear riddance of them from him and all his ſubjects, and out of every part of his kingdom; which ſhould be done, and was done on the morrow, that is on the 30th day of *Adar*, anſwering to part of our *February*, and part of our *March*, ſo that this muſt be about the middle of *March*: *but let not Pharaoh deal deceitfully any more, in not letting the people go to ſacrifice to the Lord*; as in the plague of frogs, refuſing to let them go when it was paſt; which *Moſes* calls an illuſion, a mocking of them, and dealing deceitfully, to which he here refers; ſee ℣. 15.

℣. 30. *And Moſes went out from Pharaoh, and intreated the Lord*;] He did as he promiſed he would, and prayed to the Lord to remove the flies from *Pharaoh* and his people.

℣. 31. *And the Lord did according to the word of Moſes*, &c.] Did as he intreated him to do as follows: *and he removed the ſwarms of flies from Pharaoh, from his ſervants, and from his people*; by what means is not ſaid, whether by deſtroying them at once as the frogs, or by driving them away with a wind, as the locuſts afterwards: *there remained not one*; the meaning is not, not one ſwarm of flies, but not one fly, there was not one left; which looks as if it was in the latter way that they were removed, ſince if in the former, they would have remained, though dead, as the frogs did, for a little while.

℣. 32. *And Pharaoh hardened his heart at this time alſo*, &c.] As he did before, when he found the plague was removed, and the flies were gone: *neither would he let the people go*; through pride and covetouſneſs, being loth to have the number of thoſe under his dominion ſo much diminiſhed, and to loſe ſo large a branch of his revenues ariſing from the labour of theſe people.

[w] Euterpe, ſive l. 2. c. 41, 42, 45.

[x] Bibliothec. l. 1. p. 75.

CHAP.

CHAP. IX.

THIS chapter relates the plague of murrain upon the cattle, and which yet was not upon the cattle of the *Iſraelites*, ℣. 1—7. and the plague of boils and blains on man and beaſt, ℣. 8—11. and *Pharaoh*'s heart being hardened, *Moſes* is ſent to him with a meſſage from the Lord, threatening him that all his plagues ſhould come upon him, and particularly the peſtilence, if he would not let *Iſrael* go; and ſignifying, that to ſhew his power in him, and declare his name throughout the earth, had he raiſed him up, and a kind of amazement is expreſſed at his obſtinacy and pride, ℣. 12—17. and he is told that a terrible ſtorm of hail ſhould fall upon the land, and deſtroy all in the field; wherefore thoſe that regarded the word of the Lord got their cattle within doors, but thoſe that did not, took no care of them, ℣. 18—21. and upon *Moſes*'s ſtretching out his hand, when ordered by the Lord, the ſtorm began, and deſtroyed every thing in the field throughout the land, excepting the land of *Goſhen*, ℣. 22—26. upon which *Pharaoh* ſent for *Moſes* and *Aaron*, acknowledged his ſin, and the juſtice of God, begged they would intreat for him, which *Moſes* did; but when the ſtorm was over, *Pharaoh*'s heart was ſtill more hardened, and he refuſed to let the people go, ℣. 27—35.

℣. 1. *Then the Lord ſaid unto Moſes*, &c.] The ſame day the plague of the flies was removed: *go in unto Pharaoh*; boldly, without any fear of him or his court: *and tell him, thus ſaith the Lord God of the Hebrews*; ſpeak in the name of *Jehovah*, the God whom the *Hebrews* worſhip, and who owns them for his people, and has a ſpecial love for them, and takes a ſpecial care of them, and is not aſhamed to be called their God, as poor and as oppreſſed as they be: *let my people go, that they may ſerve me*; this demand had been often made, and though ſo reaſonable, was refuſed.

℣. 2. *For if thou refuſe to let* them *go*, &c.] Continue to refuſe, as he had done: *and wilt hold them ſtill*; in the land, and under his dominion and oppreſſion.

℣. 3. *Behold, the hand of the Lord*, &c.] Which was ſtronger than his, with which he held the *Iſraelites*: *is upon thy cattle which* is *in the field*; this takes in all in general, of which the particulars follow, though limited to ſuch as were in the field, and ſo did not take in what were at home in their out-houſes and ſtables: *upon the horſes*; of which there was great plenty in *Egypt*, as appears from various places of ſcripture: *upon the aſſes*; uſed for carrying burdens from place to place: *and upon the camels*; uſed for the like purpoſes, and to ride upon, and particularly to travel with through deſart places for commerce, being able to proceed on without water for a conſiderable time: *upon the oxen, and upon the ſheep*; oxen were for labour to plow with, and ſheep for their wool, and all of them to trade with: there ſhall be *a very grievous murrain*; or *peſtilence* [y], a very noiſome one, and which would carry off great numbers; the *Targums* of *Onkelos* and *Jonathan* render it *a death*, as the *Jews* commonly call a peſtilence, whether on man or beaſt, becauſe it generally ſweeps away large numbers.

℣. 4. *And the Lord ſhall ſever between the cattle of Iſrael, and the cattle of Egypt*, &c.] Make ſuch a difference and diſtinction between them, that the murrain ſhould not be on the one, when it was on the other, and which was a very marvellous thing; and eſpecially in the land of *Goſhen*, where the *Egyptians* had much cattle, and *Pharaoh* himſelf, ſee *Gen.* xlvii. 6. and yet, tho' the cattle of *Iſrael* breathed in the ſame air, drank of the ſame water, and fed in the ſame paſtures, they had not the murrain as the cattle of *Egypt* had; and the word here uſed ſignifies a marvellous ſeparation, as has been obſerved on ch. vii. 22: *and there ſhall nothing die of all* that is *the childrens of Iſrael*; not an horſe, nor an aſs, nor an ox, nor a ſheep.

℣. 5. *And the Lord appointed a ſet time*, &c.] For the coming of this plague, that it might plainly appear it came from him, and was not owing to any natural cauſe: *ſaying, to-morrow the Lord ſhall do this thing in the land*; thus giving him time and ſpace, as he had often done before, to conſider the matter well, repent of his obſtinacy, and diſmiſs the people of *Iſrael*, and ſo prevent the plague coming upon the cattle, as threatened.

℣. 6. *And the Lord did that thing on the morrow*, &c.] Brought a murrain, or a peſtilential diſeaſe on the cattle. This, according to biſhop *Uſher*, was on the 2d day of the 7th month, which afterwards became the firſt month, the month *Abib*, which anſwers to part of *March* and part of *April*, and ſeems to be about the 17th of *March*: *and all the cattle of Egypt died*; not all abſolutely, for we read of ſome afterwards, ℣. 9, 10, 19, 25. but all that were in the field, ℣. 3. and it may be not ſtrictly all of them, but the greateſt part of them, as *Aben Ezra* interprets it; ſome, and a great many of all ſorts, in which limited ſenſe the word *all* is frequently uſed in ſcripture: *but of the cattle of the children of Iſrael died not one*; at leaſt of the murrain, or by the hand of God, and perhaps not otherwiſe, which was very wonderful, ſince ſuch a diſorder is uſually catching and ſpreading.

℣. 7. *And Pharaoh ſent*, &c.] Meſſengers to the land of *Goſhen*, to ſee whether the murrain was upon the cattle of *Iſrael* or not, and whether any of them died or not. The *Targum* of *Jonathan* is, "he ſent to *Peluſium* to ſee," and enquire about this matter; that is to *Raamſes*, for ſo that paraphraſe calls *Raamſes* in ch. i. 11. a city built by the *Iſraelites*, and where many of them might dwell. This *Pharaoh* did, not merely out of curioſity, but to know whether the divine prediction was accompliſhed, and that he might have wherewith to confront it, could he find the murrain was upon any of the cattle of *Iſrael*, or any died of it; and if they did not, his view might be to convert them to his own uſe, and make up his loſs, and the loſs of his people, in a good meaſure in this way, and perhaps this may be the reaſon why he ſo little regarded this plague: *and behold, there was not* one *of the cattle of the Iſraelites dead*; which was very wonderful, and therefore a *behold*, a note of admiration is prefixed to it, yet it made no impreſſion on *Pharaoh*: *and the heart of Pharaoh was hardened, and he did not let the people go*; though this plague was ſo heavy upon him and his people, and the loſs they ſuſtained ſo great: in the other plagues

[y] דבר peſtis, V. L. Pagninus, Montanus, Piſcator; peſtilentia, Druſius; ſo Tigurine verſion.

plagues of the water, the frogs, lice and flies, tho' very troubleſome and terrible, yet the loſs was not very great; but here much damage was done to their property, yet this did not make his heart relent, or cauſe him to yield to let *Iſrael* go.

℣. 8. *And the Lord ſaid unto Moſes and unto Aaron*, &c.] This very probably was the day following, on the third day of the month *Abib*, about the 18th of *March*, that orders were given to bring on the following plague: *and take to you handfuls of aſhes of the furnace*; either in which the bricks were burnt, or rather in which food was boiled, ſince it can ſcarcely be thought there ſhould be brick-kiln furnaces ſo near *Pharaoh*'s court; tho' perhaps ſome reference may be had to them, and to the labour of the children *Iſrael* at them, and as a juſt retaliation for their oppreſſion of them in that way. Theſe aſhes were ſuch as were blown off the coals, and though freſh, yet not ſo hot but that they could take and hold them in their hands: *and let Moſes ſprinkle it towards the heaven, in the ſight of Pharaoh*; this was to be done before *Pharaoh*, that he might be an eye-witneſs of the miracle, he himſelf ſeeing with his own eyes that nothing elſe were caſt up into the air but a few light aſhes; and this was to be done towards heaven, to ſhew that the plague or judgment came down from heaven, from the God of heaven, whoſe wrath was now revealed from thence; and *Moſes* he was to do this; he alone, as *Philo*[z] thinks, or rather both he and *Aaron*, ſince they were both ſpoken to, and both filled their hands with aſhes; it is moſt likely that both caſt them up into the air, though *Moſes* being the principal perſon, is only mentioned.

℣. 9. *And it ſhall become ſmall duſt in all the land of Egypt*, &c.] Which aſhes, thrown up into the air, ſhould be ſo multiplied and ſpread, as to be over all the land of *Egypt*, and come down like ſhowers of ſnow or ſleet every where, only of a hot and ſcalding nature; or theſe handfuls of aſhes were to be caſt up into the air, and come down in the above manner, about *Pharaoh*'s court, as a ſign and token of what would be the caſe all over the kingdom: *and ſhall be a boil breaking forth* with *blains*; that is, theſe aſhes becoming a ſmall duſt, and falling down like the dew, ſnow, or ſleet, yet hot and burning, ſhould produce ſore boils, burning ulcers, hot carbuncles, riſing up in puſtules, bliſters and buboes, which laſt word is pretty near in ſound with the *Hebrew* word here uſed: *upon man, and upon beaſt, throughout all the land of Egypt*; ſo that, as the laſt plague affected their property, ſubſtance and riches, which in thoſe times greatly lay in cattle, this, beſides that, would affect their perſons, and give them exceeding great pain, tho' it might not iſſue in death.

℣. 10. *And they took aſhes of the furnace*, &c.] Which was near at hand, perhaps in *Pharaoh*'s cook-room: *and ſtood before Pharaoh*; not in his palace, or in any covered room, but in ſome place open to the heaven, a court-yard or garden adjoining to the palace: *and Moſes ſprinkled it up towards heaven*; caſt it up in the air; this being again aſcribed to *Moſes*, ſeems to confirm the notion of thoſe who think he only did it; but for the reaſons before given, both may be thought to be concerned: *and it became a boil breaking forth with blains, upon man, and upon beaſt*; theſe falling down in the manner before deſcribed, on whomſoever they lighted, whether man or beaſt, produced ſore boils and inflammations, and raiſed bliſters and blotches; and hence aroſe thoſe lying ſcandalous ſtories of the *Iſraelites* being a ſcabby people, and of their being driven out of *Egypt* on that account, affirmed by *Manetho*, *Lyſimachus*, *Diodorus Siculus*, *Tacitus*, *Juſtin*, and others; ſee the note in ch. iv. 6. with this plague the firſt vial poured forth on myſtical *Egypt*, or antichriſt, has ſome agreement, *Rev.* xvi. 2.

℣. 11. *And the magicians could not ſtand before Moſes, becauſe of the boils*, &c.] Which were on them, as on others, and which with all their art and ſkill they could not keep off; and which were ſo ſore upon them, and painful to them, that they were obliged to withdraw, and could not ſtand their ground, confronting *Moſes*, conteſting and litigating with him; for it ſeems, though they had not acted, nor attempted to act in imitation of *Moſes* and *Aaron*, ſince the plague of the lice, yet they ſtill continued about *Pharaoh*, leſſening as much as in them lay the miracles wrought by them, and ſuggeſting that they had done the moſt and the worſt they could, and ſo contributing to harden the heart of *Pharaoh* againſt the people of *Iſrael*; wherefore they were righteouſly puniſhed with boils for ſo doing, and for their contempt of the meſſengers and miracles of God, and for their impoſition upon men, and their deception of them: *for the boil was upon the magicians, and upon all the Egyptians*; but not upon *Moſes* and *Aaron*, nor upon any of the *Iſraelites*, and was afterwards called peculiarly the botch of *Egypt*, *Deut.* xxviii. 27.

℣. 12. *And the Lord hardened the heart of Pharaoh*, &c.] He having often, and ſo long hardened his own heart, God gave him up to judicial hardneſs of heart, to his own corruptions, the temptations of ſatan, and the lying magicians about him, to make an ill uſe of every thing that offered to him, and put a wrong conſtruction on all that befel him, ſo that whatever was ſaid to him, or inflicted on him, made no impreſſion to any purpoſe: *and he hearkened not unto them*; to *Moſes* and *Aaron*, and to the Lord by them: *as the Lord had ſpoken to Moſes*; both that he would harden his heart, and he ſhould not hearken to them; all this was no other than what the Lord had ſaid ſhould be, ch. iv. 21. and vii. 4.

℣. 13. *And the Lord ſaid unto Moſes, riſe up early in the morning, and ſtand before Pharaoh*, &c.] Who it ſeems uſed to riſe early in the morning, and ſo was a fit time to meet with him, and converſe with him; it might be one of the mornings in which he uſed to go to the water early, though not mentioned, unleſs that was every morning: *and ſay unto him, thus ſaith the Lord God of the Hebrews, let my people go, that they may ſerve me*; thus had he line upon line, and precept upon precept, ſo that he was the more inexcuſable, ſee ℣. 1.

℣. 14. *For I will at this time ſend all my plagues upon thy heart*, &c.] Not meaning particularly the plague of the hail, which next follows, ſo called, becauſe it conſiſted of various things, as hail, rain, lightening and thunder, as *Aben Ezra*, and who obſerves, that *Pharaoh* was more terrified with this plague, than with any other; but rather all the plagues yet to come, for by them are not meant all the plagues that were in the power of God to inflict, which how many and great they are none can ſay, but all that he had determined in his mind to bring upon him; and theſe ſhould not ſo much affect and afflict his body, as the boils and ulcers had the magicians, but ſhould reach his heart, and fill him with horror and terror: *and upon thy ſervants, and upon thy people*; even all that

[z] De vita Moſis, l. 1. p. 622.

that he intended to bring not only upon himself, but upon his subjects, both high and low: *that thou mayst know, that* there is *none like unto me in all the earth*; for the perfections of his nature, and the works of his hands, particularly his providential dealings with the sons of men, and especially with him.

℣. 15. *For now will I stretch out my hand, that I may smite thee and thy people with pestilence*, &c.] Which yet we never find was done; for though this by many is referred to the slaying of the first-born, yet it is not certain that this was done by the pestilence: besides, *Pharaoh* was not then smitten, nor his people, only their first-born; wherefore these words are to be rendered, not in the future, but in the imperfect or præterpluperfect tense, thus; *for when now I stretched out my hand*, or *if now I had stretched out my hand to smite thee and thy people with pestilence* [a]; that is, at the time when he smote the cattle with the murrain or pestilence, when he could as well have smote him and his people with it; there was no want of power in God to do it, and had he done it, it would have been all over with him and them: *and thou shalt be cut off from the earth*; or *thou hadst been*, or *wouldest have been cut off from the earth* [b], must have perished out of it, and been no more in the land of the living.

℣. 16. *And in very deed, for this* cause *have I raised thee up*, &c.] Or *but truly* or *verily* [c]; instead of smiting thee with the pestilence, and cutting thee off out of the land of the living, *I have raised thee up*, made thee to stand [d], to continue in being; I have preserved thee from perishing by the former plagues, and have reserved thee for greater judgments and sorer punishments. It may take in all that God did to him; the constitution and appointment of him to all this in his eternal mind; his bringing him into being, and raising him up to kingly dignity; preserving him from perishing by the pestilence; boils and blains, and keeping him for future evils, and all upon this account for the following reasons: *for to shew in thee my power*; in working miracles, inflicting judgments one after another, and especially in destroying him and his host in the *Red Sea*: *and that my name may be declared throughout all the earth*; as it has been more by that last action than by all the rest of the plagues; though in all, his sovereignty, wisdom, power, patience, long-suffering and justice, are most visibly displayed and glorified.

℣. 17. *As yet exaltest thou thyself against my people, that thou wilt not let them go?*] And so against God himself, disobeying his commands, despising his messengers, and slighting his miracles, and hardening his heart against him, and refusing to let *Israel* go after all; thereby shewing the most intolerable pride and insolence not only against the Lord's poor people, but against himself, for what is done to them he takes as done to himself; or *dost thou still tread upon my people?* [e] trample them under foot, and make an highway or cause-way of them.

℣. 18. *Behold, to-morrow about this time*, &c.] It was now the 4th day of the month *Abib*, and the 5th when the following was inflicted: *I will cause it to rain a very grievous hail*; which should fall very thick, and the hailstones be very numerous and heavy, and the storm last long: *such as hath not been in Egypt since the foundation thereof, even until now*; not since the earth or land itself was founded, for that was founded when the rest of the world was, and the sense then would be the same as since the foundation of the world; and so the *Targum* of *Jonathan* seems to understand it, paraphrasing the words, "from the day that men were "made, even until now." And a like expression is used of a storm of hail, thunder and lightening, and earthquakes yet to come, which will be such as has not been since men were upon the earth, with which this plague may be compared, *Rev.* xvi. 18, 21. but here is meant since *Egypt* was inhabited, or rather formed into a kingdom, and founded as such, which had been many hundreds of years before this time; there was a king of *Egypt* in *Abraham*'s time; the first founder of this empire, and king of it, was *Mizraim*, the son of *Ham*, from whom it had its name, by which it is usually called in scripture. This supposes that it did sometimes rain in *Egypt*, contrary to a vulgar notion, or otherwise there would have been no room for the comparison; though it must be owned that rain is rare in *Egypt*, especially in some parts of it; see the note on *Zech.* xiv. 18.

℣. 19. *Send therefore now, and gather thy cattle, and all that thou hast in the field*, &c.] The servants that were at work there: this is said to denote both the certainty of the plague, and the terribleness of it, that all, both men and beast, would perish by it, if care was not taken to get them home; and also to shew the wonderful clemency and mercy of God to such rebellious, hardened and undeserving creatures, as *Pharaoh* and his people were; in the midst of wrath and judgment God remembers mercy: for upon *every man and beast which shall be found in the field, and shall not be brought home*; and there sheltered in houses, barns and stables: *the hail-stones shall come down upon them, and they shall die*; the hail-stones that would fall would be so large and so heavy as to kill both men and beasts, like those which fell from heaven upon the *Canaanites* in the days of *Joshua*, which killed more than the sword did, *Josh.* x. 11.

℣. 20. *He that feared the word of the Lord among the servants of Pharaoh*, &c.] Who if they had not the true fear of God, and were not sincere proselytes, yet had a servile fear of him, and dreaded his word, his threatening, his denunciations of judgments and predictions of future punishments; of which they had had many instances wherein they were fulfilled, and therefore had reason to fear that this also would, even the word that had been just now spoken: *made his servants and cattle flee into the houses*; called home his servants, and drove his cattle in great haste out of the fields, and brought them home as fast as he could, and housed them; in which he acted the wise and prudent part, and shewed a concern for his servants and his cattle, as well as believed the word of the Lord.

℣. 21. *And he that regarded not the word of the Lord*, &c.] Or *set not his heart* [f] *unto* it, took no notice of it, but treated it with the utmost contempt; and of this sort it may be thought there were the far greatest number: every one of this cast *left his servants and cattle in the field*; let them remain

[a] כי עתה שלחתי modo enim cum extendi, Junius & Tremellius, Piscator, Drusius, *vel* si extendissem, Fagius, Coccius; so Jarchi, Gersom, Targ. Onk. & Jon. [b] ותכחד sic fuisses excisus, Junius & Tremellius, Piscator, Drusius, Cocceius. [c] ואולם veruntamen, Junius & Tremellius, Piscator, Drusius, Fagius; so Ainsworth. [d] העמדתיך stare fecite, Pagninus, Montanus, Vatablus. [e] עודך מסתולל בעמי adhuc tu calcas populum meum? some in Drusius; so Jarchi. [f] לא שם לבו non posuit cor suum, Pagninus, Montanus, Piscator, Fagius.

remain there, and took no care of them, nor thought about them, and ſo took no methods to preſerve them; in which he acted a fooliſh part, to his own detriment and loſs.

℣. 22. *And the Lord ſaid unto Moſes*, &c.] When the morrow was come, the 5th day of the month *Abib*: *ſtretch forth thine hand toward heaven*; with his rod in it, as appears from the next verſe, to ſhew that the following plague would come from the heaven, that is, the air, and from God, who dwells in the heaven of heavens: *that there may be hail in all the land of Egypt*; not only in that ſpot, and near it, where *Moſes* ſtood, and from that part of the heaven towards which he ſtretched forth his hand, but from the whole heaven all over the land of *Egypt*; which ſhows it to be an unuſual and extraordinary hail, for a hail-ſtorm ſeldom reaches far, a mile it may be, or ſome ſuch ſpace; but never was ſuch a one heard of as to reach through a whole country, and ſo large a one as *Egypt*: *upon man and upon beaſt*; ſuch as belonged to thoſe who would take no warning, nor attend to the word of the Lord to fetch home their ſervants and cattle: *and upon every herb of the field throughout the land of Egypt*; it ſhould fall ſo thick, that ſcarce an herb would eſcape it.

℣. 23. *And Moſes ſtretched forth his rod towards heaven*, &c.] The ſame which *Aaron* had made uſe of before, but was now in the hand of *Moſes*, and whoſe rod it properly was: *and the Lord ſent thunder and hail, and the fire ran along the ground*; hot thunder-bolts, which ſtruck their flocks, *Pſ.* lxxviii. 48. and hail which fell ſo thick and weighty as to deſtroy both men and cattle, and break trees in pieces, and ſpoil the corn, the graſs, and the tender herb; and fire, that is lightning, which deſcended ſo low, and in ſuch quantities, as run along the ground, and conſumed all it met with. *Artapanus* [g], an heathen writer, who ſpeaks of this ſtorm of hail, ſays, that *Moſes* beſides the hail cauſed earthquakes by night, ſo that thoſe that eſcaped the earthquakes were taken away by the hail, and thoſe that eſcaped the hail, periſhed by the earthquakes, which he ſays overthrew all the houſes, and moſt of the temples: *and the Lord rained hail upon the land of Egypt*; upon *Egypt*, where rain was not common, and on all the land of *Egypt*, when in ſome parts of it it was ſcarce known, and hail as thick as rain; ice, ſnow and hail are moſt rarely if ever ſeen there, the air not being cold enough for the production of them [h]. This was the Lord's immediate doing, when there was no likelihood of it, nor any appearance of ſecond cauſes concurring to produce it, and came at the exact time he had foretold it ſhould; all which were very extraordinary.

℣. 24. *So there was hail, and fire mingled with the hail*, &c.] Which was a miracle within a miracle, as *Aben Ezra* obſerves; and very wonderful indeed it was, that the hail did not quench the fire, nor the fire melt the hail, as *Philo* the *Jew* [i] remarks: *very grievous, ſuch as there was none like it in* all *the land of Egypt, ſince it became a nation*; ſee the note on ℣. 18.

℣. 25. *And the hail ſmote throughout all the land of Egypt*, &c.] It was in all the land, and it ſmote and did miſchief in all parts of it, only in *Goſhen*, after excepted: *all that was in the field, both man and beaſt*; which they that neglected the word of the Lord took no care to fetch home, theſe were all ſmitten and deſtroyed by the hail: *and the hail ſmote every herb of the field*; that is, the greateſt part of them, for ſome were left, which the locuſts afterwards eat, ch. x. 15. *and brake every tree of the field*; and the vines and fig-trees, *Pſ.* lxxviii. 47. and cv. 33.

℣. 26. *Only in the land of Goſhen, where the children of Iſrael* were, *was there no hail.*] So that ſuch *Egyptians* as might dwell among them, they, their ſervants, their cattle, and their fruits, eſcaped this plague; and oftentimes do wicked men fare the better for the people of God that are among them.

℣. 27. *And Pharaoh ſent*, &c.] Not perſons to obſerve whether there was any hail fell in the land of *Goſhen*, though there are ſome [k] that ſo ſupply the words; but it can't be thought that *Pharaoh* would ſend, or that any would go thither amidſt ſuch a ſtorm of thunder and hail; but he ſent meſſengers, *and called Moſes and Aaron*; who might be in his palace, at leaſt not very far off: *and ſaid unto them, I have ſinned* this *time*; not but that he had ſinned before, and muſt be conſcious of it, particularly in breaking his promiſe ſo often; but now he acknowledged his ſin, which he had never done before: and this confeſſion of ſin did not ariſe from a true ſenſe of it, from hatred of it, and ſorrow for it as committed againſt God; but from the fright he was in, the horror of his mind, the dread of the preſent plague being continued; and the terror of death that ſeized him, the rebounding noiſe of the thunder in his ears, the flaſhes of lightening in his face, and the hail-ſtones beating upon the top of his houſe, and againſt the windows and ſides of it, frightened him exceedingly, and forced this confeſſion from him: *the Lord* is *righteous, and I and my people* are *wicked*; which was well ſpoken, had it been ſerious and from his heart; for God is righteous in his nature, and in all his works, and in all thoſe judgments he had inflicted upon him; and he and his people were wicked in uſing the *Iſraelites* in ſuch a cruel manner, and in detaining them when it had been promiſed them again and again that they ſhould have leave to go, and eſpecially in rebelling againſt God, and diſobeying his commands.

℣. 28. *Intreat the Lord, for it is enough*, &c.] Hail, thunder and lightening enough; or pray that this may be enough, and thought ſufficient, and that there may be no more; or *intreat the Lord, and much* [l]; pray and pray much, pray earneſtly and without interceſſion until the plague ceaſes: *that there be no more mighty thunderings and hail*; or *voices of God* [m]; for thunder is the voice of God, and theſe thunderings or voices were very loud, the claps were very terrible to hear, and the hail was very grievous and heavy, and the whole was very amazing and frightful, and the more to *Pharaoh*, who perhaps had never heard the voice of thunder, or ſeen an hail-ſtorm before, even a common one, theſe being rare in the land of *Egypt*: *and I will let you go, and ye ſhall ſtay no longer*; go the three days journey into the wilderneſs, directly and immediately; he would not put it off on any account, and much leſs refuſe to let them go at all, as he had often done.

℣. 29. *And Moſes ſaid unto him, as ſoon as I am gone out of the city*, &c.] *Zoan* or *Tanis*, for it was in the field of *Zoan* where theſe wonders were wrought, *Pſ.* lxxviii. 12, 43. the reaſon why he went out of the city to pray, *Jarchi* ſays, was, becauſe

[g] Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 435, 436. [h] Vid. Scheuchzer. Phyſica Sacra, vol. 1. p. 139.
[i] De vita Moſis, l. 1. p. 620. [k] Miſiſſet qui obſervarent, Junius & Tremellius. [l] העתירי־ורב orate multum, Rivet. [m] קלת אלהים voces Dei, Montanus, Druſius.

becauſe it was full of idols; but the truer reaſon was, that he might be private and alone whilſt he was praying to God; and perhaps he went out alſo to ſhew that he was not frightened at the ſtorm, or afraid of being deſtroyed by it, and was confident of preſervation in the midſt of it, in the open field, by the power of God, whom he ſerved: *I will ſpread abroad my hands unto the Lord*; which was a prayer-geſture directed to by the light of nature, and was uſed very anciently, and by the heathens, as well as others; of which the learned *Rivet* has given many inſtances in his comment on this text: *and the thunder ſhall ceaſe, neither ſhall there be any more hail*; this he had faith in, and full aſſurance of before he prayed for it; he knew the mind and will of God, and not only he knew what he could do, but what he would do, and which he tells *Pharaoh* of before-hand; which was a full proof that he was a god to *Pharaoh*, as the Lord ſaid he had made him, ch. vii. 1. *that thou mayeſt know how that the earth* is *the Lord's*; that the whole earth is his, and therefore he can do, and does in it whatever he pleaſes; as the heavens alſo are his, and therefore can cauſe thunder, lightening, hail and rain, and ſtop them when he thinks fit; or that the land of *Egypt* particularly was his, and not *Pharaoh*'s, and therefore could deſtroy, or ſave it at his pleaſure; and particularly it being his, *Pharaoh* had no right to detain his people in it againſt his will, who was Lord of it.

℣. 30. *But as for thee, and thy ſervants*, &c.] Notwithſtanding the confeſſion of ſin he had made, and his earneſt requeſt that the Lord might be intreated to remove this plague, and though he had been aſſured it would be removed: *I know that ye will not yet fear the Lord God*; they had not feared him yet; the confeſſion of ſin made did not ariſe from the true fear of God, but from a dread of puniſhment, and when delivered from this plague, the goodneſs of God would have no ſuch effect as to cauſe him and his ſervants to fear the Lord; or *I know, that before ye were afraid of the face of the Lord God* [n], which *Kimchi* [o] and *Ben Melech* interpret thus, "I know that thou and thy ſervants, "before I pray for you, are afraid of the face of "the Lord God, but after I have prayed, and the "thunders and rain are ceaſed, ye will ſin again;" and ſo they did.

℣. 31. *And the flax and the barley was ſmitten*, &c.] With the hail, thunder and lightning, and were beat down, bruiſed, broken, and blaſted, and deſtroyed; of the former there were great quantities produced in *Egypt*, which was famous for linen, much was made there, and there were many that wrought in fine flax, ſee *Iſ.* xix. 9. and the latter were uſed not only to feed their cattle, but to make a drink of, as we do, ale and ſtrong beer; and ſo the *Egyptians* uſe it to this day, as Dr. *Shaw* [p] ſays, both to feed their cattle, and after it is dried and parched, to make a fermented, intoxicating liquor, called *bonzah*; probably the ſame with the barley-wine of the ancients, and a ſpecies of the *ſicar*, or ſtrong drink of the ſcriptures: *for the barley* was *in the ear, and the flax* was *bolled*; or in the ſtalk, quite grown up, and ſo the ears of the one were beat off, and the ſtalks of the other battered with the hail, and broken and deſtroyed.

℣. 32. *But the wheat and the rye were not ſmitten*, &c.] Bruiſed, broken, beat down, and deſtroyed by hail: the word by us rendered *rye*, and by others *Fitches* or *Spelt*, is thought by Dr. *Shaw* [q] to be *rice*, of which there were and ſtill are plantations in *Egypt*; whereas rye is little, if at all known in thoſe countries, and beſides is of the quickeſt growth; and he obſerves that rice was the *olyra* of the ancient *Egyptians*, by which word the *Septuagint* render the *Hebrew* word here; and from *Pliny* [r] we learn, that *olyra* and *oryza* or rice are the ſame, and which with the *Greeks* is *zea*, by which ſome tranſlate the word here: *for they* were *not grown up*; and ſo their leaves, as the ſame traveller obſerves, were at that time of ſo ſoft and yielding a nature, that the hail by meeting with no reſiſtance, as from the flax and barley, did them no harm; and ſo the *Septuagint* and *Vulgate Latin* verſions render it: *they were late*; and ſo the *Targum* of *Jonathan* and *Jarchi* interpret it: for the wheat-harveſt with the *Jews*, and ſo with the *Egyptians*, was later than the barley-harveſt, there being about a month's difference between them: ſome render the word *dark* or *hidden* [s], becauſe, as *Aben Ezra* ſays, they were now under ground; and if this was the caſe, indeed the reaſon is ſtrong why they were not ſmitten; but this was not the caſe, for, according to *Pliny* [t], there was but one month's difference in *Egypt* between the barley and the wheat; but rather, they are ſaid to be ſo, becauſe the ear was as yet hid, and was not come forth; it juſt began to ſpindle, or, as the above traveller explains it, they were of a dark-green colour, as young corn generally is, in contradiſtinction to its being of a bright yellow or golden colour, when it is ripe; for, adds he, the context ſuppoſes the wheat and the rice not only to have been ſown, but to have been likewiſe in ſome forwardneſs, as they well might be in the month of *Abib*, anſwering to our *March*.

℣. 33. *And Moſes went out of the city from Pharaoh*, &c.] Into the field, where, being retired from company, he could freely and without being diſturbed, pray unto God: *and ſpread abroad his hands unto the Lord*; denoting the ſpreading of caſes before God, and expectation, hope and readineſs to receive favours from him: *and the thunder and hail ceaſed*; immediately upon the intreaty of *Moſes*; ſee the power and prevalence of prayer: a like inſtance we have in *Elijah*, *Jam.* 5. 17, 18. *and the rain was not poured upon the earth*; ſo that there was rain as well as hail, which was reſtrained and entirely ceaſed.

℣. 34. *And when Pharaoh ſaw that the rain, and the hail, and the thunders were ceaſed*, &c.] And there was a clear ſky and a fine ſerene heaven, the black clouds were diſperſed and gone, and he heard no more the clattering of the hail-ſtones, and the terrible claps of thunder, and ſaw no more the flaſhes of lightening, but all was calm and compoſed: *he ſinned yet more, and hardened his heart, he and his ſervants*; inſtead of giving glory to God who had heard the prayers of *Moſes* and *Aaron* for them, and had delivered them from their frights and fears, and the terror and horror they were in, and of letting the people of *Iſrael* go, ſee *Rev.* 16. 21.

℣. 35. *And the heart of Pharaoh was hardened*, &c.] Inſtead of being ſoftened, as it ſeemed to be when under the plague, it became harder and harder when delivered from it: *neither would he let the children of Iſrael go*; though he had ſo abſolutely promiſed it, and aſſured them that he would

[n] טרם תיראון priuſquam timeretis, Tigurine verſion. [o] Sepher Shoraſh. rad. טרם. [p] Travels, tom. 2. c. 2. § 5. p. 407. Ed 2. [q] Ibid. [r] Nat. Hiſt. l. 18. c. 7. 9. [s] אפילת caliginoſa, Montanus, Vatablus; latuerant, Tigurine verſion; latentia, Junius & Tremellius, Piſcator, Druſius. [t] Ut ſupra.

would not keep them, and that they ſhould not ſtay any longer: *as the Lord had ſpoken by Moſes*; that ſo his heart would be hardened until the ſigns and wonders were multiplied upon him, God deſigned to perform, ch. iv. 21. and vii. 3.

CHAP. X.

THIS chapter is introduced with giving the reaſons why the Lord hardened the heart of *Pharaoh*, ¥. 1, 2. *Moſes* and *Aaron* go in to him, and once more demanded in the name of the Lord the diſmiſſion of the people of *Iſrael*, and in caſe of refuſal, threatened him with locuſts being ſent into his country, which ſhould make terrible havock in all his coaſts, ¥. 3—6. the ſervants of *Pharaoh* intreat him to let them go, upon which *Moſes* and *Aaron* are brought in again and treated with about the terms of their departure; but they, inſiſting upon taking all with them, men, women and children, and flocks and herds, and *Pharaoh* not willing that any but men ſhould go, they are drove from his preſence in wrath, ¥. 7—11. wherefore the locuſts were brought on all the land, which made ſad devaſtation in it, ¥. 12—15. and this wrought on *Pharaoh* ſo far as to acknowledge his ſin, pray for forgiveneſs, and to deſire *Moſes* and *Aaron* to intreat the Lord to remove the plague, which they did, and it was removed accordingly, but ſtill *Pharaoh*'s heart was hardened, ¥. 16—20. then followed the plague of thick darkneſs over all the land for three days, which brought *Pharaoh* to yield that all ſhould go with them excepting their flocks and herds; but *Moſes* not only inſiſted that not a hoof ſhould be left behind, but that *Pharaoh* ſhould give them ſacrifices and burnt-offerings, ¥. 21—26. *Pharaoh*'s heart was hardened and he refuſed to comply, and *Moſes* was bid to be gone, and take care never to ſee his face any more, and which *Moſes* agreed to, ¥. 27, 28, 29.

¥. 1. *And the Lord ſaid unto Moſes, go in unto Pharaoh, for I have hardened his heart*, &c.] Or as ſome render it, *though I have hardened his heart* [u]; or otherwiſe it would ſeem rather to be a reaſon he ſhould not go, than why he ſhould; at leaſt it would be diſcouraging, and he might object to what purpoſe ſhould he go, it would be in vain, no end would be anſwered by it; though there was an end God had in view, and which was anſwered by hardening his heart, *and the heart of his ſervants*; whoſe hearts alſo were hardened until now; until the plague of the locuſts was threatened, and then they relent; which end was as follows: *that I might ſhew theſe my ſigns before him*; which had been ſhewn already, and others that were to be done, ſee, ch. vii. 3. or *in the midſt of him* [w], in the midſt of his land, or in his heart, ſee ch. ix. 14.

¥. 2. *And that thou mayeſt tell in the ears of thy ſon, and of thy ſon's ſon*, &c.] Not of his ſons and grandſons only; for *Moſes* here, as *Aben Ezra* obſerves, was in the ſtead of *Iſrael*; and the ſenſe is, that it ſhould be told to their poſterity in all ſucceeding ages: *what things I have wrought in Egypt*; the plagues that he inflicted on the *Egyptians: and my ſigns which I have done amongſt them*; meaning the ſame things which were ſigns: *that ye may know how that I* am *the Lord*; that their God is the true Jehovah, and the one only living and true God; the Lord God omnipotent, omniſcient, omnipreſent, infinite and eternal.

¥. 3. *And Moſes and Aaron came in unto Pharaoh*, &c.] As the Lord commanded them, for what is before ſaid to *Moſes* was deſigned for *Aaron* alſo, his prophet and ſpokeſman: *and ſaid unto him, thus ſaith the Lord God of the Hebrews*; as the ambaſſadors of the God of *Iſrael*, and in his name ſaid: *how long wilt thou refuſe to humble thyſelf before me?* to acknowledge his offence, lie low before God, and be ſubject to his will; he had humbled himſelf for a moment, but then this did not continue; what God expected of him, and complains of the want of, was ſuch a continued humiliation before him, and ſuch a ſubjection to him, as would iſſue in complying with what he had ſo often demanded of him, and is as follows: *let my people go, that they may ſerve me*; ſee ch. ix. 1, 13.

¥. 4. *Elſe, if thou refuſe to let my people go*, &c.] He threatens him with the following plague, the plague of the locuſts, which *Pliny* [x] calls *deorum iræ peſtis: behold, to-morrow will I bring the locuſts into thy coaſt*; according to biſhop *Uſher* [y] this was about the 7th day of the month *Abib*, that this plague was threatened, and on the morrow, which was the 8th day, it was brought; but *Aben Ezra* relates it as an opinion of *Japhet* an *Hebrew* writer, that there were many days between the plague of the hail, and the plague of the locuſts, that there might be time for the graſs and plants to ſpring out of the field; but this ſeems not neceſſary, for theſe locuſts only eat of what were left of the hail, as in the following verſe.

¥. 5. *And they ſhall cover the face of the earth, that one cannot be able to ſee the earth*, &c.] Or, *cover the eye of the earth* [z]; either the appearance and colour of the earth, ſo as they could not be diſcerned for the multitude of the locuſts on it; ſo the word is uſed in *Numb.* xi. 7. or the eye of man looking upon the earth, which would not be able to ſee it, becauſe the locuſts would be between his eye and the earth. The *Targum* of *Onkelos* is, "and ſhall cover the eye of the ſun of the earth," ſo that its rays ſhall not reach the earth; and ſo *Abarbinel* interprets it of the ſun, which is the light of the earth, when it caſts forth its rays, as the eye upon the object that is ſeen; and the meaning is, that the locuſts ſhould be ſo thick between the heavens and the earth, that the eye of the earth, which is the ſun, could not ſee or caſt its rays upon it, as in ¥. 15. and ſo *Pliny* ſays [a], that locuſts came ſometimes in ſuch multitudes as to darken the ſun: *and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the hail*; particularly the wheat and the rye, or rice, which was not grown, ch. ix. 32. and the herb or graſs of the land, ¥. 12. *and ſhall eat every tree which groweth for you out of the field*; ſuch fruit-trees as eſcaped the hail, and ſuch boughs and branches of them which were not broken off by it, ¥. 15. and locuſts will indeed eat trees themſelves, the bark of them,

[u] כי quamvis, Piſcator; ſo Ainſworth. Piſcator; ſo Ainſworth.
[x] Nat. Hiſt. l. 11, 29.
[a] Ibid.
[w] בקרבו in medio ejus, Pagninus, Druſius; in interioribus ejus, Montanus.
[y] Annales Vet. Teſt. p. 21.
[z] עין הארץ oculum terræ, Montanus,

them, and gnaw every thing, even the doors of houſes, as *Pliny* [b] relates.

℣. 6. *They ſhall fill thy houſes*, &c.] The king's palace and all the offices of it: *and the houſes of thy ſervants*; the palaces of his nobles and courtiers: *and the houſes of all the Egyptians*; of all the common people, not only in the metropolis, but in all the cities and towns in the kingdom; and ſo Dr. *Shaw* [c] ſays, the locuſts he ſaw in *Barbary* in the years 1724 and 1725, climbed as they advanced over every tree or wall that was in their way; nay, they entered into our very houſes and bed-chambers, he ſays, like ſo many thieves: *which neither thy fathers, nor thy fathers fathers, have ſeen ſince the day they were upon the earth unto this day*; for bigneſs, for numbers, and for the miſchief they ſhould do; for though they have ſometimes appeared in great numbers, and have covered a large ſpot of ground where they have ſettled, and devoured all green things, yet never as to cover a whole country at once, and ſo large a one as *Egypt*, and deſtroy all green things in it; at leaſt, never ſuch a thing had been ſeen or known in *Egypt* before ſince it was a nation, though it was a country ſometimes viſited by locuſts; for *Pliny* [d] ſays, that in the country of *Cyreniaca*, which was near *Egypt*, ſee *Acts* ii. 10. there was a law made for the diminiſhing of them, and keeping them under, to be obſerved 3 times a year, firſt by breaking their eggs, then deſtroying their young, and when they were grown up: *and he turned himſelf, and went out from Pharaoh*; as ſoon as *Moſes* had delivered his meſſage, perceiving anger in *Pharaoh*'s countenance, and concluding from hence and ſome geſtures of his, that he ſhould not ſucceed, and perhaps might be bid to go away, though it is not recorded; or *he looked and went out from him* [e], in honour to the king, as *R. Jeſhuah* obſerves, he went backward with his face to the king; he did not turn his back upon him, but went out with his face to him; and which as it was and is the manner in the *Eaſtern* countries, ſo it is with us at this day, to go from the preſence of the king, not with the back, but with the face turned toward him, ſo long as he is to be ſeen.

℣. 7. *And Pharaoh's ſervants ſaid to him*, &c.] His courtiers and counſellors, ſuch of them as were not ſo hardened as others, or however now began to relent, and dreaded what would be the conſequence of things, even the ruin of the whole country, the good of which they ſeem to have had at heart: *how long ſhall this man be a ſnare unto us?* an occaſion of ruin and deſtruction, as birds by a ſnare; they ſpeak in a contemptuous manner of *Moſes*, calling him *this man*, the rather to ingratiate themſelves into the good will of *Pharaoh*, and that their advice might be the better and the eaſier taken: *let the men go, that they may ſerve the Lord their God*; that is, *Moſes* and his people, grant them their requeſt, that the land may be preſerved from ruin; for if things go on long at this rate, utter deſtruction muſt enſue: *knoweſt thou not yet that Egypt is deſtroyed?* as good as ruined, by the plagues that already were come upon it, eſpecially by the laſt, by the murrain and boils upon the cattle, which deſtroyed great quantities, and by the hail which had ſmitten their flax and their barley; or, *muſt thou firſt know that Egypt is deſtroyed?* before thou wilt let the people go; or doſt thou firſt wiſh, or is it thy pleaſure, that it ſhould be firſt declared to thee that *Egypt* is deſtroyed, as *Aben Ezra* interprets it, before thou wilt grant the diſmiſſion of this people? The *Targum* of *Jonathan* is, "doſt "thou not yet know, that by his hands the land "of *Egypt* muſt periſh?" ſee the notes on ch. i. 15. and ii. 15.

℣. 8. *And Moſes and Aaron were brought again unto Pharaoh*, &c.] Upon this motion of his miniſters, meſſengers were ſent to bring them in again: *and he ſaid, go ſerve the Lord your God*; as you have often deſired: but *who* are *they that ſhall go?* or, *who and who* [f]; for *Pharaoh* was unwilling that they ſhould all go, but would have ſome retained as pledges of their return; for he was jealous of a deſign to get out of his country, and never return again, which he could not bear the thoughts of, even of loſing ſuch a large number of men he had under his power, and from whom he received ſo much profit and advantage by their labour.

℣. 9. *Moſes ſaid, we will go with our young and with our old*, &c.] The latter were neceſſary to guide, direct, and inſtruct in the buſineſs of ſacrifice, and to perform it as heads of their reſpective families; and the former were to be preſent, that they might be trained up and inured to ſuch religious ſervices: *with our ſons and with our daughters*; as with perſons of every age, ſo of every ſex, who had all a concern herein, eſpecially as it was a ſolemn feaſt, which all were to partake of: *with our flocks and with our herds will we go*; which were requiſite for the ſacrifices, not knowing which they were to ſacrifice, and with which to ſerve God, till they came to the place where they were to ſacrifice; ſee ℣. 26. *for we* muſt hold a *feaſt unto the Lord*; which required the preſence of old and young, men, women, and children, to join in it, and their flocks and their herds, out of which it was to be made.

℣. 10. *And he ſaid unto them, let the Lord be ſo with you, as I will let you go, and your little ones*, &c.] Either as mocking them, let the Lord you talk of be with you if he will, and let him deliver you if he can, as I ſhall let you go with your children, which I never will; or as wiſhing them ill, that the Lord their God may be with them, as he ſhould diſmiſs them on their propoſal, that is, not at all; he wiſhes they might never have the preſence of the Lord, or receive any bleſſing from him, till he ſhould diſmiſs them, which he was determined never to do in the manner they deſired; and therefore the ſum of his wiſh or imprecation is, that they might never enjoy any benefits from the Lord; the firſt ſenſe ſeems to be beſt: *look* to it, *for evil* is *before you*; which is either a charge of ſin upon them, that they had an evil deſign upon him, and intended to raiſe a mutiny, make an inſurrection, and form a rebellion againſt him; or a threatening to inflict the evil of puniſhment upon them, if they would not comply with his terms; and it is as if he ſhould ſay, be it at your peril if you offer to go away, in any other manner than it is my pleaſure.

℣. 11. *Not ſo*, &c.] You ſhall not go with your children as you propoſe: *go now ye* that are *men, and ſerve the Lord, for that you did deſire*; ſuggeſting that that was all they firſt required, that their men ſhould go three days into the wilderneſs, and ſacrifice unto the Lord; whereas the demand was, *let my people go*, ch. v. 1. which were not the men only, but the women and children alſo, and all were

[b] Ibid. [c] Travels, p. 187, Edit. 2. [d] Ut ſupra. [e] ויפן et reſpexit, Pagninus, et reſpiciens exivit, &c. Tigurine verſion. [f] מי ומי qui & qui, Pagninus, Montanus; quis & quis, Vatablus.

were concerned in the ſervice of God, and in keeping a feaſt to him: *and they were driven out from Pharaoh's preſence*; by ſome of his officers, according to his orders.

℣. 12. *And the Lord ſaid unto Moſes, Stretch out thine hand over the land of Egypt*, &c.] Firſt one way, and then another, towards every quarter and every part of the land, to ſignify that the following plague would come upon the whole land: *for the locuſts, that they may come up upon the land of Egypt*; the ſtretching out of his hand was to be the ſignal to them, to come up and ſpread themſelves over the land, which was brought about by the mighty power of God; for otherwiſe there was no ſuch virtue in the hand or rod of *Moſes*, to have produced ſo ſtrange an event: *and eat every herb of the land*, even *all that the hail hath left*; the wheat and the rye, or rice, the graſs, herbs, and plants, it had beat down, but not utterly deſtroyed, as well as ſome boughs and branches of trees which were left unbroken by it.

℣. 13. *And Moſes ſtretched forth his rod over the land of Egypt*, &c.] His hand with his rod in it: *and the Lord brought an eaſt-wind upon the land, all that day and all* that *night*; all that day after he had been driven from *Pharaoh*, and after he had ſtretched out his hand with his rod in it over *Egypt*, which was the ſeventh of the month *Abib*, and all the night following. This *Jehovah* did, who holds the winds in his fiſt, and brings them out of his treaſures, whoſe will they obey, and whoſe word they fulfil: *and when it was morning*; the morrow was come, ℣. 4. the 8th day of the month *Abib*: *the eaſt wind brought the locuſts*; it was uſual for theſe creatures to be taken up and carried with the wind, and brought into countries, as *Pliny* [g] and other writers atteſt. In the year 1527, a ſtrong wind brought vaſt troops of locuſts out of *Turkey* into *Poland*, which did much miſchief; and in the year 1536 a wind from the *Euxine Pontus* brought ſuch vaſt numbers of them into *Podolia*, as that for 20 miles round they devoured every thing [h]. The word here uſed commonly ſignifies the eaſt wind, and ſo the *Jewiſh* writers unanimouſly interpret it; and if thoſe locuſts were brought from the *Red Sea*, into which they were carried, it muſt be by an eaſt-wind, ſince the *Red Sea* was eaſt of *Egypt*; but the *Septuagint* verſion renders it the *ſouth-wind*, and which is approved of by *De Dieu* on the place, and by *Bochart* [i]; and the latter ſuppoſes theſe locuſts were brought by a ſouth-wind out of *Ethiopia*, which lay to the ſouth of *Egypt*, and where in the ſpring of the year, as it now was, were uſually great numbers of locuſts, and where were a people that lived upon them, as *Diodorus Siculus* [k] and *Strabo* [l] relate; who both ſay that at the vernal equinox, or in the ſpring, the weſt and ſouth-weſt winds blowing ſtrongly brought locuſts into thoſe parts; and the ſouth-wind being warm might contribute to the production, cheriſhing, and increaſing of theſe creatures, and which are ſometimes brought by a ſouth-wind. Dr. *Shaw* ſays [m], the locuſts he ſaw in *Barbary*, an. 1724 and 1725, were much bigger than our common graſhoppers, and had brown ſpotted wings, with legs and bodies of a bright yellow; their firſt appearance was toward the latter end of *March*, the wind having been for ſome time from the ſouth.

℣. 14. *And the locuſts went up over all the land of Egypt*, &c.] Being raiſed up by the wind in the places where they were generated, they flew and ſpread themſelves all over the land, being in a wonderful manner produced and multiplied by the power of God: *and reſted in all the coaſts of Egypt*; in every part of it where the *Egyptians* dwelt, and where there were meadows, paſtures, fields, gardens, orchards; here they lighted and fed, excepting the land of *Goſhen*, where *Iſrael* dwelt, which muſt be thought to be exempted from this plague, as from the reſt. *Very grievous* were they; becauſe of the miſchief that they did, and becauſe of their multitude, for they were innumerable, as the *Vulgate Latin* verſion renders it, and as it is, *Pſ.* cv. 34. *there were no ſuch locuſts as they, neither after them ſhall be ſuch*; there were none before, and there would be none afterwards like them, which *Moſes* knew by a ſpirit of prophecy. If this is to be underſtood of their bigneſs, they muſt be very large; in the year 1556, there were locuſts at *Milain* that were a ſpan long, and had ſix feet, and theſe like the feet of rats, and there was one four times bigger than the reſt, which was taken and kept by a citizen, and would hiſs like a ſerpent when it ſaw that no food was ſet before it [n]; yea, *Pliny* [o] ſpeaks of locuſts in *India* 3 feet long; and what *Moſes* here ſays is not contradicted in *Joel* ii. 2. becauſe his words may be underſtood of the *Chaldean* army, of which the locuſts were an emblem; and beſides, each may be reſtrained to the country in which they were, as that none ever before or ſince were ſeen in *Egypt* as theſe, though they might be in other countries; and ſo thoſe in *Joel*'s time were ſuch as never before or ſince were ſeen in the land of *Judea*, though they might be in other places.

℣. 15. *For they covered the face of the whole earth*, &c.] Of the whole land of *Egypt*; and this ſeems to be the inſtance in which theſe locuſts differed from all others, that had been or would be, even in their numbers; for though there might have been before, and have been ſince, ſuch vaſt numbers of them together as to darken the air and the ſun, and by lighting firſt on one ſpot and then on another, have deſtroyed whole countries; yet never was ſuch an inſtance known as this, as that they ſhould come in ſo large a body, and at once to light, and ſpread, and ſettle themſelves over the whole country. *Leo Africanus* [p] indeed ſpeaks of a ſwarm of locuſts, which he himſelf ſaw at *Tagteſſa* in *Africa*, A. D. 1510. which covered the whole ſurface of the ground; but then that was but in one place, but this was a whole country. It is in the original, *they covered the eye of the whole earth*; of which ſee the note on ℣. 5. *ſo that the land was darkened*; the proper colour of the earth, and the green graſs on it, could not be ſeen for them, they lay ſo thick upon it; and being perhaps of a brown colour, as they often are, the land ſeemed dark with them: *and they did eat every herb of the land, and all the fruit of the trees, which the hail had left*; for though every herb of the field is ſaid to be ſmitten, and every tree of the field to be broke with it, ch. ix. 25. yet this, as has been obſerved, is to be underſtood either hyperbolically, or of the greater part thereof, but not of the whole: *and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt*; the like is ſaid to befal the province of *Carpitania*, in the 9th

[g] Nat. Hiſt. l. 11. c. 29. [h] Frantzii Hiſt. Animal. Sacr. par. 5. c. 4. p. 794. [i] Hierozoic. par. 2. l. 1. c. 15. col. 101, 102. & l. 4. c. 3. col. 463. Vid. Jablonſki de terra Goſhen Diſſertat. 5. §. 5. [k] Bibliothec. l. 3. p. 162. [l] Geograph. l. 16. p. 531. [m] Travels, p. 187. Edit. 2. [n] Frantzii Hiſt. Ib. p. 800. [o] Ut ſupra. [p] Deſcriptio Africæ, l. 2. p. 117.

9th year of *Childibert*, king of *France*; which was ſo waſted by locuſts, that not a tree, nor a vineyard, nor a foreſt, nor any ſort of fruit, nor any other green thing remained [q]. So Dr. *Shaw* [r] ſays of the locuſts he ſaw as above related, that they let nothing eſcape them, eating up every thing that was green and juicy, not only the leſſer kinds of vegetables, but the vine likewiſe, the fig-tree, the pomegranate, the palm, and the apple-tree, even all the trees of the field. But then ſuch devaſtations are uſually made gradually, by theſe creatures moving from place to place, whereas this deſtruction in *Egypt* was done in one day. Indeed we are told in hiſtory, that in one country 140 acres of land were deſtroyed in one day [s]; but what is this to all the land of *Egypt?* with this plague may be compared that of the locuſts upon the ſounding of the *fifth* trumpet, *Rev.* ix. 1—11.

℣. 16. *Then Pharaoh called for Moſes and Aaron in haſte*, &c.] Or, *haſtened to call them* [t]; ſent meſſengers in all haſte to fetch them, and deſire them to come as ſoon as poſſible to him. Thus he who a few hours ago drove them from his preſence, in a hurry, ſends for them to come to him with all ſpeed, which the preſent circumſtances he was in required: *and he ſaid* to *Moſes and Aaron*; when they were brought into his preſence: *I have ſinned againſt the Lord your God, and againſt you*; againſt the Lord by diſobeying his command, in refuſing to let *Iſrael* go, when he had ſo often required it of him; and againſt *Moſes* and *Aaron* his ambaſſadors, whom he had treated with contempt, and had drove them from his preſence with diſgrace; and againſt the people of *Iſrael*, whom they perſonated, by retaining them, and uſing them ſo ill as he had. This confeſſion did not ariſe from a true ſenſe of ſin, as committed againſt God, nor indeed does he in it own *Jehovah* to be his God, only the God of *Moſes* and *Aaron*, or of the *Iſraelites*; but from the fright he was in, and fear of puniſhment continued upon him, to the utter ruin of him and his people.

℣. 17. *Now therefore forgive, I pray thee, my ſin, only this once*, &c.] Pretending that he would never offend any more, and if he did, he did not deſire it ſhould be forgiven him, but that due puniſhment ſhould be inflicted on him. Theſe words are directed to *Moſes*, he being the principal perſon, that came to him with a commiſſion from the Lord, and who was made a God to *Pharaoh*; and therefore he does not aſk forgiveneſs of the Lord, but of *Moſes: and intreat the Lord your God, that he may take away from me this death only*; this deadly plague of the locuſts, which devouring all the fruits of the earth, muſt in courſe produce a famine, and that the death of men. Moreover, the author of the book of *Wiſdom* ſays, that the bites of the locuſts killed men, ch. xvi. 9. *Pharaoh* was ſenſible that this plague came from God, and that he only could remove it; and therefore begs the prayers of *Moſes* and *Aaron* to him for the removal of it, and ſuggeſts that he would never deſire ſuch another favour; but that if he offended again, and another plague was inflicted on him, he could not deſire it to be taken away; by which he would be underſtood, that he determined to offend no more, or give them any occaſion for any other judgment to come upon him, was he once clear of this.

℣. 18. *And he went out from Pharaoh*, &c.] Without the city, as he had been wont to do: *and intreated the Lord*; prayed to him that he would remove the plague of the locuſts from the land.

℣. 19. *And the Lord turned a mighty ſtrong weſt-wind*, &c.] He turned the wind the contrary way it before blew; it was an eaſt-wind that brought the locuſts, but now it was changed into a weſt-wind, or *a wind of the ſea* [u], of the *Mediterranean* ſea; a wind which blew from thence, which lay to the weſt of *Egypt*, as the *Red Sea* did to the eaſt of it, to which the locuſts were carried by the wind as follows: *which took away the locuſts, and caſt them into the Red Sea*; and as it is uſual for locuſts to be brought by winds, ſo to be carried away with them, and to be let fall into ſeas, lakes, and pools, and there periſh. So *Pliny* ſays [w] of locuſts, that being taken up and carried with the wind in flocks or ſwarms, they fell into ſeas and lakes; and *Jerom* obſerves [x] in his time, that they had ſeen ſwarms of locuſts cover the land of *Judea*, which upon the wind riſing have been driven into the firſt and laſt ſeas; that is, into the *Dead Sea*, and into the *Mediterranean Sea*; ſee *Joel* ii. 20. This ſea here called the *Red Sea*, is the ſame which is now called the *Arabian* gulph; in the original text it is the ſea of *Suph*; that is, the ſea of flags or ruſhes; as the word is rendered, chap. ii. 3, 5. from the great numbers of theſe growing on the banks of it, which are full of them, as *Thevenot* [y] ſays; or the *ſea of weeds* [z], from the multitude of them in the bottom of it, or floating on it. So *Columbus* found in the *Spaniſh Weſt Indies*, on the coaſt of *Paria*, a ſea full of herbs, or weeds [a], which grew ſo thick, that they ſometimes in a manner ſtopped the ſhips. Some render *Yam Suph*, the ſea of buſhes; and ſome late travellers [b] obſerve, that though in the dreadful wilds along this lake, one ſees neither tree, ſhrub, nor vegetable, except a kind of bramble, yet it is remarkable that they are found in the ſea growing on its bottom, where we behold with aſtoniſhment whole groves of trees bloſſoming and bearing fruit, as if nature by theſe marine vegetables meant to compenſate for the extreme ſterility reigning in all the deſerts of *Arabia*; and with this agrees the account that *Pliny* [c] gives of the *Red Sea*, that in it olives and green fruit trees grow; yea, he ſays that that and all the *Eaſtern* ocean is full of woods; and adds, it is wonderful that in the *Red Sea* woods live, eſpecially the laurel, and the olive bearing berries. *Hillerus* [d] thinks this ſea here has the name of the ſea of *Suph* from a city of the ſame name near unto it. It is often called the *Red Sea* in prophane authors as here, not from the coral that grew in it, or the red ſand at the bottom of it, or red mountains near it; tho' *Thevenot* [e] ſays, there are ſome mountains all over red on the ſides of it; nor from the ſhade of thoſe mountains upon it; nor from the appearance of it through the rays of the ſun upon it; and much leſs from the natural colour of it; which, as *Curtius* [f] obſerves, does not differ from others; tho' a late traveller ſays [g], that "on ſeveral parts of "this ſea (the Red ſea) we obſerved abundance of "reddiſh ſpots made by a weed reſembling *cargaco*, "(or

[q] Frantzius. ib. p. 802. [r] Ut ſupra. [s] Frantz. Ibid. p. 800. [t] ויחחר - לקרא & feſtinavit ad vocandum, Montanus; feſtinavit accerſere, Junius & Tremellius, Piſcator. [u] רוח ים ventum maris, Montanus, Druſius. [w] Nat. Hiſt. l. 11. c 29. [x] Comment. in Joel, ii. 20. [y] Travels into the Levant, B. 2. ch. 33. p. 175. [z] יהוח סוף in mare algoſum, Junius & Tremellius, Piſcator; in mare carectoſum, Tigurine verſion. [a] P. Martyr. de Angleria, Decad. 1. l. 6. Vide Decad. 3. l. 5. [b] Egmont and Heyman's Travels, vol. 2. p. 158. [c] Nat. Hiſt. l. 2. c. 103. l. 13. c. 25. [d] Onomaſtic. Sacr. p. 128. [e] Ut ſupra. [f] Hiſt. l. 8. §. 9. [g] Hyeronymo Lobo's Obſervations, &c. in Ray's Travels, vol. 2. p. 489.

" (or *Sargoſſo*) rooted in the bottom, and floating " in ſome places: upon ſtrict examination, it " proved to be that which we found the *Ethiopians* " call *Sufo* (as here *Suph*) uſed up and down for " dying their ſtuffs and clothes of a red colour;" but the *Greeks* called it ſo from *Erythras* or *Erythrus*, a king that reigned in thoſe parts [h], whoſe name ſignifies red; and it is highly probable the ſame with *Eſau*, who is called *Edom*, that is red, from the red pottage he ſold his birthright for to *Jacob*; and this ſea waſhing his country *Idumea* or *Edom*, was called the *Red Sea* from thence; and here the locuſts were caſt by the wind, or *fixed* [i], as a tent is fixed, as the word ſignifies, and there continued, and never appeared more: *there remained not one locuſt in all the coaſts of Egypt*; ſo that the removal of them was as great a miracle as the bringing them at firſt: this was done about the 9th day of the month *Abib*.

℣. 20. *But the Lord hardened Pharaoh's heart*, &c.] For as yet he had not brought all his judgments on him he deſigned to bring: *ſo that he would not let the children of Iſrael go*; though they had promiſed to do it, and that he would never offend more in this way.

℣. 21. *And the Lord ſaid unto Moſes*, &c.] About the 11th day of the month *Abib: ſtretch out thine hand towards heaven*; where the luminaries are, and from whence light comes: *that there may be darkneſs over the land of Egypt, even darkneſs* which *may be felt*; that is, what cauſed it, the groſs vapours and thick fogs; for otherwiſe darkneſs itſelf, being a privation of light, cannot be felt: *Onkelos* paraphraſes it, " after that the darkneſs of the " night is removed;" ſo *Jonathan*; that it might appear to be different from that, and be much groſſer.

℣. 22. *And Moſes ſtretched forth his hand toward heaven, and there was a thick darkneſs over all the land of Egypt three days.*] The 11th, 12th, and 13th days of the month *Abib*, with this compare the 5th vial, *Rev.* xvi. 10.

℣. 23. *They ſaw not one another*, &c.] Not only the luminaries of heaven were covered and beclouded with the darkneſs, ſo that they were of no uſe to them; but the fogs and vapours which occaſioned it were ſo damp and clammy that they put out their fires, lamps, and candles, ſo that they could receive no benefit from them: *neither roſe up any from his place for three days*; from the place of his habitation, not being able to find the way to the door, or however not able to do any buſineſs abroad; and beſides were quite amazed and confounded, ſuppoſing the courſe of nature was changed and all things going to a diſſolution, their conſciences filled with horror and terror and black deſpair, ſtrange and terrible phantoms and apparitions preſented to their minds, as the author of the book of *Wiſdom* ſuggeſts, ch. xvii. 5. and which is countenanced by what the pſalmiſt ſays, who, inſtead of this plague of darkneſs, takes notice of evil angels being ſent among them, *Pſ.* lxxviii. 49. that is, devils in horrible ſhapes repreſented to their minds, which dreadfully diſtreſſed and terrified them, ſo that they durſt not ſtir and move from the place where they were: *but all the children of Iſrael had light in their dwellings*; not only in the land of *Goſhen*, but in all places where they were mixed with the *Egyptians*, as it is plain they were, from ch. xii. 23, 27. ſo that they could go about their buſineſs and perform it as at other times, and had now a fine opportunity of packing up their goods, and getting every thing ready for their departure, without being obſerved by the *Egyptians*. Doctor *Lightfoot* [k] thinks, that now they attended to the ordinance of circumciſion, which had been generally neglected, and was neceſſary to their partaking of the paſſover, which in a few days was to be obſerved, and of which no uncircumciſed perſon might eat, ch. xii. 48. and which he grounds upon *Pſ.* cv. 28. and this time was wiſely taken for it, when the *Egyptians* could have no opportunity or advantage againſt them, becauſe of their ſoreneſs by it; it may indeed be wondered at, that they did not take the advantage of the darkneſs the *Egyptians* were in, of getting out of the land, and going there three days journey into the wilderneſs; but it was the will of God that they ſhould not ſteal away privately, or go by flight as fugitives, but openly, and with the mighty hand and ſtretched out arm of God; beſides, the Lord had not as yet wrought all the judgments he intended. In the fabulous expedition of *Bacchus* againſt the *Indians*, a ſtory is told which ſeems to be taken from hence, that the *Indians* were covered with darkneſs, whilſt thoſe with *Bacchus* were in light all around them [l].

℣. 24. *And Pharaoh called unto Moſes*, &c.] After the three days, as the *Targum* of *Jonathan*, when the darkneſs was over, or at leaſt much diminiſhed, fearing that ſtill worſe evils would befall him: *and ſaid, go ye, ſerve the Lord, only let your flocks and your herds be ſtayed*; ſtopped or remain behind, as a pledge and ſecurity of their return; and theſe the rather he was deſirous of retaining, becauſe of the great loſs of cattle he had ſuſtained by the murrain and boils upon them, and by the hail: *let your little ones alſo go with you*; this he had refuſed before, but now conſents to it, which he thought was doing them a great favour, and that upon ſuch terms they might be content to go.

℣. 25. *And Moſes ſaid, thou muſt give us alſo ſacrifices and burnt-offerings*, &c.] Sheep, rams and goats for ſacrifices, and oxen for burnt-offerings; and that of his own, as *Jarchi* interprets it; but rather, the meaning is, that beſides having their little ones with them, they muſt be allowed alſo to take their cattle for ſacrifices and burnt-offerings: *that we may ſacrifice unto the Lord our God*; might have wherewith to offer up in ſacrifice to him as he ſhall require.

℣. 26. *Our cattle alſo ſhall go with us*, &c.] Of every kind, of the flocks and of the herds: *there ſhall not an hoof be left behind*; not a ſingle creature that has an hoof: it is a proverbial expreſſion, ſignifying that they ſhould carry all that belonged to them with them: *for thereof muſt we take to ſerve the Lord our God*; ſomething of every kind and ſort, all they had being devoted to his ſervice, and to be yielded to him upon demand: *and we know not with what we muſt ſerve the Lord, until we come thither*; into the wilderneſs; they knew not exactly and preciſely what kind of creatures or how many of them, as *Aben Ezra* obſerves, they were to offer at a time; for though before this there was a known diſtinction between clean and unclean creatures, and the various offerings and ſacrifices of the patriarchs might in a good meaſure direct them in the uſe of them; yet the ſpecial and peculiar laws about ſacrifices were not given until

[h] Curtius ut ſupra. Mela de ſitu orbis, l. 3. c. 8. Strabo, l. 16. p. 535, 536.
[i] Vid. Huet. Quæſt. Alnetan. l. 2. c 13. §. 12. p. 204.
[l] ויתקעהו & fixit eam, Montanus; ſo Tigurine verſion, Junius & Tremellius, Piſcator, Druſius, Ainſworth.
[k] Works, vol. 1. p. 707.

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until after their deliverance, and they were got into the wilderneſs; ſo that this was not a bare pretence to get their cattle along with them, but was the true caſe and real matter of fact.

℣. 27. *But the Lord hardened Pharaoh's heart*, &c.] Yet more and more: *and he would not let them go*; his heart was ſet againſt it, his will was reſolute, and he was determined never to let them go.

℣. 28. *And Pharaoh ſaid unto him*, &c.] To *Moſes: get thee from me*; be gone from my preſence, I have nothing more to ſay to thee, or do with thee: *take heed to thyſelf*; leſt miſchief befalls thee from me, or thoſe about me: *ſee my face no more*; neither here, or elſewhere: *for in* that *day thou ſeeſt my face thou ſhalt die*; this was a fooliſh as well as a wicked ſpeech, when he lay at the mercy of *Moſes*, rather than *Moſes* at his; he being made a God unto him, and had ſuch power to inflict plagues upon him, of which he had had repeated inſtances.

℣. 29. *And Moſes ſaid, thou haſt ſpoken well*, &c.] Not that which was good, in a moral ſenſe, for it was very wicked, but what would eventually prove true: *I will ſee thy face again no more*; which may be underſtood either conditionally, except he was ſent for, and he deſired to ſee him, he would not come of himſelf; or abſolutely knowing by a ſpirit of prophecy, that he ſhould be no more ſent unto him, and that *Pharaoh* ſhould in a little time be drowned in the red ſea, when he would be ſeen no more by him nor any other; for as for what is ſaid in the following chapter, it is thought by many to have been ſaid at this time, as it might even before he went out of the preſence of *Pharaoh*, which in ch. xii. 8. he is ſaid to do in anger: and as for *Pharaoh*'s calling for him at midnight, and bidding him riſe and be gone, ch. xii. 31. it might be delivered by meſſengers, and ſo he be not ſeen by *Moſes* and *Aaron*. By this ſpeech of *Moſes*, it appears he was not afraid of *Pharaoh* and his menaces, but rather taunts at him, and it is to this fearleſs diſpoſition of *Moſes* at this time that the apoſtle refers in *Heb.* xi. 27.

CHAP. XI.

MOSES having an intimation from the Lord that one plague more would be brought on *Pharaoh*, and then he would let *Iſrael* go, when they ſhould borrow of their neighbours jewels of gold and ſilver, the people being in great favour with the *Egyptians*, ℣. 1, 2, 3. he declares to *Pharaoh* before he went out of his preſence, the ſlaying of all the firſt-born in *Egypt*, which would iſſue in the diſmiſſion of *Iſrael*, and then he went out from him in great anger, ℣. 4—8. but ſtill *Pharaoh* would not hearken, and his heart was hardened, and he refuſed again to let *Iſrael* go, ℣. 9, 10.

℣. 1. *And the Lord ſaid unto Moſes*, &c.] Whilſt in the preſence of *Pharaoh*, by a ſecret impulſe upon his mind; or *he had ſaid* [m], which ſome refer as far back as to his appearance to him in *Midian*, ch. iv. 23. which is too remote; rather it refers to the laſt time he went to *Pharaoh*, being ſent for by him; and the words may be rendered, *for the Lord had ſaid* [n]; and ſo are a reaſon why *Moſes* was ſo bold, and expreſſed himſelf with ſo much confidence and aſſurance to *Pharaoh*, that he would ſee his face no more: *yet will I bring one plague* more *upon Pharaoh, and upon Egypt*; upon him and all his ſubjects, for the following one would affect all the families of *Egypt*, in which there was a ſon: *afterwards he will let you go hence*; out of *Egypt* readily, at once, and not attempt to ſtop or retard your going: *when he ſhall let* you *go*; declare his will, give leave and orders for it: *he ſhall ſurely thruſt you out hence altogether*; abſolutely, entirely, without any exception or limitation, them, their wives, their children, their flocks and herds, and whatſoever belonged to them, without any reſtraint upon them in any reſpect, and without any condition of return, or fixing any time for it, but the diſmiſſion ſhould be general, unlimited, and unconditional; or, *in thruſting he ſhall thruſt you out* [o], with force and vehemence, with urgency and in great haſte.

℣. 2. *Speak now in the ears of the people*, &c.] This cannot be underſtood of the whole body of the people being gathered together, but of ſome of the principal ones, who ſhould communicate it to others, and ſo from one to another, until all the heads and maſters of families became acquainted with it: *and let every man borrow of his neighbour, and every woman of her neighbour, jewels of ſilver, and jewels of gold*; to ornament themſelves with at the feaſt they were going to keep: the *Samaritan* and *Septuagint* verſions add, and cloathing or raiment, and ſuch it is certain they did borrow, ch. xii. 35. or *veſſels* [p] of different forms, made of gold and ſilver, ſuch as were fit and proper to be uſed at ſacrifices and feaſts, and which will account for the veſſels given by princes, *Numb.* vii. for the doing of which the divine authority was ſufficient; though there ſeems to be a reaſon for it in juſtice, that they might be paid for their hard ſervice they had been made to ſerve for ſo many years, without having a proper reward for it: the word may be rendered, *let every man aſk*, &c.

℣. 3. *And the Lord gave the people favour in the ſight of the Egyptians*, &c.] So that they freely and willingly lent them the things they aſked of them; which ſeems to be ſaid by way of anticipation, for this was not done until the following plague was inflicted, ſee ch. xii. 35, 36. *moreover, the man Moſes was very great in the land of Egypt*; his name was famous throughout the whole land, becauſe of the ſigns and wonders, and miracles wrought by him; they took him to be a very extraordinary perſon, as he was, and had him in great eſteem, becauſe, at his intreaty the plagues were removed from them, when they had been brought on them; and this made them the more willing to lend the above things to the people of *Iſrael* when they aſked them of them, becauſe of their

[m] ויאמר dixerat, ſome in Vatablus, Ainſworth, Cartwright; ſo Aben Ezra. [n] Dixerat enim, Junius & Tremellius, Piſcator, Rivet. [o] גרש יגרש expellendo expellet, Pagninus, Montanus, Druſius; ſo Fagius, Vatablus, Cartwright. [p] כלי σκευη Sept. vaſa, V. L. Pagninus, Montanus, Tigurine verſion, Piſcator, Druſius; inſtrumenta, Junius & Tremellius.

their great reſpect to *Moſes*, and whom, if they did not cordially love, yet they feared, and might imagine that if they did not comply with the requeſt of his people, he might reſent it, and employ his power againſt them; and thus he ſtood, either beloved or feared, or both, *in the ſight of Pharaoh's ſervants*; his miniſters, courtiers, and counſellors: *and in the ſight of the people*; the common people, the inhabitants of the land of *Egypt*.

✝. 4. *And Moſes ſaid*, &c.] To *Pharaoh* before he left him, when he had told him he ſhould ſee his face no more; for the three preceding verſes are to be read in a *parentheſis*, being placed here by the hiſtorian, as giving ſome light to this laſt diſcourſe and tranſaction between *Moſes* and *Pharaoh*: *thus ſaith the Lord, about midnight will I go out into the midſt of Egypt*; perhaps to the capital and metropolis of it, which might ſtand in the midſt of it, as uſually does the royal city; or it may only ſignify that he would go into the very heart of it, and ſteer his courſe all around in every part and quarter of it, ſlaying the firſt-born every where in all towns and cities throughout the kingdom, as follows; in order to which he is ſaid to *go out*, either from the place where *Moſes* uſed to go and pray to him, and where he met him and gave him his orders and inſtructions, or out of the land of *Goſhen*, where he dwelt among the *Iſraelites*; or rather, it only ſignifies the manifeſtation of himſelf in ſome work and action of his, the exertion of his power in inflicting puniſhment for ſin: thus God is ſometimes ſaid to go forth out of his place when he is about to exerciſe judgment in the earth; for this muſt be underſtood conſiſtent with his omnipreſence, ſee *Iſ.* xxvi. 21. and this was to be done *about midnight*, the middle of the night following the preſent day, which was the 14th of the month of *Abib* or *Niſan*; it was in the morning of that day *Moſes* had this diſcourſe with *Pharaoh*, and in the evening of it the paſſover was kept, and about the middle of the night the firſt-born were ſlain, as follows.

✝. 5. *And all the firſt-born in the land of Egypt ſhall die*, &c.] By the deſtroying angel inflicting a diſeaſe upon them, as *Joſephus* ſays [q], very probably the peſtilence; however, it was ſudden and immediate death, and which was univerſal, reaching to all the firſt-born that were in the families of the *Egyptians* in all parts of the kingdom: *from the firſt-born of Pharaoh that ſitteth upon his throne*; this periphraſis, *that ſitteth upon his throne*, either belongs to *Pharaoh*, and is a deſcription of him who now ſat upon the throne of *Egypt*; and the *Septuagint* verſion leaves out the pronoun *his*; and ſo it is the ſame as if it had been ſaid the firſt-born of *Pharaoh*, king of *Egypt*; or elſe, to the firſt-born, and deſcribes him who either already ſat upon the throne with his father, as was ſometimes the caſe, that the firſt-born was taken a partner in the throne, in the life-time of his father; or who was the preſumptive heir of the crown, and ſhould ſucceed him, and ſo the *Targum* of *Jonathan*, "who "ſhall or is to ſit upon the throne of his king-"dom:" *even unto the firſt-born of the maid-ſervant that is behind the mill*; or *behind the two mills* [r], or *two mill-ſtones*; for it was the cuſtom then as with the *Arabs* now, as doctor *Shaw* [s] relates, to grind their corn with hand-mills, which were two ſtones laid on one another, and in the uppermoſt was a handle, with which it was turned about by women, between whom the two ſtones were placed, and ſo they might be ſaid to be behind them; though the phraſe uſed does not neceſſarily ſuppoſe that they ſat behind the mill, for it may as well be rendered *by* or *near the mill* [t]: this is not to be underſtood of the firſt-born, as behind the mill, or at it, and grinding, as *Aben Ezra* interprets it, but of the maid-ſervant; it being the buſineſs of ſuch in early times to turn theſe mills, and grind corn, as it is now in *Arabia*, as the above traveller relates; and ſo it was in *Judea* in the times of Chriſt, *Matt.* xxiv. 41. and *Homer* [u] in his times, ſpeaks of women grinding at the mill, ſee the note on *Matt.* xxiv. 41. the deſign of theſe expreſſions is to ſhew that none would eſcape this calamity threatened, neither the king nor his nobles, nor any of his ſubjects, high and low, rich and poor, bond and free: *and all the firſt-born of beaſts*; ſuch as had eſcaped the plagues of the murrain and boils: this is added, not becauſe they were ſuch as were worſhipped as gods, as *Jarchi* obſerves, but to increaſe their miſery and aggravate their puniſhment, theſe being their property and ſubſtance, and became ſcarce and valuable, through the preceding plagues of the murrain, boils, and hail, which deſtroyed many of their cattle.

✝. 6. *And there ſhall be a great cry throughout all the land of Egypt*, &c.] Of parents for the loſs of their firſt-born ſons, their heirs, the ſupport and glory of their families; children for the loſs of their elder brethren; and ſervants for the loſs of the prime and principal in their maſters houſes; and all in a dreadful fright, expecting inſtantly death themſelves: *ſuch as there was none like it, nor ſhall be like it any more*; for though the after deſtruction of *Pharaoh*, and his hoſt in the *Red Sea*, might be a greater loſs, yet not occaſion greater mourning; ſince that was only a loſs of military perſons, and did not affect at leaſt ſo many families as this; and though their king was loſt alſo, it might not give them ſo much concern, ſince through his ill conduct, his hardneſs and obſtinacy, he had been the means of ſo many plagues inflicted on them.

✝. 7. *But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt*, &c.] That is, as no hurt ſhould be done to man or beaſt among them, to the firſt-born of either of them, ſo there would be no noiſe or cry in their dwellings, but the profoundeſt ſilence, ſtilneſs and quietneſs among them; though this is generally underſtood of what would be their caſe when on their march departing out of *Egypt*, which was immediately upon the ſlaying of the firſt-born; and if literally underſtood, it was a very extraordinary thing that a dog, which barks at the leaſt noiſe that is made, eſpecially in the night, yet not one ſhould move his tongue or bark, or rather *ſharpen* [w] his tongue, ſnarl and grin, when 600,000 men, beſides women and children, with their flocks and herds, ſet out on their journey, and muſt doubtleſs march through many places where dogs were, before they came to the *Red Sea*; though it may alſo be interpreted figuratively, that not an *Egyptian*, though ever ſo ſpiteful and malicious, and ill diſpoſed to the children of *Iſrael*, ſhould not offer to do any hurt either to the *Iſraelites* or their cattle, or

[q] Antiq. l. 2. c. 14. § 6.
[r] אחר הרחים poſt molas, Pagninus, Montanus, Vatablus, Junius & Tremellius, Piſcator; after the millſtones, Ainſworth. ad molam. V. L. apud molas, Noldius, p. 11. No. 75.
[s] Travels, p. 231. Ed. 2.
[t] παρα το μυλον, Sept.
[u] μιν αλετευουσ' μυλης, &c. Homer. Odyſſ. 7. l. 109.
[w] לא יחוץ non acuet, Noldius, p. 517. No. 1471. ſo Jarchi.

or exclaim againſt them on account of the ſlaughter of their firſt-born, or ſay one word againſt their departure, or attempt to ſtop them, but on the contrary would haſten their going, and be urgent for it: *that ye may know how that the Lord doth put a difference between the Egyptians and Iſrael*; by preſerving them and theirs, when the firſt-born of *Egypt* were deſtroyed, and by cauſing ſtilneſs and quietneſs among them when there was an hideous outcry, and doleful lamentation among the *Egyptians*; and by bringing *Iſrael* quietly out from among them, none offering to give the leaſt moleſtation.

℣. 8. *And all theſe thy ſervants*, &c.] *Pharaoh*'s nobles, miniſters, courtiers and counſellors, who were then in his preſence, and ſtood about him, to whom *Moſes* pointed: *ſhall come down unto me*; from *Pharaoh*'s palace, which might be built on an eminence, to the place where *Moſes* had dwelt during the time he had been in *Egypt*, which might lie lower; or theſe ſhould come from *Zoan*, or from *Memphis*, which ever of them was now the royal city, to the land of *Goſhen*, which lay lower than the other part of *Egypt*; or it may only denote the ſubmiſſion of *Pharaoh*'s ſervants, that they ſhould in the time of their diſtreſs be ſo humble and condeſcending as to come themſelves to *Moſes*, and as it follows: *and bow down themſelves unto me*; in the moſt obſequious manner, humbly entreating, and earneſtly begging him: *ſaying, get thee out, and all the people that follow thee*; or *are at thy feet* [w], that were at his beck and command, and under h s power, as *Aben Ezra*; or that followed his counſel and advice, as *Jarchi*, that did as he directed them, and went after him as their leader and commander, even every one of them; they that brought up the rear, he, and all of them would be deſired to depart, and not a man remain behind: this was fulfilled, ch. xii. 31: *and after that I will go out*; out of the land of *Egypt*, *Moſes*, and all the children of *Iſrael*: *and he went out from Pharaoh in a great anger*; as ſoon as he had ſaid the above words, becauſe he had bid him be gone from him, and had threatened him with his life, if ever he ſaw his face more; and becauſe he was ſo rebellious againſt God, whoſe zeal inſpired the heart of *Moſes* with indignation againſt him, though the meekeſt man on earth, and for whoſe glory he was concerned; though ſome underſtand this of *Moſes* going out from *Pharaoh*, when he and not *Moſes* was in great anger, becauſe of what *Moſes* had now threatened him with, and told him what would be the iſſue of things, the ſubmiſſion of him and his nobles, and the diſmiſſion of *Iſrael*; but this ſenſe is not favoured by the accents.

℣. 9. *And the Lord ſaid unto Moſes*, &c.] Not at this time when he went out from *Pharaoh*, but ſome time before this, for the words may be rendered, *the Lord had ſaid* [x], for ſo he had, as is related, ch. vii. 3, 4. but the hiſtorian makes mention of it here, to ſhew that *Moſes* was not ignorant of the event of things; he knew that *Pharaoh*'s heart would be hardened from time to time, and that one plague after another muſt be inflicted, before he would let the people go; and therefore when he prayed for the removal of any, it was not in expectation that he would abide by his promiſe, but to do the will of God, and the duty of his calling: *Pharaoh ſhall not hearken unto you*; to *Moſes* and *Aaron*, and let the people of *Iſrael* go as required of him: *that my wonders may be multiplied in the land of Egypt*; which *Jarchi* interprets of the ſmiting of the firſt-born, dividing the waters of the *Red Sea*, and the deſtruction of *Pharaoh* and his hoſt in it; but ſince theſe words were ſaid before any of the plagues were inflicted, it may refer to them all.

℣. 10. *And Moſes and Aaron did all theſe wonders before Pharaoh*, &c.] Which are related in the preceding chapters: *and the Lord hardened Pharaoh's heart*; one time after another, and yet more and more: *ſo that he would not let the children of Iſrael go out of his land*; until the laſt plague, the ſlaying of the firſt-born, was brought upon him and his people, related in the following chapter.

CHAP. XII.

THIS chapter begins with obſerving, that the month in which the above wonders were wrought in *Egypt*, and the following ordinance appointed to the *Iſraelites*, ſhould hereafter be reckoned the firſt month in the year, ℣. 1, 2. on the 10th day of which a lamb here deſcribed was to be taken and kept till the 14th, and then ſlain, and its blood ſprinkled on the poſts of the houſes of the *Iſraelites*, ℣. 3—7. the manner of dreſſing and eating it is ſhewn, ℣. 8—11. and the reaſon of the inſtitution of this ordinance being given, ℣. 12, 13, 14. and an order to eat unleavened bread during ſeven days, in which the feaſt was to be kept, ℣. 15—20. directions are alſo given for the immediate obſervance of it, and particularly about the ſprinkling of the blood of the lamb, and the uſe of it, ℣. 21—23. and this ordinance, which they were to inſtruct their children in, was to be kept by them in ſucceeding ages for ever, ℣. 24—27. about the middle of the night it was firſt obſerved, all the firſt-born in *Egypt* were ſlain, which made the *Egyptians* urgent upon the *Iſraelites* to depart in haſte, ℣. 28—33. and which they did with their unleavened dough, and with great riches they had borrowed of the *Egyptians*, ℣. 34—36. the number of the children of *Iſrael* at the time of their departure, the mixt multitude and cattle that went with them, their baking their unleavened cakes, the time of their ſojourning in *Egypt*, and of their coming out of it that night, which made it a remarkable one, are all particularly taken notice of, ℣. 37—42. laws and rules are given concerning the perſons that ſhould partake of the paſſover, ℣. 43—49. and the chapter is concluded with obſerving, that it was kept according to the command of God, and that it was on the ſame day it was firſt inſtituted and kept, that *Iſrael* were brought out of *Egypt*, ℣. 50, 51.

℣. 1. *And the Lord ſpake unto Moſes and Aaron in the land of Egypt*, &c.] Before they and the children of *Iſrael* came out of it, before the ſlaying of the firſt-born, yea before *Moſes* came from the preſence of *Pharaoh*, and had given him notice of it; and it is very probable even before the three days darkneſs, ſeeing it ſeems neceſſary it ſhould be four days before the paſſover, ſince on the 10th day the lamb was to be taken, and on the 14th ſlain

[w] ברגליך in pedibus tuis, Pagninus, Montanus, Druſius; ſub pedibus tuis, Munſter, Vatablus; qui eſt ad pedes tuos, Cartwright. [x] ויאמר dixerat autem, Junius & Tremellius, Piſcator, Rivet.

ſlain, ℣. 3, 6. and by what follows it looks as if it was at the beginning or firſt day of the month, and ſo the words may be rendered, *the Lord had ſpoke* [y]; and the following account is deferred to this place, that there might be no interruption of the hiſtory of the plagues, and that the paſſover, with all its rites and ceremonies, both at the firſt inſtitution and obſervance of it, and in after-times, might be laid together.

℣. 2. *This month* ſhall be *unto you the beginning of months*, &c.] Not only the firſt, as after expreſſed, but the chief and principal of them, now famous for their coming out of *Egypt* in it, and would be more ſo for the ſufferings and death of the Meſſiah, and redemption by him from ſin, ſatan and the world, law, hell and death, for he ſuffered at the time of the paſſover. This month was called *Abib*, ch. xiii. 4. and xxiii. 15. which ſignifies an ear of corn, and at this time we find that the barley was in ear, ch. ix. 31. which clearly ſhows in what month the above things were tranſacted; afterwards it was called *Niſan*, which ſeems to be the *Chaldean* name for it, *Nah.* ii. 1. *Eſth.* iii. 7: *it* ſhall be *the firſt month of the year to you*; which before was the 7th; whilſt the *Iſraelites* were in *Egypt* they obſerved the ſame beginning of the year and courſe of months as the *Egyptians*, as *Joſephus* [z] intimates; and with the *Egyptians*, the month *Thot* was the firſt month, which anſwered to *Tiſri* with the *Jews*, and both to our *September*, or a part of it, ſo that the beginning of the year was then in the autumnal equinox, at which ſeaſon it is thought the world was created; but now to the *Iſraelites* it was changed unto the vernal equinox, for this month of *Abib* or *Niſan* anſwers to part of our *March* and part of *April*; though indeed both beginnings of the year were obſerved by them, the one on eccleſiaſtic, the other on civil accounts; or, as *Joſephus* [a] expreſſes it, the month of *Niſan* was the beginning with reſpect to things divine, but in buying and ſelling, and ſuch like things, the ancient order was obſerved; and ſo the *Targum* of *Jonathan* here paraphraſes it, "from hence ye ſhall "begin to reckon the feaſts, the times and the re-"volutions." Indeed the *Jews* had four beginnings of the year according to their *Miſnah* [b]; the firſt of *Niſan* (or *March*) was the beginning of the year for kings and for feſtivals; the firſt of *Elul* (or *Auguſt*) for the tithing of cattle; the firſt of *Tiſri* (or *September*) for the ſabbatical years, jubilees, and planting of trees and herbs; and the firſt of *Shebet* (or *January*) for the tithing the fruit of trees.

℣. 3. *Speak ye unto all the congregation of Iſrael*, &c.] That is, to the elders of the people, and heads of families; unleſs we can ſuppoſe, that they had been gradually gathered, and were now gathered together in a body by the direction of *Moſes*, by whom they were aſſured that their departure was at hand; and the rather it may thought that ſo it was, ſince the following order concerned the whole and every individual: *ſaying*, *in the tenth* day *of this month*; the month *Abib* or *Niſan*, which ſhows that this direction muſt be given before that day, and ſo very probably on the firſt of the month, as before obſerved: *they ſhall take to them every man a lamb*; not every individual perſon, but every maſter of a family, or head of an houſe, as follows: *according to the houſe of* their *fathers*, *a lamb for an houſe*; if large enough to eat up a whole lamb, otherwiſe they were to do as next directed: the *Targum* of *Jonathan* ſuggeſts, that this direction of taking a lamb to them on the tenth day of the month, was only for this time, and not for following ages; and ſo the *Jewiſh* doctors [c] commonly underſtand it as being peculiar to the paſſover in *Egypt*, and not in after-times; for they [d] ſay, "what difference is there between the paſſover in "*Egypt*, and the paſſover in after-ages? the paſſ-"over in *Egypt* was taken within the tenth day, "and was obliged to ſprinkling with a bunch of "hyſſop upon the lintel, and upon the two ſide-"poſts, and was eaten with haſte in one night, but "the paſſover in after-ages was kept all the 7 days." The ground and reaſon of this ſpecial direction for taking up a lamb on the tenth day, was, that they might have a lamb ready; and that through the multiplicity of buſineſs, and the hurry they would be in at their departure, they might not forget it, and neglect it; and that they might have time enough to examine whether it had all the prerequiſites and qualifications that were neceſſary; and that whilſt they had it in view, they might be led to meditate upon, and talk of, expect and firmly believe their deliverance; yea, that their faith might be directed to a far greater deliverance by the Meſſiah, which this was only typical of, *Heb.* xi. 28. but ſome of theſe reaſons would hold good in after-times, and it ſeems by ſome circumſtances that this rule was attended to.

℣. 4. *And if the houſhold be too little for the lamb*, &c.] That they can't eat it up at once: *let him and his neighbour next unto his houſe*, *take it according to the number of the ſouls*; which *Joſephus* [e] ſays were never fewer than 10, and were often 20, but no man might feaſt alone; with which agrees the *Jewiſh* canon [f], "they don't kill the paſſover-"lamb for a ſingle perſon, nor even for a ſociety "conſiſting of 100, that can't eat the quantity "of an olive:" *every man according to his eating ſhall make your count for the lamb*; that is, a man muſt reckon up how many he has in his own houſe to eat of the lamb, and what their appetites be, by which he will be able to judge whether he can diſpenſe with a lamb himſelf, or whether he muſt take in ſome of his neighbours, and how many, ſo as to eat up the whole lamb, for, for ſuch perſons the lamb was to be ſlain. The rule is, "if a man ſlays it for thoſe that do not eat "of it, or for thoſe that are not counted, for the "uncircumciſed, and the unclean, it was wrong, "and not allowed of." [g] The taking in his neighbours may reſpect the call of the *Gentiles* to partake of Chriſt with the *Jews*, ſee *Eph.* iii. 5, 6.

℣. 5. *Your lamb ſhall be without blemiſh*, &c.] Without any ſpot or defect in it. *Maimonides* [h] reckons no leſs than 50 blemiſhes in a creature, any one of which makes it unfit for ſacrifice, ſee *Lev.* xxi. 21—24. This lamb was a type of Chriſt, who is therefore ſaid to be *our paſſover ſacrificed for us*, 1 *Cor.* v. 7. comparable to a lamb for his innocence and harmleſneſs, for his meekneſs, humility and patience, for uſefulneſs both for food and raiment, as well as for being fit for ſacrifice; and who is a lamb without ſpot and blemiſh, either of original ſin, or actual tranſgreſſion, holy in his nature, harmleſs in his life: *a male of the firſt year*; any one within that time, but

[y] וידבר alloquutus autem fuerat, Junius & Tremellius, Piſcator; dixerat autem; ſo ſome in Druſius, and Ainſworth.
[z] Antiq. l. 1. c. 3. § 3. [a] Ibid. [b] Miſn. Roſh-haſhanah, c. 1. §. 1. [c] Ben Gerſom in loc. Maimon. Korban Peſach. c. 10. §. 15. [d] Miſn. Peſach. c. 9. §. 5. [e] De bello Jud. l. 6. c. 9. §. 3.
[f] Miſn. Peſach. c. 8. §. 7. [g] Ibid. c. 5. §. 3. [h] Hilchot Biath Hamikdaſh, c. 7. §. 1.

but not beyond it; denoting the ſtrength and vigour of Chriſt, in the flower of his age, his ſhort continuance among men, and his being tender and ſavoury food for the faith of his people: *ye ſhall take it out from the ſheep, or from the goats*; it might be either a lamb, or a kid of the goats; for the moſt part, or generally, it was a lamb that was taken; ſo the *Jewiſh* canon runs [i], "he that "ſays to his ſervant go and ſlay for me the paſſ- "over, if he ſlays a kid he may eat it; if he "ſlays a lamb he may eat of it; if he ſlays a kid "and a lamb, he may eat of the firſt." The goat being of an ill ſmell may denote Chriſt being made ſin, and a ſin-offering for his people; and the taking of a lamb from theſe may ſignify the choice of Chriſt from among the people in the council and covenant of God; the preordination of him to be the lamb ſlain from the foundation of the world; the preſervation of him from the infection of ſin in his incarnation, and the ſeparation of him of ſinners in his converſation.

℣. 6. *And ye ſhall keep it up until the 14th day of the ſame month*, &c.] In their houſes; this may denote the preſervation of Chriſt in his infancy, and to the appointed time of his ſufferings and death; and it is remarkable, that on this very day, the 10th of *Niſan*, four days before the paſſover, and ſo as many days before his ſufferings and death, he made his entry into *Jeruſalem*, near to which he was to be offered up, *John* xii. 1, 12: *and the whole aſſembly of the congregation ſhall kill it in the evening*; that is, of the 14th of *Niſan*; not between the two ſuns, as the *Targum* of *Jonathan*, between the ſun-ſetting and the ſun-riſing; nor between the ſetting of the ſun, and the entire diſappearance of its rays of light reflecting in the air and clouds after it, as *Aben Ezra*; ſo it is ſaid in the *Talmud* [k], after the ſun is ſet, all the time that the face of the eaſt is red; others ſay as long as a man can walk half a mile after ſun-ſetting; and others, the twinkling of an eye; but *between the two evenings* [l], as it may be rendered; which reſpects that ſpace of time after the ſun begins to decline, and the entire ſetting of it; when the ſun begins to decline, as it does after noon, that is the firſt evening, and when it is ſet, that is the ſecond; and the middle ſpace between the one and the other is about the 9th hour of the day, according to the *Jewiſh* computation, and with us about three o'clock in the afternoon, about which time the paſſover uſed to be killed; for they ſay [m], "the daily ſacrifice was ſlain at 8 and a half, and offered at the 9th; but on the evening of the paſſover it was ſlain at 7 and a half, and offered at 8 and a half, whether on a common day, or on a ſabbath; and if the evening of the paſſover happened to be on the evening of the ſabbath, it was ſlain at 6 and a half, and offered up at 7 and a half, and after that the paſſover;" which was done, that there might be time before the laſt evening for the ſlaying of the paſſover-lamb. *Joſephus* [n] ſays, at the paſſover they ſlew the ſacrifice from the 9th hour to the 11th; ſee the note on *Matt.* xxvi. 17. and it being at the 9th hour that our Lord was crucified, the agreement between him and the paſchal lamb in this circumſtance very manifeſtly appears, *Matt.* xxvii. 46. though it may alſo in general denote Chriſt's appearing in the laſt days, in the end of the world, to put away ſin by the ſacrifice of himſelf: the ſlaying of the paſchal lamb is aſcribed to the *whole aſſembly of the congregation*, becauſe it was to be ſlain by their order, and in their name, for their uſe, and they preſent; and thus the crucifixion of Chriſt, his ſufferings and death are attributed to the men of *Iſrael*, and all the houſe of *Iſrael*, *Acts* ii. 22, 23, 36. and iii. 12—15.

℣. 7. *And they ſhall take of the blood*, &c.] Of the lamb, being received into a baſon, ℣. 22: *and ſtrike it on two ſide-poſts*; with a bunch of hyſſop dipped into it: *and on the upper door-poſt of the houſes wherein they ſhall eat it*; but not on the poſts of thoſe houſes, the inhabitants of which joined with their neighbours in eating it; though *Levi Ben Gerſom* thinks, they were ſprinkled as the reſt; but to what purpoſe, when there were no *Iſraelites*, and no firſt-born in them? the two ſide-poſts were the poſts of a folding door, on which the two folds were hung, and the upper door-poſt is what is afterwards called the lintel, ℣. 23. and has its name in *Hebrew* from looking out; for as *Aben Ezra* ſays, there was a window over the door, as is the cuſtom throughout the whole country of the *Iſhmaelites* or *Arabians*; and ſo *Schindler* ſays [o], which perhaps he took from him, that the word ſignifies either a lintel, or a little window over the door, through which it might be ſeen who called or knocked at the door; and adds, in *Egypt*, as now in *Arabia*, there were windows over the doors of houſes. The ſprinkling the blood of the paſchal-lamb was typical of the ſprinkling of the blood of Chriſt upon the hearts and conſciences of his people, and of their peace, ſafety and ſecurity by it from the wrath of God, and the vengeance of divine juſtice; of the farther uſe of this rite, ſee on ℣. 22, 23. *Aben Ezra* mentions it as the opinion of ſome, that the ſprinkling of the blood on thoſe places was to ſhew, that they ſlew the abomination of the *Egyptians* openly; but he himſelf gives a much better reaſon for this rite, namely, that it was to be a propitiation for every one that eat in the houſe, and was a ſign to the deſtroyer, that he might look upon it in like manner, as it is ſaid *Ezek.* ix. 4. *ſet a mark*, &c. this ſeems to be peculiar to the paſſover in *Egypt*, and was not uſed in after-times.

℣. 8. *And they ſhall eat the fleſh in that night roſt with fire*, &c.] The night of the 14th of *Niſan*; and as the *Jews* reckoned their days from the evening preceding, this muſt be the beginning of the 15th day, which being obſerved, will ſerve to reconcile ſome paſſages relating to this ordinance. The lamb was to be roaſted, not only becauſe its fleſh thereby would be more palatable and ſavoury, but becauſe ſooneſt dreſt that way, their preſent circumſtances requiring haſte; but chiefly to denote the ſufferings of Chriſt, the antitype of it, when he endured the wrath of God poured out as fire upon him; and alſo to ſhew, that he is to be fed upon by faith, which works by love, or to be received with hearts inflamed with love to him: *and unleavened bread*; this alſo was to be eaten at the ſame time, and for ſeven days running, even to the 26th day of the month, ℣. 15, 18. where ſee more concerning this: the reaſon of this alſo was, becauſe they were then in haſte, and could not ſtay to leaven the dough that was in their troughs; and was ſignificative of the unleavened bread

[i] Miſn. Peſach. c. 8. §. 2. [k] T. Bab. Sabbat, fol. 34. 2. [l] בין הערבים inter duas veſperas, Pagninus, Montanus, Junius & Tremellius, Piſcator, Ainſworth. [m] Miſn. Peſach. c. 5. §. 1. [n] De bello Jud. l. 6. c. 9. §. 3. [o] Lex. Pentaglott. col. 1938.

bread of ſincerity and truth, with which the true paſſover-lamb is to be eaten, in oppoſition to the leaven of error, hypocriſy and malice, 1 *Cor.* v. 7, 8: and *with bitter* herbs *they ſhall eat it*; the *Vulgate Latin* verſion renders it, *with wild lettuces*, which are very bitter; and the worſt ſort of which, for bitterneſs, *Pliny* ſays [p], is what they call *picris*, which has its name from the bitterneſs of it, and is the ſame by which the *Septuagint* render the word here: the *Targum* of *Jonathan* is, "with horehound and endive, they ſhall eat it;" and ſo the *Targum* on *Cant.* ii. 9. Wild endive; of which *Pliny* ſays [q], there is a wild endive, which in *Egypt* they call cichory, and bids fair to be one of theſe herbs; according to the *Miſnah* [r], and *Maimonides* [s], there were five ſorts of them, and any one, or all of them might be eaten; their names with both are theſe, *Chazoreth*, *Ulſhin*, *Thamcah*, *Charcabinah* and *Maror*; the four firſt of which may be the wild lettuce, endive, horehound, or perhaps *tanſie*; and cichory the laſt. *Maror* has its name from bitterneſs, and is by the *Miſnic* commentators [t] ſaid to be a ſort of the moſt bitter coriander; it ſeems to be the ſame with *picris:* but whatever they were, for it is uncertain what they were, they were expreſſive of the bitter afflictions of the children of *Iſrael* in *Egypt*, with which their lives were made bitter; and of thoſe bitter afflictions and perſecutions in the world, which they that will live godly in Chriſt Jeſus muſt expect to endure; as well as they may ſignify that as a crucified Chriſt muſt be looked upon, and lived upon by faith, ſo with mourning and humiliation for ſin, and with true repentance for it as an evil and bitter thing, ſee *Zech.* xii. 10.

℣. 9. *Eat not of it raw*, &c.] Not roaſted enough; and ſo *Jarchi* ſays, that what is not ſufficiently roaſted, or is not throughly and down roaſted, is in the *Arabic* language called נא [u], the word here uſed; and ſo *Maimonides* [w] ſays it ſignifies fleſh, on which the fire begins to operate, and is roaſted a little, but not enough for eating. And indeed there ſeems to be no neceſſity of a prohibition of eating the fleſh quite raw: ſome [x] derive the word from a root which ſignifies to break, and ſuppoſe that this rule forbids the breaking or cutting it in pieces; that as it was to be roaſted whole, and not a bone of it to be broken, ſo it was to be brought to table whole, and the whole to be eaten; but then it could not be eaten without being cut to pieces. *Abarbinel* [y] takes the word in the uſual ſignification of it, *now*, as if the ſenſe was, ye ſhall not eat of it now, not before the evening of the 14th day; but whereas *Moſes* had told them, ℣. 6. that the lamb was to be kept up until the 14th day, it was needleſs to tell them that they ſhould not eat it now or immediately; the firſt ſenſe is beſt, and this ſhews that Chriſt, the antitype of this lamb, is not to be eaten in a carnal but ſpiritual manner, of which our Lord treats in *John* vi. *nor ſodden at all with water*; the *Targum* of *Jonathan* is, "neither boiled in wine, nor "in oil, nor in other liquor, nor boiled in water." This, with reſpect to the antitype, ſhews, that Chriſt is not received in a cold lukewarm manner, and with indifference; and that nothing is to be mixed, added and joined unto him, but he alone is to be regarded in the buſineſs of our acceptance, juſtification and ſalvation: *but roſt with fire*; for the reaſons before given: the manner of roaſting it, according to the *Jewiſh* canons [z], was this, they bring a ſpit made of the wood of pomegranate, and thruſt it into its mouth quite through it, and put the thighs and entrails within it; they don't roaſt the paſſover-lamb on an iron ſpit, nor on an iron grate. *Maimonides* [a] is a little more particular and exact in his account to the queſtion; how do they roaſt it? he replies, "they transfix it thro' "the middle of the mouth to its poſteriors, with a "wooden ſpit, and they hang it in the midſt of a "furnace, and the fire below:" ſo that it was not turned upon a ſpit, according to our manner of roaſting, but was ſuſpended on a hook, and roaſted by the fire underneath, and ſo was a more exact figure of Chriſt ſuſpended on the croſs, and enduring the fire of divine wrath. And *Juſtin Martyr* [b] is ſtill more particular, who was by birth a *Samaritan*, and was well verſed in *Jewiſh* affairs; he even in converſing with *Trypho* the *Jew*, who could have contradicted him had he ſaid what was wrong, ſays, the lamb was roaſted in the form of a croſs; one ſpit, he ſays, went through from the lower parts to the head, and again another acroſs the ſhoulders, to which the hands (or rather the legs) of the lamb were faſtened and hung; and ſo was a very lively emblem of Chriſt crucified: *his head, with his legs, and with the purtenance thereof*; or *with its inwards* [c], theſe were all to be roaſted together, the whole lamb with all that belonged to it, with which the above canon of the *Jews* agrees.

℣. 10. *And ye ſhall let nothing of it remain until the morning*, &c.] It was to be all ate up; a whole Chriſt is to be received and fed upon by faith; Chriſt in both his natures, divine and human, united in his perſon, in all his offices of prophet, prieſt and king, and with all the benefits and bleſſings of his grace, and which come by his blood, righteouſneſs and ſacrifice: *and that which remaineth of it until the morning, ye ſhall burn with fire*; what of the fleſh which remaineth not ate, and what of it that could not be eaten, as the bones, which were not broken, and the nerves and ſinews, which might not be eaten; and ſo runs the *Jewiſh* canon [d], "the bones, and the ſinews, and what "remains, they ſhall burn on the 16th day; and "if the 16th happens on the ſabbath, they ſhall "burn on the 17th." The reaſon of this law was, that what was left might not be converted to common or ſuperſtitious uſes, as alſo that the *Iſraelites* might not be burdened with it in their journey, nor the *Egyptians* have an opportunity of treating it with contempt.

℣. 11. *And thus ſhall ye eat it*, &c.] After the following manner, in the habit and poſture deſcribed: the *Targum* of *Jonathan* adds, "at this "time, and not in ages following;" for theſe rites were peculiar to the paſſover in *Egypt*, and not to be obſerved in after-times: *with your loins girded*; that is, with their garments girt about their loins, for the better convenience in travelling; for in thoſe countries they wore long looſe garments, which reached to their feet, and unleſs girt up were a great hindrance in walking; and may denote the ſaints being girt with the girdle of truth, and their readi-

[p] Nat. Hiſt. l. 19. c. 8. & 21. 17. & 32. 22. [q] Ibid. [r] Miſn. Peſach. c. 2. §. 6. [s] Hilchot, Chametz umetzah, c. 7. §. 13. [t] Maimon. & Bartenora in Miſn. Peſach. ut ſupra. [u] לא cruda fuit caro, Golius, col. 2476. Semicocta, cruda fuit caro, Caſtell. Lex. col. 2296. Vid. Hottinger. Smegma Oriental. p. 169, 170. [w] Hilchot Korban Peſach, c. 8. §. 6. [x] Oleaſter apud Rivet in loc. Guſſet. Comment. Ebr. p. 487, 488; ſo ſome in Aben Ezra. [y] So Marinus Brixianus in arca Noe. [z] Miſn. Peſach. c. 7. §. 1, 2. [a] Hilchot Korban Peſach, c. 8. §. 10. [b] Dialog. cum Trypho Jud. p. 259. [c] ועל קרבו & cum interioribus ejus, Pagninus, Tigurine verſion, ſo Junius & Tremellius, Piſcator. [d] Miſn. ut ſupra, §. 10.

readineſs and fitneſs to perform every good work: *your ſhoes on your feet*; which uſed to be put off at feaſts, in order to have their feet waſhed, which was frequently done at ſuch times, as we learn from many inſtances in ſcripture, which could not be done unleſs the ſhoes were off, *Gen.* xviii. 4, 5. *Luke* vii. 44. *John* xiii. 5. beſides, it is highly probable, that the *Iſraelites* in *Egypt* did not wear ſhoes in common, it being a hot country, and they in a ſtate of poverty and bondage; but now being about to depart the land, and to take a journey, they are ordered to have their ſhoes on, to be ready for it; and was a token of their deliverance and freedom, and joy on that occaſion; and may, in an evangelic ſenſe, denote the feet of the ſaints being ſhod with the preparation of the Goſpel of peace, *Eph.* vi. 15. *and your ſtaff in your hand*; ſuch as travellers make uſe of to ſupport and aſſiſt, protect and defend them in their journey, and may be expreſſive of faith in the word and promiſes of God, which are the ſupport of his people in their paſſage through this world, *Pſ.* xxiii. 4. *and ye ſhall eat it in haſte*; becauſe upon ſlaying the firſt-born the *Egyptians* would be urgent upon them to depart immediately: *Aquila* renders it, *with fear*, and ſo the *Targum* of *Jonathan*; but the other ſenſe ſuits beſt with the circumſtances of the *Iſraelites*: *it* is *the Lord's paſſover*; which he has commanded, and is a ſign and token of his paſſing over the houſes of the *Iſraelites*, when he deſtroyed the firſt-born in all the houſes of the *Egyptians*, and which is explained in the following verſe, and the reaſon of its name given; the act of paſſing was his, the ordinance was appointed by him, and it was typical of the Lord Jeſus Chriſt the true paſſover, 1 *Cor.* v. 7.

℣. 12. *For I will paſs through the land of Egypt this night*, &c.] Which muſt be underſtood conſiſtent with his omnipreſence, and of the manifeſtation of his powerful preſence, or of the exertion of his mighty power in the following event: *and will ſmite all the firſt-born in the land of Egypt, both man and beaſt*; as had been declared to *Pharaoh*, ch. xi. 5. *and againſt all the gods of Egypt I will execute judgment*; meaning either figuratively, the nobles, princes, judges, and civil magiſtrates, who are ſometimes called *Elohim* gods; but ſince the firſt-born of theſe as of others, and ſo the judgment on them are comprehended in the preceding clauſe, this is rather to be underſtood literally of the idols of the *Egyptians*, their images of gold and ſilver, or of whatever they were made of: the *Targum* of *Jonathan* is, "on all the idols "of the *Egyptians* I will exerciſe four judgments; "the molten idols ſhall be melted, the idols of "ſtone ſhall be cut aſunder, the idols of earth "ſhall be broke to pieces, and the idols of wood "ſhall become aſhes;" ſee *Numb.* xxxiii. 4. *Iſ.* xix. 1. and there are ſome traces of this in heathen writers; *Artapanus* [e] ſays, that by an earthquake moſt of the temples in *Egypt* fell; and *Juſtin* [f] reports, that *Moſes* being the leader of the exile *Iſraelites*, ſtole away the ſacred things of the *Egyptians*, i. e. their gods, which they endeavoured to regain by force of arms: *I* am *the Lord*; God Almighty, faithful and true, and therefore what was threatened ſhould certainly be performed, and thereby the *Egyptians* and all others might know that he was *Jehovah* alone, and that there is no god beſide him.

℣. 13, *And the blood ſhall be to you for a token upon the houſes where you* are, &c.] The blood of the paſſover-lamb being ſprinkled on the two ſide-poſts and upper door-poſts of the houſes inhabited by the *Iſraelites*, or where they were eating the paſſover; this ſhould be a ſign or token to them of the Lord's making good his promiſes to them, and ſo of their ſafety, and to the deſtroying angel not to enter therein, but paſs by and ſave them: *and when I ſee the blood, I will paſs over you*; for which reaſon, this ordinance now inſtituted was called the paſſover, becauſe the Lord, on ſight of the blood ſprinkled, paſſed over the houſes of the *Iſraelites* to thoſe of the *Egyptians*; or leaped, as *Jarchi* ſays, the word ſignifies, ſkipped from one *Egyptian* houſe to another, paſſing by that of the *Iſraelites*: *and the plague ſhall not be upon you, to deſtroy* you, *when I ſmite the land of Egypt*; the peſtilence with which the firſt-born ſhould be deſtroyed.

℣. 14. *And this day ſhall be unto you for a memorial*, &c.] To be remembered, and that very deſervedly, for the deſtruction of the firſt-born of the *Egyptians*, and for the deliverance of the children of *Iſrael* out of *Egypt*, and as memorable a day it is, and much more ſo for the redemption of the ſpiritual *Iſrael* by the Meſſiah; for it was on this ſelf ſame day that he ſuffered for the redemption and ſalvation of his people: the *Jews* not only have a ſaying, "that in the month *Niſan* they "were redeemed, and in the month *Niſan* they "will be redeemed [g]," but they expreſsly ſay, "on the ſame day, the 15th of *Niſan*, *Iſrael* is to "be redeemed, in the days of the Meſſiah, as they "were redeemed on that day, as it is ſaid, *according to the days*, &c. *Mic.* vii. 15." [h] *and you ſhall keep it a feaſt to the Lord throughout your generations*; as the 15th day was properly the *Chagigah* or feſtival day, when they made a feaſt both of the flock and of the herd, of both ſheep and oxen, *Deut.* vi. 2. *you ſhall keep it a feaſt by an ordinance for ever*; unto the end of the *Jewiſh* œconomy and church-ſtate, until the Meſſiah come, the true paſſover, and be ſacrificed for us.

℣. 15. *Seven days ſhall ye eat unleavened bread*, &c.] From the evening of the 14th day to the evening of the 21ſt; and this was a diſtinct feſtival from what was properly called the feaſt of the paſſover, and does not reſpect the firſt paſſover in *Egypt*; for though the paſſover-lamb was eaten with unleavened bread, and the *Iſraelites* eat no other, not only for ſeven days, but for 30 days following; yet this was not only by the divine command but through neceſſity, they having no other bread to eat; but in after-times they were commanded to keep a feaſt for ſeven days, in which they were not to eat leavened bread, in commemoration of their haſty departure out of *Egypt*, not having time to leaven the dough in their troughs, and of their diſtreſs and want of ſavoury bread: *even the firſt day ye ſhall put away leaven out of your houſes*; out of their dwelling-houſes, which were to be diligently ſearched for that purpoſe, and every hole and crevice in them; and not only their lower rooms, their dining rooms and parlours, but their upper rooms and bed chambers; becauſe it was poſſible a man might ſometimes go into them with a piece of bread in his hand, and drop or leave ſome of it behind him: yea ſynagogues and ſchools were to be ſearched, ſince

[e] Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 436.
[f] E Trogo, l. 36. c. 2.
[g] Roſh-Haſhanah, fol. 11. 1. 2.
[h] Cabaliſtæ apud Fagium in loc.

ſince children might carry thither leavened bread [i]; and this ſearch was to be made by the light of a lamp or candle, not by the light of the moon, if in the night, nor by the light of the ſun, if in the day, but by the light of a lamp or candle, and not by the light of a torch, or of a lump of fat, or greaſe, or oil, but by a lamp or candle of wax [k]: and this ſearch was to be made at the beginning of the night of the 14th of *Niſan*; yea, it is ſaid that leavened bread was forbidden from the 7th hour of the day, that is, one o'clock in the afternoon and upwards, which is the middle of the day [l]: the account of the *Miſnic* doctors is [m], "R. *Meir* ſays, that they may eat "leaven the whole 5th hour, i. e. 11 o'clock in "the morning, and burn it the beginning of the "6th, or 12 o'clock; R. *Judah* ſays, they may eat "it all the 4th hour, or 10 o'clock, and ſuſpend "it the whole 5th hour, and burn it the begin-"ning of the 6th:" *for whoſoever eateth leavened bread, from the firſt day until the ſeventh day*; from the firſt of the ſeven days to the laſt of them, beginning at the night of the 14th, and ending at the night of the 21ſt: *that ſoul ſhall be cut off from Iſrael*; either from the commonwealth of *Iſrael*, and be disfranchiſed, and not accounted as an *Iſraelite*; or from the *Iſraelitiſh* church-ſtate, and have no communion in it, or partake of the ordinances of it; or if it is to be underſtood of cutting off by death, it is either by the hand of the civil magiſtrate, or by the immediate hand of God; and is ſometimes by the *Jews* interpreted, of a man dying, either without children, or before he is 50 years of age, and ſome even underſtand it, of deſtruction of ſoul and body, or of eternal damnation.

℣. 16. *And in the firſt day* there ſhall be *an holy convocation*, &c.] An holy day, in which the people ſhould be called to holy exerciſes, and wholly abſtain from worldly buſineſs, done on other days: *and in the 7th day there ſhall be an holy convocation unto you*; obſerved in a feſtival way, and in the like religious manner the firſt day was, the day of their going out of *Egypt*; and the 7th was the day in which *Pharaoh* and his hoſt were drowned in the *Red Sea*, as *Aben Ezra* obſerves; for which reaſons thoſe days are diſtinguiſhed from the reſt, and appointed to be holy convocations, and which appear from the journeying of the children of *Iſrael*, as computed by *Junius*: they came to *Succoth* on the 15th, to *Etham* the 17th, to *Pihahiroth* the 18th, where they were ordered to ſtay, and wait the coming of their enemies, on the 20th the army of *Pharaoh* came up to them, and the night following the *Iſraelites* paſſed through the ſea and the *Egyptians* were drowned: *no manner of work ſhall be done in them*; as uſed to be done on other days, and as were on the other five days of this feſtival: the *Jewiſh* canons are, "it is forbidden "to do any work on the evening of the paſſover, "from the middle of the day and onward, and "whoever does work from the middle of the day "and onward, they excommunicate him; even "though he does it for nothing, it is forbidden [n]:" "R. *Meir* ſays, whatever work any one begins "before the 14th (of *Niſan*) he may finiſh it on "the 14th, but he may not begin it on the be-"ginning of the 14th, though he could finiſh it: "the wiſemen ſay, three workmen may work on "the evening of the paſſover unto the middle of "the day, and they are theſe, taylors, barbers, "and fullers: R. *Joſe bar Judah* ſays, alſo ſhoe-"makers [o]," but in the text no exception is made but the following: *ſave* that *which every man muſt eat, that only may be done of you*; ſo that kindling fire and preparing food might be done on thoſe days, which might not be done on ſabbath-days; and the prohibition of work was not ſo ſtrict on thoſe days as on that.

℣. 17. *And ye ſhall obſerve* the feaſt of *unleavened bread*, &c.] Which was a diſtinct feaſt from the paſſover-feaſt; for though at that, unleavened bread was eat, it was kept but one night, this ſeven days; and it is repeated that it might be taken notice of, and the rather, as it was to be obſerved in all ages as long as the *Jewiſh* œconomy laſted; the reaſon of which follows: *for in this ſelf-ſame day have I brought your armies out of the land of Egypt*; which, though not already done, was juſt on doing, and was certain; and beſides, it reſpects the day when it ſhould come about another year: by their *armies*, are meant the tribes of *Iſrael*, not ſo much for their military force, for as yet they were an unarmed people, but for their numbers, which were ſufficient to make ſeveral conſiderable armies, and for their order and eaſe, and their being without any fear of the enemy, in which they marched out of *Egypt*: *therefore ſhall ye obſerve this day in your generations, by an ordinance for ever*; according to the rules given, with the ſame exactneſs, ſtrictneſs, and conſtancy as the firſt of the paſſover, and as long as that continued; ſee the note on ℣. 14.

℣. 18. *In the firſt month*, &c.] As it was now ordered to be reckoned, the month *Abib* or *Niſan*: *the 14th day of the month at even, ye ſhall eat unleavened bread*; that is, at the evening following, the 14th of *Niſan*, and which was the beginning of the 15th day, the *Jews* beginning their day from the evening: hence the *Targum* of *Jonathan* is, "on the 14th of *Niſan* ye ſhall ſlay the paſſ-"over, in the evening of the 15th ye ſhall eat "unleavened bread:" *unto the 20th day of the month at even*; which would make juſt ſeven days; the above *Targum* adds, "on the evening "of the 22d ye ſhall eat leavened bread," which was the evening following the 21ſt day. This long abſtinence from leaven denotes, that the whole lives of thoſe who are *Iſraelites* indeed, ſhould be without guile, hypocriſy, and malice, and ſhould be ſpent in ſincerity and truth.

℣. 19. *Seven days there ſhall be no leaven found in your houſes*, &c.] Wherefore, on the 14th day the moſt diligent ſearch was made, and whatever was found was burnt, or caſt into the ſea, or diſperſed with the wind; about which the traditionary writers of the *Jews* give many rules and canons, ſee the note on ℣. 15. *for whoſo eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael*; which is repeated to deter them from the breach of this ordinance; ſee the note on ℣. 15. and it is added for further explanation, of whom it concerns: *whether he be a ſtranger, or born in the land*; by a *ſtranger* is meant, not a mere heathen, who was not bound by this law, but a proſelyte; and not a proſelyte of the gate, one that was only a ſojourner among them, and obſerved the commandments of the ſons of *Noah*; but a proſelyte of righteouſneſs, who profeſſed the *Jewiſh* religion, and propoſed to conform to it in all reſpects,

[i] Lebuſh, par. 1. No. 433. §. 1. 3. 10. Schulcan Aruch, par. 1. No. 433. §. 3. 10. [k] Lebuſh & Schulcan, Ib. §. 1. [l] Lebuſh & Schulcan, No. 431. §. 1. [m] Miſn. Peſach. c. 1. §. 4. [n] Lebuſh, par. 1. No. 468. §. 1. Schulcan Aruch, par. 1. No. 468. §. 1. [o] Miſn. Peſach. c. 4. §. 6.

ſpects, and therefore was obliged to obſerve this as other precepts: and by one *born in the land*, is intended a native of the land of *Canaan*, whither they were now going in order to poſſeſs it, or a real *Iſraelite*, ſuch as were born of *Iſraelitiſh* parents, and proper inhabitants of *Canaan*, which they would be put into the poſſeſſion of.

℣. 20. *Ye ſhall eat nothing leavened*, &c.] Bread or any thing elſe that had any leaven in it: *in all your habitations ſhall ye eat unleavened bread*; that is, if they eat any bread at all, it muſt be ſuch; otherwiſe they might eat cakes of almonds or of eggs mixed with ſugar, provided there was no leaven uſed, and this the *Jews* call the rich unleavened bread [p]: this is repeated over and over, that they might be the more careful of obſerving this precept; but as this was limited for a certain time, it plainly appears to be a miſtake of *Tacitus* [q] the *Roman* hiſtorian, who repreſents unleavened bread as the bread the *Jews* eat of in common.

℣. 21. *Then Moſes called for all the elders of Iſrael*, &c.] Not in age but in office, who were either heads of families, or at leaſt principal men in the tribes; which explains in what manner he was to ſpeak to the congregation of *Iſrael*, and convey to them the will of God concerning the obſervation of theſe feaſts, ℣. 3. *and ſaid unto them, draw out*; a lamb or a kid, out of their flocks on the tenth day of the month, and keep it up until the 14th, as in ℣. 3, 6. *and take you a lamb, according to your families*; or *take ye* of the *flock* [r], whether a lamb or a kid; a lamb for every family, if there was a ſufficient number in it to eat it up, if not, two or more families were to join and keep the feaſt together: *and kill the paſſover*; the lamb for the paſſover, which was to be done on the 14th day of the month; and before the prieſthood was eſtabliſhed in the family of *Aaron*, and before the *Iſraelites* were poſſeſſed of the land of *Canaan*, and the temple was built at *Jeruſalem*, the paſſover was killed by the heads of families, and in their own houſes, but afterwards it was killed only by the prieſts, and at *Jeruſalem* and in the temple there, ſee *Deut.* xvi. 5.

℣. 22. *And ye ſhall take a bunch of hyſſop*, &c.] Which ſome take to be *mint*, others *origanum* or *marjoram*, as *Kimchi* [s], others *roſemary*, as *Piſcator*, *Rivet*, and many more; and indeed this ſeems to be fitter to ſtrike or ſprinkle with than hyſſop; but it is more generally underſtood of hyſſop, becauſe the *Hebrew* word *Ezob* is ſo near in ſound to it; though whether it means the ſame herb we call hyſſop is uncertain: *Jarchi* ſays, three ſtalks of it are called a bunch, and ſo the *Miſnic* canon runs [t], "the command concerning hyſſop is three ſtalks, "(which *Maimonides* on the place interprets roots) "and in them three branches;" which ſome have allegorically applied to the Trinity, by whom the hearts of God's people are ſprinkled with the blood of the true paſchal lamb, and are purged from dead works: the heathens in their ſacrifices uſed ſometimes branches of laurel, and ſometimes branches of the olive to ſprinkle with [u]: *and dip* it *in the blood that is in the baſon*; which, according to the *Targum* of *Jonathan*, was an earthen veſſel, into which the blood of the lamb was received when ſlain, and into this the bunch of hyſſop was dipped; ſo it was uſual with the heathens to receive the blood of the ſacrifice in cups or baſons [x]: the blood being received into a baſon and not ſpilled on the ground and trampled on, may denote the precioufneſs of the blood of Chriſt, the true paſſover-lamb, which is for its worth and excellent efficacy to be highly prized and eſteemed, and not to be counted as a common or unholy thing; and the dipping the bunch of hyſſop into the blood of the lamb, may ſignify the exerciſe of faith on the blood of Chriſt, which is a low and humble grace, excludes boaſting in the creature, deals alone with the blood of Jeſus for peace, pardon, and cleanſing, and by which the heart is purified, as it deals with that blood: *and ſtrike the lintel, and the two ſide-poſts with the blood that* is *in the baſon*; an emblem of the ſprinkling of the hearts and conſciences of believers with the blood of Chriſt, and cleanſing them from all ſin by it: *and none of you ſhall go out at the door of his houſe until the morning*; that they might not be in the way of the deſtroyer; and though the deſtroying angel knew an *Iſraelite* from an *Egyptian*, yet this was to be the ordinance of protection to them, abiding in their houſes, marked with the blood of the paſſover-lamb; ſignifying that their ſafety was in their being under that blood, as the ſafety of believers lies in their being juſtified by the blood of Chriſt; for to that it is owing, that they are ſaved from wrath to come: this is the purple covering under which they paſs ſafely through this world to the heavenly glory, *Rom*, v. 9. *Cant.* iii. 10. this circumſtance was peculiar to the paſſover in *Egypt*; in after-times there was not the like danger.

℣. 23. *For the Lord will paſs through to ſmite the Egyptians*, &c.] All the firſt-born in the ſeveral families, in all the towns and cities in *Egypt*: *and when he ſeeth the blood upon the lintel, and upon the two ſide-poſts*; which muſt be underſtood of his taking notice of it with a ſpecial view to the good of thoſe within the houſe; otherwiſe every thing is ſeen by his all-ſeeing eye: and thus Chriſt, the lamb of God, is in the midſt of the throne, as though he had been ſlain, and is always in the view of God and his divine juſtice; and his blood, righteouſneſs, and ſacrifice, are always looked unto by him with pleaſure, delight, and ſatisfaction, to the advantage of his people, as applied unto them, who are hereby accepted with him, juſtified in his ſight, and ſecure from condemnation and wrath: *the Lord will paſs over the door*; and the houſe where this blood is ſprinkled, and go to the next, or where *Egyptians* dwell; and thus juſtice paſſes over, and paſſes by, acquits and diſcharges them who are intereſted in the blood and ſacrifice of Chriſt: *and will not ſuffer the deſtroyer to come in unto your houſes to ſmite* you; the deſtroying angel, as the *Targum* of *Jonathan*; for he ſeems to be diſtinct from the Lord, who is ſaid to paſs through and paſs over, being an attendant and miniſter of his, to execute vengeance upon the *Egyptians*; and whether a good or a bad angel, it matters not, ſince God can make uſe of either to inflict judgments on men; but it may be more probably the former, even ſuch an one as was employed in deſtroying the whole hoſt of the *Aſſyrians* in one night, 2 *Kings* xix. 35. and anſwers better in the antitype

[p] See Leo Modena's Hiſtory of the Rites, &c. of the Jews, par. 3. c. 3. § 5. [q] Hiſt. l. 5. c. 4. [r] מן de filiis gregis, Onk. & Jon. [s] Sepher Shoraſh. rad. אזב [t] Miſn. Parah, c. 11. §. 9 [u] Vid. Kipping. Rom. Antiq. p. 241. Virgil Æneid. 6. Ovid. Faſt. l. 5.

[x] ——— ——— tepidumque cruorem
Succipiunt pateris ——— Virgil. Æneid. 6.

antitype or emblem to the juſtice of God taking vengeance on ungodly ſinners, when it is not ſuffered to do the ſaints any harm.

℣. 24. *And ye ſhall obſerve this thing for an ordinance to thee and thy ſons for ever*;] Not this laſt thing of ſprinkling the blood, which was peculiar to the paſſover in *Egypt*; but the whole before obſerved relating to the feaſt of the paſſover, and the feaſt of unleavened bread, and all the rites appertaining to them, which were to be obſerved until the coming of Chriſt.

℣. 25. *And it ſhall come to paſs, when ye be come to the land*, &c.] To the land of *Canaan*, towards which they were juſt about to ſet forward on their journey, and in a few years would be in the poſſeſſion of: *which the Lord will give you according as he hath promiſed*; to their fathers *Abraham*, *Iſaac*, and *Jacob*, and to them: *that ye ſhall keep this ſervice*; enjoined them, reſpecting the paſſover-lamb, and leavened bread, with all the rites and ceremonies relative thereunto, excepting ſuch as were peculiar to the firſt paſſover in *Egypt*.

℣. 26. *And it ſhall come to paſs, when your children ſhall ſay unto you, what mean ye by this ſervice?*] Of killing and roaſting a lamb, and eating it with bitter herbs, and of abſtaining from leavened bread.

℣. 27. *That ye ſhall ſay it is the ſacrifice of the Lord's paſſover*, &c.] This lamb is a ſacrifice, both euchariſtical, or by way of thankſgiving for their ſafety, when the firſt-born of the *Egyptians* were ſlain, and for their deliverance out of *Egypt*, and alſo propitiatory; the blood of this lamb being a propitiation or atonement, for all within the houſe where it was ſprinkled, as before obſerved from *Aben Ezra*; and typical of the atoning ſacrifice of Chriſt our paſſover, 1 *Cor.* v. 7. and this was commanded by the Lord, and approved of and accepted by him, and therefore called his ſacrifice as well as paſſover, for the following reaſon: *who paſſed over the houſes of the children of Iſrael, when he ſmote the Egyptians, and delivered our houſes*; their families, not ſuffering the deſtroying angel to enter into them, which was a very diſtinguiſhing mercy, and worthy of remembrance. Now in this they were to inſtruct their children in ſucceſſive generations, that the memory of it might be kept up, and a ſenſe of the goodneſs of God continued, and his name glorified. *Maimonides*[y] ſays, "it is a command to make this known to chil-"dren, even though they do not aſk it, as it is "ſaid, *and thou ſhalt ſhew thy ſon*, Exod. xiii. 8. "According to the ſon's knowledge, his father "teaches him; how if he is a little one or fooliſh? "he ſays to him, my ſon, all of us were ſervants, "as this handmaid, or this ſervant, in *Egypt*; "and on this night the holy bleſſed God redeemed "us, and brought us into liberty: and if the ſon "is grown up, and a wiſe man, he makes known "to him what happened to us in *Egypt*, and the "wonders which were done for us by the hand of "*Moſes* our maſter, all according to the capacity "of his ſon; and it is neceſſary to make a repe-"tition on this night, that the children may ſee, "and aſk, and ſay, how different is this night "from all other nights! until he replies and ſays "to them, ſo and ſo it happened, and thus and "thus it was:" *and the people bowed the head and worſhipped*; ſignifying the deep ſenſe they had of the mercy ſhewn them, their thankfulneſs for it, and their readineſs to obſerve the ordinance now inſtituted.

℣. 28. *And the children of Iſrael went away*, &c.] The elders of the people, ℣. 21. they departed to their ſeveral tribes and families at *Goſhen* and elſewhere: *and did as the Lord commanded Moſes and Aaron, ſo did they*; they took a lamb on the 10th day, and kept it till the 14th, on which day they ſlew it, and roſted it with fire, and eat it with unleavened bread and bitter herbs.

℣. 29. *And it came to paſs, that at midnight the Lord ſmote all the firſt-born in the land of Egypt*, &c.] The midnight of the 15th of *Niſan*, as the *Targum* of *Jonathan*, when faſt aſleep, and thoughtleſs of any danger; and it being at ſuch a time, muſt ſtrike with a greater horror and terror, when ſenſible of the blow, which might be attended with a great noiſe, that might awaken the reſt: *from the firſt-born of Pharaoh that ſat on his throne*; the heir to his crown, who was to have ſat upon his throne, or already did, being taken a partner with him in it: *unto the firſt-born of the captive that was in the dungeon*; or priſon, that was grinding at the mill there, ch. xi. 5. which was the work and buſineſs the priſoners were often put to, as appears from the caſe of *Samſon*, *Judg.* xvi. 21. *and all the firſt-born of cattle*; which were left of the other plagues, which had conſumed great numbers of them.

℣. 30. *And Pharaoh roſe up in the night*, &c.] Being awakened by the uncommon noiſe he heard: *he and all his ſervants, and all the Egyptians*; he and his nobles, and miniſters of ſtate, courtiers, and counſellors, and his ſubjects in common, perhaps every where in his kingdom, but particularly in the metropolis: *and there was a great cry in Egypt*; throughout the whole land, the firſt-born being every where ſlain, which cauſed a moſt dreadful lamentation of parents for their eldeſt ſon, of brethren and ſiſters for their elder brother, and of ſervants and maidens for the principal and heir of the family; a cry ſo loud and general as perhaps was never heard before or ſince, and under which diſtreſs they could have no relief, or any to be their comforter, ſince all were in the ſame circumſtances: *for* there was not *a houſe wherein* there was *not one dead*; for if there was no firſt-born in it, as it can hardly be thought there ſhould be in every houſe, though ſome have been of opinion that it was ſo ordered in providence that there ſhould; yet the principal or moſt conſiderable perſon in the family, that is next to the maſter, might be called the firſt-born, as *Jarchi* notes from *Pſ.* lxxxix. 27. Though this may be taken as an hyperbolical expreſſion, or as *Aben Ezra* obſerves, it being uſual with the ſcripture to ſay that of all, which is true of the greateſt part.

℣. 31. *And he called for Moſes and Aaron by night*, &c.] Not that *Pharaoh* went in perſon, but he ſent his ſervants to call them; for they never ſaw his face more after he had drove them from his preſence; but now was fulfilled what *Moſes* told him, that his ſervants ſhould come to him in a very ſupplicant manner, and intreat him and his people to get away in all haſte, ch. x. 28, 29. and xi. 8. Where *Moſes* and *Aaron* now were is not certain, probably in the city, or ſuburbs of it, where *Pharaoh*'s palace was, for it is not likely that they were gone to *Goſhen*: *and ſaid riſe up*; from their beds in which they now were, being midnight:

[y] Hilchot Chametz umetzah, c. 7. §. 2, 3.

midnight: *and get ye forth from among my people, both ye and the children of Iſrael*; even all of them, without any exception of women or children as before; and without limiting them to place or time, where they ſhould go, and how long they ſhould ſtay; and without obliging them to promiſe to return: *and go and ſerve the Lord as ye have ſaid*; as they had intreated they might, and as they had demanded in the name of the Lord that they ſhould; to which now he gave his conſent, though he afterwards repented of it.

✝. 32. *Alſo take your flocks and your herds, as ye have ſaid*, &c.] Which they had inſiſted upon ſhould go with them, but he had refuſed, but now he is willing they ſhould go with them: *and be gone*; out of his city and country in all haſte: *and bleſs me alſo*; or pray for me, as the *Targum* of *Onkelos*; pray the Lord to beſtow a bleſſing upon me alſo, as I have done well by you in ſuffering you to depart with your whole families, flocks, and herds. The *Targum* of *Jonathan* is, "I deſire no-"thing elſe of you, only pray for me, that I die "not;" and ſo *Jarchi*. As he found his firſt-born, and the heir to his crown and kingdom was dead, he might juſtly fear it would be his caſe next, and perhaps very ſoon; and therefore deſires their prayers for him, that his life might be ſpared.

✝. 33. *And the Egyptians were urgent upon the people*, &c.] The people of *Iſrael*; not uſing force, but ſtrong intreaties, the moſt powerful arguments, and importunate language they were maſters of: *that they might ſend them out of the land in haſte*; this looks as if it was the people about *Pharaoh*, his miniſters and courtiers, they were preſſing upon to diſmiſs the *Iſraelites* at once, and to haſten their departure; or elſe *Moſes* and *Aaron*, and the elders of the people, to ſtir them up to a quick diſpatch of their affairs, that they might be ſoon rid of them; unleſs the ſenſe is, that they were very ſolicitous and earneſt with the people, that they would get away out of the land as faſt as they could: *for they ſaid, we* be *all dead* men; for their firſt-born being all ſlain, they expected that they themſelves, and the reſt of their families, would be ſtruck with death next; and this they feared would be the caſe in a very little time, if they did not depart; for they had ſufficient reaſon to convince them, that it was purely on their account, and becauſe they had not leave to go out of the land, that all the above judgments, and particularly the laſt, were inflicted on them.

✝. 34. *And the people took their dough before it was leavened*, &c.] They had that evening mixed their flour with water, and made it into dough, but had put no leaven into it; and the *Egyptians* being ſo very earneſt to have them gone, they ſtaid not to put any leaven into it: but *their kneading troughs*, or rather *their dough, being bound up in their clothes upon their ſhoulders*; for it is not likely that their troughs ſhould be wrapped up in the ſkirts of their garments; but their dough might, if their clothes were like the hykes of the *Arabs* now, as Dr. *Shaw* [z] thinks they were, and which are pretty much like the plads of the *Scotch*, and which are large enough for ſuch a purpoſe; as even the veil which *Ruth* wore held 6 meaſures of barley, *Ruth* iii. 15. and ſo theſe clothes of theirs, like the *Arabs* hykes, and the *Scotch* plads, might be ſo made that large lumps of dough being bound up in them, might be thrown over their ſhoulders, and ſo carried by them when they journeyed.

✝. 35. *And the children of Iſrael did according to the word of Moſes*, &c.] Ch. iii. 22. and xi. 2, 3. *and they borrowed of the Egyptians jewels of ſilver, and jewels of gold, and raiment*; or *they aſked* [a] them of the *Egyptians* to give them them, which they readily did to get rid of them; for upon their being urgent with the *Iſraelites* to be gone in haſte, they might reply, that they were not provided with things ſuitable for a journey, and therefore requeſted ſuch things of them, which they at once freely conſented to; ſee the notes on *ch.* iii. 22. and xi. 2, 3.

✝. 36. *And the Lord gave the people favour in the ſight of the Egyptians*, &c.] Their minds were diſpoſed towards them, and their hearts were inclined to grant their requeſt, and did grant it: *ſo they lent unto them*; ſuch things as they required; or *they gave unto them* [b]; made preſents of them freely to them; and ſo *Joſephus* ſays [c], that they honoured them with gifts: *and they ſpoiled the Egyptians*; ſtripped them of their ſubſtance and riches, of their moſt valuable things; in doing which they were in no wiſe criminal, ſince they did it by the direction and authority of God, who has a right to diſpoſe of all the things in the world; and to take of them from one, and give to another, as he pleaſes; nor was any injuſtice done to the *Egyptians*, who owed all this, and perhaps abundantly more to the *Iſraelites*, for the labour and ſervice they had ſerved them in for many years; beſides they were the avowed enemies of *Iſrael*, and the Lord had now put himſelf at the head of the armies of *Iſrael*, and was contending with them, and they with him, who ſhould overcome; and this was doing no other than what, according to the law of nations, is lawful to be done in time of war; to ſpoil, plunder, and diſtreſs an enemy, in whatſoever way it can be done. And thus the promiſe made to *Abraham*, that his poſterity ſhould come out with great ſubſtance, was fulfilled, *Gen.* xv. 14. This circumſtance is taken notice of by ſome heathen writers, as *Artapanus* [d]; who ſays they borrowed many cups of the *Egyptians*, and not a little raiment, beſides a great quantity of other treaſure and riches; and ſo *Ezekiel* the tragedian [e] ſpeaks of a vaſt deal of gold and ſilver, raiment, and other things, the *Iſraelitiſh* women had of the *Egyptians* at their departure, and who relates the hiſtory of *Moſes* and the above plagues very agreeable to the ſacred writings.

✝. 37. *And the children of Iſrael journeyed from Rameſes to Succoth*, &c.] *Rameſes* was a place in *Goſhen*, or rather the land of *Goſhen*, from whence the country was ſo called; ſee the note on *Gen.* xlvii. 11. The *Targum* of *Jonathan* takes it to be *Peluſium*, or *Sin*, now called *Tinah*, formerly the ſtrength of *Egypt*, and which lay at the entrance of it, and ſays it was 130 miles to *Succoth*; and *Jarchi* ſays 120. But the diſtance between theſe 2 places was not ſo great; for *Succoth* from *Rameſes* it is computed was 8 miles [f] only. The latter place is ſo called by anticipation; for it was now a deſert, as *Joſephus* [g] ſays, which he calls *Latopolis*, but had its name *Succoth* from the children of

[z] Travels, p 224, 225. Edit. 2.

[a] וישאלו et poſtulaverunt, Pagninus, Montanus, Vatablus; petierunt, Junius & Tremellius, Piſcator.

[b] וישאלום ut petita darent, Tigurine verſion; ut dederint, Junius & Tremellius, Piſcator, Ainſworth, Cartwright.

[c] Antiqu. l. 2. c. 14. § 6.

[d] Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 436.

[e] Apud Euſeb. ib. c. 29. p. 443.

[f] See Bunting's Travels, p. 81.

[g] Ut ſupra, c. 15. § 1.

of *Iſrael* pitching their tents there; for the word ſignifies tents or tabernacles. The number of the children of *Iſrael* when they came out of *Egypt* were *about* 600,000 *on foot*, that were *men*, *beſides children*; and which is confirmed by the account that *Chœremon* [g] the heathen gives, who makes the number of thoſe drove out of *Egypt*, as he calls them, 250,000; and ſays that when they came to *Peluſium*, they found there 380,000 left there by *Amenophis*; which makes in all 630,000. And ſo *Philo* the *Jew* ſays [h], they were above 600,000, beſides old men, children, and women, that could not eaſily be numbered; and the word *about* will admit of it, ſince it may be uſed not to diminiſh, but to increaſe the number; and it is certain that in the 2d year after they were come out of *Egypt*; their number was 600550 without the *Levites*, who were not numbered; and they that were numbered were ſuch as were 20 years old and upward, and able to go forth to war, *Numb.* i. 9. and ii. 32. and ſuch were thoſe here, as *Jarchi* obſerves; ſo that if there were 600,000 men of 20 years old and upwards, able to bear arms, beſides women, children, and old men, it may well be thought that in all, there were no leſs than near two millions and a half; for, according to the ordinary proportion allowed in other nations of four to one between the number of the whole people in a nation, and thoſe men fit to bear arms, that the number of the *Iſraelites* alone, of all ages and ſexes which went out of *Egypt* along with *Moſes*, will amount to two millions and 400,000 ſouls [i]; which was a prodigious increaſe of 70 perſons in little more than 200 years, and a moſt marvellous thing it was, that in ſo large a number of perſons there was not one feeble among them, *Pſ.* cv. 37.

℣. 38. *And a mixed multitude went up alſo with them*, &c.] Some of theſe were *Egyptians*, and ſome of other nations that had reſided in *Egypt*, and who, on various accounts, might chuſe to go along with the children of *Iſrael*; ſome through intermarriages with them, being loth to part with their relations, ſee *Lev.* xx. 10. others on account of religion, being proſelytes of righteouſneſs, and others through worldly intereſt, the land of *Egypt* being by the plagues a moſt deſolate place; and ſuch wonders being wrought for the children of *Iſrael*, they ſaw they were a people that were the favourites of heaven, and judged it ſafeſt and beſt and moſt for their intereſt to keep with them: the *Targum* of *Jonathan* computes the number of thoſe to be 240 myriads: *and flocks and herds*, even *very much cattle*; the greateſt part of which muſt be ſuppoſed to belong to the children of *Iſrael*, whoſe cattle were not deſtroyed when thoſe of the *Egyptians* were; and the reſt might be the cattle of ſuch who feared and regarded the word of God, and took their cattle into their houſes at the time of the plague of hail, whereby they were preſerved; and which might be an inducement to them to take their herds and their flocks and go along with the children of *Iſrael*, ſee ch. ix. 20.

℣. 39. *And they baked unleavened cakes*, &c.] While they were at *Succoth*; but ſince that was a deſert place, where could they get ovens to bake them in? they might lay them upon coals, and by frequent turning them bake them, or under hot aſhes, under a pan covered with hot embers and coals, on an hearth, in which way cakes and other things are now baked with us in many places: of the quick way of dreſſing cakes in the eaſtern countries, ſee the note on *Gen.* xviii. 6. and ſome render the word, *cakes under aſhes* [k], which were made *of the dough which they brought forth out of Egypt*, *for it was not leavened*; of the manner of their bringing it, ſee on ℣. 34. and the reaſon why it was not leavened follows: *becauſe they were thruſt out of Egypt*, *and could not tarry*; to leaven their dough, in ſuch haſte did they go out from thence. When they are ſaid to be *thruſt out*, it is not to be underſtood of force and compulſion uſed, or of any indecent and ill behaviour towards them; but of earneſt intreaties and urgent perſuaſions to depart; though this no doubt gave riſe to the ſtories told by *Juſtin* [l], *Tacitus* [m], and others, that they were drove and caſt out of *Egypt* by force, becauſe they were a filthy diſeaſed people, infected with the ſcab, itch, and leproſy; whereas there was not a ſick, unſound, infirm, and feeble perſon among them, as before obſerved: *neither had they prepared for themſelves any victual*; they had their flocks and their herds, out of which they could take for their uſe, and they had dough tho' unleavened and unbaked; but they had nothing ready dreſſed; what remained of the paſſover-lamb they were obliged to burn; they had nothing which was got by hunting or fiſhing, as the word [n] uſed ſignifies; neither veniſon nor fiſh, of the latter of which there was great plenty in *Egypt*.

℣. 40. *Now the ſojourning of the children of Iſrael, who dwelt in Egypt*, &c.] The *Septuagint* verſion adds, *and in the land of Canaan*; and the *Samaritan* verſion is, "the ſojourning of the children of *Iſ-*" *rael*, and of their fathers, in the land of *Canaan*, "and in the land of *Egypt*." Agreeable to which are both the *Talmuds*; in one [o] of them the words are, "in *Egypt* and in all lands," and in the other [p] "in *Egypt*, and in the reſt of the lands;" and in the ſame way *Aben Ezra* interprets the words. And certain it is, that *Iſrael* did not dwell in *Egypt* 430 years, and even not much more than 200 years; but then they and their fathers *Abraham*, *Iſaac*, and *Jacob*, dwelt ſo long in *Meſopotamia*, in *Canaan*, and in *Egypt*, in foreign countries, in a land not theirs, as the phraſe is *Gen.* xv. 13. where the place of their ſojourning, and the time of it, are given by way of prophecy. The *Jews* reckon from the viſion of God to *Abraham* between the pieces to the birth of *Iſaac* 30 years, ſo the *Targum* of *Jonathan*; but that cannot be, though from his coming out of his own native place, *Ur* of the *Chaldeans*, to the birth of *Iſaac* might be ſo many years, ſince he was 75 years of age when he came out of *Haran*, *Gen.* xii. 4. and if he ſtayed at *Haran* 5 years, as probably he did, then there were juſt 30 from his coming out of *Ur* of the *Chaldees* to *Iſaac*'s birth, ſince he was born when he was 100 years old; and from the birth of *Iſaac* to the birth of *Jacob* was 60 years, *Gen.* xxv. 26. and from thence to his going down to *Egypt* was 130, *Gen.* xlvii. 9. and from thence to the coming of *Iſrael* out of *Egypt* were 210 years, as is generally computed, which make the exact ſum of 430 years; of theſe ſee more in the notes on *Acts* vii. 6. and *Gal.* iii. 17.

℣.

[g] Apud Joſeph. contr. Apion, l. 1. §. 32. [h] De vita Moſis, l. 1. p. 625. [i] Bp. of Clogher's Chronology of the Hebrew Bible, p. 271. See Judah Leon's Relation of memorable Things, &c. p. 2. [k] עגת ſubcineritios panes, V. L. ſubcineritia, Samar. ιξυφιας, Sept. ſo Munſter [l] E Trogo, l. 36, c. 2. [m] Hiſt. l. 5. c. 3. Manetho apud Joſeph. contr. Apion, l. 1. c. 15. & Chœremon apud ib. c. 32. & Lyſimachus apud ib. c. 34. [n] צדת vox autem proprie ſignificat aliquid venando captum, Piſcator. [o] T. Hieroſ. Megillah, fol. 71. 4. [p] T. Bab. Megillah, fol. 9. 1.

ver. 41. *And it came to pass at the end of 430 years*, &c.] As soon as completed: *even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt*; which was the 15th of *Nisan*; and *Jarchi* says it was on the 15th of *Nisan* that the decree was made known to *Abraham* between the pieces concerning the affliction of his posterity 400 years in a land not theirs; but this is not to be depended on; yet it looks as if at the close of the 430 years, from the date of them, exactly to a day, the children of *Israel*, the armies of the Lord came out of *Egypt* in great order: however it seems certain by this, that they all came out the same day, which was very wonderful that such a large number should be collected together, and that they should march out of the land on one and the same day; and it is pretty plain it was in the day-time, and very likely in the midst of the day; for they were not to stir out of their houses till morning, and then they had what remained of the passover to burn, as well as many other things to do, it is very probable, and some which they could not do; so that they did not go by night, or by stealth, but openly at noon-day; and the words will bear to be rendered, *in the strength* or *body of the day* [r], when it is at its height, as it is at noon; and so the *Jews* represent the Lord speaking after this manner [s], "If I bring "out *Israel* by night, the *Egyptians* will say, now "he does his work after the manner of thieves; "but behold, I will bring them out in the midst "of the day, in the strength of the sun, as is "said, *and it was in the self-same day*, &c."

ver. 42. *It* is *a night to be much observed unto the Lord*, &c.] Or *a night of observations* [t], in which many things are to be observed to the honour and glory of God, as done by him, wherein his power, wisdom, goodness, truth and faithfulness, are displayed; partly by the destruction of the *Egyptian* first-born, and particularly *for bringing them*, the children of *Israel*, *out from the land of Egypt*; with the leave, and even pressing importunity of the *Egyptians*, and with so much wealth and riches, having found great favour in their sight, which was from the Lord: *this* is *that night of the Lord to be much observed of all the children of Israel in their generations*; in successive ages unto the coming of the Messiah, for the reasons before given; and the self-same night is worthy the remembrance of all the spiritual *Israel* of God, of all true believers in Christ; for that very night after Christ had eat the passover with his disciples, he was betrayed by one of them; and to perpetuate the memory of this, and of his sufferings and death, an ordinance is appointed to be observed until his second coming, see 1 *Cor.* xi. 23—26. and the ancient *Jews* themselves have had some notion of the appearance of the Messiah at this time; for they not only expect his coming at the time of the passover, and speak of their redemption by him in the month of *Nisan*, as before observed on ver. 14. but of this very night, among the four observable things in it, the 4th they say is, *Moses* shall go out of the midst of the wilderness, and the king Messiah out of *Rome*; so it is said in the *Jerusalem Targum* on the place.

ver. 43. *And the Lord said unto Moses and Aaron*, &c.] At the same time he acquainted them with the above things: *this* is *the ordinance of the passover*; as before delivered, and these the laws and rules, according to which it is to be observed, as now related, both respect to the lamb, and to the unleavened bread; and the following is an account of the persons that were to partake of it: *there shall no stranger eat thereof*; one that is of another country, an entire heathen, and unacquainted with, and does not profess the *Jewish* religion, which was the religion of God.

ver. 44. *But every man's servant bought with his money*, &c.] And so his own property: *when thou hast circumcised him*; as such an one ought to be according to the covenant of circumcision given to *Abraham*, *Gen.* xvii. 13, 27. though one should think not without his consent; wherefore care was to be taken to purchase such servants as would be willing to conform to that rite, and pains were to be taken with them to instruct them in it, and persuade them to it; to which, when they had submitted, they had a right to eat the passover, but if they did not, it was not allowed: *then shall he eat thereof*; but not otherwise.

ver. 45. *A foreigner and an hired servant shall not eat thereof.*] One of another nation, and one that was only hired by the day, week or year; as they were not obliged to circumcision, so without it they had no right to eat of the passover, none but such as became proselytes of righteousness.

ver. 46. *In one house shall it be eaten*, &c.] For though there might be more lambs than one eaten in a house, where there were a sufficient number to eat them; and there might be more societies than one in an house, provided they kept themselves distinct, and were large enough each of them to eat up a lamb; yet one lamb might not be eaten in different houses, a part of it in one house, and a part of it in another; which may denote the unity of the general assembly and church of the first-born, and the distinct separate congregations of the saints, and the right that each have to a whole Christ, who is not to be divided from his ministers, word and ordinances; see the note on *Matt.* xxvi. 18: *thou shalt not carry forth ought of the flesh abroad out of the house*; into another house; for where there was not a sufficient number in one house to eat a lamb, their neighbours in the next house were to join with them; but then they were not to part it, and one portion of it to be eaten in one house, and the other in another, but they were to meet together in one of their houses, and there partake of it; thus, though Christ may be fed upon by faith any where by particular believers, yet in an ordinance-way only in the church of God: *neither shall ye break a bone thereof*; any of its tender bones to get out the marrow; and so the *Targum* of *Jonathan* adds, "that ye may eat that "which is in the midst of it:" this was remarkably fulfilled in Christ the antitype, *John* xix. 32—36.

ver. 47. *All the congregation of Israel shall keep it.*] The passover, and the feast of unleavened bread only; for a *Gentile* was first to be circumcised, and be joined to the congregation, and then partake of it, and not before.

ver. 48. *And when a stranger shall sojourn with thee*, &c.] Who by so doing became a proselyte of the gate, he observing the commands of the sons of *Noah*: *and will keep the passover of the Lord*; is desirous of being admitted to that ordinance: *let all*

[r] בעצם היום הזה in corpore diei hujus, Pagninus, Montanus; in the body or strength of that day, Ainsworth.
[s] Pirke Eliezer, c. 48. fol. 58. 2. [t] ליל שמרים nox observantiarum, Munster, Fagius, Vatablus, so Drusius, Piscator, Cartwright, Ainsworth.

all his males be circumciſed, and then let him come near, and keep it; firſt himſelf, and then all his male-children and male-ſervants, and then, and not till then, he might approach to this ordinance, and obſerve it; for by this means he would become a proſelyte of righteouſneſs, and in all reſpects, as an *Iſraelite*, or ſon of *Abraham*, as it follows: *and he ſhall be as one that is born in the land*; a native and proper inhabitant of *Canaan*, enjoying all the privileges and immunities of ſuch: *for no uncircumciſed perſon ſhall eat thereof*; theſe laws and rules concerning thoſe perſons that were to eat of the paſſover, are ſuch as were to be obſerved in all ſucceſſive generations, to the coming of Chriſt; and were the rather neceſſary to be given now, becauſe of the mixt multitude who now came up with the children of *Iſrael* out of *Egypt*.

℣. 49. *One law ſhall be to him that is home born*, &c.] A proper *Iſraelite*, one that is ſo by deſcent: *and unto the ſtranger that ſojourneth among you*; that becomes a proſelyte to the true religion; theſe were both bound by the ſame law, and obliged to obſerve the ſame rites and ceremonies, and partook of the ſame ordinances, benefits and privileges; this was a dawn of grace to the poor *Gentiles*, and preſignified what would be in Goſpel-times, when they ſhould be fellow-citizens with the ſaints, and of the houſhold of God, be fellow-heirs of the ſame body, and partakers of the promiſes of Chriſt by the Goſpel, *Eph.* ii. 19. and iii. 5, 6.

℣. 50. *Thus did all the children of Iſrael*, &c.] They ſlew a lamb, and roaſted and ate it, with unleavened bread, and bitter herbs, and took a bunch of hyſſop, and dipped it in the blood, and ſtruck the lintel and the ſide-poſts of the doors of their houſes; this they did on the night of their deliverance out of *Egypt*: *as the Lord commanded Moſes and Aaron, ſo did they*; being inſtructed by them; which is an inſtance of their ready and chearful obedience to the divine will, which they were under great obligation to perform from a grateful ſenſe of the wonderful mercy and favour they now were made partakers of.

℣. 51. *And it came to paſs the ſelf-ſame day*, &c.] That the above ordinance was inſtituted and celebrated in the night: that *the Lord did bring the children of Iſrael out of the land of Egypt, by their armies*; by their ſeveral tribes, which were like ſo many armies, marching in large numbers, and with great order and regularity, ſee the note on ch. vii. 4.

CHAP. XIII.

THIS chapter begins with an order to ſanctify or ſet apart the firſt-born of man and beaſt to the Lord, ℣. 1, 2. and the people of *Iſrael* are charged to keep the feaſt of unleavened bread in its ſeaſon, from year to year, when they came into the land of *Canaan*, the reaſon of which they were to acquaint their children with, ℣. 3 — 10, and they are alſo directed, when come into the land of *Canaan*, to ſet apart every firſtling of a beaſt unto the Lord, and particularly the firſtling of an aſs was to be redeemed with a lamb, or its neck to be broke, and all the firſt-born of men were to be redeemed alſo, ℣. 11—13. and when their children enquired the reaſon of it, they were to be told, it was on account of the Lord's ſlaying the firſt-born of men and beaſt among the *Egyptians*, when *Pharaoh* would not let *Iſrael* go, and of ſaving the firſt-born of his people, ℣. 14—16. and it is obſerved, that when the children of *Iſrael* went out of *Egypt*, they were not led by the neareſt way, the way of the land of the *Philiſtines*, but a roundabout way, the way of the wilderneſs of the *Red Sea*, when they took the bones of *Joſeph* with them, as he had adjured them to do, ℣. 17—19. and the chapter is concluded with an account of their journeying from *Succoth* to *Etham*, the Lord going before them in a pillar of cloud by day, and in a pillar of fire by night, ℣. 20—22.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] When he and the *Iſraelites* were at *Succoth*: *ſaying*; as follows.

℣. 2. *Sanctify unto me all the firſt-born*, &c.] That is, of males, as the *Targum* of *Jonathan* adds, for thoſe and not females, were only either ſacrificed or redeemed, ſee ℣. 12. and this ſanctification of them to the Lord, ſignifies the ſeparation or devoting of them to the ſervice of God; if the firſt-born of clean creatures, they were to be ſacrificed, if unclean to be redeemed with a price, and ſo the firſt-born of men, becauſe it was not lawful to ſacrifice them; and the money for the redemption of them was given to the prieſts, the miniſters of the Lord, and ſo to him; who theſe firſt-born were is further explained: *whatſoever openeth the womb among the children of Iſrael, both of man and of beaſt*; that is, if a male; for, if a female, though it openeth the womb was not reckoned a firſt-born, becauſe not to be offered; nor even a male after the birth of a female, becauſe that openeth not the womb; and ſo if a man married a widow, and ſhe had had children by her former huſband, though ſhe ſhould bring him a ſon, which was his firſt-born, yet not being her's, and not opening the womb, was not ſubject to this law; but if a man married ſeveral wives one after another, or together, who had never been married before, or had had no children; if each of them brought him a ſon at firſt birth, they were all of them firſt-born, and to be ſanctified to the Lord; but the *Jews* ſay [u], if a woman at her firſt birth brought forth a male and a female, the father was free from this law of the redemption of the firſt-born, becauſe the female might come forth firſt: this phraſe, *among the children of Iſrael*, ſhews that this law only belonged to them, and not to the Gentiles; wherefore the *Jewiſh* doctors ſay [w], if a man buys cattle of an heathen, and ſells to him, or is in partnerſhip with him, and gives and takes of him, he is free from the law of the firſt-born; for it is ſaid *among the Iſraelites*, and not among others: *it* is *mine*; all creatures, man and beaſt are the Lord's by creation; but theſe firſt-born were his in a peculiar manner, and which he reſerved to himſelf, to his own uſe and ſervice; and the people of *Iſrael* were under great obligation to devote them to him, ſince he had ſpared all their firſt-born, when all the firſt-born of the *Egyptians* both man and beaſt were deſtroyed: this may denote the ſpecial and peculiar intereſt the Lord has in the general aſſembly and church of the firſt-born whoſe names are written in heaven, through the ſpecial, par-

[u] Miſn. Becorot, c. 8. §. 4, 5. & Bartenora in Ib.

[w] Ibid. c. 2. §. 1.

particular, and eternal choice of them in Chriſt, and the redemption of them to him by the price of his blood; and who, on account both of their election of God, and redemption by Chriſt, are laid under obligation to give up themſelves to God, a holy, living, and acceptable ſacrifice, which is but their reaſonable ſervice.

℣. 3. *And Moſes ſaid unto the people*, &c.] After the Lord had ſpoken to him, and ſaid the above things: *remember this day in which ye came out of Egypt, out of the houſe of bondage*; or *of ſervants* [x], where they had been ſervants to the *Egyptians*, by whom they had been made to ſerve with rigour, and their lives made bitter with hard bondage; that country had been like a priſon-houſe unto them, where they had been detained captives, and treated in a very cruel manner; but now they were come out of this place and ſtate of ſervitude, even that very day, the 15th of *Niſan*; and which therefore it became them to remember, they and theirs, in all ſucceeding generations, as the Lord had directed, and which is afterwards repeated to impreſs it the more upon their minds and memories: *for by ſtrength of hand the Lord brought you out of this* place; it was not by their own might and ſtrength that they were redeemed from their ſtate of bondage, but by the mighty hand of the Lord, who wrought ſuch ſigns and wonders before *Pharaoh* and his ſervants, and inflicted ſuch plagues upon them, which none but an omnipotent hand could do, which obliged them at laſt to let them go: and if the *Iſraelites* were under obligation on account of this redemption, to remember the day when it was in this wonderful manner wrought out, much more reaſon have we to remember the redemption by Chriſt the mighty redeemer, whoſe own arm wrought ſalvation for us, and delivered us out of the hands of our ſpiritual enemies, that were ſtronger than we, by frequently attending the ordinance of the Lord's Supper, which is inſtituted to bring this amazing affair to our remembrance, and which is to be continued for that purpoſe unto the ſecond coming of Chriſt: *there ſhall no leavened bread be eaten*; as they then on this very day had no other but unleavened bread to eat, ſo they ſhould eat no other on this day and the ſix days following, in ſucceſſive ages unto the coming of the Meſſiah.

℣. 4. *This day came ye out*, &c.] Out of *Egypt*, on the 15th of *Niſan*, as the *Targum* of *Jonathan*: *in the month Abib*; which ſignifies an ear of corn, becauſe in this month barley was in the ear, ſee ch. ix. 31. the *Syriac* verſion renders it, *in the month of flowers*; when the flowers were riſing up out of the earth, being ſpring-time, and a very fit time to travel in; and this is obſerved, not only becauſe they might not know what month it was, in ſuch a ſtate of ignorance, as well as ſervitude, were they kept in *Egypt*; but as *Jarchi* alſo intimates, to point out to them the mercy and goodneſs of God to them, in bringing them out at ſuch a ſeaſonable time to travel in, when there were neither heat, nor cold, nor rain. This month anſwers to part of our *March*, and part of *April*.

℣. 5. *And it ſhall be when the Lord ſhall bring thee into the land of the Canaanites*, &c.] Though the whole land was called the land of *Canaan*, yet there was one tribe or nation of them particularly ſo called as here, diſtinct from thoſe that follow: *and the Hittites, and the Amorites, and the Hivites, and the Jebuſites*; there were ſeven nations in all, but two are here omitted, the *Girgaſhites* and *Perizzites*, but they are added in the *Septuagint* verſion, ſee *Deut.* vii. 1. *which he ſware unto thy fathers to give thee*; to *Abraham*, *Iſaac* and *Jacob*; ſo that they might be aſſured they would be brought into it, ſince they had both the word and oath of God for it; and which is the rather mentioned now for their encouragement, ſince they were at this time ſet forward in their journey thitherwards: *a land flowing with milk and honey*; ſee the note on ch. iii. 8. *that thou ſhalt keep this ſervice in this month*; the month of *Abib*; that is, the following ſervice concerning unleavened bread; it is concluded from hence by ſome, that thoſe laws concerning the paſſover, and eating unleavened bread, and ſanctifying the firſt-born, did not oblige the *Iſraelites*, whilſt in the wilderneſs, only when they came into the land of *Canaan*; and it ſeems pretty clear that this was the caſe with reſpect to the two latter, but not the former, ſince it is certain they did keep the paſſover in the wilderneſs, and were obliged to it, *Numb.* ix. 1—5. but then it may be obſerved, that there is no mention there of their keeping the feaſt of unleavened bread, only of the paſſover, as here no mention is made of the feaſt of the paſſover, which, though they followed one another were two diſtinct feaſts.

℣. 6. *Seven days ſhalt thou eat unleavened bread*, &c.] The *Jews* [y] gather from this place, and from *Deut.* xvi. 8. that the obligation to eat unleavened bread, laſted no longer than the firſt night of the ſeven days, but on the reſt, it was enough if they abſtained from leavened bread, and it was lawful for them to eat of other food as they pleaſed, ſee the note on ch. xii. 15. but the words are very expreſs in both places, and ſo in the following verſe, for eating unleavened bread, as well as abſtaining from leavened; and indeed otherwiſe it would not be ſo clear and plain a commemoration of their caſe and circumſtances, in which they were when they came out of *Egypt*; this bread of affliction, as it is called, *Deut.* xvi. 3. being what would put them in mind thereof: *and in the ſeventh day* ſhall be *a feaſt to the Lord*; an holy convocation, in which no work was to be done, except what was neceſſary for preparing food to eat, ſee ch. xii. 16.

℣. 7. *Unleavened bread ſhall be eaten ſeven days*, &c.] From the evening of the 14th day, to the evening of the 21ſt, ch. xii. 18. this is very expreſs as before, that not only they were to abſtain from leaven, but that they were obliged to eat unleavened bread; and as for the cakes of eggs and ſugar the *Jews* now uſe, theſe, as *Leo Modena* ſays [z], are for thoſe that are dainty and of tender ſtomachs, and ſuch as are ſick, who eat unleavened bread alſo: *and there ſhall no leavened bread be ſeen with thee, neither ſhall there be leaven ſeen with thee in all thy quarters*: ſee the note on ch. xii. 15. and the above-mentioned writer ſays [a], "they begin before the paſſover, with all the diligence "and care they can, to put away all leaven, or "any thing that hath had leaven in it out of their "houſes and out of their power; ſearching all "their cupboards and bins, and cleanſing the "whole houſe and whiting it all over; and they "provide themſelves alſo of new utenſils for their "kitchen and table; or elſe they new-make the "old again, and ſcour them well; or elſe they have "a ſelect number of veſſels ſet apart for the uſe "of the paſſover only, that ſo they may be "cer-

[x] מבית עבדים e domo ſervorum, Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator, Vatablus, & Druſius. [y] In Siphre apud Manaſſeh Ben Iſrael. Conciliat. in loc. [z] Hiſtory of the Rites, &c. of the Jews, par. 3. c. 3. §. 5. [a] Ib. §. 4.

"certainly assured that they use not any thing "during those eight days, that hath had leaven in "it:" and *Aben Ezra* upon the place says, that the sense of it is, that the *Israelites* ought not to suffer any to sojourn in any place subject to them, but on this condition, that they abstain from leavened bread at the time of the passover, and this he takes to be the meaning of the phrase, in all *thy quarters* or *borders*.

℣. 8. *And thou shalt shew thy son in that day*, &c.] On the first of the days of the feast of unleavened bread, the reason of eating it; and this is to be shewn not to a son or single child only, but by parents to all their children, sons and daughters, and even unasked, as *Maimonides* [b] interprets it; and so *Jarchi*'s note is, to a son that knows not how to ask or what to ask about, see the note on ch. xii. 26. *saying*, this is done *because of that* which *the Lord did unto me, when I came forth out of Egypt*; that is, this unleavened bread is eaten because of the quick and speedy deliverance of *Israel* out of *Egypt*, so that they had not time to leaven their dough.

℣. 9. *And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes*, &c.] These are not the words of God or of *Moses* to the children of *Israel*, but of an *Israelitish* parent to his son, telling him that this feast of unleavened bread would serve the same purpose to refresh his memory with what God did for his people of old, as the tying of a thing on the hand, or placing it before the eye, is to a person to bring any thing to his remembrance, to which the allusion is; the like figurative phrases may be observed in *Prov.* i. 9. and iii. 3. the *Jews* understand this literally, and hence the use of phylacteries among them, which they bind upon their left hand, and place upon their foreheads between their eyes, of which see the note on *Matt.* xxiii. 5. but such a practice could be of no use to answer the end next mentioned: *that the Lord's law may be in thy mouth*; for surely this cannot be taken literally, but the sense is, that being instructed by the observance of the above feast, and being taught the meaning of it, they might be able to speak of it to their children, and so transmit it from age to age to their latest posterity: *for with a strong hand hath the Lord brought thee out of Egypt*; see the note on ℣. 3.

℣. 10. *Thou shalt therefore keep the ordinance in his season*, &c.] Not the ordinance of the phylacteries, as the *Targum* of *Jonathan*, but the ordinance of unleavened bread: *from year to year*; every year successively so long as in force, even unto the coming of the Messiah. It is in the *Hebrew* text, *from days to days* [c]; that is, either year after year, as we understand it; or else the sense is, that the feast of unleavened bread, when the season was come for keeping it, was to be observed every day for seven days running.

℣. 11. *And it shall be when the Lord shall bring thee into the land of the Canaanites*, &c.] Put for all the rest of the nations: *as he sware unto thee, and to thy fathers, and shall give it thee*; to them as they were in their loins, and from thence might certainly conclude it would be given them.

℣. 12. *That thou shalt set apart unto the Lord all that openeth the matrix*, &c.] Or *the womb*, as in ℣. 2. and this phrase, *set apart*, explains the word *sanctify* there, and shews that it signifies the separating of such to the use and service of God, causing it to *pass*, as the word [d] here used signifies, from a man's own power and use to be the Lord's only: *and every firstling that cometh from a beast which thou hast*; or *even every firstling* [e], explaining what is meant by what opens the matrix or womb, even every first-born of a beast; though *Jarchi* interprets it of an abortion, what comes before its time, that this also should be set apart to the Lord; this must be understood of the firstlings of clean creatures, fit for food and sacrifice, such as the firstlings of cows, sheep and goats, *Numb.* xviii. 17. as distinguished from unclean ones in the following verse: *the males* shall be *the Lord's*; which explains what sort of first-born of man and beast were to be set apart for his use, not females, though the first that opened the womb, but males.

℣. 13. *And every firstling of an ass thou shalt redeem with a lamb*, &c.] Which was given to the priest for it; and according to the *Jewish* canon [f], it might be redeemed with that only; "not with "a calf, nor with an animal (a goat or a ram, "as *Bartenora* interprets it) nor with a lamb slain, "or torn to pieces." *Jarchi* thinks the ass only was to be redeemed, and not the firstling of any other unclean creature, but his reasons are insufficient; all unclean creatures, as horses, camels, dogs, swine, *&c.* are included in it, as should seem from *Numb.* xviii. 15. and this is the rather particularly mentioned, because there was a greater plenty of them than of horses and camels, and because they were very useful creatures; and if these were to be redeemed, than much more those of less value, and less useful. Hence might arise the story and calumny, as some have thought, of the *Jews* worshipping an ass's head: *and if thou wilt not redeem it, then thou shalt break its neck*; cut off its head on the back of the neck with a knife or cleaver, such as butchers use, as the *Misnah* [g], and its commentators, interpret it, so that the owner should have no profit by it: *and all the first-born of man amongst thy children shalt thou redeem*; with the price of five shekels of the sanctuary, and within 30 days of the birth of it, *Numb.* xviii. 16. and these being to be redeemed as the unclean beasts were, shows that men are by nature unclean, and even the first-born, whose names are written in heaven, the elect of God, and need redemption by the blood of the Lamb.

℣. 14. *And it shall be when thy son asketh thee in time to come*, &c.] Or *on the morrow* [h], the day following such a separation of the first-born of clean creatures, or such a redemption of the first-born of unclean ones, and of man, or in any after-time: *saying, what is this?* what is the meaning of this? for what reason are such things done? *that thou shalt say unto him, by strength of hand the Lord brought us out of Egypt from the house of bondage*; by laying his mighty hand upon the first-born of *Egypt*, and destroying them, which made the king of *Egypt*, and his people, willing to let *Israel* go; see the note on ℣. 3.

℣. 15. *And it came to pass, when Pharaoh would hardly let us go*, &c.] Shewed great reluctance to it, and with difficulty was prevailed upon to dismiss them: *that the Lord slew all the first-born in the land of Egypt, both the first-born of men, and the first-born of beast*; which he did in one night, making

[b] Hilchot Chametz Umetzah, c. 7. §. 2, 3.
[c] מימים ימימה a diebus in dies, V. L. Montanus, Munster, Vatablus, Drusius.
[d] והעברת & transfire facies, Pagninus, Montanus, Fagius, Vatablus, Drusius, Cartwright; so Ainsworth.
[e] וכל פטר etiam quicunque vel quicquid aperuerit, Junius & Tremellius, Piscator, Ainsworth.
[f] Misn. Becorot, §. 1. §. 5.
[g] Ibid. §. 7. Maimon. & Bartenora in Ib.
[h] מחר cras, Pagninus, Montanus, Tigurine version.

ing uſe of a deſtroying angel or angels for that purpoſe: *therefore I ſacrifice to the Lord all that openeth the matrix, being males*; that is, the firſt born of all clean creatures, as oxen, ſheep and goats: *but all the firſt-born of my children I redeem*; by paying five ſhekels apiece to the prieſt for them, as before obſerved; and this law continues to be obſerved with the *Jews*; the manner of which, as related by *Leo Modena* [l], is as follows, "Thirty "days being expired after the birth of the child, "they call a prieſt to them; that is to ſay, one "that is deſcended of the ſtock of *Aaron*, whom "the father of the child pleaſeth; and ſo, many "people being gathered together at the time ap- "pointed, the father of the child bringeth before "the prieſt in a bowl or baſon, a good quantity "of gold and ſilver, and then they give him the "child into his arms; the prieſt then calling the "mother of it before him, ſaith unto her, miſtreſs, "is this your ſon? ſhe anſwereth yes; then re- "plies he, have you never had any child before, "either male or female, or have miſcarried any "one? ſhe ſaith unto him, no; then doth the "prieſt ſay, this child is mine as being the firſt- "born; then turning himſelf toward the father, "he aſketh him whether he will redeem it or not; "who anſwereth him, ſaying, ſee here is gold and "ſilver, take your own price; then ſaith the prieſt "unto him, you will redeem it then? the father "anſwereth, I will redeem it; it ſhall be ſo then, "ſaith the prieſt, this child is mine as being the "firſt-born, as it is written, *Numb.* xviii. 16. I "therefore take this in exchange, *&c.* and ſo he "takes the ſum of two *French* crowns, or there- "about, as he thinks good, and then delivers the "child to his father and mother, and this day they "make a feaſting-day." This cuſtom was uſed in Chriſt's time, and was obſerved with reſpect to him, *Luke* ii. 27.

℣. 16. *And it ſhall be for a token upon thine head, and for frontlets between thine eyes*, &c.] Theſe laws obſerved concerning the ſetting apart the firſtlings of their beaſts, the redemption of the firſt-born of unclean ones, and of the firſt-born of men, will bring the reaſon of it, the deſtruction of the firſt-born of *Egypt*, and the preſervation of the firſt-born of *Iſrael*, as freſh to remembrance as any token upon the hand, put there to bring things to mind; and it will be as eaſily, and as clearly diſcerned, as any thing upon a man's forehead may be ſeen by another: *for by the ſtrength of hand the Lord brought us forth out of Egypt*; which is often mentioned, that it might be obſerved; it being the ſigns and wonders which the omnipotent hand of God wrought, eſpecially the laſt, which worked upon *Pharaoh*, to let the people of *Iſrael* go; and their poſterity, in all ſucceeding ages, would ſpeak of this affair as if perſonally concerned in it, they being then in the loins of their anceſtors, and repreſented by them, as well as they reaped and enjoyed all the benefits of that wonderful deliverance, the poſſeſſion of the land of *Canaan*, and the bleſſings of it, as well as many other privileges both of a civil and religious kind. And ſo *Maimonides* [k] ſays, "in "every age a man is obliged to conſider himſelf, "as if he in himſelf now went out of the bond- "age of *Egypt*, as it is ſaid, *and he brought us* "*forth from thence*, &c."

℣. 17. *And it came to paſs, when Pharaoh had let the people go*, &c.] Gave them leave to depart out of *Egypt*, and even urged them to be gone in haſte upon the death of his firſt-born: *that God led them not* through *the way of the land of the Philiſtines, although that was near*; the land of the *Philiſtines* was the pentapolis, or five cities of *Gaza*, *Aſhkelon*, *Aſhdod*, *Ekron* and *Gath*, which lay between *Egypt* and *Canaan*; and their way through it to *Canaan*, out of *Egypt*, was the neareſt they could go; and was, as *Aben Ezra* ſays, about 10 days journey; but *Philo* the *Jew* ſays [l], it was but three days journey; and it ſeems by the ſons of *Jacob* going to and fro for corn, that it was no very long journey: *for God ſaid*; within himſelf, or he declared the following reaſon of ſo doing to *Moſes*: *leſt peradventure the people repent*; which is ſaid not as ignorant or doubtful, but as *Aben Ezra* ſays, after the manner of men: *when they ſee war*; the *Philiſtines* coming out againſt them to hinder their paſſage through their country; they being a warlike people, bold and courageous, and the *Iſraelites*, through their long ſervitude, of a mean, timorous and cowardly diſpoſition; and indeed as yet unarmed, and ſo very unfit to engage in war, and therefore would at once be intimidated: *and they return to Egypt*; judging it more eligible to continue in their former bondage, than to fall a prey into the hands of ſuch fierce and cruel enemies. This is the only reaſon mentioned for not leading them this way; but there were other ſecret reaſons for it, which afterwards opened in providence, as the doing that wonderful work for them, leading them through the *Red Sea* as on dry land, and the deſtruction of *Pharaoh* and his hoſt in it; and by being brought into a wilderneſs, a ſolitude, they would be in the fitteſt place to receive and attend to the body of laws given them, and where they were formed into a commonwealth and church-ſtate, previous to their entrance into and poſſeſſion of the land of *Canaan*; and here alſo they were humbled, tried and proved, and had ſuch inſtances of the power and goodneſs of God to them, as were ſufficient to attach them to his ſervice, and lay them under the greateſt obligation to him, as well as would be of uſe to ſtrengthen their faith and hope in him in future times of difficulty and diſtreſs.

℣. 18. *But God led the people about*, &c.] Inſtead of their going to the weſt, or north-weſt, towards *Gaza*, &c. and the *Mediterranean* ſea, the Lord going before them in a pillar of cloud and fire, as after related, directed them to turn off to the right between the eaſt and ſouth, to the ſouth-eaſt: *through the way of the wilderneſs of the Red Sea*; the wilderneſs of *Etham* by the *Red Sea*: *and the children of Iſrael went up harneſſed out of the land of Egypt*; or *girt* [m] about the loins under the 5th rib; not with armour, as ſome [n] underſtand it, for it is not likely that they could, or that *Pharaoh* would ſuffer them to be furniſhed with armour, but their garments were girt about them, and ſo fit for travelling; or they went up *by fives* [o], as it may be rendered, either by five in a rank, or rather in five bodies or ſquadrons, and ſo marched out, not in a diſorderly and confuſed way, but in great order and regularity. The latter is much more reaſonable to ſuppoſe, for five in a rank is too

[l] Hiſtory of the Jews, par. 4. c. 9. §. 2. p. 627. [k] Hilchot Chametz Umetzah, c. 7. §. 6. [l] De vita Moſis, l. 1. Melech. [m] חמשים accincti. Pagninus, Vatablus, Cartwright; ſo Onkelos, Aben Ezra. [n] Kimchi & Ben [o] Quintati, Montanus; quini, Piſcator, Rivet.

too ſmall a number for an army of 600,000 men to march in; ſince allowing the ranks to be but three feet aſunder, and a mile to conſiſt of 2000 yards, the front and rear of the army would be 60 miles diſtant from each other [p].

ver. 19. *And Moſes took the bones of Joſeph with him*, &c.] And his remains might well be called bones, ſince at ſuch a diſtance from his death the fleſh muſt be gone, and nothing but bones left; of the place where *Joſeph*'s coffin was laid, ſee the note on *Gen.* l. 26. The *Jews* pretend, that *Moſes* was informed where *Joſeph* was buried by *Sarah*, the daughter of *Aſher*, who they ſay was living at this time [q]; and many other fables they relate concerning the manner of finding him, which are not worthy of any notice. *Jarchi* thinks, that the bones of all the tribes, or of the ſons of *Jacob*, were carried with them, but that does not appear from the text; though it ſeems according to *Stephens*'s account, that they were carried over to *Canaan*; but then, whether immediately after their death, or at this time, and alſo by whom, is not certain, ſee *Acts* vii. 15, 16: *for he had ſtraitly ſworn the children of Iſrael*; his brethren; or *in ſwearing had cauſed* them to *ſwear* [r], had given them a very ſtrict oath, and which they had related to their children, and ſo from one generation to another, and thus it became known, and *Moſes* looked upon himſelf, and the people of *Iſrael*, as bound to obſerve it: *ſaying*, *God will ſurely viſit you*; in a way of mercy and goodneſs, and bring you out of *Egypt*, and put you in poſſeſſion of the land of *Canaan*: *and ye ſhall carry up my bones away hence with you*; ſee the note on *Gen.* l. 25.

ver. 20. *And they took their journey from Succoth*, &c.] On the ſecond day, as *Jarchi* obſerves, from their coming out of *Egypt*, which was the 16th of *Niſan*: *and encamped in Etham, in the edge of the wilderneſs*; which had its name from it, and was called the wilderneſs of *Etham*, *Numb.* xxxiii. 8. *Etham* is ſaid to be eight miles from *Succoth* [s]. *Joſephus* [t] calls *Succoth Latopolis*, which had its name from the fiſh *Latus*, formerly worſhipped there, where, he ſays, *Babylon* was built when *Cambyſes* deſtroyed *Egypt*, and is thought by many [u] to be the ſame with *Troglodytis*, by the *Red Sea*; and *Etham* is ſuppoſed to be the *Buto* of *Herodotus* [w], where were the temple of *Apollo* and *Diana*, and the oracle of *Latona*.

ver. 21. *And the Lord went before them*, &c.] Who is called the angel of the Lord, ch. xiv. 19. and xxiii. 20. not a created but the increated angel, the angel of Jehovah's preſence, in whom his name, nature, and perfections were, even the Word and Son of God, the Lord Chriſt, ſee 1 *Cor.* x. 9. who went before the armies of *Iſrael*, as their king, leader, and commander: *by day in a pillar of a cloud, to lead them the way*; through the *Red Sea*, and the wilderneſs, at the edge of which they now were, which was untrodden, and trackleſs, and the way through it very difficult to find; and being a ſandy deſert, as ſoon as a path was made, it was immediately covered with ſand, and to be ſeen no more: this cloud was not an ordinary one, but extraordinary, ſupernatural and miraculous; in the ſuperior part of it, it was in the form of a pillar, riſing upwards towards heaven; in the lower part of it, it was more ſpread, and covered the camp of *Iſrael*; for beſides the uſe of it to ſhew the way through a trackleſs wilderneſs, it was a ſhelter and protection from the ſcorching heat of the ſun in a ſandy deſert, where there was ſcarce any thing to ſcreen them from it, to which the alluſion is in *Iſ.* iv. 5, 6. ſee *Numb.* x. 34. and xiv. 14. *Pſ.* cv. 39. this cloud was an emblem of Chriſt, who has ſometimes appeared clothed with a cloud, *Rev.* x. 1. of the obſcurity of his human nature, of the fullneſs of grace in him, and being in the form of a pillar, of his uprightneſs, firmneſs, ſtability, and viſibility in it; and of the uſe and benefit he is to his people, partly to ſhew them the way in which they ſhould go, by his ſpirit and word, and lead them in it by his own example, whom it becomes them to follow, he being a wiſe, ſafe, and conſtant guide; and partly to ſhelter and protect them from the heat of a fiery law, from the flaming ſword of juſtice, from the wrath of God, from the fiery darts of Satan, and from the furious perſecution of wicked men, ſometimes compared to the violent heat of the ſun, *Cant.* i. 6, 7. *and by night in a pillar of fire, to give them light*; whenever they travelled by night, as they ſometimes did, and in thoſe hot countries it was very agreeable; and this pillar of fire gave them light when the moon ſhone not, and was a direction to them which way to go: ſometimes it is night with the people of God, a night of darkneſs and deſertion, of drouſineſs, ſleepineſs, and carnal ſecurity, or of affliction and diſtreſs: Chriſt is the light and comfort of his people, and by his Spirit and word illuminates, guides, and directs them what to do, and where and how to walk: *to go by day or night*; to direct them in their journey whether by night or day: this was but one pillar, though *Aben Ezra* thinks they were two; but it may be obſerved they are mentioned as one, and that the pillar of cloud in the night, was a cloud of darkneſs to the *Egyptians*, and gave light to the *Iſraelites*, ch. xiv. 19, 20, 24. ſee alſo *Numb.* ix. 21. and it is eaſy to obſerve that what appears as a cloud of ſmoke in the day-time, looks like fire in the night: ſo when *Alexander*'s army was on the march, as a ſignal, "*fire* "*was obſerved in the night, and ſmoke by day*," as ſays the hiſtorian [x]: nor can this account of *Moſes* ſeem incredible to the heathens themſelves, as *Clemens* of *Alexandria* obſerves [y], ſince they relate a ſtory ſomewhat ſimilar to this, which they profeſs to believe; as, that when *Thraſybulus* brought the exile *Grecians* from *Phyle*, and willing to do it ſecretly, a pillar was his guide, and as he paſſed in the night through untrodden paths, when the moon ſhone not, and it was a dark winter night, a light was ſeen going before him, which brought them ſafe to *Mynichia*, and then left them: indeed this was not ſo extraordinary and miraculous, if true, as this pillar, as biſhop *Patrick* obſerves, becauſe it was but for a night, whereas this continued all the 40 years in the wilderneſs, until the *Iſraelites* came to *Canaan*'s land, as follows: the *Arabic* geographer [z] ſpeaks of exhalations ariſing out of caves at the ſides of mountains, which in the day-time looked like ſmoke, and in the night-time like fire.

ver. 22. *He took not away the pillar of the cloud by day*, &c.] It always appeared in the day-time, and was a guide and ſhelter: *nor the pillar of fire by*

[p] See the Biſhop of Clogher's Chronology of the Hebrew Bible, p. 272. [q] T. Bab. Sotah, fol. 13. 1. [r] השבע השביע adjurando adjuraverat, Pagninus, Montanus, Druſius. [s] Bunting's Travels, p. 81. [t] Antiq. l. 2. c. 15. §. 1. [u] See the Univerſal Hiſtory, vol. 3. p. 387. [w] Euterpe, ſive, l. 2. c. 59, 63, 83, 155. [x] Curtius, l. 5. c. 2. [y] Strom. l. 1. p. 348. [z] Climat. 3. par. 8.

by night, from *before the people*; this continued till they came through the wilderneſs to the borders of the land of *Canaan*, when they needed it no longer, and then it left them; for when they paſſed over *Jordan* the ark went before them, *Joſh.* iii. 6.

CHAP. XIV.

THIS chapter begins with directions of God to *Moſes*, to be given to the children of *Iſrael* about the courſe they were to ſteer in their journey, with the reaſon thereof, ℣. 1—4. which they obſerving, a report was brought to *Pharaoh* that they were fled, and this determined him and his ſervants to get ready and purſue after them, as they did with a great army, ℣. 5—9. which when the *Iſraelites* ſaw, it put them in great fear, and ſet them to murmuring and complaining againſt *Moſes* for bringing them out of *Egypt*, ℣. 10, 11, 12. who deſired them to be ſtill and quiet, and they ſhould ſee the ſalvation of the Lord, ℣. 13, 14. and he is bid to order the people to go on in their journey, and to take his rod and ſtretch it over the ſea and divide it, that *Iſrael* might paſs through it on dry ground, and the *Egyptians* follow them, whereby God would be honoured and glorified, ℣. 15—18. upon which the angel of the Lord in a pillar of cloud removed from before them, and went behind them for their protection, ℣. 19, 20. and *Moſes* ſtretching out his hand over the ſea, and a ſtrong eaſt wind blowing upon it, the waters divided and the *Iſraelites* went into it, and the *Egyptians* followed them, but their hoſt being troubled by the Lord, and their chariot-wheels taken off, they found themſelves in great danger, and were thrown into a panic, ℣. 20—25. and upon *Moſes*'s ſtretching out his hand again over the ſea, the waters returned, and *Pharaoh* and his hoſt were drowned, but the *Iſraelites* paſſed through ſafely, as on dry land, ℣. 26—29. which great work of the Lord being obſerved by them, influenced their fear of him, their faith in him and his ſervant *Moſes*, ℣. 30, 31.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] Out of the pillar of the cloud in which he went before them; either while they were at *Etham*, or when journeying from thence, and a little before they turned off to the right, as they were now directed: *ſaying*; as follows:

℣. 2. *Speak unto the children of Iſrael, that they turn*, &c.] Not return to *Egypt*, or to the place, or towards the place from whence they came, but turn off, out of the road in which they were; for, as a late traveller ſays [a], "there were two roads, "through which the *Iſraelites* might have been "conducted from *Kairo* (which he ſuppoſes may be "*Rameſes*) to *Pihahiroth*. One of them lies thro' "the vallies, as they are now called, of *Jendily*, "*Rumaleah* and *Baideah*, bounded on each ſide by "the mountains of the lower *Thebais*; the other "lies higher, having the northern range of theſe "mountains (the mountains of *Mocattee*) running "parallel with it on the right hand, and the deſart "of the *Egyptian Arabia*, which lies all the way "open to the land of the *Philiſtines*, on the left (ſee "ch. xiii. 17.) about the middle of this range we "may *turn* ſhort on our right-hand into the valley of *Baideah*, through a remarkable breach or diſ-"continuation, in which we afterwards continued "to the very banks of the *Red Sea* this road; "then, through the valley of *Baideah*, which is "ſome hours longer than the other open road, "which leads us directly from *Kairo* to *Suez*, was "in all probability the very road which the *Iſra-"elites* took to *Pihahiroth*, on the banks of the "*Red Sea*." And again he ſays [b], this valley ends at the ſea in a ſmall bay, made by the eaſtern extremities of the mountains, and is called *Tiah beni Iſrael*, i. e. the road of the *Iſraelites*, from a tradition of the *Arabs*, of their having paſſed through it; as it is alſo called *Baideah* from the new and unheard-of miracle that was wrought near it, by dividing the *Red Sea*, and deſtroying therein *Pharaoh*, his chariots and horſemen: *and encamp before Pihahiroth*; which was 16 miles from *Etham* [c], and by ſome [d] thought to be the ſame with the city of *Herooes* (or *Heroopolis*) on the extreme part of the *Arabic* gulf, or the *Phagroriopolis*, placed by *Strabo* [e] near the ſame place: according to the above traveller [f], *Pihahiroth* was the mouth, or the moſt advanced part of the valley of *Baideah* to the eaſtward toward the *Red Sea*; with which *Jarchi* in ſome meaſure agrees, who ſays *Pihahiroth* is *Pithom*, now ſo called, becauſe the *Iſraelites* became free: they (*Hahiroth*) are two rocks, and the valley between them is called (*Pi*) the mouth of the rocks: ſo doctor *Shaw* obſerves [g]; the word may be deduced from חר a hole or gullet, and by a latitude common in thoſe caſes, be rendered a narrow *defile*, road or paſſage, ſuch as the valley of *Baideah* has been deſcribed:—but as the *Iſraelites* were properly delivered at this place from their captivity and fear of the *Egyptians*, *Exod.* xiv. 13. we may rather ſuppoſe that *Hhiroth* denotes the place where they were reſtored to their liberty; as *Hhorar* and *Hhiroth* are words of the like ſort in the *Chaldee*: but another very learned man [h] ſays, that in the *Egyptian* language *Pihahiroth* ſignifies a place where grew great plenty of graſs and herbs, and was contiguous to the *Red Sea*, and was like that on the other ſhore of the ſea, the *Arabian*, which *Diodorus Siculus* [i] ſpeaks of as a pleaſant green field: *between Migdol and the ſea*; which ſignifies a tower, and might be one: there was a city of this name in *Egypt*, and in thoſe parts, but whether the ſame with this is not certain, *Jer.* xliv. 1. *over againſt Baal-zephon*; which the *Targums* of *Jonathan* and *Jeruſalem* take to be an *idol*; and ſo does *Jarchi*, and ſay it was the only one left of the idols of *Egypt*; ſee ch. xii. 12. and ſo ſome chriſtian as well as *Jewiſh* writers ſuppoſe it to be; and that it was as a watch, or guard, or amulet to keep fugitives from going out of the land: but by *Ezekiel* the *Tragœdian* [k], it is called a city; and ſo by *Joſephus* [l], who ſays, they came to *Baal-zephon* the third day, a place ſituated by the *Red Sea*; which is moſt likely, and it is highly probable that this and

[a] Dr Shaw's Travels, p. 307. Ed. 2. [b] Ib. p. 309. [c] Bunting's Travels, p. 82. [d] See the Univerſal Hiſtory, vol. 3. p. 387. [e] Geograph. l. 17. p. 553. [f] Shaw, Ib. p. 310. [g] Ut ſupra. [h] Jablonſki de terra Goſhen, Diſſert. 5. §. 9. [i] Bibliothec. c. 3. p. 175. [k] Apud Euſeb. Præpar. Evangel. l. 9. c. 29. p. 444. [l] Antiq. l. 2. c. 15. §. 1.

and *Migdol* were two fortified places, which guarded the mouth of the valley, or the ſtraits which led to the *Red ſea*: *Artapanus* [m] the heathen hiſtorian agrees with *Joſephus* in ſaying it was the third day when they came to the *Red Sea*: *before it ſhall ye encamp by the ſea*; and there wait till *Pharaoh* came up to them.

℣. 3. *For Pharaoh will ſay of the children of Iſrael*, &c.] The *Septuagint* verſion adds, *to his people*, his miniſters and courtiers, when he hears where they are: *they* are *intangled in the land*; have loſt their way, and got into places they cannot eaſily get out of, and are perplexed in their minds, and do not know what way to take or courſe to ſteer: *the wilderneſs hath ſhut them in*; or, *ſhut up the way to them* [n]; the wilderneſs between the mountains, the above-mentioned traveller ſpeaks of [o] the mountains of *Gewoubee*; theſe would ſtop their flight or progreſs to the ſouthward, as thoſe of the *Attackah* would do the ſame towards the land of the *Philiſtines*; the *Red Sea* likewiſe lay before them to the eaſt, whilſt *Pharaoh* (could) cloſe up the valley behind them, with his chariots and his horſemen; and which, no doubt, appeared very advantageous and encouraging to him, as it muſt be very diſtreſſing to the *Iſraelites*.

℣. 4. *And I will harden Pharaoh's heart*, &c.] Once more, as he had often done: *that he ſhall follow after them*; to *Pihahiroth*, and even into the ſea after them: *and I will be honoured upon Pharaoh, and upon all his hoſt*; in his wiſdom, faithfulneſs, power, and juſtice, by the deſtruction of them: *that the Egyptians may know that I am the Lord*; the only Jehovah, the Lord God omnipotent; even thoſe that feel the weight of his hand whilſt troubling their hoſt, and bringing the waters upon them; eſpecially thoſe that ſhall remain in the land, and will not be involved in the cataſtrophe: *and they did ſo*; the *Iſraelites*, turned to the right to *Pihahiroth*, inſtead of going by *Biſhbeſh* and *Tinah*, (*Bubaſtis* and *Peluſium*) and ſo along the ſea-coaſt towards *Gaza* and *Aſcalon*, and encamped there, between *Migdol* and the ſea over-againſt *Baal-zephon*, as they were ordered and directed.

℣. 5. *And it was told the king of Egypt*, &c.] by ſome of the *Egyptians*, or mixt multitude that went out with *Iſrael*, but returned upon their encampment at the *Red Sea*, or by ſome ſpies *Pharaoh* ſent with them to obſerve their motions: the *Targum* of *Jonathan* and *Jarchi* make uſe of a word which *Buxtorf* tranſlates, military officers: and the latter ſays, they went out with them the three days journey, but the *Iſraelites* not returning to *Egypt* (as expected) they tell *Pharaoh* of it the fourth day; and on the fifth and ſixth he purſued them, and in the night of the 7th went into the ſea after them, and on the morning they (the *Iſraelites*) ſung the ſong, which was the 7th of the paſſover: theſe reported to *Pharaoh: that the people fled*; that under a pretence of going three days journey into the wilderneſs, to ſerve and ſacrifice to the Lord, they were about to make their eſcape out of the land: *and the heart of Pharaoh and of his ſervants were turned againſt the people*; who had ſo much favour in their ſight, not only to give them leave to go, and to haſten their departure, but to lend and give them things of great value; but now their hearts were filled with hatred of them, and with malice and revenge: *and they ſaid, why have we done this, that we have let Iſrael go from ſerving us?* not *Pharaoh* only, but his ſervants ſaid ſo, even thoſe who had intreated him to let them go, ch. x. 7. yet now repent of it, and cannot think what reaſon they had to do it, when at that time they ſaw reaſon, and gave a very ſufficient one, namely, the deſtruction of *Egypt*; but now the judgments and plagues of God being no more upon them, they recollect the great ſervice of the *Iſraelites* to them, and the benefits and advantages they had reaped by it, and the loſs they had ſuſtained by parting with them, and therefore reflect upon themſelves for ſuch a piece of conduct.

℣. 6. *And he made ready his chariot*, &c.] Which he uſually rode in when he went forth to war; for this ſeems to be a military chariot, and not for ſhew or grandeur; and this was got ready not by himſelf, as *Jarchi*, but rather by his orders, as *Aben Ezra*: *and took his people with him*; the *Greek* verſion reads, *all his people*; not all his ſubjects, but his ſoldiers; at leaſt a great number, and eſpecially his cavalry.

℣. 7. *And he took* 600 *choſen chariots*, &c.] The chief and beſt he had, war-chariots, chariots of iron; perhaps ſuch as had iron ſcythes to them, to cut down men as they drove along: theſe were taken partly for quickneſs of diſpatch, that they might be able the ſooner to overtake the *Iſraelites*, who had got ſeveral days marches before them; and partly for their ſtrength, and the annoyance of their enemies with them: *and all the chariots of Egypt*; as many as could in ſo ſhort a time be got together; for the words are not to be taken in the utmoſt latitude, but to ſignify a great number, and all that could be conveniently come at: the *Greek* verſion is, *all the horſe*, the cavalry, which better diſtinguiſhes them from the former: *and captains over every one of them*; over every one of the chariots, ſo that they muſt each of them have many in them, to have captains over them; and perhaps the infantry, or foot ſoldiers, for quickneſs of expedition, were put into them; for beſides theſe, there were horſemen: *Joſephus* [p] makes the whole number of his army to be 50,000 horſe, and 200,000 foot, and the ſame number is given by a *Jewiſh* chronologer [q]: but *Patricides*, an *Arabic* writer ſays [r], it conſiſted of 600,000, and *Ezekiel* [s] the tragic poet, has made it to amount to a million of horſe and foot: ſhould it be aſked where cattle could be had to draw the chariots, and horſes for the horſemen after-mentioned, when all were deſtroyed by the hail, ch. ix. 25. it may be replied, that only thoſe in the field were killed, not ſuch as were in ſtables, where chariot-horſes and horſes for war may be ſuppoſed to be: beſides, as the *Targum* of *Jonathan* intimates, theſe might belong to theſe ſervants of *Pharaoh* who feared the word of the Lord, and took their cattle home, ch. ix. 20.

℣. 8. *And the Lord hardened the heart of Pharaoh king of Egypt*, &c.] As he ſaid he would, ℣. 4. *and he purſued after the children of Iſrael*; took their rout in purſuit of them: *and the children of Iſrael went out with an high hand*; not once dreaming they ſhould be purſued by *Pharaoh* as an enemy, when they went out with his full conſent, and with ſuch preſſing ſolicitations to be gone, and with ſo much favour ſhewn them by the

[m] Apud Euſeb. Ib. c. 27. p. 436.
[o] Shaw, ut ſupra, p. 309.
[r] Apud Hottinger. Smegma, p. 464.
[n] סגר עליהם clauſit viam illis, Pagninus, præcluſit ſeſe illis, Vatablus.
[p] Antiq. l. 2. c. 15. §. 3.
[s] Apud Euſeb. ut ſupra.
[q] Shalſhalet Hakabala, fol. 77. 2.

the *Egyptians*; wherefore they set out, and went on with great boldneſs, courage, and intrepidity; *with an uncovered head*, as the *Targum* of *Onkelos*, without any fear, and with great alacrity and chearfulneſs; they carried both their heads and their hands high, were fearleſs and thoughtleſs of any danger when this mighty preparation was making againſt them.

℣. 9. *But the Egyptians purſued after them*, &c.] When they thought nothing of it, and had no fears about it: *all the horſes and chariots of Pharaoh, and his horſemen, and his army*; by the latter *Aben Ezra* underſtands the foot, as diſtinguiſhed from the cavalry, the horſes and horſemen; and perhaps theſe, as before obſerved, might be carried in the chariots for quicker diſpatch: *and overtook them encamping by the ſea, beſide Pihahiroth, before Baal-zephon*; where they had pitched their camp by divine appointment, ℣. 2.

℣. 10. *And when Pharaoh drew nigh*, &c.] Or *cauſed to draw nigh* [t]; that is, his army brought it very near to the camp of the *Iſraelites: the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them*; in great numbers, with full ſpeed, threatening them with utter deſtruction: *and they were ſore afraid*; being an unarmed people, though numerous, and ſo unable to defend themſelves againſt armed and diſciplined troops; and beſides, through their long time of ſlavery their ſpirits were broken, and were a mean, abject, diſpirited people; and eſpecially were ſo on the ſight of the *Egyptians*, whom they had ſo many years looked upon and ſerved as their lords and maſters: *and the children of Iſrael cried out unto the Lord*; had they prayed unto him in this their diſtreſs for help and aſſiſtance, protection and preſervation, with an holy and humble confidence in him for it, they had acted a right and laudable part; but their crying out to him ſeems to be only an outcry of the troubles they were in, and rather the effect of deſpair than of faith and hope; and was by way of complaint and lamentation of their miſerable condition and circumſtances, as appears by what follows, which ſhows what temper of mind they were in.

℣. 11. *And they ſaid unto Moſes*, &c.] The *Targum* of *Jonathan* is, "the ungodly of that ge-"neration ſaid unto *Moſes*;" but it ſeems rather to be underſtood of the body of the people in general, and is not to be limited to ſome particular perſons of the worſe characters among them: *becauſe* there were *no graves in Egypt*; as if there had been none, when there were ſo many; the *Egyptians* being more ſolicitous about their graves than their houſes, as *Diodorus Siculus* reports [u]; thus upbraiding *Moſes* in a ſarcaſtic way for what he had done: *haſt thou taken us away to die in the wilderneſs?* that ſo there might be room and graves enough to bury them in, for nothing but death was before their eyes: *wherefore haſt thou dealt thus with us, to carry us forth out of Egypt?* which was very ungrateful and diſingenuous.

℣. 12. Is *not this the word that we did tell thee in Egypt*, &c.] The thing they ſuggeſted to him, and talked with him about whilſt they were in the land of *Egypt*, before they came out of it, particularly after their ſervice and bondage were made more ſevere and cruel upon *Moſes* and *Aaron*'s demanding their diſmiſſion, ſee ch. v. 21. and vi. 9: *ſaying, let us alone, that we may ſerve the Egyptians?* peaceably and quietly, as we have been uſed to do, ſince there is no likelihood of being freed, and ſince we are more evilly treated than before: *for* it had been *better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſs*; of ſuch mean ſpirits were they, and had ſo poor a notion of, and taſte for liberty, and ſo ungrateful were they to their deliverer.

℣. 13. *And Moſes ſaid unto the people*, &c.] Not in wrath and anger, but very coolly and ſedately, agreeable to his character of the meekeſt man on earth; tho' what they had ſaid to him was very inſulting and provoking: *fear ye not*; *Pharaoh* and his numerous hoſt, don't be diſmayed at them, or poſſeſs yourſelves with a dread of them, and of deſtruction by them: *ſtand ſtill*; don't ſtir from the place where you are, don't offer to run away, or to make your eſcape by flight (and which indeed ſeemed impoſſible) keep your place and ſtation, and put yourſelves in ſuch a ſituation as to wait and obſerve the iſſue of things: *and ſee the ſalvation of the Lord, which he will ſhew to you to-day*; which is expreſſive of great faith in *Moſes* in the midſt of this extremity, who firmly believed that God would ſave them from this numerous and enraged army, and that very quickly, even that day; at leaſt within 24 hours, within the compaſs of a day; for it was the night following that ſalvation was wrought for them, and their eyes beheld it: and it may be called the ſalvation of the Lord, for it was his own hand that only effected it, the *Iſraelites* not contributing any thing in the leaſt unto it, and was typical of the great ſalvation which Chriſt with his own arm, and without the help of his people, has wrought out for them: *for the Egyptians whom ye have ſeen to-day, ye ſhall ſee them again no more for ever*; that is, in ſuch a poſture or manner, no more armed, nor alive, and the objects of their fear and dread; for otherwiſe they did ſee them again, but then they were on the ſeaſhore dead; for it ſhould be rendered, not *whom*, but *how*, or *in what manner* [w].

℣. 14. *The Lord ſhall fight for you*, &c.] By commanding the wind of the heavens, and the waves of the ſea, and employing them againſt their enemies, and on their behalf; they being unarmed, and ſo not in a condition to fight for themſelves, as well as they had no heart or ſpirit for it: *and ye ſhall hold your peace*; be ſtill, and quiet, and eaſy in your minds, and forbear ſaying or doing any thing; *be ſilent*, and neither expreſs the fear and diſtreſs of their minds, by any mournful ſounds, or their joy of faith by ſhouts and huzzas; as they could not draw a ſword, they were not ſo much as to blow a trumpet, and break a pitcher, and cry the ſword of the Lord, and of *Iſrael*, as they after did on another occaſion, at leaſt their poſterity.

℣. 15. *And the Lord ſaid unto Moſes, wherefore crieſt thou unto me?* &c.] The *Targum* of *Jonathan* is, "why ſtandeſt thou and prayeſt before me?" and no doubt this crying is to be underſtood of prayer, of mental prayer, of ſecret ejaculations put up by *Moſes* to the Lord without a voice, for no mention is made of any: this ſhews, that though *Moſes* moſt firmly believed that God would work ſalvation for them, yet he did not neglect the uſe of means, prayer to God for it; nor was the Lord diſpleaſed with him on that account, only he had other work for him to do, and he had no need to

[t] הקריב fecit accedere, Pagninus, Montanus; admovit caſtra, Junius & Tremellius.
[w] אשר ως τροπον, Sept. quemadmodum, Piſcator; quomodo, Noldius, p. 107. N°. 544.
[u] Bibliothec. l. 1. p. 47.

to pray any longer, God had heard him, and would ſave him and his people: *ſpeak unto the children of Iſrael that they go forward*; a little further, as *Aben Ezra* obſerves, until they were come to the ſea-ſhore, near to which they now were; and thither they were to move in an orderly compoſed manner, as unconcerned and fearleſs of their enemies.

℣. 16. *But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it*, &c.] Even the ſame rod with which ſo many wonders had been done in *Egypt*; and *Artapanus*, the heathen, ſays [x], that *Moſes* being bid by a divine voice, to ſmite the ſea with his rod, he hearkened to it, and touched the water with it, and ſo it divided, as it is ſaid it did, ℣. 21: *and the children of Iſrael ſhall go on dry* ground *through the midſt of the ſea*; and ſo they did, ℣. 22, 29.

℣. 17. *And I, behold, I will harden the hearts of the Egyptians*, &c.] That they ſhall have no ſenſe of danger, and be fearleſs of it, incautious and thoughtleſs, hurried on with wrath, and fury, malice and revenge: *and they ſhall follow them*; the *Iſraelites* into the ſea, ſuppoſing it to be as ſafe for the one as the other: *and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen*; by the utter deſtruction of them, in juſt retaliation for the many innocent infants that had been drowned by them in the river *Nile*.

℣. 18. *And the Egyptians ſhall know that I am the Lord*, &c.] Acknowledge him to be Jehovah, the ſelf-exiſtent, eternal and immutable Being, the one only living and true God, who is wiſe and powerful, faithful, juſt and true; that is, thoſe *Egyptians* that were left behind in *Egypt*, hearing what was done at the *Red Sea*; for as for thoſe that came with *Pharaoh*, they all periſhed to a man: *when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſemen*; by caſting them into the ſea, and drowning them there, thereby ſhewing himſelf to be mightier than he.

℣. 19. *And the angel of God which went before the camp of Iſrael*, &c.] The *Jews* ſay [y], this was *Michael*, the great prince, who became a wall of fire between *Iſrael* and the *Egyptians*; and if they underſtood by him an increated angel, the eternal Word, the Son of God, who is always in ſcripture meant by *Michael*, they are right; for certainly this angel of the Lord is the ſame with Jehovah, who is ſaid to go before them in a pillar of cloud and fire, ch. xiii. 21: *removed, and went behind them*; but becauſe removing from place to place, and going forwards or backwards, cannot be properly ſaid of a divine perſon, who is omnipreſent, and fills every place and ſpace; this is to be underſtood of the emblem of him, the pillar of cloud, as the next clauſe explains it: *and the pillar of the cloud went from before their face, and ſtood behind them*; the *Targum* of *Jonathan* adds, "because of the *Egyptians*, who caſt arrows and "ſtones, and the cloud received them;" and ſo *Jarchi*; whereby the *Iſraelites* were protected and preſerved from receiving any hurt by them: ſo Chriſt is the protection of his people from all their enemies, ſin, ſatan and the world, that ſin cannot damn them, nor ſatan deſtroy them, nor the world overcome them; for his ſalvation is as walls and bulwarks to them, and he is indeed a wall of fire about them.

℣. 20. *And it came between the camp of the Egyptians, and the camp of Iſrael*, &c.] That is, the pillar of cloud, and the angel of God, or Jehovah in it, whereby the camp of *Iſrael* was ſecured from being annoyed by the camp of the *Egyptians*; and was an emblem of the gracious interpoſition of Chriſt between his ſpiritual *Iſrael*, whom he has redeemed by his blood, and their ſpiritual enemies, the *Egyptians*, the men of the world that hate them, from whoſe rage and malice Chriſt is their protection and ſafe-guard: *and it was a cloud and darkneſs* to them; to the *Egyptians*; it caſt a ſhade upon them, and made the darkneſs of the night ſtill greater to them, ſo that they could not ſee their way, and knew not where they were: *but it gave light by night* to theſe; to the *Iſraelites*, ſo that they could ſee their way and walk on in the midſt of the ſea, as on dry land; and ſuch a light and guide they needed; for it was now the 21ſt day of the month, 7 days after the full of the moon, when the paſſover began, and therefore could have no benefit from the moon. The *Targums* of *Jonathan* and *Jeruſalem* ſay, that half the cloud was light, and half darkneſs; and it ſeems plain from the account, that that ſide of it which was towards the *Egyptians* was dark, and that which was towards the *Iſraelites* was light, and ſo an hindrance to the one, and a benefit to the other: thus Chriſt is ſet for the riſing of ſome, and the fall of others; and his Goſpel is to ſome the ſavour of death unto death, and to others the ſavour of life unto life; to the one it is a hidden goſpel, and lies in darkneſs and obſcurity, and to others a great and glorious light: *ſo that one came not near the other all the night*; an emblem of that diviſion and ſeparation which the grace of God, the blood of Chriſt, and the light of the Goſpel, make between the true *Iſrael* of God, and the men of the world; and which will continue throughout time, and to all eternity, ſo that they will never come near to each other; ſee *Luke* xvi. 26.

℣. 21. *And Moſes ſtretched out his hand over the ſea*, &c.] With his rod in it, as he was directed to, ℣. 16. What the poet ſays [z] of *Bacchus* is more true of *Moſes*, whoſe rod had been lift up upon the rivers of *Egypt*, and now upon the *Red Sea*: *and the Lord cauſed the ſea to go* back *by a ſtrong eaſt-wind all that night*; and the direction of the *Red Sea* being nearly, if not altogether, north and ſouth, it was in a proper ſituation to be wrought upon and divided by an eaſterly wind; though the *Septuagint* verſion renders it a ſtrong ſouth wind. No wind of itſelf, without the exertion and continuance of almighty power, in a miraculous way, could have ſo thrown the waves of the ſea on heaps, and retained them ſo long, that ſuch a vaſt number of people ſhould paſs through it as on dry land; though this was an inſtrument *Jehovah* made uſe of, and that both to divide the waters of the ſea, and to dry and harden the bottom of it, and make it fit for travelling, as follows: *and made the ſea dry land*; or made the bottom of it dry, ſo that it could be trod and walked upon with eaſe, without ſinking in, ſticking faſt, or ſlipping about, which was very extraordinary: *and the waters were divided*; or *after the waters were divided* [a]; for they were firſt divided before the ſea could be made dry. The *Targum* of *Jonathan* ſays, the waters were divided into 12 parts, anſwerable to the

[x] Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 436.

[y] Pirke Eliezer, c. 42.

[z] Tu flectis amnes, tu mare barbarum. Horat. Carmin. l. 2. Ode 9.

[a] ויבקען quum diffidiſſet ſe aqua illius, Piſcator; ſo ו ſeems to be uſed in ch. 16. 20.

the twelve tribes of *Israel*, and the same is observed by other *Jewish* writers [b] grounded upon a passage in *Ps.* cxxxvi. 13. and suppose that each tribe took its particular path.

℣. 22. *And the children of Israel went into the midst of the sea upon the dry ground*, &c.] Some *Jewish* writers say [c], that the tribe of *Judah* went in first, and then the other tribes followed; but it is most likely, what *Josephus* says [d], that *Moses* first entered in, and then the *Israelites*, encouraged by his example, went in after him; and a very adventurous action it was, and nothing but strong faith in the almighty power and promise of God could have engaged them in it, to which the apostle ascribes it, *Heb.* xi. 29. It is the opinion of *Aben Ezra*, and some other *Jewish* writers, that the *Israelites* did not pass through the *Red Sea* to the opposite shore, only went some way into it, and took a compass in a semicircle, and came out on the same shore again, and which has been espoused by some *Christian* writers; and chiefly because they were in the wilderness of *Etham* before, and from whence they went into it, and when they came out of it, it was still the wilderness of *Etham* they came into, and went three days journey into it seeking water; see ch. xiii. 20. *Num.* xxxiii. 8. Though it is possible the wilderness on the opposite shore might bear the same name, because of its likeness to it; and if it was the same wilderness that went round the *Arabic* gulf, or Red sea, and reached on to the other side of it, and so the wilderness of *Etham* lay on both sides, the difficulty is removed; for it seems most agreeable to the expressions of scripture, that the *Israelites* passed through it from shore to shore. Others in order to lessen the miracle, would have it that *Moses*, well knowing the country, and observing the tide, took the advantage of low water, and led the *Israelites* through it; and this story is told by the *Egyptian* priests of *Memphis*, as *Artapanus* [e] relates; but were the *Egyptians* less knowing of their country, and of the tide of the *Red Sea?* and could *Moses* be sure of the exact time when they would come up to him, and the tide would serve him? Besides, the *Egyptian* priests at *Heliopolis* own the miracle, and relate it much as *Moses* has done; which must proceed from a conviction of the truth of it. And the above historian reports that the king (of *Egypt*) with a great army, and consecrated animals, pursued the *Jews* because of the substance they had borrowed of the *Egyptians*, which they took with them; but *Moses* being bid by a divine voice, (or the voice of God, of *Jehovah*) to smite the sea with a rod, and hearkening to it, he touched the water with the rod, and so it divided, and his forces passed through a dry path, and the *Egyptians* attempting the same and pursuing, fire or lightning flashed out against them; and the sea shutting up the path again, partly by fire, and partly by the flow of the water, they all perished: and that this affair was miraculous, and could not be owing to any advantage taken from the tide, the following things have been observed; it is owned that the *Red Sea* ebbs and flows like other seas that have a communication with the ocean, that is, the waters rise towards the shore during six hours, and having continued about a quarter of an hour at high water, ebb down again during another six hours; and it is observed by those who have examined it, that the greatest distance it falls from the place of high water, is about 300 yards; and that during the time of low water, one may safely travel it, as some have actually done; so that those 300 paces which the sea leaves uncovered during the time of low water, can continue so but for the space of half an hour at most; for during the first six hours, the sea retires only by degrees, and in less than half an hour it begins again to flow towards the shore. The most therefore that can be allowed, both of time and space of passable ground, in a moderate computation, is about 200 paces, during 6 hours, or 150 paces, during 8 hours. Now it is further observed, that it is plain that a multitude consisting of upwards of two millions and a half of men, women, children, and slaves, incumbered besides with great quantities of cattle, household stuff, and the spoils of the *Egyptians*, could never perform such a march within so short a time; we may say within even double that space, though we should allow them also double the breadth of ground to do it on. This argument, 'tis added, will hold good against those who suppose they only coasted along some part of the sea, and those who maintain that they crossed the small arm or point of it which is toward the further end, near the isthmus of *Suez*; seeing that six or eight hours could not have sufficed for the passage of so immense a multitude, allow them what breadth of room you will; much less for *Pharaoh* to have entered it with his whole host [f]: and for the confirmation of the *Mosaic* account of this affair, and as miraculous, may be observed the testimony of *Diodorus Siculus*, who reports [g] that it is a tradition among the *Ichthyophagi*, who inhabit near the *Red Sea*, or *Arabic* gulph, which they have received from the report of their ancestors, and is still preserved with them, that upon a great recess of the sea, every place of the gulph became dry, the sea falling to the opposite parts, the bottom appeared green, and returning back with a mighty force, was restored to its place again; which can have reference to nothing else, but to this transaction in the time of *Moses*. And *Strabo* [h] relates a very wonderful thing, and such as rarely happens, that on the shore between *Tyre* and *Ptolemais*, when they of *Ptolemais* had a battle with the emperor *Sarpedon* at that place, and there being put to flight, a flow of the sea like an inundation covered those that fled, and some were carried into the sea and perished, and others were left dead in hollow places; after a reflux followed, and discovered and shewed the bodies of those that lay among the dead fishes. Now learned men have observed [i], that what is here said of the sea of *Tyre* is to be understood of the *Red Sea*, and that *Sarpedon* is not a proper name, but the same with שר פדון *Sarphadon*, the prince of deliverance, or of the delivered, as *Moses* was: *and the waters* were *a wall unto them on their right hand and on their left*; some of the *Jewish* rabbins from *ch.* xv. 8. have supposed that the waters were frozen as they were drove back by the east-wind, and so stood up firm whilst the *Israelites* passed through, and then another wind thawed them, which brought them upon the *Egyptians*; but no doubt this was done by the wonderful interposition of divine power, and perhaps the ministry of angels was made use of, to detain and continue them in this position, until the end was answered. *Adrichomius* says [k], the breadth of the sea

[b] Pirke Eliezer, c. 42. Targum Jon. & Hieros. in Deut. i. 1. Jarchi, Kimchi, and Arama in Ps. cxxxvi. 13.
[c] Pirke Eliezer, ibid. [d] Antiqu. l. 2. c. 16. §. 2. [e] Apud Euseb. Præpar. Evangel. l. 9. c. 27. p. 436. [f] Universal History, vol. 3. p. 392, 393. marg. [g] Bibliothec. l. 3. p. 174.
[h] Geograph. l. 16. p. 521, 522. [i] Vid. Scheuchzer. Physic. Sacr. vol. I. p. 167. [k] Theatrum Terræ, p. 123, 124.

ſea was ſix miles at the paſſage of the *Iſraelites*; but a late traveller [l] tells us, that the channel betwixt *Sdur* (or *Shur* on the oppoſite ſide) and *Gibbel Gewoubee*, and *Attackah*, (which he ſuppoſes was the place of their paſſage) was nine or ten miles over. *Thevenot* ſays [m], that during the ſpace of five days he kept along the coaſt of the *Red Sea* in going to mount *Sinai*, he could not obſerve it to be any where above eight or nine miles over. A later traveller [n] tells us, that from the fountains of *Moſes* may be plainly ſeen a wonderful aperture (*Pihahiroth*; ſee ℣. 2.) in the mountains on the other ſide of the *Red Sea*, through and from which the children of *Iſrael* entered into it, when *Pharaoh* and his hoſt were drowned; which aperture is ſituated W. S. W. from theſe fountains of *Moſes*, and the breadth of the ſea hereabouts, where the children of *Iſrael* paſſed it, is about four or five hours journey. The *Arabic* geographer [o] calls the place *Jethren*, where *Pharaoh* and his hoſt were drowned; and repreſents it as a dangerous place to ſail in, and where many ſhips are loſt, and that this rough place is about the ſpace of ſix miles. A countryman [p] of ours, who had been in theſe parts, gueſſes that the breadth of the place (called by the *Mahometans*, *Kilt el Pharown*, the well or pit of *Pharaoh*) where the *Iſraelites* are ſaid to paſs through, is about ſix or ſeven leagues; the difference between theſe writers may be accounted for by the different places where they ſuppoſe this paſſage was.

℣. 23. *And the Egyptians purſued*, &c.] The *Iſraelites* going forwards towards the ſea as they were ordered, and going into it: *and went in after them into the midſt of the ſea*; which if fearful of, they might conclude it was as ſafe for them to go in as for the *Iſraelites*; but perhaps through the darkneſs of the night, and the eagerneſs of their purſuit, they might not perceive where they were, nor the danger they were expoſed unto: *even all Pharaoh's horſes, his chariots, and his horſemen*; which is obſerved to ſhew, that as all that did go in periſhed, not one was ſaved, as after related, ſo all he brought with him, the whole of his army, went in, ſo that all that went out of *Egypt* were deſtroyed.

℣. 24. *And it came to paſs, that in the morning-watch*, &c.] The *Romans* divided the night into four watches, ſo the *Hebrews*; though ſome ſay into three only. The firſt began at ſix o'clock, and laſted till nine, the ſecond was from thence to twelve, the third from thence to three in the morning, and the laſt from three to ſix, which is here called the morning-watch; ſo that this was ſome time between three and ſix o'clock in the morning: *the Lord looked unto the hoſt of the Egyptians, through the pillar of fire and of the cloud*; the angel of the Lord, and who was *Jehovah* himſelf, who was in it, he looked to the army of the *Egyptians*; not to know whereabout they were, he being the omniſcient God; nor in a friendly manner, but as an enemy, with indignation and wrath. The *Targum* of *Jonathan* is, "he looked through the pillar of "fire, to caſt upon them coals of fire, and thro' "the pillar of cloud, to caſt upon them hail-"ſtones." The *Jeruſalem Targum* is, "pitch, "fire, and hail-ſtones;" and *Joſephus* [q] ſpeaks of ſtorms and tempeſts, of thunder and lightning, and of thunder-bolts out of the clouds; and *Artapanus* [r] of fire or lightning flaſhing out againſt them, by which many periſhed. Perhaps the pſalmiſt may have reference to this in *Pſal.* xviii. 10—15. *and troubled the hoſt of the Egyptians*; the thunder and lightning no doubt frightened the horſes, ſo that they broke their ranks, and horſemen and chariots might run foul on one another, and the hail-ſtones ſcatter and deſtroy many; however, the whole muſt be terrible and diſtreſſing to them, eſpecially it being in the night-ſeaſon.

℣. 25. *And took off their chariot-wheels*, &c.] The *Targum* of *Jonathan* renders it *cut* or *ſawed them off*; perhaps they might be broken off by the hail-ſtones. *Milton* [s] ſeems to have a notion of *Pharaoh*'s chariot-wheels being broken, when he ſays, *and craze* (i. e. break) *their chariot-wheels*; or as *Jarchi* ſuggeſts, he burnt them, through the force of the fire or lightning: *that they drave them heavily*; the wheels being off, the chariots muſt be dragged along by the horſes by mere force, which muſt be heavy work; or, *and made them to go*, or *led them heavily*, or *with heavineſs* [t]; and ſo to be aſcribed to the Lord, who looked at the *Egyptians*, took off the wheels of their chariots, and ſtopped them in the fury of their career, that they could not purſue with the ſwiftneſs they had: *ſo that the Egyptians ſaid, let us flee from the face of Iſrael*; for by this battery and flaſhes of fire on them, they concluded that *Iſrael*, who they thought were fleeing before them, had turned and were facing them, and the Lord at the head of them; and therefore it was high time for them to flee as follows: *for the Lord fighteth for them againſt the Egyptians*; for they rightly took the thunder and lightning, the fire and hail-ſtones, to be the artillery of heaven turned againſt them, and in favour of the *Iſraelites*. *Jarchi* interprets it, the Lord fights for them *in Egypt*, even in *Egypt* itſelf; but ſo he had done many a time before, of which they were not inſenſible.

℣. 26. *And the Lord ſaid unto Moſes*, &c.] Out of the pillar of fire and of the cloud, when the *Egyptians* were in all the confuſion before deſcribed, and about to make the beſt of their way back again: *Stretch out thine hand over the ſea*; with his rod in it, by which all the wonders were wrought, and particularly by which the ſea had been divided, and now it muſt be uſed to a different purpoſe: *that the waters may come again upon the Egyptians, upon their chariots, and upon their horſemen*; the waters which ſtood upright as a wall, on the right and left, might be no longer kept in ſuch a poſition, but fall down upon the *Egyptians*, their chariots and horſemen, being higher than they.

℣. 27. *And Moſes ſtretched forth his hand over the ſea*, &c.] Or towards it, as he was ordered, the rod being in his hand, as before obſerved: *and the ſea returned to his ſtrength, when the morning appeared*; being no longer detained by a ſuperior power, contrary to the nature of it, to ſtand ſtill as an heap, and firm as a wall, its waves came down and rolled with their uſual force and ſtrength, or it returned to its uſual courſe: *at the appearance of the morning in its ſtrength*; when the morning looked forth in its firſt light and brightneſs, when it was broad day: *and the Egyptians fled againſt it*; againſt

[l] Dr. Shaw's Travels, p. 314. Edit. 2. [m] Travels into the Levant, B 2. ch. 33. p. 175. [n] A Journal from Grand Cairo, &c. in 1722. p. 13. Edit. 2. [o] Climat. 3. par. 3. [p] Pitt's Account of the Mahometans, p. 77 [q] Ut ſupra. [r] Apud Euſeb. ut ſupra. [s] Paradiſe Loſt, B. 12. ver. 210. [t] וינהגם בכבדת et deduxit eos graviter, Vatablus; & duxit eos cum gravitate, Druſius; ſo Ainſworth.

againſt the waves that came rolling down upon them: or *at meeting it* [u]; for as they turned their backs on the *Iſraelites* and fled, the waters of the ſea met them, as well as fell on each ſide of them, or rather over them, and followed after them, and cloſed and ſhut them up on all ſides; ſo that it was in vain for them to flee, for let them go which way they would, the ſea was againſt them: *and the Lord overthrew the Egyptians in the midſt of the ſea*; or ſhook them *off* or *out* [w]; out of their chariots, blew them out with the wind; for as there was a wind made uſe of to divide the waters of the ſea, and make the bottom of it dry, there was another to cauſe the waters to return to their former place; ſee *ch.* xv. 10. or the waves of the ſea daſhed them out of their chariots, or through the force of them they were overturned in it.

℣. 28. *And the waters returned*, &c.] To their place, and ſo in the above tradition related by *Diodorus Siculus*, it is ſaid that the ſea returning with a mighty force was reſtored to its place again; ſee the note on ℣. 22. *and covered the chariots and the horſemen*; the wall they made being much higher than a man on horſeback, when they fell down, covered even thoſe who had the advantage of horſes and chariots; and much more muſt the infantry be covered by them, who may be meant in the next clauſe: *and all the hoſt of Pharaoh that came into the ſea after them*; the foot that went into the ſea after the chariots and horſemen, or the whole army, including the cavalry and infantry, which went into the ſea after the children of *Iſrael*. Who this *Pharaoh* was is not agreed; according to *Beroſus* [x] his name was *Cenchres*, or *Chenchres*, whom *Acherres* ſucceeded; according to biſhop *Uſher* [y] it was *Amenophis*; but our *Engliſh* poet [z] calls him *Buſiris*; though *Strabo* [a] ſays there was no king or governor of that name. *Diodorus Siculus* [b] indeed ſpeaks of two ſo called; yet he elſewhere [c] ſays, not that there was any king of the name, only the ſepulchre of *Oſiris* was ſo called: *there remained not ſo much as one of them*; wherefore it muſt be a falſhood which is related by ſome, that *Pharaoh* himſelf was preſerved, and afterwards reigned in *Nineveh* [d], ſince not one was ſaved; ſee *Pſ.* cvi. 11. and ſo *Artapanus* [e] the heathen ſays they all periſhed, and among theſe are ſaid [f] to be *Jannes* and *Jambres*, the magicians of *Egypt* mentioned in 2 *Tim.* iii. 8. but this is contradicted by thoſe [g] who aſcribe the making of the golden calf to them.

℣. 29. *But the children of Iſrael walked upon dry land in the midſt of the ſea*, &c.] The bottom of it becoming ſo through the ſtrong eaſt-wind, which blew all night until they came to the oppoſite ſhore, where they landed on *terra firma*; and ſo *Noldius* renders the phraſe *through the ſea*; that is, from ſhore to ſhore: *and the waters were a wall to them on their right hand and on their left*; ſee the note on ℣. 22.

℣. 30. *Thus the Lord ſaved Iſrael that day out of the hand of the Egyptians*, &c.] For though it was now ſix or ſeven days ſince they had leave to go out of *Egypt*, and actually did depart, yet they could not be ſaid properly to be ſaved, or to be in ſafety, till this day, when all the *Egyptians* their enemies were deſtroyed, that purſued after them; and this was the 21ſt day of the month, and the 7th and laſt day of the paſſover, and was an holy convocation to the Lord; ſee the note on *ch.* xii. 16. *and Iſrael ſaw the Egyptians dead on the ſea-ſhore*; all along, as a late traveller [h] obſerves, as we may preſume, from *Sdur* (or *Shur*) to *Corondel*, and at *Corondel* eſpecially, from the aſſiſtance and termination of the current there. The word for *dead* [i] is in the ſingular number, and joined with a plural may denote that they ſaw every one of the *Egyptians* dead, ſince they were all deſtroyed, and not one remained of them, as in ℣. 28. *Aben Ezra* thinks the ſenſe of the words is, not that the *Egyptians* were ſeen dead upon the ſea-ſhore, but that the *Iſraelites* ſtanding upon the ſea-ſhore ſaw the dead bodies of the *Egyptians*, that is, floating on the waters of the ſea; but rather the meaning is, that their dead bodies were by the force of the waters caſt upon the ſhore, and there beheld and plundered by the *Iſraelites*. *Joſephus* [k] obſerves, that the day following (that night the *Egyptians* were drowned) the arms of the *Egyptians* being caſt on the ſhore where the *Hebrews* encamped, through the force of the ſea and wind, *Moſes* gathered them up and armed the *Hebrews* with them; and this will account for it, how they came to have arms, ſince it is highly probable they came out of *Egypt* unarmed; and how they could fight battles as they did in the wilderneſs, and when they came into the land of *Canaan*.

℣. 31. *And Iſrael ſaw the great work*, &c.] Or *hand* [l]; the hand of the Lord, the mighty power of God, and took notice of it, and ſeriouſly conſidered the greatneſs of it: *which the Lord did upon the Egyptians*; which mighty hand he laid upon them, and which great power he exerciſed on them, and which great work, the effect thereof, he wrought in deſtroying them in ſuch a manner, by cauſing the waters which divided for them and their ſafety, to return upon the *Egyptians* to their utter deſtruction: *and the people feared the Lord*; had an awe of his power and greatneſs upon their minds, and a ſenſe of his goodneſs to them upon their hearts, which influenced their fear of him, and cauſed them to fear him with a filial and godly fear: *and believed the Lord and his ſervant Moſes*; they believed the Lord to be the only *Jehovah*, the ſupreme being, the one only living and true God, faithful to his word, able to do all things, and wiſe to do them in the fitteſt ſeaſon, for his own glory and his people's good; and they believed his promiſes, and the fulfilment of them; and that as he had now ſaved them out of the hands of the *Egyptians*, he would bring them to the land of *Canaan*, which he had promiſed their fathers to give unto them; and they believed *Moſes* was ſent of God to be their deliverer out of *Egypt*, and to be their leader to the promiſed land; ſee *Pſ.* cvi. 12. and who were now by the apoſtle ſaid to be baptized unto *Moſes* in the cloud and in the ſea, 1 *Cor.* x. 1, 2. and of their paſſage through the *Red Sea* under the direction of *Moſes* being an emblem of baptiſm, ſee the note there.

[u] לקראתו in occurſum ejus, Pagninus, Montanus, Druſius; obviam mare, Junius & Tremellius, Piſcator.
[w] ינער ἐξετιναξε Sept. et excuſſit, Pagninus, Montanus, Druſius; ſic excuſſit, Junius & Tremellius, Piſcator.
[x] Antiqu. l. 5. ſol. 88. 2. & 90 2. [y] Annal. vet. Teſt. p. 19.
[z] Whoſe waves o'erthrew
Buſiris, and his Memphian chivalry. Milton's Paradiſe Loſt, B. 1. v. 306, 307.
[a] Geograph. l. 17. p. 552. [b] Bibliothec. l. 1. p. 42. [c] Ib. p. 79. [d] Dibre Hayamim, fol. 13. 2. [e] Ut ſupra. [f] Midraſh in Exod. xv. 10. & Arab. MS. apud Gregory's Notes & Obſerv. p. 6. [g] Shalſhalet, fol. 7. 1. [h] Shaw's Travels, p. 314. Edit. 2. [i] מת Mortuum, Montanus, Druſius. [k] Antiqu. l 2. c. 16. §. 6. [l] היד την χειρα Sept. Manum, Pagninus, Montanus, &c.

CHAP. XV.

THIS chapter contains the ſong of *Moſes*, and of the children of *Iſrael* on the banks of the *Red Sea*; in which they celebrate their paſſage through it, the deſtruction of *Pharaoh* and his hoſt in it, and the glory of the divine perfections diſplayed therein, interſperſed with prophetic hints of things future, ℣. 1—19. which ſame ſong was ſung by the women with *Miriam* at the head of them, attended with timbrels and dances, ℣. 20, 21. an account is given of the march of the children of *Iſrael* from the *Red Sea* to the wilderneſs of *Shur*, and of the bitter waters found at *Marah*, which occaſioned a murmuring, and of their being made ſweet by caſting a tree into them, ℣. 22—25. when they were told by the Lord, that if they would yield obedience to his commandments, they ſhould be free from the diſeaſes the *Egyptians* had been afflicted with, ℣. 26. and the chapter is concluded with their coming to *Elim*, where they found twelve wells of water, and 70 palm-trees, and there encamped, ℣. 27.

℣. 1. *Then ſang Moſes and the children of Iſrael this ſong unto the Lord*, &c.] Which is the firſt ſong recorded in ſcripture, though no doubt before this time ſongs of praiſe were ſung to the Lord; the people of God having occaſion in all ages more or leſs to ſing his praiſes. The *Jews* [n] ſpeak of ten ſongs, the firſt of which was ſung by *Adam*, when his ſins were forgiven him, and this ſong of *Moſes* is the ſecond; though ſometimes they ſay [o], from the creation of the world to the ſtanding of *Iſrael* by the *Red Sea*, we don't find that ever any man ſung a ſong but *Iſrael*; God created the firſt man, but he ſung no ſong: however, this is the firſt on record, and is a typical one; *Moſes* the compoſer of it, and who bore a principal part in it, and was the deliverer of the people of *Iſrael*, was a type of *Chriſt*, the redeemeer of his church; and *Iſrael* that joined with him in it, and were the perſons delivered, were typical of the ſpiritual *Iſrael* of God redeemed by Chriſt; and the deliverance here celebrated bore a great reſemblance to the redemption wrought out by him; and Chriſt, the angel of the Lord, that went before the *Iſraelites* through the *Red Sea*, and fought for them, is the principal perſon concerned in it, and who is meant by the Lord throughout the whole of it, and to whom it is ſung; and a ſong upon a ſimilar occaſion to this will be ſung in the latter day, upon the deſtruction of ſpiritual *Egypt* or *Antichriſt*, and is called the ſong of *Moſes* and the lamb in alluſion to it, *Rev.* xv. 3. The *Jews* [p] ſay, this ſhall be ſung at the time when the wicked ſhall periſh out of the world, and obſerve that it is not written שר *then ſung*, but ישיר *then ſhall ſing*, &c. *Moſes* had reaſon to ſing, ſince God had heard his prayer, and had done him honour before the people, and he was both an inſtrument of and a ſharer in the ſalvation wrought; and the children of *Iſrael* had reaſon to ſing, inaſmuch as they were a people choſen of God, and diſtinguiſhed by him; were redeemed from bondage, called out of *Egypt*, and now ſaved out of the hands of their enemies, who were all deſtroyed, and they brought ſafely through the *Red Sea*, and landed on firm ground. And the time when they ſung this ſong was *then*, when they had paſſed through the ſea on dry land; and when they had ſeen the *Egyptians* their enemies dead on the ſea-ſhore; and when they were in a proper frame of ſpirit to ſing, when they had taken notice of and conſidered what great and wonderful things the Lord had done for them, and their minds were ſuitably impreſſed with a ſenſe of them; when they were in the exerciſe of the graces of the fear of God, and faith in him, and which is neceſſary to the performance of all religious duties, and particularly this of ſinging the praiſes of God: *and ſpake, ſaying, I will ſing unto the Lord*; that went before them in a pillar of cloud and fire; who had led them ſafely through the *Red Sea*, and troubled and deſtroyed the hoſt of the *Egyptians*; even the ſame *Jehovah*, who has undertook the ſalvation of his people, is become the author of it, and to whom the ſong of redeeming grace is due: *for he hath triumphed glorioufly*; over *Pharaoh* and all the *Egyptians*, the enemies of *Iſrael*, as *Chriſt* has over ſin, in the deſtruction of it by his ſacrifice, and over *Satan* and his principalities and powers, when he ſpoiled them on the croſs, and over death the laſt enemy, and all others; over whom he has made his people more than conquerors, through himſelf: or *in excelling he excells* [q]; all the angels of heaven, in his name and nature, relation, and office; and all the ſons of men, even the greateſt among them, being King of kings, and Lord of lords; in the wonderful things done by him, no ſuch atchievements having ever been wrought by any of them: or *in magnifying he is magnified* [r]; appears to be what he is, great in his nature, perfections, and works; and to be magnified, or declared to be great, and extolled as ſuch by all that know and fear him: *the horſe and his rider hath he thrown into the ſea*; the horſes and horſemen of *Pharaoh*; and which is not amiſs allegorically applied by *Tertullian* [s], to the world and the devil; the world is the horſe, and the rider the devil; that being under his power and direction, he being the God of it, and working effectually in it; ſpurring and exciting the men of it to every ſinful luſt and pleaſure; and may be put for all the ſpiritual enemies of God's people, eſpecially their ſins; which are caſt by the Lord into the midſt of the ſea, never to be ſeen and remembered any more, and which is to them matter of a ſong of praiſe and thankſgiving.

℣. 2. *The Lord* is *my ſtrength and ſong*, &c.] The ſtrength of *Moſes* and the children of *Iſrael* againſt the fears of the *Egyptians*, and of entrance into the *Red Sea*; who inſpired them with courage, and ſtrengthened their faith, neither to fear being deſtroyed by the one, or drowned in the other; and ſo in the glory of his nature, and of his divine perfections, of his juſtice, holineſs, faithfulneſs, truth, and goodneſs, he was the ſubject-matter of their ſong. As Chriſt is the ſtrength of his ſpiritual *Iſrael*, the author and giver of ſtrength unto them, the ſtrength of their lives, their hearts, and graces; and who ſtrengthens them to do his will and work, to exerciſe every grace, withſtand corruptions, reſiſt

[n] Targum in Cant. i. 1. fol. 20. 2.
[o] Shemot Rabba, §. 23. fol. 107. 3.
[p] Tikkune Zohar, correct. 10.
[q] גאה נאה excellendo excelluit, Piſcator. Pagninus, Montanus, Vatablus.
[r] Magnificando magnificatus eſt,
[s] Contr. Marcion, l. 4. c. 20.

reſiſt temptations, bear afflictions, and overcome every enemy; and who on the account of the glory of his perſon, the beauty, fitneſs, and fulneſs of it, and becauſe of his offices of mediator, ſaviour, prophet, prieſt, and king, as well as by reaſon of what he has done for them, the righteouſneſs he has brought in, and the ſalvation he has wrought out, is the ſum and ſubſtance of their ſong of praiſe: *and he is become my ſalvation*; the ſalvation of *Iſrael* in a temporal ſenſe, having ſaved them out of the hands of the *Egyptians* their enemies; and the ſalvation or ſaviour of his ſpiritual *Iſrael*, who are ſaved by him with an everlaſting ſalvation; he is not only their ſaviour, but ſalvation itſelf; being not only the author of it, and that being in him for them, but made that itſelf unto them, even their all in all; their righteouſneſs, atonement, peace, light, life, food, health, comfort, and joy; all their grace being in him, and from him, as well as their eternal glory and happineſs: and this he is to them now, he is their ſalvation by impetration, having obtained it by his obedience, ſufferings, and death; and by application, they being convinced of their need of ſalvation by him, and the ſuitableneſs of it to them, ſeek to him for it, deſire that and no other, which is brought nigh unto them by the Spirit of God, and witneſſed to by him as theirs; ſo that they are already ſaved by grace, through faith and hope in Chriſt; and of their particular intereſt in it, they have knowledge by the ſame Spirit, which fills them with joy unſpeakable and full of glory. This and the preceding clauſe are words ſo very expreſſive, and contain ſuch fulneſs of matter, and ſuch intereſting things, that both the pſalmiſt *David*, and the church, in the times of the evangelic prophet *Iſaiah*, have borrowed them to expreſs their ſenſe of the great things the Lord was to them, and had done for them, *Pſ.* cxviii. 14. *Iſ.* xii. 2. *he* is *my God, and I will prepare him an habitation*; *Chriſt* is God, truly God, as appears from the names given him, particularly *Jehovah*; from the perfections aſcribed to him, from the works done by him, and from the worſhip of him both by angels and men; and he is his people's God, their *Immanuel*, God in their nature, the God in whom they believe, and in whom they have an intereſt; he is the God of their ſalvation, the Lord their righteouſneſs; their Lord, head, and King; their huſband, beloved, father, brother, friend; their God and guide, even unto death; their portion and exceeding great reward, now and hereafter: wherefore *Moſes*, or the people of *Iſrael*, or both, determine to *prepare* him *an habitation*, being concerned that he had no better dwelling-place among them than he had; and ſeem to have ſome reſpect unto, and knowledge of an habitation hereafter to be built, the tabernacle and temple; which were typical of the human nature of Chriſt, and of his church; but then they were both of God's preparing, and not mens; wherefore an habitation in the hearts of his people may be chiefly deſigned; the preparation of which, though it is principally and efficaciouſly of the Spirit of God, yet in ſome ſenſe may be ſaid to be prepared by the ſaints, when they ſhew a concern for grace to be in exerciſe; to have duty regularly, and conſtantly performed in a manner acceptable to him, and that no diſturbance be given to occaſion his departure from them. The *Septuagint* verſion is, *I will glorify him*; with ſoul and body, which are both his; and ſo much to the ſame purpoſe other verſions, *I will decorate* or *beautify*[t] him; declare his beauty and glory, and ſpeak in praiſe of it: *my father's God, and I will exalt him*; Chriſt was not only the God of *Amram*, the father of *Moſes*, who was a good man; but the God of *Abraham*, *Iſaac*, and *Jacob*, as he declared himſelf to be, *Exod.* iii. 6. the anceſtors not only of *Moſes*, but of all the children of *Iſrael*. This ſhews the antiquity of Chriſt, that he was their fathers God, and that he is to be truſted and depended on as he was by their fathers, and to be regarded, and highly valued and eſteemed, having been their fathers friend, and is a reaſon why he ſhould be exalted by them; for though he cannot be raiſed higher than he is, being the Son of the higheſt, God over all bleſſed for ever, whoſe kingdom ruleth over all, and is now as man aſcended on high, and is highly exalted by his Father, and at his right hand, and glorified by him with himſelf; yet he may be ſaid to be exalted and lifted up by us, when we celebrate and ſet forth the height of his glory and excellency, by aſſerting his proper deity, aſcribing the ſame perfections, works, and worſhip to him, as to his Father, by attributing diſtinct divine perſonality to him, confeſſing his eternal ſonſhip, owning him in all his offices, and giving him the glory due unto him on account of them, and for ſalvation wrought out by him; the whole honour and praiſe of it belong to him: he may and ſhould be exalted in the hearts of his people, in their thoughts and affections, and with their lips in ſongs of praiſe; and in the houſe of God, and the ordinances of it, where every one ſhould ſpeak of his glory; the reaſons are, becauſe he is above all in his perſon and perfections, is the only mediator, ſaviour, and redeemer, and to exalt him is the way to be exalted, *Prov.* iv. 8.

ẏ. 3. *The Lord is a man of war*, &c.] A *man*, which has reſpect to the future incarnation of Chriſt, for as yet he was not really man; though it was purpoſed, covenanted, agreed to, and propheſied of, that he ſhould, as he after was; not a mere man, as appears by the following clauſe: *a man of war*; or a warrior; being engaged in war, and inured to it; having to do with very powerful enemies, *Satan* and his principalities and powers, the world, and the great men of it, *Antichriſt*, and all the *Antichriſtian* ſtates. A warrior well verſed in all the arts of war, and abundantly qualified for it, having conſummate wiſdom, ſtrength and courage, and thoroughly furniſhed and accoutred for it; having on the breaſt-plate of righteouſneſs, the helmet of ſalvation, the garment of vengeance, and cloak of zeal, and a veſture dipt in blood; and with a ſword girt on his thigh, or drawn, or coming out of his mouth; and with a bow and arrows, going forth conquering and to conquer; for he is a victorious one, who has conquered ſin, *Satan*, and the world, and will ſubdue all others, and make his people more than conquerors, through him. He is not a common man of war or warrior; he is the captain of the Lord's hoſt, the leader and commander of the people, the generaliſſimo of the armies in heaven and earth, and is a prince and king at the head of them: *the Lord* is *his name*; or *Jehovah*, which proves him to be more than a man; and being ſo, it is no wonder that he is ſo mighty, powerful, and victorious.

ẏ. 4. *Pharaoh's chariots and his hoſts hath he caſt into the ſea*, &c.] Which was done by the angel of the Lord, who was *Jehovah* himſelf, our *Immanuel*, and man of war, as appears from ch. xiv. 17. 24.

[t] ואנוהו δοξαζω αυτον Sept. glorificabo eum, V. L. laudabo eum, Syr. Samar. hunc decorabo, Tigurine verſion; co: decorabo eum, Piſcator.

24—28. an emblem of the deſtruction of *Antichriſt*, and all the *Antichriſtian* ſtates, of which *Pharaoh* and his hoſt were types: *his choſen captains alſo are drowned in the Red Sea*; who were appointed over his choſen chariots, which all periſhed in the ſea together. In the carnage that will be made by *Chriſt*, the warrior and conqueror, among the followers of *Antichriſt*, the man of *ſin*, the antitypical *Pharaoh*, the fleſh of captains is mentioned for the fowls of heaven to feed upon, *Rev.* xix. 18.

℣. 5. *The depths have covered them*, &c.] The depths of the ſea covered *Pharaoh* and his hoſt, ſo as to be ſeen no more; and in like manner will myſtical *Babylon*, or *Antichriſt*, be deſtroyed, and be no more found and ſeen; as likewiſe the ſins of God's people, being caſt into the depths of the ſea, and covered with the blood of Chriſt, will be ſeen no more; when they are ſought for, they ſhall not be found: *they ſunk into the bottom as a ſtone*; into the bottom of the ſea, as a ſtone thrown into any body of water ſinks and riſes not up again; this circumſtance is obſerved by *Nehemiah*, ch. ix. 11. *their perſecutors thou threweſt into the deep, as a ſtone into the mighty waters*; and thus a ſtone like a mill-ſtone being taken by an angel and caſt into the ſea, is made an emblem of the irrecoverable ruin and deſtruction of *Babylon*, or *Antichriſt*, *Rev.* xviii. 21.

℣. 6. *Thy right Hand, O Lord, is become glorious in power*, &c.] In bringing the children of *Iſrael* out of *Egypt*, and through the *Red Sea*, and in the deſtruction of *Pharaoh* and the *Egyptians*; and ſo the right hand of Chriſt, expreſſive of his power, he has in and of himſelf, and is the ſame with his father's, and is mighty, yea almighty, is become glorious, famous, and illuſtrious, in the redemption and ſalvation of his people, by bearing their ſins, and working out a righteouſneſs for them; and in the deſtruction of their enemies, ſin, *Satan*, the world, and death, as is more fully expreſſed in the next clauſe: *thy right hand, O Lord, hath daſhed in pieces the enemy*; in a literal ſenſe, *Pharaoh* and his hoſt, the avowed enemies of *Iſrael*; and in a ſpiritual ſenſe, thoſe before named, together with all the *Antichriſtian* party, thoſe enemies of *Chriſt*, and his people, whom he will break to ſhivers as a potter's veſſel, *Rev.* ii. 27.

℣. 7. *And in the greatneſs of thine excellency*, &c.] *Chriſt* has an excellency in him, a greatneſs of excellency, a ſuperlative one; he has a more excellent name and nature than the angels, being a divine perſon; and a more excellent miniſtry, as man and mediator, than any of the ſons of men, as prophet, prieſt, and king; and is ſuperlatively excellent in his operations, has wrought out a moſt excellent righteouſneſs, offered up a more excellent ſacrifice than ever was offered, and obtained a great, glorious, and excellent ſalvation for his people; in conſequence of which is what is next aſſerted: *thou haſt overthrown them that roſe up againſt thee*; againſt his perſon and his people, who are in ſuch ſtrict union with him as to be reckoned as himſelf; and thoſe that riſe up againſt them, he reckons as riſing up againſt him, or as his enemies; and both the one and the other are overthrown by him, as were thoſe that roſe up againſt him in perſon when on earth, as *Herod*, *Pontius Pilate*, the people of the *Jews*, with the *Gentiles*, and as will be *Antichriſt* and his followers, and all the ſpiritual enemies of the people of God: *thou ſenteſt forth thy wrath, which conſumed* them *as ſtubble*; the wrath of the Lord God Almighty is like fire, and wicked men are as chaff and ſtubble; and as thoſe cannot ſtand before fire, but are ſuddenly and quickly conſumed with it; ſo neither can the wicked, the enemies of Chriſt and his people, ſtand before the wrath of the lamb, when the great day of it is come, but muſt be preſently deſtroyed by it; ſee *Iſa.* li. 24. and xxvii. 4. *Rev.* vi. 17.

℣. 8. *And with the blaſt of thy noſtrils the waters were gathered together*, &c.] From the bottom of the ſea, and divided and laid on heaps; and this by a ſtrong eaſt-wind, called the blaſt of the noſtrils of the Lord, becauſe as eaſily brought by him as a man's breath or wind is drawn through his noſtrils; and thus Chriſt with the breath of his mouth, and the brightneſs of his coming, will deſtroy *Antichriſt*, 2 *Theſſ.* ii. 8. *Iſ.* xi. 4. *the floods ſtood upright as an heap*; though a fluid body, yet by the power of *Chriſt* were raiſed up and continued upright, firm and conſiſtent; as things dry and ſolid may be laid and heaped up on one another, and remain firm and ſtable; and ſo did the waters of the ſea, they ſtood like a wall, and were as firm as a rock; whilſt the *Iſraelites* paſſed between them, they ſtood upright, and lift up their hands, as if they bleſſed them; or bleſſed God for the deliverance of them, or in admiration of it; ſee ch. xiv. 22. *Hab.* iii. 10. *and the depths were congealed in the heart of the ſea*; were like mountains of ice, as if they were frozen, and ſo ſtood firm and unmoved until thawed; and ſome have thought that they were really frozen: or this may reſpect the hardening of the bottom of the ſea, which became dry land, and terra firma for the *Iſraelites* to paſs upon through it.

℣. 9. *The enemy ſaid*, &c.] That is, *Pharaoh*, who repented that he had let *Iſrael* go; an emblem of *Satan*, who when the people of God are taken out of his hands is uneaſy at it, and ſeeks to recover them again into his poſſeſſion; or of *Antichriſt* breathing out threatening and ſlaughter to the ſaints, the reformers departed from him, and delivered out of his captivity: *I will purſue, I will overtake, I will divide the ſpoil*; which words being expreſſed without the copulative *and*, ſhew the paſſion he was in, the haſtineſs of his expreſſions, and the eagerneſs of his mind; and being delivered in ſuch an abſolute manner, *I will, I will*, &c. denote not only the fixed reſolution and determination he had made to purſue, but the aſſurance he had of carrying his point; he thought as ſurely as he purſued he ſhould overtake, and overtaking ſhould conquer, and get into his hands all the riches the people of *Iſrael* went out of *Egypt* with: *my luſt ſhall be ſatisfied upon them*; both his luſt of covetouſneſs to poſſeſs himſelf of the wealth the people had of their own, and which they had ſpoiled the *Egyptians* of, by borrowing of them; and alſo his luſt of revenge and cruelty upon them, as appears from what follows: *I will draw my ſword*; out of its ſcabbard, and ſheath it in them: *my hand ſhall deſtroy them*; which he made no doubt of, they being an unarmed people; and therefore, though numerous, were unable to engage with him, and defend themſelves, ſee *Rev.* vi. 14. and vii. 14. and xix. 19, 20, 21. and with it compare *Iſ.* x. 11, 14.

℣. 10. *Thou didſt blow with thy wind*, &c.] A ſtrong eaſt-wind, ch. xiv. 22. which is the Lord *Chriſt*'s, who has it in his treaſury, holds it in his fiſts, ſends it out as he pleaſes, and it fulfils his word and will: *the ſea covered them*; which ſtood up

up in an heap as a wall to let *Iſrael* paſs through, and fell down with all its waves and billows with great force upon the *Egyptians*, and covered and drowned them: *they ſunk as lead in the mighty waters*; which is a very heavy metal, and being caſt into the water ſinks to the bottom at once, as did the *Egyptians* in the *Red Sea*, and as *Babylon* the great will, and never riſe more, *Rev.* xviii. 21.

ỿ. 11. *Who* is *like unto thee, O Lord, among the gods?* &c.] For the perfections of his nature, for the bleſſings of his goodneſs, and for the works of his hands; and eſpecially for the greatneſs and excellency of his power, ſeen in the ſalvation of his people, and the ruin of their enemies: there is none like him *among the mighty ones*, as it may be rendered; among the mighty angels, who excel in ſtrength, and are ſometimes called gods; or among the mighty ones on earth; or the ſons of the mighty, kings, princes, judges, and civil magiſtrates of every rank and order; and eſpecially for the following things: *who* is *like thee, glorious in holineſs?* ſome underſtand this, of the holy place, either heaven, where Chriſt is glorious above all created beings; or the church, where he ſhews himſelf glorious to his people: others, of holy perſons, either holy angels, among whom he was at *Sinai*, and when he aſcended on high, and will be when he comes again, in his own and his father's glory; or the ſaints, when he will bring them with him, and be glorified in them; but rather, it is to be underſtood of the attribute of his holineſs, which is eminently and perfectly in him; in his perſon, with reſpect to both his natures divine and human; the glory of which is diſplayed in all the works he has wrought, eſpecially in the great work of redemption, which was undertook both for the honour of the holineſs and righteouſneſs of God, and to redeem his people from ſin, and make them righteous and holy: it appears in the holy doctrines he taught, and in the holy commandments and ordinances he enjoined his people, and in his judgments on his enemies; in all which it is plainly ſeen that he loves righteouſneſs and hates iniquity, and there is none like him for it; there is none holy as the Lord among angels or men, 1 *Sam.* ii. 2. *fearful* in *praiſes*; or, in the things for which he is to be praiſed; as the glories and excellencies of his perſon, the bleſſings received from him, and through him, both temporal and ſpiritual; grace, and all the bleſſings of it here, now communicated, and glory and happineſs promiſed and expected: and many things, for which he is to be praiſed, he is *fearful*, awful, and tremendous in them; there are ſome things his right hand teaches him, and it does, deſerving of praiſe, which yet are terrible, and ſuch were they which are here literally referred to; the plagues upon the *Egyptians*, and the deſtruction of *Pharaoh* and his hoſt, called the wondrous works done in the land of *Ham*, and terrible things by the *Red Sea*, *Pſ.* cvi. 22. and yet theſe were matter of praiſe to *Iſrael*, and gave occaſion for this ſong; and ſuch are they, in a ſpiritual ſenſe, which he has done to his and our enemies: when the year of his redeemed was come, it was a day of vengeance in his heart, and he exerciſed it; he made an end of ſin, aboliſhed death, deſtroyed him which had the power of it, and ſpoiled principalities and powers; and a dreadful ſlaughter will be made of antichriſt and his followers, when the ſong of *Moſes* and the Lamb will be ſung on account of it; and ſuch diſpenſations of providence, and judgments on men, as on *Pharaoh* and Antichriſt, as they are terrible to wicked men, they ſtrike an awe on the people of God, at the ſame time they furniſh out a ſong of praiſe to them: moreover, this may reſpect not only the matter of praiſe, but the reverend manner in which it is performed by good men; who, as they have a concern that they cannot ſufficiently praiſe the Lord, and fear they ſhall not perform it aright, and ſenſible of their weakneſs and imperfection, like the ſeraphim, cover their faces whilſt they applaud his perfections, particularly that of his holineſs, and declare the earth is full of his glory; ſo they deſire to perform this as all their other ſervices, with a holy fear and trembling, with reverence and godly fear, ſince holy and reverend is his name: it follows, *doing wonders*; and for which there is none like him; wonders Chriſt did before his incarnate ſtate, both in eternity, in the goings forth of his heart, in acts of love to his people, in aſking for them, and betrothing them, in becoming the ſurety of them, in propoſing to be a ſacrifice in their ſtead, in entering into a covenant with his father on their account, in taking the care and charge of their perſons, and in being the treaſury of all grace and glory for them; and likewiſe in time, being concerned in the wondrous works of creation, which are a wonderful diſplay of divine wiſdom, power, and goodneſs, and in all the affairs of providence; for there was not any remarkable occurrence from the beginning of the world to the time of his coming in the fleſh but he was concerned therein; as the drowning of the old world, to whom previouſly he preached by his Spirit in *Noah*; the burning of *Sodom* and *Gomorrah*, the plagues of *Egypt*, and the deſtruction of *Pharaoh* and his hoſt, the deliverance of the children of *Iſrael*, both out of *Egypt* and *Babylon*, and many others: and when he became incarnate, how many wonders were wrought by him? the incarnation itſelf was a wonderful inſtance of his grace and condeſcenſion, to take upon him the nature of man, be made fleſh, and dwell among them; and during his incarnate ſtate on earth many wonders were done by him; the doctrines he taught, the miracles he wrought, and eſpecially the great work of our redemption and ſalvation, which will be for ever the wonder of men and angels; his raiſing himſelf from the dead, his aſcenſion to heaven, and his appearance there for his people, as well as his ſecond coming to judgment, are all marvellous things; and on account of all this and more, he may well be called *wonderful*; for working wonders there is none like him.

ỿ. 12. *Thou ſtretchedſt out thy right hand*, &c.] That is, exerted his power, and gave a diſplay and proof of it; of which the right hand is an emblem: *the earth ſwallowed them*; meaning *Pharaoh* and his hoſt; for though they were drowned in the ſea, that being a part of the terraqueous globe, they may be ſaid to be ſwallowed in the earth; as *Jonah*, when in the depth of the ſea, the earth and its bars are ſaid to be about him, ch. ii. 6. and beſides, many of *Pharaoh*'s army might be ſwallowed up in the mud at the bottom of the ſea: nor is it improbable that thoſe that were caſt upon the banks and ſand, whom the *Iſraelites* ſtripped, might be afterwards ſwallowed up therein.

ỿ. 13. *Thou in thy mercy haſt led forth the people* which *thou haſt redeemed*, &c.] From their ſervitude

vitude and bondage in *Egypt*; and so they were the Lord's people, peculiar to him, and distinct from all others: those he led forth as out of *Egypt*, so through the *Red Sea* onward towards *Canaan*'s land; which was owing to his mercy, pity, and compassion to them in their affliction and distress: thus the spiritual *Israel* are a people redeemed by Christ from the bondage of sin, satan, and the law, and are his property, special and peculiar to him, and distinguished from all others: those he leads forth out of the state of nature in which they are, which is a very uncomfortable one, dark, bewildered, and forlorn, and out of their own ways, both of sin and self-righteousness; he leads them in himself the true way to eternal life, and in the paths of faith, truth, and holiness; and he leads to himself, his blood, righteousness and fulness, and into his father's presence, into his house and ordinances, and at last to heaven, the city of their habitation: and though it is sometimes in a rough way he leads them thither, yet always in a right one; and this must be ascribed to his grace and mercy, and not to the merits of his people: it was owing to his mercy he engaged for them as a surety, and came into this world to be their saviour, in his love and pity he redeemed them; and it is according to abundant mercy they are regenerated, and called, and saved: *thou hast guided them in thy strength unto thy holy habitation*; or rather, *art guiding them* [w]; for as yet they were not brought to their rest, the land of *Canaan*, where God had chosen a place for his people and himself to dwell in; nor was the tabernacle as yet made, much less the temple, where Jehovah took up his residence; but as he had brought out his people *Israel* from *Egypt* with a strong hand and mighty arm, he was guiding and directing them onward in their journey, in the same greatness of his strength, which he would and did continue, until he brought them to the place he had chosen for his habitation; which was typical both tabernacle and temple of the human nature of Christ, in which the fulness of the godhead dwells, and which is holy, being perfectly free from sin, and to which the people of God are guided as the new and living way to the father, and whereby they have communion with him: likewise they were an emblem of the church of God, where Jehovah, Father, Son, and Spirit dwell, and which consists of holy persons, and where holy services are performed; and hither the Lord guides and directs his people, and where he gives them a name and a place better than that of sons and daughters; and also of heaven, where the Lord dwells, and which is the habitation of his holiness, where are holy angels, and the spirits of just men made perfect, and into which none shall enter but those that are holy; and hither the Lord guides all his people, with his counsel, and by his Spirit and word, and by his almighty power brings them thither.

℣. 14. *And the people shall hear, and be afraid*, &c.] What follows from hence to the end of the song is plainly prophetical, a prediction of future events; and this clause respects the case of all the nations of the earth, who should hear the report of the plagues brought upon the *Egyptians* for the sake of *Israel*, and of their being brought out of *Egypt*, and of their being led thro' the *Red Sea* as on dry land, and of the destruction of *Pharaoh* and his host in it, which report would strike a panic in all that heard it, throughout the whole world; as well as of what the Lord would after this do for them in the wilderness, see *Deut.* ii. 25. *sorrow shall take hold of the inhabitants of Palestina*; which was adjoining to the land of *Canaan*, and through which in the common way their road lay to it.

℣. 15. *Then the dukes of Edom shall be amazed*, &c.] Of which there were many, see *Gen.* xxxvi. 15—30. the land being first governed by dukes, as perhaps it was at this time, though in some few years after it had a king, *Numb.* xx. 14. now these, when they heard of the wonderful things that were done for *Israel* in *Egypt*, at the *Red Sea*, and in the wilderness, were astonished and surprized, and filled with fear and dread, see *Deut.* ii. 4. *the mighty men of Moab, trembling shall take hold upon them*; as did on *Balak* the king of *Moab*, and his people, *Numb.* xxii. 2, 3. where may be observed a literal accomplishment of this prophecy: *all the inhabitants of Canaan shall melt away*; as their hearts did, through fear, when they heard what God did for *Israel* against the *Egyptians* and the *Amorites*, and understood that they were upon the march to their land to invade it and dispossess them of it: see the fulfilment of this prediction in *Josh.* ii. 9, 11, 12. thus when *Babylon* shall be destroyed, as *Pharaoh* and his host were, and the people of God saved out of the midst of her, as *Israel* was, the kings of the earth will stand afar off for fear of her torment, and bewail and lament for her, *Rev.* xviii. 9, 10.

℣. 16. *Fear and dread shall fall upon them*, &c.] On the several nations and people before-mentioned, especially the *Canaanites*, which the *Targums* of *Jonathan* and *Jerusalem* interpret, of the fear of death, lest the *Israelites* should fall upon them and destroy them, or God should fight for them, against them, and bring ruin and destruction on them: *by the greatness of thine arm they shall be* as *still as a stone*; awed by the power of God, visible in what he had done for the *Israelites*, and upon their enemies; they should be like stocks and stones, immoveable, have no power to act, nor stir a foot in their own defence, and against *Israel*, come to invade and possess their land; nor in the least molest them, or stop them in their passage over *Jordan*, or dispute it with them, but stand like persons thunder-struck, and as stupid as stones, not having any spirit or courage left in them: *till thy people pass over, O Lord, till the people pass over*, which *thou hast purchased*; pass over the brook of *Arnon*, and the ford of *Jabbok*, according to the *Targum* of *Jonathan*; or the ford of *Jabbok*, and the ford of *Jordan*, according to the *Jerusalem Targum*; the river of *Jordan* is doubtless literally meant, at least chiefly; and the accomplishment of this prediction may be seen in *Josh.* iii. 15, 16, 17. and v. 1. which was an emblem of the quiet passage of Christ's purchased people, through the ford or river of death to the *Canaan* of everlasting rest and happiness: Christ's people are purchased by him, who is able to make the purchase, and had a right to do it, and has actually made it, by giving his flesh, shedding his blood, laying down his life, and giving himself a ransom-price for them: these do, and must pass over *Jordan*, or go through the cold stream of death; it is the way of all the earth, of good men as well as others; it is a passage from one world to another; and there is no getting to the heavenly *Canaan* without going this way, or through this ford; and all the Lord's purchased people, like *Israel*, clean pass over through it, not one are left in it; their bodies are raised again, their souls are re-united to them, and both come safe to heaven and

[w] נהלת commode ducis, Junius & Tremellius.

and happineſs: and for the moſt part, they have a quiet and eaſy paſſage, the enemy is not ſuffered to diſturb them, neither the ſins and corruptions of their nature, nor an evil heart of unbelief, nor ſatan with his temptations; and the terrors of death are taken away from them; ſo that they can ſit and ſing on the ſhores of eternity, in the view of death and another world, ſaying, death, where is thy ſting? grave, where is thy victory? &c. and this is to be aſcribed to the greatneſs of Jehovah's arm, to his almighty power, on which they lean, and go on comfortably in the wilderneſs; and by this they are carried ſafely through death to glory, and it is owing to this that the enemy and the avenger are ſtilled.

℣. 17. *Thou ſhalt bring them in*, &c.] Into the land of *Canaan*, which is often aſcribed to the Lord, as well as his bringing them out of the land of *Egypt*, ſee *Deut.* viii. 8. *and plant them in the mountain of thine inheritance*; in the country which he choſe for the inheritance of his people and himſelf; one part of which was very mountainous, called the hill-country of *Judea*, and eſpecially *Jeruſalem*, round about which mountains were; and particular reſpect may be had to mount *Moriah* and *Zion*, on which the temple afterwards ſtood, and which was called the mountain of the Lord's houſe, and ſeems to be pointed at in the following account: here *Iſrael* is compared to a vine as elſewhere, which the Lord took out of *Egypt* and planted in the land of *Canaan*, where it took root and was ſettled, ſee *Pſ.* lxxx. 8, 9. in *the place, O Lord*, which *thou haſt made for thee to dwell in*; that is, which he had appointed for his habitation; for as yet neither the tabernacle nor temple were built, in which he afterwards dwelt: in this ſenſe the word *made* is uſed in *Prov.* xvi. 4. ſee *Mark* iii. 14. in *the ſanctuary, O Lord*, which *thy hands have eſtabliſhed*; that is, which he intended to eſtabliſh, and would, and did eſtabliſh; meaning, more eſpecially, the temple, and the holy of holies in it, which he directed *Solomon* to build, and was a ſettled dwelling-place for him, 1 *Kings* viii. 13. now all this may be conſidered as typical of the church of Chriſt, and of his bringing and planting his people there, which is a *mountain*, and often ſignified by mount *Zion*; is viſible and immoveable, the true members of it being intereſted in the love of God, on the ſure foundation of electing grace, ſecured in the everlaſting covenant, and built on the rock Chriſt Jeſus; and is the Lord's *inheritance*, choſen by him to be ſo, given to Chriſt, and poſſeſſed by him as ſuch, and as dear to him and more ſo, than a man's inheritance is to him: this is a *place* he has appointed, prepared, and made for himſelf to dwell in, and is the habitation of Father, Son, and Spirit; and is a *ſanctuary* or holy place, conſiſting of holy perſons eſtabliſhed in Chriſt, as particular believers are, and the church in general is; and though now ſometimes in an unſettled ſtate as to outward things, yet ere long will be eſtabliſhed on the top of the mountains: and hither the Lord brings his purchaſed people, as ſheep into his fold, as children to his houſe, fitted up for them, as gueſts to partake of his entertainments; and this is an act of his powerful grace upon them, and of his diſtinguiſhed goodneſs to them: and here he alſo plants them, for the church is a plantation, a garden, an orchard of pomegranates, with pleaſant fruits; and ſuch as are planted here are tranſplanted out of the world, and are firſt planted in Chriſt, and receive the ingrafted word; and though miniſters may be inſtruments in planting, the Lord is the efficient; and thoſe that are planted by him are choice, pleaſant plants, fruitful ones, and ſhall never be plucked up: but as this follows the paſſage of the Lord's people over *Jordan* into *Canaan* land, it may rather be conſidered as an emblem of the heavenly ſtate, and of the Lord's bringing and planting his people there; which, like a mountain, is an immoveable and unalterable ſtate, an inheritance incorruptible and eternal, the dwelling-place of Jehovah, a ſanctuary or holy place, which his hand prepared from the foundation of the world; and which he has eſtabliſhed as everlaſting habitations for his people, where he brings their ſouls at death, and both ſouls and bodies in the reſurrection-morn to dwell with him for ever; and which is a paradiſe, an *Eden* of pleaſure, where he plants them as trees of righteouſneſs, next to Chriſt the tree of life, and where they are always green, fruitful, flouriſhing, and ſhall never be hurt by any ſcorching heat or blaſting wind, or be trodden under foot or plucked up.

℣. 18. *The Lord ſhall reign for ever and ever.*] Even that ſame Lord that is ſpoken of throughout this ſong, and to whom every thing in it is aſcribed, and who is no other than the Lord Jeſus Chriſt: his reign began in eternity, when he was ſet up and anointed as king over God's holy hill of *Zion*, his church, the elect, who were a kingdom put under his care and charge, and which he will deliver up again one day, compleat and perfect: he reigned throughout the whole old-teſtament-diſpenſation, and was acknowledged as well as propheſied of as a king; in his ſtate of humiliation he had a kingdom, though not of this world, and upon his aſcenſion to heaven he was made and declared Lord and Chriſt; and thence forward his kingdom became very viſible in the Gentile world, through the miniſtration of his word, accompanied by his almighty power; and ever ſince, more or leſs, he has ruled by his Spirit and grace in the hearts of many of the children of men, and ere long, will take upon him his great power, and reign, in a more viſible, ſpiritual, and glorious manner, in the midſt of his churches, in the preſent ſtate of things; and then he will reign with all his ſaints raiſed from the dead, for the ſpace of a thouſand years on earth, and after that will reign with them for ever in heaven, in the ultimate ſtate of glory and happineſs: the reigns of all others are but ſhort, or however, but for a time, but the reign of Chriſt is for ever and ever; the reigns of ſin, and of ſatan, and of death, have an end, but of the government of Chriſt, and the peace thereof, there will be no end; the reigns of the greateſt potentates, emperors, and kings, of cruel and tyrannical princes, ſuch as *Pharaoh*, are limited to a certain time, as is the reign of antichriſt, which when ended, and the ſaints will have got the victory over him, the ſong of *Moſes* and the Lamb will be ſung; but Chriſt's kingdom is an everlaſting kingdom, and his dominion is evermore: the *Targum* of *Jonathan* is, "let us ſet a crown "on the head of our redeemer, whoſe is the royal "crown, and he is king of kings in this world, "and whoſe is the kingdom in the world to come, "and whoſe it is and will be for ever and ever;" and to the ſame purpoſe is the *Jeruſalem Targum*.

℣. 19. *For the horſe of Pharaoh went in with his chariots, and with his horſemen into the ſea*, &c.] Meaning not that particular and ſingle horſe on which *Pharaoh* was carried, but all the horſes of his that drew in his chariots, and all on which

his cavalry was mounted; these all went into the *Red Sea*, following the *Israelites* thither: these words are either the concluding part of the song, recapitulating and reducing into a compendium the subject-matter of it; or are a reason why *Moses* and the children of *Israel* sung it; or else they are to be connected more strictly with the preceding verse, and give a reason why the Lord reigns over his people for ever; because he has destroyed their enemies, and delivered them out of their hands: *and the Lord brought again the waters of the sea upon them*; after he had divided them, for the *Israelites* to pass through them, he caused them to close again, and to fall upon the *Egyptians* and cover and drown them: *but the children of Israel went on dry land in the midst of the sea*; which was a very wonderful thing, and was a just and sufficient reason for singing the above song to the Lord, see ch. xiv. 29.

℣. 20. *And Miriam the prophetess, the sister of Aaron*, &c.] The same, it is highly probable, that is called the sister of *Moses*, ch. ii. 3, 4, 7, 8. her name *Miriam* is the same as *Mary* with us, and signifies bitterness; and as the *Hebrews* [x] observe, had it from the bitterness of the times, and the afflictions the *Israelites* endured and groaned under when she was born; which is a much more probable signification and reason of her name than what is given by others, that it is the same with *Marjam*, which signifies a drop of the sea; from whence they fancy, comed the story of *Venus*, and her name of *Aphrodite*, the froth of the sea: *Miriam* was a prophetess, and so called, not from this action of singing, here recorded of her, for so all the women that sung with her might be called prophetesses, though sometimes in scripture prophesying intends singing; but rather from her having a gift of teaching and instructing, and even of foretelling things to come; for the Lord spoke by her as well as by *Moses* and *Aaron*, and she, with them, were the leaders of the people of *Israel*, sent to them of the Lord, see *Numb.* xii. 2. *Mic.* vi. 4. she is particularly called the sister of *Aaron*, though she was likewise the sister of *Moses*; the reason is, that being older than *Moses*, she was *Aaron*'s sister before his, and having lived all her days with *Aaron* almost, and very little with *Moses*, was best known by being the sister of *Aaron*; and it is possible she might be his own sister by father and mother's side, when *Moses* was by another woman; however, it is said of her, she *took a timbrel in her hand*; *and all the women went out after her, with timbrels and with dances*; timbrels were a sort of drums or tabrets, which being beat upon gave a musical sound, somewhat perhaps like our kettle drums; and though dances were sometimes used in religious exercises, yet the word may signify another kind of musical instruments, as *pipes* or *flutes* [y], as it is by some rendred; and by the *Syriac* and *Arabic* versions, *sistrums*; which were musical instruments much used by the *Egyptians*, and from whom the *Israelitish* women had these; and as they were going to keep a feast in the wilderness, they lent them to them, it is very probable on that account; otherwise it is not easy to conceive what use the *Israelites* could have for them, and put them to during their hard bondage and sore affliction in *Egypt*: now with these they went out of the camp or tents into the open fields, or to the shore of the *Red Sea*, and sung as *Moses* and the men of *Israel* did: to this the psalmist seems to refer in *Ps.* lxviii. 25.

℣. 21. *And Miriam answered them*, &c.] The men, for the word is masculine; that is, repeated, and sung the same song word for word after them, as they had done, of which a specimen is given by reciting the first clause of the song: *sing ye to the Lord*; which is by way of exhortation to the women to sing with her, as *Moses* begins the song thus: *I will sing unto the Lord, for he hath triumphed gloriously*; *the horse and his rider hath he thrown into the sea*; see the note on ℣. 1. the manner of their singing, according to the *Jews* [z] was, *Moses* first said, *I will sing*, and they said it after him.

℣. 22. *So Moses brought Israel from the Red Sea*, &c.] Or *caused them to journey* [a], which some think was done with difficulty, they being so eager and intent upon the spoil and plunder of the *Egyptians* cast upon the sea-shore, the harness of their horses being, as *Jarchi* observes, ornamented with gold and silver, and pretious stones; or as others, they had some inclination to return to *Egypt*, and take possession of the country for themselves; the inhabitants of it, at least its military force, being destroyed, and their armour in their possession; but the truer meaning of the word is, that *Moses* as their general, gave them the word of command to march, and till they had it they stayed at the *Red Sea* refreshing themselves, taking the spoils of the enemy, and singing the praises of God; but when *Moses* gave them orders to set forward they proceeded on their journey: *and they went out into the wilderness of Shur*; the same with the wilderness of *Etham*, as appears from *Numb.* xxxiii. 8. there might be, as *Aben Ezra* conjectures, two cities in or near this wilderness, of those two names, from whence it might be called: for, as doctor *Shaw* says [b], *Shur* was a particular district of the wilderness of *Etham*, fronting the valley (of *Baideah*) from which, he supposes, the children of *Israel* departed: and doctor *Pocock* says [c], that the wilderness of *Shur* might be the fourth part of the wilderness of *Etham*, for about six hours from the springs of *Moses*, (where, according to the tradition of the country, the children of *Israel* landed, being directly over-against *Clysma* or *Pihahiroth*) is a winter torrent, called *Sedur* (or *Sdur*) and there is a hill higher than the rest called *Kala Sedur* (the fortress of *Sedur*), and from which this wilderness might have its name: and by another traveller [d], this wilderness is called the wilderness of *Sedur*: and now it was the wilderness of *Etham* they were in before they went into the *Red Sea*, which has induced some to believe that they came out on the same shore again; for the solution of which difficulty see the note, ch. xiv. 22. *and they went three days in the wilderness, and found no water*; which must be very distressing to such a vast number of people and cattle, in a hot, sandy, desert: this doubtless gave occasion to the stories told by heathen authors, as *Tacitus* [e], and others; that the people of the *Jews*, under the conduct of *Moses*, were near perishing for want of water, when following a flock of wild asses, which led them to a rock covered with a grove of trees, they found large fountains of water: the three days they travelled here were the 22d, 23d, and 24th of *Nisan*, in the beginning of *April*.

[x] Seder Olam Rabba, c. 3. p. 9. Dibre Hayamim, fol. 2. 2. [y] במחלת cum fistulis, Junius & Tremellius, Piscator; cum tibiis, Drusius; so Ainsworth. [z] T. Hieros. Sotah, fol. 20. 3. T. Bab. Sotah, fol. 30. 2. [a] ויסע et fecit proficisci, Pagninus & Montanus, Drusius; jussit proficisci, Junius & Tremellius, Piscator. [b] Travels, p. 312. [c] Travels, p. 156. [d] Journal from Cairo, &c. p. 13. [e] Hist. l. 5. c. 3.

℣. 23. *And when they came to Marah*, &c.] A place in the wilderneſs, afterwards ſo called from the quality of the waters found here; wherefore this name is by anticipation: *they could not drink of the waters of Marah, for they* were *bitter*; and they muſt be very bitter for people in ſuch circumſtances, having been without water for three days, not to be able to drink of them: ſome have thought theſe to be the bitter fountains *Pliny* [f] ſpeaks of, ſomewhere between the *Nile* and the *Red Sea*, but theſe were in the deſert of *Arabia*; more probably they were near, and of the ſame kind with thoſe that *Diodorus Siculus* [g] makes mention of, who, ſpeaking of the *Troglodytes* that inhabited near the *Red Sea*, and in the wilderneſs, obſerves, that from the city *Arſinoe*, as you go along the ſhores of the continent on the right hand, there are ſeveral rivers that guſh out of the rocks into the ſea, of a bitter taſte: and ſo *Strabo* [h] ſpeaks of a foſs or ditch, which runs out into the *Red Sea* and *Arabian* gulf, and by the city *Arſinoe*, and flows through thoſe lakes which are called bitter; and that thoſe which were of old time bitter, being made a foſs and mixed with the river, are changed, and now produce good fiſh, and abound with water-fowl: but what ſome late travellers have diſcovered ſeems to be nearer the truth: doctor *Shaw* [i] thinks, theſe waters may be properly fixed at *Corondel*, where there is a ſmall rill, which, unleſs it be diluted by the dews and rain, ſtill continues to be brackiſh: another traveller [k] tells us that, at the foot of the mountain of *Hamam-El-Faron*, a ſmall but moſt delightful valley, a place called *Garondu*, in the bottom of the vale, is a rivulet that comes from the afore-mentioned mountain, the water of which is tolerably good, and in ſufficient plenty, but is however not free from being ſomewhat bitter, though it is very clear: doctor *Pocock* ſays, there is a mountain known to this day, by the name of *Le-Marah*; and toward the ſea is a ſalt well called *Birhammer*, which is probably the ſame here called *Marah*: this *Le-Marah* he ſays, is 16 hours ſouth of the ſprings of *Moſes*; that is, 40 miles from the landing-place of the children of *Iſrael*; from whence to the end of the wilderneſs were ſix hours travelling, or about 15 miles; which were their three days travel in the wilderneſs, and from thence two hours travel, which were five miles to a winter-torrent called *Ouarden*; where, it may be ſuppoſed, *Moſes* encamped and refreſhed his people, and from thence went on to *Marah*, about the diſtance of 8 hours, or 20 miles ſouthward from the torrent of *Ouarden*: *therefore the name of it is called Marah*; from the bitterneſs of the waters, which the word *Marah* ſignifies; ſee *Ruth* i. 20.

℣. 24. *And the people murmured againſt Moſes*, &c.] For bringing them into a wilderneſs where they could find no water fit to drink; ſaying: *what ſhall we drink?* what ſhall we do for drink? where can we drink? this water is not drinkable, and unleſs we have ſomething to drink, we, and our wives, and children, and ſervants, and cattle, muſt all periſh.

℣. 25. *And he cried unto the Lord*, &c.] Or prayed, as all the *Targums*, that God would appear for them, and relieve them in their diſtreſs, or humanly ſpeaking, they muſt all periſh: happy it is to have a God to go to in time of trouble, whoſe hand is not ſhortened that it cannot ſave, nor his ear heavy that he cannot hear: *Moſes* knew the power of God, and truſted in his faithfulneſs to make good the promiſes to him, and the people, that he would bring them to the land he had ſwore to give them: *and the Lord ſhewed him a tree, which when he had caſt into the waters, the waters were made ſweet*; what this tree was is not known; if it was in its own nature ſweet, as the author of *Eccleſiaſticus* ſeems to intimate, when he ſays, ch. xxxviii. 5. *was not the water made ſweet with the wood, that its virtue might be known?* yet a ſingle tree could never of itſelf ſweeten a flow of water, and ſuch a quantity as was ſufficient for ſo large a number of men and cattle; and therefore, be it what it will, it muſt be owing to a miraculous operation that the waters were made ſweet by it: but the *Hebrew* writers ſay, the tree was bitter itſelf, and therefore the miracle was the greater: *Gorionides* [l] ſays, it was wormwood; and both the *Targums* of *Jonathan* and *Jeruſalem* call it the bitter tree, *Ardiphne*, which *Cohen de Lara* [m] makes to be the ſame which botaniſts call *Rhododaphne* or roſe-laurel, and which, he ſays, bears flowers like lilies, which are exceeding bitter, and are poiſon to cattle; and ſo ſays *Baal Aruch* [n]; and much the ſame has *Elias Levita* [o]: and this agrees well enough with the myſtical and ſpiritual application that may be made of this; whether theſe bitter waters are conſidered as an emblem of the bitter curſes of the law, for that bitter thing ſin, which makes work for bitter repentance; and for which the law writes bitter things things againſt the ſinner, which, if not prevented, would iſſue in the bitterneſs of death; ſo that a ſenſible ſinner can have nothing to do with it, nor can it yield him any peace or comfort: but Chriſt, the tree of life, being made under the law, and immerſed in ſufferings, the penalty of it, and made a curſe, the law is fulfilled, the curſe and wrath of God removed, the ſinner can look upon it with pleaſure and obey it with delight: or whether theſe may be thought to repreſent the afflictions of God's people, comparable to water for their multitude, and for their overflowing and overwhelming nature, and to bitter ones, being grievous to the fleſh; eſpecially when God hides his face and they are thought to be in wrath: but theſe are ſweetened through the preſence of Chriſt, the ſhedding abroad of his love in the heart, the gracious promiſes he makes and applies, and eſpecially through his bitter ſufferings and death, and the fruits and effects thereof, which ſupport, refreſh, and chear, ſee *Heb.* xii. 2. 3. *there he made a ſtatute and an ordinance*; not that he gave them at this time any particular law or precept, whether moral or ceremonial, ſuch as the laws of keeping the ſabbath and honouring of parents, which the *Targum* of *Jonathan* mentions [p]; and to which *Jarchi* adds, that concerning the red heifer: but he gave them a general inſtruction and order concerning their future behaviour; that if they hearkened to his commandments, and yielded obedience to them, it would be well with them, if not, they muſt expect to be chaſtized and afflicted by him, as is obſerved in the following verſe, to which this refers: *and there he proved them*; the people of *Iſrael*; by theſe waters being firſt

[f] Nat. Hiſt. l. 6. c. 29 [g] Bibliothec. l. 3. p. 172. [h] Geograph. l. 17. p. 553. [i] Travels, p. 314. [k] A Journal from Grand Cairo to Mount Sinai, A. D. 1722. p. 14, 15. [l] Heb. Hiſt. l. 6. c. 38. p. 742. [m] Ir. David, p. 21. [n] Fol. 51. 3. [o] In Methurgeman, fol. 9. 2. [p] So T. Bab. Sanhedrin, fol. 56. 2. Seder Olam Rabba, c. 5. p. 17.

firſt bitter and then ſweetened, whereby he gave them a proof and ſpecimen how it would be with them hereafter; that if they behaved ill they muſt expect the bitter waters of affliction, but if otherwiſe, pleaſant and good things: or, *there he proved him* [q]; *Moſes*, his obedience and faith, by ordering him to caſt in the tree he ſhewed him; but the former ſenſe ſeems beſt to agree with what follows.

℣. 26. *And ſaid, if thou wilt diligently hearken to the voice of the Lord thy God*, &c.] By this and the following words, they are prepared to expect a body of laws to be given unto them, as the rule of their future conduct; and though they were delivered from the rigorous laws, bondage, and oppreſſion of the *Egyptians*, yet they were not to be without law to God, their king, lord, and governor, whoſe voice they were to hearken to in all things he ſhould direct them in: *and wilt do that which is right in his ſight*; which he ſhall ſee and order, as fit to be done, and which was not to be diſputed and contradicted by them: *and wilt give ear to his commandments, and keep all his ſtatutes*; whether moral, ceremonial, or judicial, even all that either had been made known to them, or ſhould be hereafter enjoined them; and this at mount *Sinai*, where they received a body of laws, they promiſed to do; namely, both to hear and to obey, *Exod.* xxiv. 3, 7. *Deut.* v. 27. *I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians*; in any of the plagues inflicted on them, which they were witneſſes of; from theſe they ſhould be preſerved, if obedient, but if not they muſt expect them, or what was ſimilar to them, ſee *Deut.* xxviii. 27. *for I* am *the Lord that healeth thee*; both in body and ſoul; in body, by preſerving from diſeaſes, and by curing them when afflicted with them; and in ſoul, by pardoning their iniquities, which, in ſcripture, is ſometimes ſignified by healing, ſee *Pſ.* ciii. 3. *Mal.* iv. 2.

℣. 27. *And they came to Elim*, &c.] On the 25th of *Niſan*; for, according to *Aben Ezra*, they ſtayed but one day at *Marah*. *Elim*, as a late traveller [r] ſays, was upon the northern ſkirts of the deſart of *Sin*, two leagues from *Tor*, and near 30 from *Corondel*; according to *Bunting* [s] it was eight miles from *Marah: where were* 12 *wells of water, and* 70 *palm-trees*; and ſo a very convenient, commodious and comfortable place to abide at for a time, ſince here was plenty of water for themſelves and cattle, and ſhady trees to ſit under by turns; for as for the fruit of them, that was not ripe at this time of the year, as *Aben Ezra* obſerves. *Thevenot* [t] ſeems to confound the waters here with the waters of *Marah*; for he ſays, the garden of the monks of *Tor* is the place, which in holy ſcripture is called *Elim*, where were 70 palm-trees and 12 wells of bitter water; theſe wells, adds he, are ſtill in being, being near one another, and moſt of them within the precinct of the garden, the reſt are pretty near; they are all hot, and are returned again to their firſt bitterneſs; for I taſted, ſays he, of one of them, where people bathe themſelves, which by the *Arabs* is called *Hammam Mouſe*, i. e. the bath of *Moſes*; it is in a little dark cave: there is nothing in that garden but abundance of palm-trees, which yield ſome rent to the monks, but the 70 old palm-trees are not there now. This does not agree with an obſervation of the aforementioned *Jewiſh* writer, that palm-trees will not flouriſh in the ground where the waters are bitter; though they delight in watry places, as *Pliny* [u] ſays; and yet *Leo Africanus* [w] aſſerts, that in *Numidia* the dates (the fruit of palm-trees) are beſt in a time of drought. A later traveller [x] tells us, he ſaw no more than nine of the 12 wells that are mentioned by *Moſes*, the other three being filled up by thoſe drifts of ſand which are common in *Arabia*; yet this loſs is amply made up by the great increaſe in the palm-trees, the 70 having propagated themſelves into more than 2000; under the ſhade of theſe trees, is the *Hammam Mouſe*, or *bath of Moſes*, particularly ſo called, which the inhabitants of *Tor* have in great veneration, acquainting us, that it was here where the houſhold of *Moſes* was encamped. Dr. *Pocock* takes *Elim* to be the ſame with *Corondel*; about four hours or ten miles ſouth of *Marah*, he ſays, is the winter torrent of *Corondel*, in a very narrow valley, full of tamariſk-trees, where there is tolerable water about half a mile weſt of the road; beyond this, he ſays, about half an hour, or little more than a mile, is a winter torrent called *Dieh-Salmeh*; and about an hour or two further, *i. e.* about three or four miles, is the valley or torrent of *Wouſſet*, where there are ſeveral ſprings of water that are a little ſalt; and he thinks that one of them, but rather *Corondel*, is *Elim*, becauſe it is ſaid afterwards, *they removed from Elim, and encamped at the Red Sea*; and the way to *Corondel* to go to the valley of *Baharum*, is part of it near the ſea, where he was informed there was good water, and ſo probably the *Iſraelites* encamped there; and Dr. *Clayton* [y] is of the ſame mind, induced by the argument he uſes: a certain traveller [z], in the beginning of the 16th century, tells us, that indeed the wells remain unto this day, but that there is not one palm-tree, only ſome few low ſhrubs; but he could never have been at the right place, or muſt ſay a falſehood, ſince later travellers, who are to be depended upon, ſay the reverſe, as the above quotations ſhew. As to the myſtical application of this paſſage, the *Targums* of *Jonathan* and *Jeruſalem* make the 12 fountains anſwerable to the 12 tribes of *Iſrael*, and 70 palm-trees to the 70 elders of the *Sanhedrin*; and ſo *Jarchi*: and more evangelically the 12 fountains of water may denote the abundance of grace in Chriſt, in whom are the wells of ſalvation, and the ſufficiency of it for all his people; and which the doctrine of the Goſpel, delivered by his 12 apoſtles, diſcovers and reveals, and leads and directs ſouls unto; and the 70 palm-trees may lead us to think of the 70 diſciples ſent out by Chriſt, and all other miniſters of the word, who for their uprightneſs, fruitfulneſs and uſefulneſs, may be compared to palm-trees, as good men in ſcripture are, ſee *Pſ.* xcii. 12. *Cant.* vii. 7, 8: *and they encamped there by the waters*; where they ſtayed, as *Aben Ezra* thinks, 20 days, ſince in the firſt verſe of the following chapter, they are ſaid to come to the wilderneſs of *Sin* on the 15th day of the ſecond month; here being every thing agreeable to them for the refreſhment of themſelves and cattle, they pitched their tents and abode a while; as it is right in a ſpiritual ſenſe for the people of God to abide by his word and ordinances.

CHAP.

[q] נסהו tentavit eum, Pagninus, Montanus, Druſius, V. L. Tigurine verſion; probavit eum, Vatablus; tentavit ipſum, Junius & Tremellius, Piſcator. [r] Shaw, ut ſupra. [s] Travels, p. 82. [t] Travels into the Levant, B. 2. ch. 26. p. 166. [u] Nat. Hiſt. l. 13. c. 4. [w] Deſcriptio Africæ, l. 1. p. 82. [x] Dr. Shaw, ut ſupra. [y] Chronology of the Hebrew Bible, p. 296, 297. [z] Baumgarten. Peregrinatio, l. 1. c. 21. p. 44.

CHAP. XVI.

THIS chapter begins with an account of the journeying of the children of *Israel* from *Elim* to the wilderneſs of *Sin*, where they murmured for want of bread, ℣. 1—3. when the Lord told *Moſes* that he would rain bread from heaven for them, which *Moſes* informed them of; and withal, that the Lord took notice of their murmurings, ℣. 4—12. which promiſe the Lord fulfilled; and a deſcription of the bread, and the name of it are given, ℣. 13, 14, 15. and ſome inſtructions are delivered out concerning the quantity of it to be gathered, ℣. 16, 17, 18. the time of gathering and keeping it, ℣. 19—21. the gathering a double quantity on the ſixth day for that and the ſeventh day, with the reaſon of it, ℣. 22—30. and a further deſcription of it, ℣. 31. and an order to preſerve an omer of it in a pot, to be kept for generations to come, that it might be ſeen by them, ℣. 32—34. and the chapter is concluded with obſerving, that this bread was ate by the *Iſraelites* 40 years, even till they came to the borders of the land of *Canaan*, and the quantity they ate every day is obſerved what it was, ℣. 35, 36.

℣. 1. *And they took their journey from Elim*, &c.] And came again to the *Red Sea*, as appears from *Numb.* xxxiii. 10. perhaps to ſome bay or creek of it, which ran up from it, and lay in their way, and where for a ſhort time they encamped to look at it, and recollect what had been done for them in bringing them through it; but as their ſtay here was ſhort, and nothing of any importance or conſequence happened, it is here omitted, and their next ſtation is only obſerved: *and all the congregation of the children of Iſrael came unto the wilderneſs of Sin*; which ſtill bears the ſame name, as a late traveller [a] informs us, who paſſed through it, and ſays, we traverſed theſe plains in nine hours, being all the way diverted with the ſight of a variety of lizards and vipers, that are here in great numbers; and elſewhere [b] he ſays, that vipers, eſpecially in the wilderneſs of *Sin*, which might very properly be called *the inheritance of dragons*, were very dangerous and troubleſome, not only our camels, but the *Arabs* who attended them, running every moment the riſk of being bitten. The *Red Sea*, or the bay of it, they came to from *Elim*, according to *Bunting* [c], was ſix miles, and from thence to the wilderneſs of *Sin*, 16 more. This is a different wilderneſs from that of *Zin*, which is written with a different letter, *Numb.* xx. 1. and was on the other ſide of mount *Sinai*, as this was the way to it, as follows: *which is between Elim and Sinai*; according to the above writer [d], it was 22 miles from *Elim* the *Iſraelites* travelled, and 40 more ere they came to *Sinai*. Dr. [e] *Shaw* ſays, after traverſing the plains in nine hours, we were near 12 hours in paſſing the many windings and difficult ways which lie betwixt thoſe deſarts and theſe of *Sinai*, the latter conſiſts of a beautiful plain more than a league in breadth, and nearly three in length: *on the 15th day of the ſecond month, after their departing out of the land of Egypt*; the month *Ijar*, as the *Targum* of *Jonathan*, which anſwers to part of *April* and part of *May*, and has its name from the beautifulneſs of the flowers, which appear at this time of the year: the *Iſraelites* were now come from thence a month or 30 days; for they came out the 15th of *Abib* or *Niſan*, and now it was the 15th *Ijar*; and as the firſt day of this month, as *Jarchi* ſays, was on the firſt day of the week, this day muſt be ſo likewiſe; and yet ſometimes the *Jews* ſay [f], this was a ſabbath-day.

℣. 2. *And the whole congregation of the children of Iſrael murmured*, &c.] For want of bread; for the *Targum* of *Jonathan* ſays, that day the dough ceaſed they brought out of *Egypt*, on which, and the unleavened cakes they had lived 30 days; and for a longer ſpace of time it was not ſufficient, as *Joſephus* [g], and other *Jewiſh* writers [h] obſerve; and now it was all ſpent, and they were in the utmoſt diſtreſs for bread, and fall a murmuring as they were uſed to do, when in any diſtreſs, even the whole congregation of them, at leaſt the far greater part; ſome few might be excepted, as *Caleb* and *Joſhua*, and ſome others: and they *murmured againſt Moſes and Aaron in the wilderneſs*; in the wilderneſs of *Sin*, where they were, and where no corn was to be had to make bread of; and their murmuring was not only againſt *Moſes*, as before when they wanted water, but againſt *Aaron* alſo, who were jointly concerned in bringing them out of *Egypt*. It is a common caſe when things don't go ſo well as to be wiſhed for in church or ſtate, for people to murmur againſt their governors, eccleſiaſtic or civil, and lay all the blame to them.

℣. 3. *And the children of Iſrael ſaid unto them*, &c.] They not only inwardly murmured, and privately complained among themſelves, but they ſpoke out their complaints, and that in a very extravagant manner: *would to God we had died by the hand of the Lord in the land of Egypt*; by one of the plagues, or ſome ſuch like plague as were inflicted on the *Egyptians*, which killed many of them, and particularly the hail-ſtorm and plague on the firſt-born; ſuggeſting that death, even by the hand of the Lord, whether in an ordinary or extraordinary way, was more eligible than their preſent circumſtances: *when we ſat by the fleſh-pots, and when we did eat bread to the full*; which is an exaggeration of their former circumſtances, and the happineſs of them, in order to aggravate the miſery of their preſent ones; for it can hardly be thought ſtrictly true, that whilſt they were in hard bondage in *Egypt*, they had often fleſh in their pots, and leiſure-time to ſit and attend them, either the boiling of it in them, or the eating of it when ſerved up in diſhes at the table; which they ſeem to boaſt of, as if they had ſeveral diſhes of meat at table, and ſat in great ſplendor, and took a great deal of time to regale themſelves, and when they indulged themſelves to ſatiety, having fulneſs of bread, and all proviſions: *for ye have brought us forth into this wilderneſs, to kill this whole aſſembly with hunger*; but there was no danger of that at preſent, ſince they had ſo many flocks and herds with them; tho' indeed ſo large a number would ſoon have ate them up, and which could not ſo comfortably be fed upon without bread; and beſides, theſe they did not chuſe to ſlay, unleſs under great neceſſity, which they reſerved for ſacrifice, and for an increaſe.

℣.

[a] Shaw, p. 314. [b] Ib. p. 444. [c] Travels, p. 82. [d] Ib. [e] Travels, p. 314. [f] T. Bab. Sabbat, fol. 87. 2. [g] Antiq. l. 2. c. 15. §. 1. [h] Seder Olam Rabba, c. 5. p. 17.

℣. 4. *Then ſaid the Lord unto Moſes*, &c.] Who no doubt had been praying to him, as was his uſual manner, when the people were in diſtreſs and complained, and was heard and anſwered by him: *behold, I will rain bread from heaven for you*; tho' they were a murmuring, rebellious and ungrateful people, the Lord dealt kindly and bountifully with them; he did not rain fire and brimſtone upon them, as on *Sodom* and *Gomorrah*, nor ſnares and an horrible tempeſt, as on the wicked; but what was deſirable by them, and ſuitable to their preſent circumſtances, even bread, which was what they wanted, and this ready prepared; for though they did dreſs it in different ways, yet it might be eat without any preparation at all; and this it was promiſed ſhould be rained down upon them, there ſhould be great plenty of it; it ſhould come as thick and as faſt as a ſhower of rain, and lie around their camp ready at hand to take up; and this ſhould not ſpring out of the earth as bread-corn does, but come down from heaven; and being ſuch a wonderful thing, a *behold* is prefixed unto it, denoting the marvelloufneſs of it, as well as exciting attention to what was ſaid: our Lord may ſeem to contradict this, when he ſays, *Moſes gave you not that bread from heaven*, *John* vi. 32. but the reconciliation is eaſy; for not to obſerve that it was God, and not *Moſes*, that gave this bread, ſo tho' it came from the airy heavens, and along with the dew of it, where it was prepared perhaps by the miniſtry of angels, and therefore called the corn of heaven, and angels bread, *Pſ.* lxxviii. 24, 25. yet it came not from the heaven of heavens, the third heaven, from whence the true bread, the antitype of this, came, even our Lord Jeſus Chriſt himſelf: *and the people ſhall go out, and gather a certain rate of it every day*; or *the thing of the day in its day* [i], the bread day by day; to which our Lord may be thought to allude, when he directs his diſciples to pray, *give us this day our daily bread*; as this would be rained every morning, the people were to go out of the camp, and gather it up for their daily uſe, and which was to be done every day: *that I may prove them, whether they will walk in my law or no*; by this ſingle inſtance of their obedience to his will in going out every morning to gather their bread, that ſhould be rained for them, he propoſed to try and prove their obedience to his law in all other reſpects; what regard would be had to it when it ſhould be given, and what might be expected from them, and likewiſe whether they would depend upon his providence in this caſe alſo.

℣. 5. *And it ſhall come to paſs, that on the ſixth day*, &c.] Of the week, and from the raining of the bread, which was on the firſt day of the week: *they ſhall prepare* that *which they bring in*; the *Targum* of *Jonathan* adds, to eat on the ſabbath-day; what they did not conſume on the ſixth day was to be prepared and reſerved for the ſeventh day; that is, it was to be baked or boiled as they thought fit to have it, or eat it as it was, which they pleaſed, ſee ℣. 23. only one part of it was to be kept till the next day: *and it ſhall be twice as much as they gather daily*; on that day ſhould be rained double what fell on other days, and ſo twice as much ſhould be gathered up; the reaſon for which is not here mentioned, but afterwards given; though *Moſes* no doubt was now made acquainted with it, or otherwiſe he could not have informed the princes and people of it, as he afterwards did, ℣. 23, 25, 26, 29.

℣. 6. *And Moſes and Aaron ſaid unto all the children of Iſrael*, &c.] That is, *Aaron* ſpoke in the name of *Moſes* to them, he being his ſpokeſman, appointed of God to ſpeak for him, and both ſpoke to them as from the Lord: *at even, then ye ſhall know that the Lord hath brought you out from the land of Egypt*; that they were brought out they knew, but they make this to be an act and deed of *Moſes* and *Aaron*, ℣. 3. whereas it was the work of the Lord; and at evening they ſhould have a freſh proof of it, and that they were not brought forth to be killed with hunger, as they complained, by the quails coming up and covering their camp, whereby they would have fleſh to eat, ℣. 12.

℣. 7. *And in the morning, then ye ſhall ſee the glory of the Lord*, &c.] Either as diſplayed in this wonderful affair, raining bread about their tents, which was in the morning, or elſe as it appeared in the cloud, ℣. 10. the latter ſenſe ſeems to be confirmed by what follows: *for that he*; the glory of the Lord, the glorious *Shekinah* of *Jehovah*, the angel that went before them in the cloud, the eternal Word and Son of God: *heareth your murmurings againſt the Lord*; againſt *Jehovah* his Father; ſee *Gen.* xix. 24: *and what* are *we, that ye murmur againſt us?* either ſignifying that there was no reaſon for it, and no occaſion of it, ſince not they, but the Lord, brought them out of *Egypt*, and into thoſe circumſtances; what they did was only by his command, and with a view for their good, and therefore it was both unreaſonable and ungrateful in them to murmur againſt them; or as obſerving, that ſeeing they murmured againſt the Lord, it was no ſtrange thing to them they ſhould murmur againſt them, and therefore took it the more quietly and patiently.

℣. 8. *And Moſes ſaid*, this ſhall be, &c.] Which ſupplement may be left out: *when the Lord ſhall give you in the evening fleſh to eat*; cauſe the quails to come up, and fall about their tents: *and in the morning bread to the full*; by raining it from heaven all around them: *for that*, or rather *then* [k] *the Lord heareth your murmurings which ye murmur againſt him*; it will then appear that he has heard them, and taken notice of them, by giving them bread and fleſh, they complained of the want of; and yet did not reſent in a way of wrath and diſpleaſure their murmurings, but kindly, bountifully, and in a moſt marvellous manner provided for them, which was acting like himſelf, a God gracious and merciful: *and what* are *we?* that we ſhould be the objects of your reſentment, and be murmured at, and complained of, who had done nothing to deſerve ſuch treatment: *your murmurings* are *not againſt us, but againſt the Lord*; not only againſt them, but againſt the Lord alſo; or not ſo much againſt them as againſt the Lord, whoſe meſſengers and miniſters they were, and whom they repreſented, obeyed and ſerved: thus whatever is done to the miniſters of Chriſt, he reckons as done to the Father, and to himſelf, *Luke* x. 16. 1 *Theſſ.* iv. 8.

℣. 9. *And Moſes ſpake unto Aaron*, &c.] Who was his prophet and ſpokeſman to the people: *ſay unto all the congregations of the children of Iſrael*; to the heads of them, to as many as could conveniently hear him, and were to report what he ſaid to the reſt: *come near before the Lord*; who was in the pillar of cloud, which from the firſt appearance of it never removed from them, nor the Lord from that; though ſome have thought, that before the taber-

[i] דבר יום ביומו rem diei in die ſuo, Pagninus, Montanus, Munſter, Vatablus, Fagius, Druſius. Tigurine verſion.

[k] בישמיע teſtabitur ſe audiſſe,

tabernacle was built, there was ſome ſmall tent or little tabernacle where the *Shekinah* was; but for this there is no foundation, there is for the other ſuggeſted: *for he hath heard your murmurings*; which is repeated again and again, to obſerve to them the evil of it, and what notice the Lord took of it, though he indulged them in ſo gracious a manner he did.

℣. 10. *And it came to paſs, as Aaron ſpoke to the whole congregation of the children of Iſrael*, &c.] Before he had well done ſpeaking: *that they looked toward the wilderneſs*; they were already in the wilderneſs of *Sin*, and they looked ſtrait forward toward that part of it which was yet before them, or to the wilderneſs of *Sinai*, which was right onward, and whither they were travelling: *and behold, the glory of the Lord appeared in the cloud*; which went before them; there was a more than common brightneſs in it, an effulgence and beam of light and glory ſhining in it. Chriſt the brightneſs of his Father's glory, and the expreſs image of his perſon, appeared in it, in ſome viſible diſplays of his majeſty, which made it very obſervable to them.

℣. 11. *And the Lord ſpake unto Moſes*, &c.] Out of the bright and glorious cloud: *ſaying*; as follows:

℣. 12. *I have heard the murmurings of the children of Iſrael*, &c.] This *Moſes* and *Aaron* had often affirmed, and now the Lord confirms what they had ſaid, and lets them know that he took notice of their murmurings, and diſapproved of them, and was diſpleaſed with them; though he did not think fit to reſent them in an angry way, but dealt kindly and graciouſly with them; and ſince he had brought them into a wilderneſs, which was his own act, he would take care of them, and provide for them; which they might reaſonably conclude he would, ſince he had done ſo many great and good things for them, in bringing them out of *Egypt*, and through the *Red Sea*, and had ſlain all their enemies, and had given them water when in diſtreſs, and therefore need not have murmured nor have doubted but that he would give them bread alſo: *ſpeak unto them, ſaying, at even ye ſhall eat fleſh*; meaning that very evening, when the quails came up, as the following verſe ſhews: *and in the morning ye ſhall be filled with bread*; the next morning, when the manna fell around their camp, ſo that they had bread, and fulneſs of it: *and ye ſhall know that I* am *the Lord your God*; good and gracious, kind and merciful, ever mindful of his covenant and promiſes, able to ſupply their wants, and provide them with every thing neceſſary and ſufficient for them.

℣. 13. *And it came to paſs, that at even the quails came up*, &c.] From the coaſts of *Egypt*, from the *Red Sea*, over which they flew; and being evening, and weary with flying ſo long, lighted and ſettled where the *Iſraelites* encamped. *Joſephus*[1] ſays about the *Arabian* gulf, there are more of this ſort of birds than any other, which flying over the ſea, and being weary, and coming nearer the ground than other birds, and lighting among the *Hebrews*, they took them with their hands as food prepared for them of God. The *Targum* of *Jonathan* calls them *pheaſants*; ſome think they were locuſts; but of this ſee more on *Numb.* xi. 31. Theſe here ſeem to have come up one evening only, whereas in the place referred to, they had them a whole month together: *and covered the camp*; their numbers were ſo many, as indeed ſuch a prodigious company of people as thoſe were, required a great number to ſatisfy them with. Theſe quails which were ſent in the evening, at the cloſe of the day; were an emblem of worldly things, which are not the portion of the ſaints and people of God, what they are to live upon, and take up their ſatisfaction in; nor are they abiding but tranſitory things, which come and go, make themſelves wings and fly away toward heaven: *and in the morning the dew lay round about the hoſt*; the camp of *Iſrael*; or *a lay of dew*[m], an emblem of the grace of God, and the bleſſings of it, ſee *Hoſ.* xiv. 6.

℣. 14. *And when the dew that lay was gone up*, &c.] Exhaled by the ſun upon the riſing of it: *behold, upon the face of the wilderneſs*; upon the ſurface of it, all around the camp of *Iſrael*: there lay *a ſmall round thing*, as *ſmall as the hoar froſt on the ground*; which is what is in the next verſe called *manna*. Before the ſun roſe there was nothing but a dew to be ſeen; when that was gone off through the force of the ſun then the manna appeared; which was but a *ſmall thing*, and very unpromiſing for food, and eſpecially for ſuch a vaſt number of people; and a *round* thing, for which it is after compared to a coriander ſeed, as is thought; though the *Targums* of *Onkelos* and *Jonathan* don't interpret the word of the round form, but rather refer to its ſmallneſs; and which is expreſſed in the *Vulgate Latin* verſion, "ſmall, and "as if beat with a peſtle;" and for its white colour, as well as its ſmalneſs, it looked like hoar froſt on the ground. *Jarchi* ſays there were two dews, within which it lay as ſomething covered in a box, and he ſeems to be right; for it is certain from *Numb.* xi. 9. that there was a dew which fell firſt, and then the manna fell upon it; and from hence it is plain alſo, that there was a dew over the manna, which went up from it when the ſun roſe: and the deſign of this ſeems to be to keep this heavenly bread pure and clean for the *Iſraelites*, that it might neither partake of the duſt or ſand of the wilderneſs where it fell, and that nothing might light upon it until the time of gathering it came. The *Jews*, in memory of this, will ſometimes put bread upon the table between two table-cloths[n]; and it is highly probable, that to this the alluſion is of the *hidden manna* in *Rev.* ii. 17. by which is meant our Lord Jeſus Chriſt, the antitype of this manna, as will be obſerved as we paſs on, in all the circumſtances of it: the manna came with the dew, and was covered with it, and hid in it; Chriſt is the gift of God's free grace to the ſons of men, and is exhibited in the word of grace, where he lies hid to men in the glory of his perſon, and the fulneſs of his grace, until revealed and made known. The figure of the manna being *round*, which is a perfect figure, may denote the perfection of Chriſt in his perſon, natures and office; he being perfectly God and perfectly man, having all the eſſential perfections both of the divine and human natures in him, as well as all fulneſs of grace; and being made perfect through ſufferings, is become a compleat Saviour, and by his blood, righteouſneſs and ſacrifice has perfected for ever his ſanctified ones: and the manna being *ſmall*, may ſignify the meanneſs of Chriſt in the eyes of men in his ſtate of humiliation, and the unpromiſing appearance he made of being the Saviour and King of

[1] Antiq. l. 3. c. 1. §. 5.

[m] שכבת הטל cubatio roris, Montanus, Piſcator, Cartwright; accubitus roris, Druſius; ſitus *vel* ſtramentum roris, Munſter.

[n] Vid. Fagium in loc.

of *Iſrael*; the white colour of it may direct to the purity of Chriſt, to the holineſs of his natures, and the beauty of his perſon, being white and ruddy, the chiefeſt among ten thouſands.

℣. 15. *And when the children of Iſrael ſaw* it, &c.] As they could not but obſerve it, it being ſpread over the face of the wilderneſs; and beſides, as they were told, that in the morning they ſhould have bread to the full, they were up early to look after it: they ſaid one to another, *it* is *manna*; not ſuch as is known by that name now, which is only uſed in medicine; nor any thing that was then known by any ſuch name; but ſo they called it, becauſe it was, as *Jarchi* ſays, a preparation of food, or food ready prepared for them, from מנה *Manah*, which ſignifies to appoint, prepare and diſtribute, ſee *Dan.* i. 5, 10. ſo Chriſt is appointed of God, and prepared in his purpoſes and decrees, and delivered out by his grace as proper food for his people, who have every one their portion in due ſeaſon: for *Kimchi* and *Ben Melech* give the ſenſe of the word, a gift and portion from God; and ſuch is Chriſt, the gift of his grace, and an unſpeakable one. Some think theſe words were ſpoken by the *Iſraelites* on firſt ſight of the manna, by way of queſtion, *Man hu*, *what* is *it?* and ſo *Joſephus* [o] ſays it ſignifies in their language; but it does not appear that the word is ſo uſed in the *Hebrew* tongue, though it might in the *Syriac* or *Chaldee*, which was more in uſe in the times of *Joſephus*. But it can hardly be thought that the *Iſraelites* could ſpeak in either of theſe dialects at this time; it is much more probable what others ſay, that it ſo ſignifies in the *Egyptian* tongue; and it is not at all to be wondered at that *Iſrael*, juſt come out of *Egypt*, ſhould uſe an *Egyptian* word: and this beſt agrees with the reaſon that follows, *for they wiſt not what it* was; which contradicts our verſion; for if they knew not what it was, how came they to call it manna? but taking the above words as an interrogation, aſking one another what it was? theſe come in very pertinently, and aſſign a reaſon of the queſtion, becauſe they were ignorant of it, having never ſeen any ſuch thing before; and this ſenſe is confirmed by what *Moſes* ſays in the next clauſe, telling them what it was: and thus Chriſt is unknown to his own people, until he is revealed unto them; not by fleſh and blood, by carnal reaſon, or carnal men, but by the Spirit of wiſdom and revelation in the knowledge of him; and he remains always unknown to natural men, tho' ever ſo wiſe and prudent: *and Moſes ſaid unto them*, *this* is *the bread which the Lord hath given you to eat*; which he had promiſed them the day before, and which he had now rained in plenty about them; and which they had as a free gift of his without any merit and deſert of theirs, and without their labour, diligence and induſtry, and which they had now power from him to eat of freely and plentifully.

℣. 16. *This* is *the thing which the Lord hath commanded*, &c.] Reſpecting the gathering of it, the rule or rules he would have obſerved concerning that, as follows: *gather of it every man according to his eating*; according to his appetite, and according to the appetites of thoſe that were in his family, as much as they can all eat; and that they may have enough, the particular quantity is fixed for each of them. This act of gathering, in the myſtical ſenſe, may reſpect the exerciſe of faith on Chriſt, laying hold of him as he is held forth in the word, receiving him, and feeding upon him with a ſpiritual appetite, and that freely, largely, plentifully, and encouraging others to do the ſame: *an omer for every man*; or *head*, or *by poll* [p]; they were to take the poll of their families, the number of them, and reckon to every head, or aſſign to every man, ſuch a meaſure of the manna, and which was ſufficient for a man of the keeneſt appetite; what this meaſure was, ſee the note on ℣. 36. This muſt be underſtood not of ſucking infants, and ſuch that were ſick and infirm, and of poor appetites, that could not feed upon and digeſt ſuch ſort of food, only of thoſe that could: according *to the number of your perſons*, *take ye every man for* them *which* are *in his tent*; this was to be done after it was gathered and brought in, either by certain overſeers of this affair, or heads of families, who according to the number of thoſe that were in their tents, who were eaters of ſuch ſort of food, was to take an omer of it for every one of them.

℣. 17. *And the children of Iſrael did ſo*, &c.] They went out of the camp in the morning when it was fallen, and gathered it; which is expreſſive of believers going out of the camp, leaving the world, and all behind them for Chriſt; and of their going out of themſelves to him, and of their going in and out, and finding paſture and food for their ſouls in him to live upon: *and gather ſome more*, *ſome leſs*; ſome that were more robuſt and ſtrong, that were more active and diligent, gathered in more than others; which may denote the different degree and exerciſe of faith in God's people; ſome are ſtrong in it, and others weak; ſome attain to a greater degree of knowledge of Chriſt, and receive more grace from him, and have more ſpiritual peace, joy and comfort in believing, and others leſs; ſee *Rom.* xv. 1, 13.

℣. 18. *And when they did mete* it *with an omer*, &c.] What was gathered in; and every one had his meaſure, his omer dealt out to him by thoſe that meted or meaſured it: *he that gathered much had nothing over*, *and he that gathered little had no lack*; when their gatherings were put together in one heap, and each had his omer meaſured out to him; he that had gathered more than an omer had no more allotted to him, and he that gathered not ſo much as an omer, yet had a full one meaſured out to him: or he, that is, *Moſes*, *did not cauſe* him *to abound* [q], that gathered much, he had no more for his ſhare than another; nor *ſuffer* him *to want* [r] that gathered little, ſo that they all had alike; which ſhows, that though there may be different exerciſes of grace, yet it is the ſame grace in all; all have alike precious faith, and an equal intereſt in Chriſt, the object of it; all are equally redeemed by his precious blood, and juſtified by his righteouſneſs, and have their ſins forgiven on the foot of his atonement; all have the ſame Chriſt, and the ſame bleſſings of grace, and are intitled to the ſame eternal glory and happineſs. The apoſtle quotes this paſſage, and applies it to that equality there ſhould be among chriſtians in acts of beneficence and charity, that what is wanting in the one through poverty, may be made up by the riches of others, 2 *Cor.* viii. 14, 15: *they gathered every man according to his eating*; according to the number of perſons he had to eat of it; there always was, upon an average, ſome gathering more and others leſs, an omer gathered and diſtributed to

[o] Antiq. l. 3. c. 1. §. 6. [p] לגלגלת ad caput, Montanus; pro capite, Fagius, Druſius, Cartwright; ſo Ainſworth. [q] העדיף & non abundare fecit, Montanus. [r] לא החסיר non minoravit, Montanus; non defuit, Tigurine verſion.

to every perſon. *Jarchi* takes this to be a miracle, that nothing ſhould ever be wanting of an omer to a man; and ſo *Aben Ezra* obſerves, that the ancients ſay this is a miracle.

℣. 19. *And Moſes ſaid unto them*, &c.] At the ſame time he gave the direction to them about gathering it, and meaſuring out to every man an omer: *let no man leave of it until the morning*; not that every man was bound to eat up the quantity diſtributed to him; he might give what he could not eat to thoſe that could eat more, if there were any ſuch; or he might give it to his cattle, or caſt it away, but he was not to reſerve it until the next day for his uſe; which was to teach him that God would beſtow this benefit and bleſſing on him daily, and he might expect it, whoſe mercies are new every morning; and to inſtruct him to live every day upon the providence of God for his daily food; as indeed every man ought to do ſo, let his circumſtances be ever ſo affluent; and in a more ſpiritual and evangelic ſenſe, it teaches believers to live continually every day by faith on Chriſt, and to ſay day by day, *Lord, ever more give us this bread*, *John* vi. 34.

℣. 20. *Notwithſtanding they hearkened not unto Moſes*, &c.] That is, not all of them, ſome of them did, and perhaps the far greater part of them: *but ſome of them left it until the morning*; out of diſtruſt, for fear they ſhould have none the next day; being men of little faith, that could not truſt God for a ſupply for the morrow: the *Targum* of *Jonathan* ſays, theſe were *Dathan* and *Abiram*; and ſo *Jarchi*: *and it bred worms, and ſtank*; or by an *hyſteron proteron* and tranſpoſition of the words, the ſenſe may be, that it ſtank, corrupted, and putrified, and ſo produced worms, in which order the words lie, ℣. 24. and this was not from the nature of the manna to breed worms ſo ſoon, but God ſo ordering and diſpoſing it, that it ſhould do ſo; for otherwiſe it would keep to another day, as what was gathered on the ſixth day kept to the ſeventh, and there was a part of it kept for many ages, ſee ℣. xxiv.—xxxiii. and ſince the manna was of the meat-kind, perhaps thoſe worms it bred might be of the weevil ſort, as *Scheuchzer* conjectures[a]: *and Moſes was wroth with them*; for breaking the commandment of God.

℣. 21. *And they gathered it every morning*, &c.] From the time the morning began, during four hours, or to the 4th hour, as the *Targum* of *Jonathan*; that is, till ten o'clock in the morning: this was a very wonderful thing that bread ſhould be provided and rained every morning about the camp of *Iſrael*, in ſuch plenty as to be ſufficient to feed ſuch a vaſt body of people; and that for 40 years together: *every man according to his eating*; according to the number of perſons he had in his family to eat of it, and as much as every one could eat; there never was any lack or ſcarcity of it, but every morning there it was for them, and they gathered it, an omer for every one: *and when the ſun waxed hot, it melted*; and ſo what was left ungathered, being exhaled by the ſun and laid up in the clouds, generated and increaſed, and became a proviſion to be let down the next morning; it being the will of God that it ſhould not be trampled upon or expoſed; and that the *Iſraelites* might be diligent, and not neglect the time of gathering it: and the *Targum* of *Jonathan* ſays, from the fourth hour, or ten o'clock and onward, the ſun was hot upon it and melted it, which is the time of day when the ſun is hotteſt: and ſome things we may obſerve, are hardened by the ſun, and others are ſoftened, as the manna was, even to a liquefaction; though otherwiſe it was of ſo hard a nature as to be beaten in a mortar and ground in a mill, *Numb.* xi. 8.

℣. 22. *And it came to paſs, that on the ſixth day*, &c.] Of the week, or from the firſt raining of the manna, which was the ſame: *they gathered twice as much bread*; as they had uſed to do on other days, a greater quantity falling, and which was more eaſily taken up: *two omers for one* man; or, *inſtead of one*[b], of one omer; ſo it turned out when they came to meaſure what they had gathered; otherwiſe they had no intention in gathering it, but lying in a great quantity, they gathered as as much as they could, or could well carry, and upon meaſuring it ſo it proved; for it does not appear that *Moſes* had as yet acquainted them what was to be, or would be gathered on this day; nor had he any orders ſo to do from the Lord, only he was told by him that ſo it would be, and accordingly it came to paſs, ſee ℣. 5. *and all the rulers of the congregation came and told Moſes*; what had happened, that the people that day had gathered as much more as they had uſed to do on other days: theſe ſeem to be the overſeers of this affair, before whom what was gathered was brought, and in whoſe preſence it was meaſured, and who took care that every one ſhould have his *omer* and no more: this makes it plain that the people acted without deſign, and knew not that they were to gather on this day double to other days; ſince the rulers knew nothing of it, nor of the reaſon of it, and it can hardly be imagined that the people ſhould know and the rulers be ignorant.

℣. 23. *And he ſaid unto them, this* is that *which the Lord hath ſaid*, &c.] Which he had ſaid to *Moſes* privately, for as yet, he had ſaid it to none elſe: *to-morrow* is *the reſt of the holy ſabbath unto the Lord*; according to *Jarchi*, the rulers aſked *Moſes*, what this day was, different from other days, that double the quantity ſhould be gathered? from whence, he ſays, we learn, that *Moſes* had not as yet declared the ſabbath to them; and this is indeed the firſt time we read of one; and though as there was divine worſhip before, there muſt be times for it; but as there was as yet no certain place for worſhip, ſo no certain time for it, but as it was appointed by the heads of families, or as more families might agree unto and unite in; at leaſt no day before this appears to be a day of reſt from ſervile labour, as well as for holy uſe and ſervice: *bake that which ye will bake*, to-day, *and ſeethe that ye will ſeethe*; the phraſe *to-day*, is not in the text, and not neceſſarily ſupplied; the ſenſe being plainly this, that they might take and boil what they would, and dreſs as much of the manna as they pleaſed, and eat what they would, but not that they were to bake and boil for the next day; for it is clear by what follows, that the manna of the next day was not dreſſed either way, for then it would be no wonder that it did not ſtink; and as yet the law for not kindling a fire on the ſabbath-day was not given; and therefore, for aught to the contrary, they might roaſt or ſeethe on that day or eat it as it was, as they themſelves thought fit: *and that which remaineth over*; what they did not bake, nor ſeethe, nor eat: *lay up for you to be kept until the morning*; whereas on other days they were to leave nothing of it till the morning, but deſtroy it or caſt it away, whatever was left un-eaten.

℣.

[a] Phyſica ſacra, vol. 2. p. 179.

[b] לאחד pro uno, Tigurine verſion.

℣. 24. *And they laid it up until the morning, as Moſes bade*, &c.] What was left of two omers a man, what they had neither baked nor boiled: *and it did not ſtink, neither was there any worm therein*; which was the caſe; when it was left or laid up on other days; and it ſhewed that there was an interpoſition of divine providence in the keeping of it to this day, and clearly confirmed it to be the will of God that this day ſhould henceforward be to them the reſt of the holy ſabbath.

℣. 25. *And Moſes ſaid, eat that to-day*, &c.] That is, he ſaid this on the ſeventh day in the morning, and bid them eat of it whether boiled or ſeethed, or as it was, or juſt as they pleaſed; however they had liberty to eat of it, and indeed they had no other, becauſe none fell on this day: *for to-day* is *a ſabbath unto the Lord*; a time of reſt from labour, and to be employed in the ſervice of the Lord: *to-day ye ſhall not find it in the field*; ſhould they ſeek for it, which they had no occaſion to do, ſince there was a ſufficiency provided the day before; and this he ſaid to prevent their going out to ſeek for it, which, if out of curioſity or for any other reaſon any of them ſhould do, it would be in vain and fruitleſs.

℣. 26. *Six days ye ſhall gather it*, &c.] Day after day, every morning, as they had done the ſix days paſt, ſo they ſhould during their ſtay in the wilderneſs: *but on the ſeventh day*, which *is the ſabbath*; which is repeated being a new thing, to impreſs it on their minds: *in it there ſhall be none*; no manna; none ſhall fall, and ſo none can be gathered, and therefore it would be to no purpoſe to go out and ſeek for it; as alſo there would be no need of it, ſince they would always have a double portion on the ſixth day.

℣. 27. *And it came to paſs*, &c.] Perhaps the next ſeventh day following: that *there went out* ſome *of the people for to gather*; to gather manna, as on other days; which they did not through want of proviſion or a greedy appetite, for they had bread every day, and on that day to the full, but to gratify their curioſity, or to ſee whether the words of *Moſes* ſtood, as *Aben Ezra* expreſſes it; that is, whether what he ſaid was true, or came to paſs, that there ſhould be none, and they ſhould not be able to find any on that day, and ſo it was: *and they found none*; no manna; in the places where they uſed to find it in plenty on other days.

℣. 28. *And the Lord ſaid unto Moſes*, &c.] Who had ſeen and taken notice of what thoſe men had done, who went out into the field to ſeek for manna on the ſeventh day, and was diſpleaſed with it, and therefore ſpoke to *Moſes* out of the cloud: *how long refuſe ye to keep my commandments and my laws?* this is not ſaid merely with reſpect to their breach of the commandment of the ſabbath, as if they had long refuſed to obſerve and keep that; whereas that was but one command, and but juſt given; but upon their breach of that, he takes occaſion to upbraid them with their former tranſgreſſions of other laws of his, and which they had continued in, or at leaſt were frequently committing; and which was a proof of their perverſeneſs and rebellion againſt him, though he was ſo kind and bountiful to them.

℣. 29. *See, for that the Lord hath given you the ſabbath*, &c.] Theſe are either the words of Jehovah, the angel of the Lord, out of the cloud continued; or the words of *Moſes* to the children of *Iſrael*, upon what the Lord had ſaid to him, and would have them obſerve and take notice, that whereas the Lord had given them a ſabbath, or enjoined them a day of reſt: *therefore he giveth you on the ſixth day the bread of two days*; wherefore they had no occaſion to go out in ſearch of manna, as well as it was a vain thing to do it; and eſpecially as it was againſt a command of God, and being ungrateful in them, as there was ſuch a proviſion made for them: *abide ye every man in his place*; in his tent for that day, giving himſelf up to religious exerciſes, to pray and praiſe, inſtruct his family, and in all things ſerve the Lord he was directed to: *let no man go out of his place on the ſeventh day*; not beyond two thouſand cubits, as the *Targum* of *Jonathan*, which is the ſpace the *Jews* generally fix upon for a man to walk on a ſabbath-day, ſo far he might go and no further; and which perhaps is the ſame ſpace as is called a ſabbath-day's journey, *Acts* i. 12. ſee the note there.

℣. 30. *So the people reſted on the ſeventh day.*] Did not attempt to go out of their tents in queſt of manna, as on other days, and obſerved it as a day of reſt from labour, and ſo they continued to do in ſucceſſive generations.

℣. 31. *And the houſe of Iſrael called the name thereof manna*, &c.] For till now they had given it no name; which ſhews that the words are not to be read as we render them in ℣. 15. *it is manna*, unleſs this is to be conſidered as a confirmation of that name; but rather as an interrogation, *what is it?* though, from thence, *man* being the firſt word they made uſe of on ſight of it, might ſo call it; or as others, from its being now an appointed, prepared portion and gift, which they every day enjoyed, ſee the note on ℣. 15. *and it* was *like coriander-ſeed, white*; that the colour of the manna was white is not only here aſſerted, but is plain from other paſſages, it being like the hoar-froſt, which is white, ℣. 14. and its colour is the colour of *bdellium*, *Numb.* xi. 17. or pearl, which is of a white, bright colour, as the word is interpreted by the *Jews*; and who ſay [u], that the manna was round as a coriander-ſeed, and white as a pearl; but then if it is here compared to the coriander-ſeed on that account, ſome other ſeed than what we call coriander-ſeed muſt be meant, ſince that is of a darkiſh colour; though it is thought by moſt, that the compariſon with it is not on account of the colour, but its form being round, as a coriander-ſeed is, and as the manna is ſaid to be, ℣. 14. *Joſephus* [w] thinks, it is compared to the coriander-ſeed for its being about the bigneſs of that ſeed; tho' I muſt confeſs, it ſeems to me to be compared to the coriander-ſeed for its colour, and therefore *Gad*, the word uſed, muſt ſignify ſomething elſe than what we call coriander-ſeed; but what that is, is not eaſy to ſay: *Ben Gerſom* is of the ſame mind, and thinks it refers to colour, and fancies, that *Gad* had his name from his whiteneſs, *Gen.* xxx. 11. *Artapanus* [x] the heathen, makes mention of this food of the *Jews* in the wilderneſs, where, he ſays, they were 30 years; during which time, God rained upon them meal like to panic (a ſort of grain like millet) in colour almoſt as white as ſnow: *and the taſte of it* was *like wafers* made *with honey*; or cakes that had honey mixed in them; though in *Numb.* xi. 8. the taſte of it is ſaid to be as the taſte of freſh oil, which *Saadiah Gaon*, *Aben Ezra*, and others account for thus; that if a man eat of it as it came down, it was as cakes of honey, but when

[u] T. Bab. Yoma, fol. 75. 1. [w] Antiq. l. 3. c. 1. §. 6. [x] Apud Euſeb. Præpar. Evangel. l. 9. c. 27. p. 436.

when dreſſed, it was as the taſte of freſh oil; however, it was very palatable and agreeable to the taſte: honey that drops from palm-trees is ſaid to be not much different in taſte from oil: the *Jews* [y] have a notion that there were all kinds of taſtes in the manna, ſuited to the ages and appetites of perſons, and that as they would have it, ſo it taſted; which notion the author of the book of *Wiſdom* ſeems to give into, ch. xvi. 20, 21. *Leo Africanus* [z] ſpeaks of a ſort of manna found in great plenty in the deſerts in *Libya*, which the inhabitants gather in veſſels every morning to carry to market, and which being mixed with water is drank for delight, and being put into broth has a very refreſhing virtue: of the round form and white colour of manna as applicable to Chriſt, notice has been taken on ℣. 14. and the ſweetneſs of its taſte well agrees with him the antitype: his perſon is ſo to them who have taſted that the Lord is gracious; his word or goſpel is ſweeter than the honey or the honey-comb; his mouth is moſt ſweet, the doctrines that proceed from it, and the exceeding great and precious promiſes of it; his fruits and the bleſſings of his grace, peace, pardon, righteouſneſs, &c. are ſweet to thoſe that ſit under his ſhadow, where faith often feeds ſweetly and with delight upon him.

℣. 32. *And Moſes ſaid*, &c.] At another time, though it is here inſerted to give the account of the manna all together: *this is the thing which the Lord commandeth*; namely, what follows: *fill an omer of it to be kept for your generations*; which was the quantity allowed a man every day; this meaſure was to be laid up, and reſerved for poſterity in future generations, not to eat, nor ſo much as taſte of, for then it would ſoon have been gone, but to look at, as follows: *that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you out of the land of Egypt*; that they might ſee what ſort of food was provided for them, and what quantity each man had of it every day; and ſo have an ocular proof of the wiſdom, power, and goodneſs of God, in providing for their ſupport in a wilderneſs, where no ſupplies were to be had; and when they were juſt come out of an enemy's country: thus Chriſt is the food of his people, whilſt they are in the wilderneſs of this world; and is never ſo until they are brought out of the ſtate of nature's darkneſs and bondage, like that of the *Egyptians*; and who, being the food of the ſaints in ages paſt, is preſented to the eye of faith, for its encouragement to look to him and believe in him, receive, embrace, and feed upon him.

℣. 33. *And Moſes ſaid unto Aaron, take a pot*, &c.] The *Targum* of *Jonathan* calls it an earthen pot; and ſo *Jarchi*; which if it could be ſupported, might be conſidered as an emblem of the miniſters of the word, in whom, as in earthen veſſels, the goſpel of Chriſt is put: *Aben Ezra* ſays, it was a veſſel either of earth or braſs, which latter is more likely for duration; ſince an earthen veſſel can hardly be ſuppoſed to continue ſo long as this did, and much leſs a glaſs pot, as others take it to be: but the *Septuagint* verſion renders it a golden pot; and ſo it is ſaid to be by *Philo* the *Jew* [a], and which is confirmed by the apoſtle, *Heb.* ix. 4. and which puts the thing out of queſtion; and this may denote the word and ordinances which retain and hold forth Chriſt as the bread of life, and are a memorial of him, as evidently ſet forth, crucified and ſlain, to future ages, comparable to gold; both for the preciouſneſs of them, being more to be deſired than gold, yea than fine gold, and for the duration of them, they being to continue until the ſecond coming of Chriſt: *and put an omer full of manna therein*; the manna, and the full meaſure of it, according to a man's eating, was to be put into it, denoting that a full Chriſt, or Chriſt in all the fulneſs of his perſon and grace, is to be held forth in the word and ordinances to the eye of faith: *and lay it up before the Lord, to be kept for your generations*; in a place where the Lord would hereafter fix the ſymbol of his preſence, the ark, cherubim, and mercy-ſeat; and may ſignify the preſence of Chriſt with his father, the efficacy of his blood, righteouſneſs, and ſacrifice, his mediation and interceſſion; for he is not only held forth in the word, for faith to look at, but he is before the throne as though he had been ſlain, *Rev.* v. 6.

℣. 34. *As the Lord commanded Moſes, ſo Aaron laid it up before the teſtimony, to be kept.*] That is, before the ark of the teſtimony; when that was made, as it was in a little time after this, called the teſtimony, becauſe it contained in it the law, which was a teſtimony or teſtification of the mind and will of God unto *Iſrael*, ſee ch. xxv. 16, 21, 22. the apoſtle ſays, the pot of manna was in the ark, *Heb.* ix. 4. that is, on one ſide of it, ſee the note there.

℣. 35. *And the children of Iſrael eat manna forty years*, &c.] Wanting 30 days, as *Jarchi* obſerves; reckoning from their coming out of *Egypt*, and the paſſover they kept there, to their coming to the borders of the land of *Canaan* to *Gilgal*, and keeping the paſſover there, when the manna ceaſed, were juſt 40 years; but then they had been out of *Egypt* a month before the manna fell; but the round number is given as is common: it was on the 16th of *Iyar* the ſecond month, the manna fell; and it was in the month of *Niſan*, about the 16th or 17th of the month that it ceaſed, ſee *Joſh.* v. 10, 11. 12. *until they come to a land inhabited*; where the ground was cultivated, and corn was produced to make bread of, which could not be had in a wilderneſs; and therefore God graciouſly provided for them every day, and fed them with manna till they came to ſuch a place: *they did eat manna, until they came to the borders of the land of Canaan*; that is, *Gilgal*: the *Targum* of *Jonathan* is, "they eat manna forty years in the life of "*Moſes*, until they came unto the land of habita-"tion; they eat manna forty days after his death, "until they paſſed over *Jordan*, and entered the "extremities of the land of *Canaan*:" ſome have thought this verſe was not written by *Moſes*, but *Joſhua*, or ſome other hand after his death, ſince he did not live quite to the ceſſation of the manna; which need not be much diſputed or objected to; though it may be conſidered that *Moſes* led *Iſrael* to the borders of the land of *Canaan*, though he did not go with them ſo far as *Gilgal*, and died before the manna ceaſed; yet as he was aſſured of it, he could write this in certain faith of it, and eſpecially by a ſpirit of prophecy: this ſignifies that the children of God are to live by faith upon Chriſt, whilſt they are in the wilderneſs of this world;

[y] Shemot Rabba, §. 25. fol. 108. 4. & Bemidbar Rabba, §. 7. fol. 188.
[a] De Cong. Quær. Erud. Gratia, p. 438.
[z] Deſcriptio Africæ, l. 7. p. 631.

world; nor will this ſpiritual food be wanting to them whilſt in it; but when they are come to *Canaan*'s land, to the heavenly glory, they'll no more walk and live by faith, but by ſight: the word and ordinances will then ceaſe; Chriſt will be no more held forth to them in that way, but they ſhall ſee him as he is, and behold his glory.

℣. 36. *Now an omer* is *the tenth* part of *an ephah.*] Frequent mention being made of this meaſure in the above relation, as containing the quantity of each man's ſhare of the manna daily, during the forty years ſtay in the wilderneſs; an account is given by the hiſtorian, how much it contained, by which it may appear, what a ſufficient proviſion was made: an *Ephah*, according to *Jarchi*, contained three ſeahs (or pecks); a ſeah, ſix kabs; a kab, four logs; a log, ſix egg-ſhells; and the tenth part of an *Ephah*, was 43 egg-ſhells, and the fifth part of one: but doctor *Cumberland* [b] has reduced this to our meaſure, and has given it more clearly and diſtinctly: an *Ephah*, according to him, contained in wine meaſure, ſeven gallons, two quarts, and about half a pint; in corn-meaſure, ſix gallons, three pints, and three ſolid inches; and an *omer* three quarts; which being made into bread, muſt be more than any ordinary man could well eat: for, as *Ainſworth* obſerves, an omer was twice as much as the *chænix*, (a meaſure mentioned in *Rev.* vi. 6.) which was wont to be a man's allowance of bread-corn for a day; and what a vaſt quantity muſt fall every day to ſupply ſo large a number of people with ſuch a meaſure; ſome have reckoned it at 94466 buſhels every day, and that there muſt be conſumed in forty years 1379203600 buſhels [c].

CHAP. XVII.

THE children of *Iſrael* coming to *Rephidim*, want water, and chide with *Moſes* about it, who, crying to the Lord, is bid to ſmite the rock, from whence came water for them, and he named the place from their contention with him, ℣. 1—7. at this place *Amalek* came and fought with *Iſrael*, who, through the prayer of *Moſes*, ſignified by the holding up of his hands, and by the ſword of *Joſhua* was vanquiſhed, ℣. 8—13. for the remembrance of which it was ordered to be recorded in a book, and an altar was built with this inſcription on it, *Jehovah Niſſi*; it being the will of God that *Amalek* ſhould be fought with in every generation until utterly deſtroyed, ℣. 14, 15, 16.

℣. 1. *And all the congregation of the children of Iſrael journeyed from the wilderneſs of Sin*, &c.] Where they had ſtayed ſome time, at leaſt a week, as it ſhould ſeem, from the gathering the manna there ſix days, and reſting on the ſeventh: *after their journeys*; firſt from the wilderneſs of *Sin* to *Dophkah*, and from *Dophkah* to *Aluſh*, and from *Aluſh* to *Rephidim*, as appears from *Numb.* xxxiii. 12, 13, 14. their two ſtations at *Dophkah* and *Aluſh*, are here omitted, nothing very remarkable or of any moment happening at either place: *according to the commandment*; or *mouth of the Lord* [d], who, either with an articulate voice out of the cloud, ordered when they ſhould march, and where they ſhould encamp; or elſe this was ſignified by the motion or reſt of the pillar of cloud or fire which always went before them, in which the Lord was: *and pitched in Rephidim*; which was a place on the weſtern ſide of mount *Sinai*: according to *Bunting* [e], *Dophkah* was 12 miles from the wilderneſs of *Sin*, and *Aluſh* 12 miles from *Dophkah*, and *Rephidim* 8 miles from *Aluſh*: and *Jerom* ſays [f], according to the propriety of the *Syriac* language, it ſignifies a remiſſion of hands: and to which the *Targum* of *Jonathan* ſeems to have reſpect, adding, "the place where their hands ceaſed from the precepts of the law, wherefore the fountains were dried up;" and it follows: *and* there was *no water for the people to drink*; being a ſandy deſert place.

℣. 2. *Wherefore the people did chide with Moſes*, &c.] Contended with him by words, expoſtulating with him in a very angry and indecent manner for bringing them thither; loading him with reproaches and calumnies, wrangling and quarrelling with him, and uſing him very ill, giving hard words and bad language: *and ſaid, give us water, that we may drink*; directing their ſpeech both to *Moſes* and *Aaron*, as the word *give* [g] being in the plural number, ſhews; which was requiring that of them, which only God could do, and ſignifying as if they were under obligation to do it for them, ſince they had brought them out of *Egypt*, and had the care of them; and having ſeen ſo many miracles wrought by them, might conclude it was in their power to get them water when they pleaſed: had they deſired them to pray to God for them, to give them water, and exerciſed faith on him, that he would provide for them, they had done well; which they might reaſonably conclude he would, who had brought them out of *Egypt*, led them through the *Red Sea*, had ſweetened the waters at *Marah* for them, conducted them to fountains of water at *Elim*, and had rained fleſh and bread about their tents in the wilderneſs of *Sin*, and ſtill continued the manna with them: *and Moſes ſaid unto them, why chide ye with me?* as if it was I that brought you hither, whereas it is the Lord that goes before you in the pillar of cloud and fire, and as if I kept water from you, or could give it you at pleaſure; how unreaſonable as well as how ungenerous is it in you to chide with me on this account? *wherefore do you tempt the Lord?* the Lord Chriſt, as appears from 1 *Cor.* x. 9. who with the Father and Spirit is the one Jehovah; him they tempted or tried; they tried whether he was preſent with them or no, ℣. 7. they tried his power, whether he could give them water in a dry and deſert land; and they tried his patience by chiding with his ſervants, and ſhewing ſo much diſtruſt of his power and providence, of his goodneſs and faithfulneſs; and by their wretched ingratitude and rebellion, they tempted him to work a miracle for them.

℣. 3. *And the people thirſted there for water*, &c.] They ſaw there was no water when they firſt came thither, and therefore chid *Moſes* for bringing them to ſuch a place, where they could not ſubſiſt; and having ſtayed ſome little time here, and all the water they brought with them from *Aluſh* being ſpent, and having none to drink, began to

[b] Of Scripture-Weights and Meaſures, ch. 3. p. 64. 86, 87. ch. 4. p. 137.
[c] Vid. Scheuchzer. Phyſic. Sacr. vol. 2. p. 177, 178.
[d] עַל פִּי ſuper ore, Montanus, ad os, Vatablus.
[e] Travels, p. 82.
[f] Epiſt. ad Fabiolam de 42 manſion. Tom. 3. fol. 15. B.
[g] תְּנוּ Date, Pagninus, Montanus, &c.

to be very thirſty: *and the people murmured againſt Moſes*; became more impatient and enraged, and threw out their invectives againſt him with much acrimony and ſeverity: *wherefore* is *this* that *thou haſt brought us up out of Egypt?* where it would have been much better for us to have continued: *to kill us, and our children and our cattle with thirſt*; which is intolerable to any, and eſpecially to children and cattle, which require frequent drinking: they could not ſuppoſe that *Moſes* had ſuch a murderous view in bringing them out of *Egypt*, or that this was his intention in it, but that this would be the iſſue and event of it.

℣. 4. *And Moſes cried unto the Lord*, &c.] Or prayed unto him, as the *Targums* of *Onkelos* and *Jonathan*; which ſhews the diſtreſs he was thrown into, the vehemence of his prayer, and perhaps the loud and lamentable tone in which he expreſſed it: this was the method he always took, and the refuge he fled unto in all his times of trouble; in which he did well, and ſet a good example of piety and devotion to God, of faith and truſt in him: *ſaying, what ſhall I do unto this people?* or, *for this people* [h]; to relieve them in their preſent exigency; ſuggeſting his own inability to do any thing for them; yet not deſpairing of relief, but rather expreſſing faith in the power and goodneſs of God to keep them, by his application to him; deſiring that he would open a way for their ſuccour, and direct him what he muſt do in this caſe for them: ſome thing, he intimates, muſt be done ſpeedily for the glory of God, for his own ſafety, and to prevent the people ſinning yet more and more, and ſo bring deſtruction upon them; for, adds he, *they be almoſt ready to ſtone me*; or, *yet a little, and they will ſtone me* [i]; if the time of ſuccour is protracted, if relief is not in a ſhort time given, he had reaſon to believe from the menaces they had given out, the impatience they had ſhewed, the rage they were in, they would certainly take up ſtones and ſtone him, being in a ſtony and rocky place; and this they would do, not as a formal puniſhment of him as a falſe prophet, telling them they ſhould be brought to *Canaan*, when they were brought into the wilderneſs and periſhing there; which law reſpecting ſuch an one was not yet in being; but this, he ſuppoſed, as what an enraged multitude was wont to do, and which was more ready at hand for them to do than any thing elſe, ſee ch. viii. 26.

℣. 5. *And the Lord ſaid unto Moſes*, &c.] Out of the pillar of cloud: *go on before the people*; lead them on nearer to mount *Sinai* or *Horeb*, within ſight of which they now were. *Jarchi* adds, by way of explanation, "and ſee if they will ſtone "thee;" fear not, go on boldly, no harm ſhall come to thee: *and take with thee of the elders of Iſrael*; ſome of them for a witneſs, as the above writer obſerves, that they may ſee that by thine hand water comes out of the rock, and may not ſay there were fountains there from the days of old. Theſe were taken, becauſe they were the principal men among the people, who as they were men of years, ſo of prudence and probity, and whoſe veracity might be depended upon; and ſince ſo great a multitude could not all of them ſee the miracle, the rock being ſmote, and the water only flowing in one part of it, and perhaps the road to it but narrow, it was proper ſome perſons ſhould be ſingled out as witneſſes of it, and who ſo proper as the elders of the people? *and thy rod wherewith thou ſmoteſt the river, take in thine hand, and go*; wherewith the river *Nile* was ſmitten, and the water became blood, when *Moſes* and *Aaron* firſt went to *Pharaoh*; and which, though ſmitten by *Aaron*, yet being with the rod of *Moſes*, and by his order, is attributed to him; or elſe with which the *Red Sea* was ſmitten by *Moſes*, and divided; which being but a narrow channel, or an arm of the ſea, might be called a river: and this circumſtance is obſerved, as the afore-mentioned writer thinks, to let the *Iſraelites* know, that the rod was not, as they thought, only deſigned for inflicting puniſhment, as on *Pharaoh* and the *Egyptians*, but alſo for bringing good unto them; and when they ſaw this in his hand by which ſo many miracles had been wrought, they might be encouraged to hope, that ſomething was going to be done in their favour, and that water would be produced for them to drink.

℣. 6. *Behold, I will ſtand before thee there upon the rock in Horeb*, &c.] Or *upon that rock* [k], a particular rock which was pointed unto, where the Lord in the pillar of cloud would ſtand; not as a mere ſpectator of this affair, but as a director of *Moſes* where to ſmite the rock; and to exert his power in producing water from it, and by his preſence to encourage *Moſes* to do it, and to expect and believe the iſſue of it: *and thou ſhalt ſmite the rock*; or *on the rock*, or *in* it [l]; which made *Jarchi* fancy that the rod of *Moſes* was ſomething very hard, that it was a ſapphire by which the rock was cleft: *and there ſhall come water out of it, that the people may drink*; they, their children, and their cattle, ready to die for thirſt. Thus God ſhewed himſelf gracious and merciful to a murmuring and ungrateful people: *and Moſes did ſo in the ſight of the elders of Iſrael*; he ſmote the rock with his rod, and the waters guſhed out in great abundance, like ſtreams and rivers, for the refreſhment of the people, and their flocks, *Pſ.* lxxviii. 20. and cv. 41. The heathens have preſerved ſome footſteps of this miracle in their writings, though diſguiſed. *Pauſanias* [m] ſpeaks of a fountain of cold water ſpringing out of a rock, and reports how *Atalantes* coming from hunting thirſty, ſmote a rock with his ſpear, and water flowed out. This rock at *Rephidim*, and the apertures through which the waters flowed, are to be ſeen to this day, as travellers of veracity relate. Monſieur *Thevenot* [n] ſays, the rock at *Rephidim* is only a ſtone of a prodigious height and thickneſs, riſing out of the ground: on the two ſides of that ſtone we ſaw ſeveral holes, by which the water hath run, as may be eaſily known by the prints of the water, which hath much hollowed it, but at preſent no water iſſues out of them. A later traveller [o] gives us a more diſtinct account of it: after we had deſcended the weſtern ſide of this mount *(Sinai)* ſays he, we came into the plain or wilderneſs of *Rephidim*, where we ſaw that extraordinary antiquity, the rock of *Meribah*, which has continued to this day, without the leaſt injury from time or accidents. This is rightly called from its hardneſs, *Deut.* viii. 15. צור החלמיש, *a rock of flint*, though from the purple or reddiſh colour of it, it may be rather rendered the rock of חלם or אחלמה amethyſt, or the amethyſtine, or granate rock. It is about ſix yards ſquare, lying tottering as it were and looſe, near the middle of the valley, and ſeems to

[h] לעם הזה populo huic, V. L Pagninus, Montanus, &c. [i] עוד מעט adhuc paululum & lapidabit me, V. L. parum abeſt, Tigurine verſion; adhuc modicum, Pagninus, Montanus; adhuc pauliſper, Junius & Tremellius, Piſcator; ſo Ainſworth. [k] על הצור ſuper illam petram, Junius & Tremellius; ſuper illa petra, Piſcator. [l] בצור in petram, Pagninus, Montanus; in petra ſeu rupe; ſo Jarchi, and the Targums. [m] Laconic. ſive, l. 3. p. 209. [n] Travels into the Levant, par. 1. B. 2. ch. 26. p. 167. [o] Dr. Shaw's Travels, p. 317. Ed. 2.

to have been formerly a clift of mount *Sinai*, which hangs in a variety of precipices all over this plain; the water which guſhed out, and the ſtream which flowed withal, *Pſ.* lxxviii. 20. have hollowed acroſs one corner of this rock, a channel about two inches deep, and twenty wide, all over incruſtated like the inſide of a tea-kettle that has been long uſed. Beſides ſeveral moſſy productions that are ſtill preſerved by the dew, we ſee all over this channel a great number of holes, ſome of them four or five inches deep, and one or two in diameter, the lively and demonſtrative tokens of their having been formerly ſo many fountains. Neither could art or chance be concerned in the contrivance, inaſmuch as every circumſtance points out to us a miracle; and in the ſame manner, with the rent in the rock of mount *Calvary* at *Jeruſalem*, never fails to produce the greateſt ſerioufneſs and devotion in all who ſee it. The *Arabs*, who were our guards, were ready to ſtone me in attempting to break off a corner of it: and another late traveller [p] informs us, that the ſtone called the ſtone of the fountains, or the ſolitary rock, is about 12 feet high, and about eight or ten feet broad, tho' it is not all of one equal breadth. It is a granate marble, of a kind of brick colour, compoſed of red and white ſpots, which are both duſky in their kind. And it ſtands by itſelf in the forementioned valley (the valley of *Rephidim*) as if it had grown out of the earth, on the right-hand of the road toward the north-eaſt: there remains on it to this day the lively impreſſion of the miracle then wrought; for there are ſtill to be ſeen the places where the water guſhed out, ſix openings towards the ſouth-weſt, and ſix towards the north-eaſt; and in thoſe places where the water flowed, the clefts are ſtill to be ſeen in the rock, as it were with lips. The account Dr. *Pocock* [q] gives of it is this, "it is on the foot of mount *Seriah*, and "is a red granate ſtone, 15 feet long, 10 wide, "and about 12 high: on both ſides of it toward "the ſouth end, and at the top of it for about "the breadth of eight inches, it is diſcoloured as "by the running of water; and all down this "part, and both ſides, and at top, are a ſort of "openings and mouths, ſome of which reſemble "the lion's mouth that is ſometimes cut in ſtone "ſpouts, but appear not to be the work of a "tool. There are about 12 on each ſide, and "within every one is an horizontal crack, and in "ſome alſo a crack down perpendicularly. There "is alſo a crack from one of the mouths next "to the hill, that extends two or three feet to the "north, and all round to the ſouth. The *Arabs* "call this the ſtone of *Moſes*: and other late tra-"vellers [r] ſay, that about a mile and a half, in "the vale of *Rephidim*, is this rock; this, ſay "they, is a vaſt ſtone, of a very compact and "hard granate, and as it were projecting out of "the ground; on both ſides, are 12 fiſſures, which "the monk our guide applied to the 12 apoſtles, "and poſſibly not amiſs, had he joined the 12 "tribes of *Iſrael* with them: as we were obſerv-"ing theſe fiſſures, out of which the water guſhed, "one would be tempted to think, added he, it is "no longer ago than yeſterday the water flowed "out; and indeed there is ſuch an appearance, "that at a diſtance one would think it to be a "ſmall water-fall lately dried up: and one [s] that "travelled hither in the beginning of the 16th "century ſays, that to this day out of one of the "marks or holes there ſweats a ſort of moiſture, "which we ſaw and licked." We are taught by the apoſtle *Paul* the myſtical and ſpiritual meaning of this rock, which he ſays was Chriſt, that is, a type of him, 1 *Cor.* x. 4. as it was for his external unpromiſing appearance among men at his birth, in his life and death; for his height, being higher than the kings of the earth, than the angels of heaven, and than the heavens themſelves, and for ſtrength, firmneſs and ſolidity. The water that flowed from this rock was typical of the grace of Chriſt, and the bleſſings of it, which flow from him in great abundance to the refreſhment and comfort of his people, and to be had freely; and of the blood of Chriſt, which flowed from him when ſtricken and ſmitten. And the rock being ſmitten with the rod of *Moſes*, typified Chriſt being ſmitten by the rod of the law in the hand of juſtice, for the tranſgreſſions of his people; and how that through his having being made ſin, and a curſe for them, whereby the law and juſtice of God are ſatisfied, the bleſſings of grace flow freely to them, and follow them all the days of their lives, as the waters of the rock followed the *Iſraelites* through the wilderneſs.

℣. 7. *And he called the name of the place, Maſſah, and Meribah*, &c.] The former ſignifies *temptation*, and the latter *contention:* the reaſon of which names being given by *Moſes*, or whoever was the namer of the place, follows: *becauſe of the chiding of the children of Iſrael*; that was the reaſon why it was called by the laſt name, *Meribah*, becauſe here the *Iſraelites* chid and contended with *Moſes*, and uſed him opprobriouſly: *and becauſe they tempted the Lord*; therefore it had the former name of *Maſſah: ſaying*, is *the Lord among us or not?* as if they ſhould ſay, if we periſh through thirſt, the Lord is not among us, nor takes any care of us; nor was it he that brought us out of *Egypt*, but *Moſes*; nor is he in the pillar of cloud and fire, as is ſaid; but if he works a miracle, and gives us water, for us, our children, and cattle, then it will appear he is among us; and thus they tempted the Lord, though without this they had had full proof by many inſtances, that he was among them, and even in a very extraordinary manner.

℣. 8. *Then came Amalek*, &c.] The *Amalekites*, who were not the poſterity of *Amalek*, a ſon of *Eliphaz*, the ſon of *Eſau*, by *Timna* the concubine of *Eliphaz*, *Gen.* xxxvi. 12. who dwelt in the deſart to the ſouth of *Judea*, beyond the city *Petra* as you go to *Aila*, as *Jerom* ſays [t]; and ſo the *Targum* of *Jonathan* deſcribes them as coming from the ſouth; and *Aben Ezra* interprets them a nation that inhabited the ſouthern country. *Joſephus* [u] calls them the inhabitants of *Gobolitis* and *Petra*; but they were the deſcendants of *Cuſh*, and the ſame with thoſe who were in *Abraham*'s time long before *Amalek*, the deſcendant of *Eſau*, was in being, *Gen.* xiv. 7. and who bordered eaſtward on the wilderneſs of *Shur: and fought with Iſrael in Rephidim*; ſo that this was before they came from hence to *Sinai*, very probably as they were on the march thither, and before the rock was ſmitten, and they had been refreſhed with water, and ſo whilſt they were in diſtreſs for want of that, and therefore this muſt be a great trial and exerciſe to them. What ſhould move the *Amalekites* to come and fight with them, is not eaſy to ſay; it is by many thought to

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[p] Journal from Cairo to mount Sinai, A. D. 1722. 35, 36, 37. Ed. 2. [q] Travels, p. 148. [r] Egmont and Heyman's Travels, vol. 2. p. 174, 175. [s] Baumgarten. Peregrinatio, l. 1. c. 24. p. 62. [t] De locis Hebr. fol. 87. M. [u] Antiq. l. 3. c 2. §. 1.

to be the old grudge of the children of *Eſau* againſt the children of *Iſrael*, becauſe of the affair of the birth-right and bleſſing which *Jacob* got from *Eſau*, who were now on their march for the land of *Canaan*, which came to him thereby: but it is hardly probable, that theſe people ſhould know any thing of thoſe matters at this diſtance, and beſides were not of the race of *Eſau*; and if any thing of this kind was in remembrance, and ſtill ſubſiſted, it is moſt likely that the *Edomites* would have been concerned to ſtop them, rather than theſe: it is more probable, that theſe had heard of their coming out of *Egypt* with great riches, the ſpoils of the *Egyptians*; and being an unarmed, undiſciplined people, tho' numerous, thought to have taken this advantage againſt them of their diſtreſs and contentions, and plundered them of their wealth; unleſs we can ſuppoſe them to be an ally of the *Canaanites*, and ſo bound by treaty to obſtruct their paſſage to the land of *Canaan*: but be it as it may, they came out againſt them, and fought with them without any provocation, the *Iſraelites* not attempting to enter their country, but rather going from it; for theſe ſeem to follow them, to come upon the back of them, and fall upon their rear, as appears from *Deut.* xxv. 17, 18.

✓. 9. *And Moſes ſaid unto Joſhua*, &c.] The ſon of *Nun*, who was his miniſter, and was a man of war from his youth, trained up in the art of war, and afterwards ſucceeded *Moſes*, and was captain of the armies of *Iſrael*, and fought at the head of them, and ſubdued the *Canaanites*. *Moſes* knew he was a fit perſon for the preſent purpoſe, and therefore gave him the following orders: *chuſe us out men*; the ſtouteſt and moſt courageous, beſt able to bear arms, and engage in war; for the multitude in common was not qualified for ſuch ſervice, nor was there any neceſſity of engaging them all in it: *and go out*; out of the camp, and meet them at ſome diſtance, that the women and children might not be terrified with the enemy: *fight with Amalek*; for their cauſe was juſt, *Amalek* was the aggreſſor, *Iſrael* was on the defenſive part; and ſhould it be aſked where they had arms to fight with? it may be remembered, that the *Egyptian* army that was drowned in the *Red Sea*, and whoſe bodies were caſt upon the ſhore, might furniſh them with a large quantity of armour, which they ſtripped them of, and arrayed themſelves with: *to-morrow I will ſtand upon the top of the hill, with the rod of God in my hand*; on the top of mount *Horeb* or *Sinai*, where he might be ſeen by the army of *Iſrael* with that rod in his hand, lifted up as a banner by which God had done ſo many wonderful things; and by which they might be encouraged to hope that victory would go on their ſide, and this he promiſed to do *to-morrow*, the day following; for ſooner a ſelect body of men could not be taken out from the people, and accoutred for war, and go forth to meet the enemy.

✓. 10. *So Joſhua did as Moſes had ſaid to him*, &c.] He ſingled out ſome proper perſons for the battle, and arrayed them with armour, and led them forth out of the camp, and went forth at the head of them: *and fought with Amalek*; upon both armies meeting a battle enſued: *and Moſes, and Aaron, and Hur went up to the top of the hill*; to the top of mount *Sinai* or *Horeb*, not ſo much to ſee the battle fought, as to be ſeen by *Joſhua* and the people of *Iſrael*, eſpecially *Moſes* with the rod in his hand lifted up, that they might behold it, and be encouraged through it to hope for, and expect victory; and the other two went up with him to aſſiſt him in holding up his hands with the rod, as appears by what follows. *Aaron* it is well known was his brother, but who *Hur* was is not ſo clear, though no doubt a very eminent and principal man. There was an *Hur*, the ſon of *Caleb*, who deſcended from *Judah* in the line of *Phares* and *Hezron*, and which *Hur* was the grandfather of *Bezaleel*, 1 *Chron.* ii. 5, 9, 19, 20. but whether the ſame with this, cannot be ſaid with certainty; it is moſt likely, that he was the huſband of *Miriam*, as *Joſephus* ſays [w], and ſo the brother-in-law of *Moſes* and *Aaron*; tho' ſome *Jewiſh* writers ſay [x], that he was their ſiſter's ſon, the ſon of *Miriam*.

✓. 11. *And it came to paſs when Moſes held up his hand, that Iſrael prevailed*, &c.] With his rod in it as a banner diſplayed, as ſome think, which inſpired the *Iſraelites* with courage to fight, and they had the better of it; though *Aben Ezra* rejects that notion, obſerving, that if that had been the caſe, *Aaron* or *Hur* would have lifted it up, or fixed it in a high place on the mount, that it might have been ſeen ſtanding; and therefore he thinks the ſenſe of the ancients the righteſt, that it was a prayer-geſture. And among the heathens, *Moſes* was famous for the efficacy of his prayers; *Numenius*, the *Pythagoric* philoſopher [y], ſays of him, that he was a man very powerful in prayer with God: and ſo all the *Targums* interpret it, and particularly the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe the words, "when *Moſes* lift up his hands in "prayer, the houſe of *Iſrael* prevailed, but when "he reſtrained his hands from prayer, the houſe "of *Amalek* prevailed," as it follows: *when he let down his hand, Amalek prevailed*; ſo that victory ſeemed to go ſometimes on one ſide, and ſometimes on the other, according as the hand of *Moſes*, with the rod in it, was held up or let down; when it was held up, and *Iſrael* ſaw it, they fought valiantly, but when it was let down, and they could not ſee it, their hearts failed them, and they feared it portended ill to them, which cauſed them to give way to the enemy. The ſpiritual *Iſrael* of God are engaged in a warfare with ſpiritual enemies, ſome within, and ſome without; and ſometimes they prevail over their enemies, and ſometimes their enemies prevail over them for a while; and things go on very much as a man either keeps up or leaves off praying, which is ſignified by the lifting up of holy hands without wrath and doubting, 1 *Tim.* ii. 8. and which when rightly performed under the influence of the divine Spirit in faith, in ſincerity, and with fervency and conſtancy, has great power with God and Chriſt, and againſt ſatan and every ſpiritual enemy.

✓. 12. *But Moſes's hands were heavy*, &c.] And hung down through wearineſs, holding up the rod firſt in one hand, and then in another for ſo long a time; and thus ſometimes, through infirmity, the beſt of men grow remiſs in prayer, their hands are weak and hang down through the corruptions of their hearts, the power of unbelief, the temptations of ſatan, and want of immediate anſwers of prayer, or through long delays of it, and then the enemy gets an advantage over them: *and they took a ſtone, and put it under him, and he ſat thereon*; ſo that it ſeems not only that his hands were heavy, but he could not well ſtand on his feet any longer,

[w] Antiq. l. 3. c. 2. § 4. [x] Pirke Eliezer, c. 45. Shalſhalet Hakabala, fol. 7. 1. [y] Apud Euſeb. Præpar. Evangel. l. 9. c. 8. p. 411.

longer, being a corpulent man as well as in years, as *Ben Gerſom* ſuggeſts; and therefore *Aaron* and *Hur* took a ſtone that lay on the mount for him to ſit upon, where he might be raiſed as high, and be as well ſeen, as ſtanding: this ſtone may be an emblem of Chriſt the ſtone of *Iſrael*, the foundation of his people, their prop and ſupport, which ſuſtains and upholds them, their *Eben Ezer*, or ſtone of help in all their times of difficulty and diſtreſs: *and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide*; the one was on his right, and the other on his left; and when the rod was in his right hand, he that was on that ſide held up that; and when it was in his left hand, he that was on the left ſide ſupported that: theſe may be an emblem of Chriſt, and of the Spirit of Chriſt, from whom the ſaints have their ſupports and aſſiſtance in prayer: *Aaron* the prieſt may repreſent Chriſt, from whoſe blood righteouſneſs and ſacrifice, and from whoſe advocacy, mediation and interceſſion, the people of God receive much encouragement and ſtrength in their addreſſes at the throne of grace: and *Hur* who has his name from a word which ſignifies freedom and liberty, may be an emblem of the holy Spirit of God; who helps the ſaints in prayer under all their infirmities, and makes interceſſion for them, by filling their hearts and mouths with arguments, and is a free ſpirit to them; by whom they are upheld, and where he is there is liberty, and a ſoul can come forth in prayer to God, and in the exerciſe of grace with freedom: *and his hands were ſteady until the going down of the ſun*; when the victory was decided in favour of *Iſrael*: this may denote ſteadineſs of faith in prayer, the conſtant performance of it, and continuance in it as long as a man lives.

℣. 13. *And Joſhua diſcomfited Amalek and his people with the edge of the ſword.*] *Amalek* being diſtinguiſhed from *his people*, has led ſome to think that *Amalek* was the name of the king, or general of the army, and that it was a common name to the kings of that nation, as *Pharaoh* was to the kings of *Egypt*; but for this there is no foundation in the ſcriptures: as *Amalek* ſignifies the *Amalekites*, his people may deſign the confederates and auxiliaries, the other people, as *Ben Gerſom* expreſſes it, they brought with them to fight againſt *Iſrael*. And ſo *Jerom* [z] ſays, by him another *Canaanite* dwelt, who alſo fought againſt *Iſrael* in the wilderneſs, of whom it is ſo written, and *Amalek* and the *Canaanite* dwelt in the valley, *Numb.* xiv. 25. and who were all, the one as the other, at leaſt the greateſt part of them, cut to pieces by the edge of the ſword of *Joſhua* and the *Iſraelites*, who obtained a complete victory over them; as the ſpiritual *Iſrael* of God will at laſt over all their ſpiritual enemies, ſin, ſatan, the world and death.

℣. 14. *And the Lord ſaid unto Moſes*, &c.] After the battle was over, and the *Iſraelites* had got the victory: *write this for a memorial in a book*; not in looſe papers, but in a book, that it might continue; meaning that the account of this battle with *Amalek* ſhould be put down in the annals or journal of *Moſes*, in the book of the law he was writing, or was about to write, and would write, as he did, ſee *Joſh.* i. 7, 8. that ſo it might be kept in memory, and tranſmitted to the lateſt poſterity; it being on the one hand an inſtance of great impiety, inhumanity and raſhneſs in *Amalek*, and on the other a diſplay of the goodneſs, kindneſs and power of God on the behalf of his people: *and rehearſe it in the ears of Joſhua*; who was a principal perſon concerned in this battle, and therefore when the account was written and rehearſed, could bear witneſs to the truth of it, as well as he was to be the chief perſon that ſhould be concerned in introducing the *Iſraelites* into the land of *Canaan*, and ſubduing the *Canaanites*; and therefore this, and what follows, was to be rehearſed to him, as the rule of his conduct toward them, and particularly *Amalek: for I will utterly put out the remembrance of Amalek from under heaven*; ſo that they ſhall be no more a nation, and their name never mentioned, unleſs with diſgrace and contempt. This was fulfilled partly by *Saul*, 1 *Sam.* xv. 8. and more compleatly by *David*, 1 *Sam.* xxx. 17. 2 *Sam.* i. 1. and viii. 12. and the finiſhing ſtroke the *Jews* give to *Mordecai* and *Eſther*, as the *Targum* of *Jeruſalem* on ℣. 6.

℣. 15. *And Moſes built an altar*, &c.] On *Horeb*, as *Aben Ezra*; on the top of the hill, as *Ben Gerſom*, where ſacrifices of thankſgiving were offered up for the victory obtained, or however a monument erected in memory of it: *and he called the name of it Jehovah Niſſi*; which ſignifies either *the Lord is my miracle*; who wrought a miracle for them in giving them the victory over *Amalek*, as well as through ſmiting the rock with the rod, brought out water from thence for the refreſhment of the people, their children and cattle; or *the Lord is my banner*, alluding to the hands of *Moſes* being lifted up with the rod therein, as a banner diſplayed, under which *Joſhua* and *Iſrael* fought, and got the victory. This may fitly be applied to Chriſt, who is both altar, ſacrifice and prieſt, and who is the true Jehovah, and after ſo called; and who is lifted up as a banner, ſtandard or enſign in the everlaſting Goſpel, in order to gather ſouls unto him, and enliſt them under him, and to prepare them for war, and encourage them in it againſt their ſpiritual enemies; and as a token of their victory over them, and a direction to them where they ſhall ſtand, when to march, and whom they ſhall follow; and to diſtinguiſh them from all other bands and companies, and for the protection of them from all their enemies, ſee *Iſ.* xi. 10. Theſe words were inſcribed upon the altar, or the altar was called the altar of *Jehovah Niſſi*, in memory of what was here done; from hence it has been thought [a], that *Bacchus*, among the heathens, had his name of *Dionyſius*, as if it was *Jehovah Nyſſæus*.

℣. 16. *For he ſaid, becauſe the Lord hath ſworn*, &c.] So ſome *Jewiſh* writers [b] take it for an oath, as we do; or *becauſe the hand* is *on the throne of the Lord* [c]; which the *Targum* of *Jonathan*, *Jarchi* and *Aben Ezra* interpret of the hand of the Lord being lifted up, and of his ſwearing by the throne of his glory; but as *Druſius* obſerves, it is not credible that God ſhould ſwear by that which is prohibited, by Chriſt, *Matt.* v. 24. and xxiii. 22. rather the words are to be rendered, *becauſe the hand*, that is, the hand of *Amalek*, is *againſt the throne of the Lord* [d]; againſt his people, among whom his throne was, and over whom he ruled, and ſo againſt himſelf, and the glory of his majeſty; becauſe he was the firſt that made war upon *Iſrael*, when the Lord brought them out of *Egypt*, and

[z] Ut ſupra. [a] Vid. Bochart. Canaan, l. 1. c. 18. col. 440. [b] R. Sol. Urbin. fol. 95. 1.
[c] כי יד על כס־יה quia manus ſuper thronum Domini, Pagninus, Montanus; ſublata manu ſuper ſolium Dei (juro) Tigurine verſion. [d] Quia manus (Hamaleki) fuit contra ſolium Jah, Junius & Tremellius, Piſcator; ſo Ainſworth.

and unprovoked fell upon their rear, and ſmote the hindmoſt, faint and weary among them: therefore *the Lord will have war with Amalek from generation to generation*; until they are utterly deſtroyed; and ſo in fact he had, and thus it was. The *Targum* of *Jonathan* is, "he by his word will "make war againſt thoſe that are of the houſe "of *Amalek*, and deſtroy them to three genera-"tions, from the generation of this world, from "the generation of the Meſſiah, and from the ge-"neration of the world to come;" and *Baal Hatturim* on the place obſerves, that this phraſe, *from generation to generation*, by *Gematry*, ſignifies the days of the Meſſiah. *Amalek* may be conſidered as a type of antichriſt, whoſe hand is againſt the throne of God, his tabernacle, and his ſaints; who with all the antichriſtian ſtates which make war with the Lamb, will be overcome and deſtroyed by him.

CHAP. XVIII.

THIS chapter gives an account of *Jethro*, *Moſes*'s father-in-law, with *Zipporah* his daughter, the wife of *Moſes*, and her two ſons meeting him in the wilderneſs, who was kindly received by him, ℣. 1—7. and on *Moſes* relating the great things God had done for *Iſrael*, *Jethro* expreſſed his joy on that account, gave praiſe to God, offered ſacrifice, and kept a feaſt with the elders of *Iſrael*, ℣. 8—12. and obſerving the conſtant and fatiguing buſineſs *Moſes* had on his hands from morning to evening in judging the people, ℣. 13—18. he gave him advice to appoint perſons under him, to receive laws and ordinances from him, he ſhould have from God, and according to them, judge and govern the people under them, ſome being rulers of thouſands, others of hundreds, others of fifties, and ſome of tens, ℣. 19—23. which counſel was acceptable to *Moſes*, and he took it, ℣. 24—26. and the chapter is concluded with their friendly parting, ℣. 27.

℣. 1. *When Jethro the prieſt of Midian, Moſes's father-in-law*, &c.] The *Targums* of *Onkelos* and *Jonathan* call him the prince of *Midian*, and ſo the word [c] is rendered in ſome verſions; whoſe daughter *Moſes* had married, and ſo was his father-in-law, of which ſee more in ch. 2: *heard of all that God had done for Moſes, and for Iſrael his people*; the miracles he had wrought for them in *Egypt*, the dividing of the *Red Sea* to make a way for them, the deſtruction of the *Egyptians*, providing them with bread and water in ſuch a miraculous manner in the wilderneſs, and giving them victory over *Amalek*, and appearing always at the head of them in a pillar of cloud and fire: and *that the Lord had brought Iſrael out of Egypt*; which was the greateſt bleſſing of all, and for the ſake of which ſo many wonderful things had been done to *Pharaoh* and the *Egyptians*. And now *Midian* being near to *Egypt*, it is not to be wondered at, that *Jethro* ſhould hear of theſe things, the fame of which went through all the countries round about, ſee ch. xv. 14, 15. though it is not improbable, that *Moſes* might ſend meſſengers to *Midian* to acquaint his father-in-law, his wife, and ſons, of what the Lord had done for him, and by him.

℣. 2. *Then Jethro Moſes's father-in-law took Zipporah Moſes's wife*, &c.] When he had heard of the above things, he determined to pay *Moſes* a viſit, and congratulate him on that account; and he took his daughter, the wife of *Moſes*, along with him, to deliver her to her huſband, to ſhare with him in his cares and troubles; as to partake with him of his honours and dignity, ſo to bear part with him in his burdens, ſo far as ſhe was capable of: *after he had ſent her back*; upon his call and miſſion to *Egypt*, he took his wife and children with him; but upon an affair which occurred in the inn by the way, he ſent them back again to his father-in-law, where they had remained ever ſince, ſee ch. iv. 24, 25. *Jarchi* ſays this was done at meeting with *Aaron* his brother, ℣. 27. and relates a converſation between them upon it. As that *Aaron* ſhould ſay to him, who are theſe? to which he replied, this is my wife, I married her in *Midian*, and theſe are my ſons: he further ſaid to him, and where art thou carrying them? he replied to *Egypt*; ſays he, by reaſon of thoſe who are before there, we are in ſtraits, and thou wilt add unto them; upon which he ſaid to his wife, go back to thy father's houſe, and ſhe took her ſons and went thither. *Kimchi* [d] obſerves, that ſome render the words *after her gifts*; whoſe ſenſe, according to *Aben Ezra*, is, after ſhe had ſent gifts to her huſband; but others more probably interpret it, of gifts ſent by him to her to engage his father-in-law to let her come to him, as well as to prevail upon her to come; perhaps it may be better rendered, *after her meſſenger*; that is, either after the meſſenger ſent to her by *Moſes*, to acquaint her and her father of what had been done for him, or after the meſſenger ſhe ſent to him, to let him know that ſhe intended ſhortly to be with him; though perhaps, after all, nearer to our verſion and others: it may be rendered, *after her diſmiſſions* [e]; the diſmiſſion or ſending away of her and her ſons, as before related; for this is by no means to be interpreted of a divorce of her; after which ſhe was brought again to her huſband; for there is no reaſon to believe that ever any thing of that kind had paſſed, as ſome have thought [h]: the plain caſe ſeems to be this, that *Moſes* finding his family would be expoſed to danger, or would be too great an incumbrance upon him in the diſcharge of his great work he had to do in *Egypt*, ſent them back to his father-in-law until a fit opportunity ſhould offer of their coming to him, as now did.

℣. 3. *And her two ſons*, &c.] Thoſe alſo *Jethro* took along with him and his daughter: *of which the name of the one was Gerſhom*; which ſeems to be his firſt-born, ch. ii. 22. his name ſignifies *a deſolate ſtranger*, as ſome, or, *there* I was *a ſtranger*; the reaſon of which name follows agreeable thereunto: *for he ſaid, I have been an alien in a ſtrange land*; meaning, not the land of *Egypt*, where he was born, and had lived forty years; but in the land of *Midian*, where he was when this ſon of his was born; and which name was given him partly to keep up the memory of his flight to *Midian*, and partly to inſtruct his ſon, that *Midian*, though his native place, was not his proper country

[c] כהן præſes, Junius & Tremellius, Piſcator. ſome in Vatablus and Druſius.
[h] Vid. Selden, Uxor Hebr. p. 629.
[d] Sepher Shoraſh. rad. שלח poſt dona vel donationes ejus; ſo
[e] אחר שלוחיה poſt dimiſſiones ejus, Pagninus, Montanus, Druſius.

country where he was to dwell, but another, even the land of *Canaan*.

℣. 4. *And the name of the other was Eliezer*, &c.] Who ſeems to be his ſecond ſon, and was that which was circumciſed by *Zipporah* at the inn, and about which there was ſuch a ſtir, ch. iv. 24, 25, 26. and ſignifies *my God* is *help*, or, his helper: *for the God of my father*, ſaid he, *was mine help, and delivered me from the ſword of Pharaoh*; who, on hearing that *Moſes* had killed an *Egyptian*, was wroth with him, and ſought to ſlay him; and perhaps drew his ſword for that purpoſe but was prevented: however, this, in all human probability, would have been the caſe, that he would have fallen by his ſword either in a private or public manner, had it not been for the interpoſition of divine providence, and therefore he gave this name to his child, to be a ſtanding memorial of it.

℣. 5. *And Jethro, Moſes's father-in-law*, &c.] This is the third time he is ſo called in the chapter already, and many more times beſides after in it; the reaſon of which ſeems to be, either to diſtinguiſh him from another of the ſame name, or to do him honour, that he ſhould be in ſuch a relation to ſo great and diſtinguiſhed a man as *Moſes* now was: *came with his ſons and his wife unto Moſes into the wilderneſs*; not with his own ſons and wife, but with the ſons and wife of *Moſes*; *Zipporah* and her ſons, as before related; with thoſe he came into the wilderneſs of *Arabia*, where *Moſes* now was, and which was not at a great diſtance from *Midian*, ſince about the ſame ſpot *Moſes*, when he dwelt there, had, and fed the flock of his father-in-law, ch. iii. 1. that part of the land of *Midian* where *Jethro* lived, lay ſomewhere eaſtward of mount *Sinai*, and was probably ſituated where *Sharme* now ſtands; which, according to doctor *Pocock* [l], is about a day and a half's journey from mount *Sinai*, from whence the monks of mount *Sinai* are chiefly ſupplied with fiſh [k]: it follows: *where he encamped at the mount of God*; at *Horeb*, where the Lord had appeared to *Moſes*; and ſo the *Targum* of *Jonathan* adds, "where the glory "of the Lord was revealed to *Moſes* at the begin-"ning;" and where, afterwards the Lord appeared again, and gave the law, and therefore is called the mount of God; the one as well as the other being paſt when *Moſes* wrote this book, and called the mountain by this name: it is matter of queſtion at what time *Jethro* came hither, whether before or after the giving of the law: it ſeems, by the order in which this ſtory is here placed, as if it was immediately after the battle with *Amalek*; and *Saadiah Gaon* is of opinion it was before the giving of the law; and one would think it moſt reaſonable and natural that *Jethro* would take the firſt opportunity of viſiting *Moſes*, and that *Moſes* would not long defer ſending for his wife and children: but *Aben Ezra* thinks, he did not come till the ſecond year after the tabernacle was ſet up, ſince, in the context mention is made of burnt-offerings and ſacrifices, and no account is given of a new altar built by *Moſes*; and beſides, he ſays, *I do make them know the ſtatutes of God and his laws*, ℣. 16; and it is certain from hence, that the children of *Iſrael* were removed from *Rephidim*, and were now encamped at the mount of God, at *Horeb*; but whether they had got to the other ſide of the mount of *Sinai* as yet is not ſo clear; tho' it looks as if what *Moſes* did, by the advice of *Jethro*, was after the law was given on *Sinai*, ſee *Deut.* i. 6—16. ſo that upon the whole, it ſeems as if this account, according to the order of time, ſhould be placed after *Numb.* x. 28. or, as doctor *Lightfoot* [l] thinks, between the tenth and eleventh verſes of that chapter, and is put here to ſhew that though *Midian* was near *Amalek*, as he obſerves, yet *Jethro* was exempt from the curſe and deſtruction threatened to that, ſee 1 *Sam.* xv. 6.

℣. 6. *And he ſaid unto Moſes*, &c.] By a meſſenger, as *Jarchi*; or by a written letter, as *Aben Ezra*; or as the *Septuagint* verſion, *it was told to Moſes, thy father*, &c. for, as yet, he was not come to him, as appears by *Moſes* going forth to meet him: *I thy father-in-law, Jethro, am come to thee*; or, *am coming* [m]; for, as yet, he was not in his preſence, and they were not perſonally preſent face to face: the *Targum* of *Jonathan* adds, *to become a proſelyte*; but it ſeems that before as well as now, he had been a worſhipper of the true God, and always ſpeaks like one that had had the fear of God before him continually: *and thy wife and her ſons with her*; this he thought fit to acquaint him of by meſſenger or letter, that he might be in expectation of them, and not be ſurprized at once with their appearance: beſides, as ſome obſerve, and not amiſs, after the late attack of the *Amalekites* upon their rear, guards or centinels might be placed in the out parts of the camp for its ſafety, and who would not eaſily, without order, let ſtrangers paſs into it, and therefore previous notice was neceſſary to get admiſſion.

℣. 7. *And Moſes went out to meet his father-in-law*, &c.] Out of the camp, at leaſt out of his tent: the *Targum* of *Jonathan* ſays, from under the cloud of glory: how far he went is not certain, nor material to know: this was an inſtance of his great humility and modeſty, and was doing *Jethro* a great deal of honour; that one who was in ſuch great dignity, at the head of ſuch a vaſt body of people, and ſuperior to him both in natural and ſpiritual abilities, yet condeſcended to go forth in perſon to meet him, when he might have ſent a guard of his men to eſcort him to his camp, which would have been honour ſufficient; and it is not ſaid, he went out to meet his wife and children; for *Aben Ezra* ſays, it was not uſual for honourable men ſo to do: *and did obeiſance*; to *Jethro*, bowed unto him and worſhipped him in a civil way, after the manner of the eaſtern nations, who uſed to make very low bows to whom they paid civil reſpect: *and kiſſed him*; not to make him a proſelyte, as the above *Targum*, nor in token of ſubjection, but of affection and friendſhip; it being uſual for relations and friends to kiſs each other at meeting or parting: *and they aſked each other of* their *welfare*; or *peace* [n]; of their proſperity and happineſs, temporal and ſpiritual, of their peace, inward and outward, and of the bodily health of them and their families: *and they came into the tent*; the *Targum* of *Jonathan* ſays, "into the ta-"bernacle of the houſe of doctrine," or ſchool-room; which is not likely, ſince *Jethro* was a man well inſtructed in divine things, and needed not to be put to ſchool; and if he did, it can hardly be thought that as ſoon as *Moſes* met him he ſhould ſet about the inſtruction of him; but into his tent where he dwelt; that, as *Aben Ezra* ſays, which was

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[l] Travels, p. 137. vol. 1. p. 710, 711.

[k] See the Biſhop of Clogher's Chronology of the Hebrew Bible, p. 214.

[m] בא veniens, Montanus.

[n] לשלום ad pacem, Montanus; de pace, Munſter, Fagius, Druſius, Piſcator; ſo Ainſworth.

[l] Works,

was the known tent of *Moſes*, though it is not expreſsly ſaid his tent.

℣. 8. *And Moſes told his father in-law all that the Lord had done unto Pharaoh*, &c.] After the proper civilities had paſt, and *Jethro* had been refreſhed with food and drink, as is highly probable, they entered into a converſation about what had lately paſt, which *Jethro* had had a general report of, and which had brought him hither, and therefore it would be very entertaining to him to have the particulars of it; and *Moſes* begins with what the Lord had done to *Pharaoh*, how he had inflicted his plagues upon him one after another, and at laſt ſlew his firſt-born, and deſtroyed him and his hoſt in the *Red Sea: and to the Egyptians, for Iſrael's ſake*; the ſeveral plagues affecting them, eſpecially the laſt, the ſlaughter of their firſt-born; and who alſo were ſpoiled of their riches by the *Iſraelites*, and a numerous army of them drowned in the *Red Sea*, and all becauſe of the people of *Iſrael*; becauſe they had made their lives bitter in hard bondage, had refuſed to let them go out of the land, and when they were departed purſued after them to fetch them back or cut them off: and *all the travail that had come upon them by the way*; to the *Red Sea*, and at *Marah*, and *Rephidim*, and how *Amalek* fought with them, as the *Targum* of *Jonathan* obſerves; what a fright they were put into, when purſued by *Pharaoh* and his hoſt behind them, the rocks on each ſide of them, and the ſea before them; their want of water in the wilderneſs, not being able to drink of the waters at *Marah* becauſe bitter; their hunger, having no bread nor fleſh in the wilderneſs of *Sin*, and their violent thirſt and no water to allay it in the plains of *Rephidim*, and where alſo they were attacked by an army of the *Amalekites: and* how *the Lord delivered them*; out of all this travail and trouble, and out of the hands of all their enemies, *Egyptians* and *Amalekites*.

℣. 9. *And Jethro rejoiced for all the goodneſs which the Lord had done to Iſrael*, &c.] In giving them the manna and the well, as the above *Targum*, bread to eat when hungry, and water to drink when thirſty; to which *Jarchi* adds, and the law, for he ſuppoſes the meeting of *Jethro* and *Moſes* was after the law was given on mount *Sinai*, tho' here recorded; but this goodneſs may be extended to other things, as the ſaving of their firſt-born at the time of the Lord's paſſover, giving them favour in the ſight of the *Egyptians*, of whom they borrowed or aſked things of value, of gold, ſilver and jewels, bringing them out of *Egypt* with an high hand, going before them in a pillar of cloud and fire by day and night, dividing the waters of the ſea for them to paſs through as on dry land, and doing for them the above things related, and giving them victory over *Amalek*; and it may be obſerved that the joy of *Jethro* was not merely on account of the goodneſs of God done to *Moſes*, a relation of his, having married his daughter; but becauſe of the great and good things God had done for *Iſrael*, his ſpecial and peculiar people, the worſhippers of the true and living God, for whom *Jethro* had an affection, becauſe they were ſo, and therefore rejoiced in their proſperity: *whom he had delivered out of the hand of the Egyptians*; whom he had wrought upon to give them leave to depart from them, and deſtroyed them when they purſued after them, firſt delivered them from their bondage, and then from their rage and wrath.

℣. 10. *And Jethro ſaid*, &c.] Like a truly good man, as one that knew the Lord and feared him, and was deſirous of giving him the praiſe and glory of all the wonderful things he had done: *bleſſed be the Lord, who hath delivered you out of the hand of the Egyptians; and out of the hand of Pharaoh*; meaning particularly *Moſes* and *Aaron*, the meſſengers of God, as *Aben Ezra* obſerves, who went to *Pharaoh* in the peril of their lives, and whom he ſometimes threatened with death; but the Lord delivered them both out of his hands, and out of the hands of his miniſters and people, who, doubtleſs, muſt be at times enraged at them for the plagues they brought upon them; for the perſons here pointed at are manifeſtly diſtinguiſhed from the body of the people of *Iſrael* next mentioned: *who hath delivered the people from the hand of the Egyptians*; the people of *Iſrael*, from the hard bondage and cruel ſlavery they were held under by the *Egyptians*; which, as it was the Lord's doing, *Jethro* gives him the glory of it, and bleſſes him for it, or aſcribes to him on account of it, bleſſing, honour, glory and praiſe.

℣. 11. *Now I know that the Lord is greater than all gods*, &c.] He knew the Lord before, and that he was the only true God, and greater than all that were ſo called; but now he had a freſh inſtance of it, a clear proof and demonſtration of it, and ſo more plainly and fully knew it, and was aſſured of it, that he was greater than all the idols of the *Gentiles*, and particularly than the gods of the *Egyptians*; ſince he had ſaved his people *Iſrael* out of their hands, and when they could not protect and defend the *Egyptians* neither from plagues nor from deſtruction; nay, could not ſecure themſelves, being all deſtroyed by the mighty *Jehovah*, ſee ch. xii. 12. as alſo that he is greater than all that are called gods, kings, princes, and civil magiſtrates, than *Pharaoh* and all his nobles, generals, and captains, who were deſtroyed by him: *for in the thing wherein they dealt proudly*, he was *above them*; the idol-gods, the gods of the *Egyptians*, the evil dæmons, ſatan and his principalities, who influenced them, preſuming and boaſting by their magicians, what they could do; but in thoſe things *Jehovah* in the wonders he wrought appeared to be above them; they were overcome by him, and obliged to acknowledge the finger of God; and this ſenſe ſtands beſt connected with the preceding clauſe: or elſe in thoſe things, in which the *Egyptians* dealt proudly with the *Iſraelites*, purſuing after them in the pride and vanity of their minds, and giving out that they ſhould overtake them and divide the ſpoil, and ſatisfy their luſt upon them, when God blew with his wind upon them, the ſea covered them, and they ſunk as lead in the mighty waters, ſee ch. xv. 9, 10, 11. and to the drowning of the *Egyptians* in the *Red Sea*, the *Jews* commonly apply this: thus the *Targum* of *Jonathan*, "wherein the *Egyptians* dealt wickedly in "judging *Iſrael*, by the waters, judgment returned "upon them that they might be judged by the "waters;" and to the ſame ſenſe *Jarchi*: they ſuppoſe here was a juſt retaliation, that as the *Egyptians* drowned the *Hebrew* infants in the waters of the *Nile*, they were in righteous judgment drowned in the *Red Sea*; this is the very thing, or is the ſame way they in their pride and malice dealt with the people of *Iſrael*; God dealt with them, and ſhewed himſelf to be both *againſt them* °, as it may be rendered, and above them.

℣.

° עליהם contra eos, Pagninus, Montanus; contra illos, V. L. Tigurine verſion; ſo Reinbech de accent. Heb. p. 314.

℣. 12. *And Jethro, Moſes's father-in-law, took a burnt-offering and ſacrifices for God*, &c.] The burnt-offering which was either of the flock or of the herd, was wholly conſumed by fire, from whence it had its name; the peace-offering for thankſgiving, which ſeemed to be meant by the ſacrifices here, the fleſh of them were to be eaten, *Lev.* vii. 15. and now a feaſt was kept, as the latter part of the verſe ſhews: whether *Jethro* brought cattle along with him for ſuch a purpoſe, and ſo *gave* [p] or *offered* them for a burnt-offering and ſacrifices to God; as the word for *took*, may be rendered, one and the ſame word, ſignifying both to give and take, ſee *Pſ.* lxviii. 18. compared with *Eph.* iv. 8. or whether with the leave of *Moſes* and the children of *Iſrael*, he took them out of their flocks and herds, it matters not, ſince this is only obſerved to ſhew *Jethro*'s devotion to God, and the grateful ſenſe he had of the divine goodneſs to *Iſrael*; and ſince he was a prieſt of *Midian*, as he is generally ſaid to be, and a prieſt of the moſt high God, as *Melchizedeck* was, he might offer ſacrifices; for it does not appear that he delivered them to others to be offered, or that theſe were ſlain by *Aaron*; for, though he is after mentioned, yet not as a ſacrificer but as a gueſt; and perhaps this might be before he and his ſons were ſeparated to the prieſts office, or, at leaſt, before they had entered upon it; nor is this mention of a burnt-offering and ſacrifices any proof of *Jethro*'s meeting *Moſes* after the giving of the law, ſince, before that ſacrifices were in uſe, and *Jethro* being a grandchild of *Abraham*, might have learnt the uſe of them from him: *and Aaron came, and all the elders of Iſrael, to eat bread with Moſes's father-in-law, before God*; the tents of *Moſes* being on the eaſt ſide of the tabernacle, as *Aben Ezra* ſays, in which was the mercy-ſeat and cherubim, between which the divine Majeſty was; but there is no need to ſuppoſe that the tabernacle was now built, for this tent of *Moſes* might be placed before or near the pillar of cloud in which *Jehovah* was; or the ſenſe may only be, that they ate their food in the preſence of God, in the fear of the Lord, with gladneſs and ſingleneſs of heart, as good men do; and eſpecially as this was an euchariſtic ſacrifice unto God they partook of, *Aaron* and the elders came out of a civil reſpect to *Jethro*, to take a meal with him, as well as to join with him in a religious action: the bread they ate, was, no doubt, the manna, which *Jethro*, though a *Midianite*, yet a deſcendant of *Abraham*, and a good man, partook of, and is put for the whole repaſt, the fleſh of the ſacrifices and what elſe were eaten: no mention is made of *Moſes*, nor was there any need of it, as *Aben Ezra* obſerves, it being his tent in which they were: the *Targum* of *Jonathan* adds, "*Moſes* ſtood "and miniſtred before them;" and ſo ſays *Jarchi*; which is not very probable, it being not agreeable to the dignity of his ſtation and office.

℣. 13. *And it came to paſs on the morrow*, &c.] The above *Targum* paraphraſes it, "on the day "after the day of atonement:" and ſo *Jarchi* obſerves the ſame, out of a book of theirs called *Siphri*; but rather, this was either the day after the entertainment of *Jethro* with *Aaron* and the elders in the tent of *Moſes*, or the day after *Jethro*'s coming, as *Aben Ezra*: *that Moſes ſat to judge the people*; though his father-in-law was come to viſit him, yet he did not neglect the care of his people, and the buſineſs that lay upon his hands for their good, civil and religious; but the very day following his coming, cloſely applied himſelf to hear and judge cauſes; and ſuch a vaſt body of people muſt find him work enough; and eſpecially if we conſider their quarrelſome diſpoſition, for if they were ſo to one another, as they were to *Moſes* and *Aaron*, they muſt be very litigious; however *Moſes* bore with them, and attended to their cauſes, to do juſtice and judgment among them, being now made a prince and a judge over them by divine authority, and whom they acknowledged as ſuch: *and the people ſtood by Moſes, from the morning unto the evening*; not that a ſingle cauſe was ſo long a trying, but there being ſo many of them in one day, that they laſted from the morning to night; ſo that when one cauſe was diſpatched and the parties diſmiſſed, another ſucceeded, and ſo continued all the day long: *Moſes* he *ſat* as judge, with great majeſty, gravity, and ſedateneſs, hearkening with all attention to what was ſaid on both ſides, and the people they *ſtood*, both plaintiff and defendant as became them.

℣. 14. *And when Moſes's father-in-law ſaw all that he did to the people*, &c.] Or *for* them [q]; for their information and inſtruction in the laws of God, and for the deciſion of caſes brought before him, according to them; and what a deal of buſineſs was on his hands, and he went through for the good of the people: *and he ſaid, what is this thing that thou doeſt to the people?* this queſtion he put, not as being ignorant what he did, he ſaw what he did, and underſtood it full well, but this he ſaid to lead on to ſome converſation upon this head: *why ſitteſt thou thyſelf alone?* no other judge upon the bench with him to aſſiſt him, to take it by turns, and to relieve and eaſe him: *and all the people ſtand by thee from morning unto even?* not being able to get their cauſes heard and tried, there being ſo many of them; and therefore ſome were obliged to wait all day long, before they could have their buſineſs done, which was both fatiguing to him and them.

℣. 15. *And Moſes ſaid unto his father-in-law*, &c.] In anſwer to his queſtion; and there were two things, as *Aben Ezra* obſerves, he did to the people, and for which they came to him; the one is obſerved in this verſe and the other in the next: *becauſe the people come unto me to enquire of God*; of his mind and will in certain caſes, and of his ſtatutes and laws, as the following verſe ſhews; what they ſhould obſerve, and according to which they ſhould conduct themſelves: they came to enquire what God would have them to do; and in doubtful caſes, what was his will and pleaſure, and to deſire *Moſes* to inform them; and if the things were of ſuch a nature that he could not eaſily and readily do it, then to enquire of God for them, which in after-times was done by *Urim* and *Thummim*.

℣. 16. *When they have a matter they come unto me*, &c.] This is the other thing he did for them, as the above writer obſerves; which being laſt mentioned, he ſpeaks of firſt, as follows, meaning that when there was a matter in difference between two perſons or more, and they could not agree it among themſelves, then they brought it to him to be heard and decided: *and I judge between one and another*; hear what they have to ſay on both ſides, and then judge which is in the right and which is in the wrong, and determine what is to be done, according to the laws of God, or according to the rules

[p] ויקח acceptumque obtulit, Junius & Tremellius, Piſcator, Fagius, Druſius. [q] לעם propter populum, Vatablus.

rules of juſtice and equity: *and I do make* them *know the ſtatutes of God and his laws*; this relates to the firſt thing, their coming to him to enquire of God, what is his mind and will, or what he would have them do; and in order to this, and in anſwer to their requeſt, he inſtructed them in the laws of God, both civil and religious: this is made uſe of by ſome, to prove that *Jethro*'s coming to *Moſes*, was after the law was given: but this does not neceſſarily follow, becauſe *Moſes*, by a divine impulſe, might be directed, immediately to make known to the people, what was the will and mind of God, with reſpect to any particular caſe they enquired about; and rather, this ſeems to furniſh out an argument to the contrary, ſince, if the laws and ſtatutes of God had yet been given on mount *Sinai*, the people could not have been ignorant of them, and ſo needed not ſuch daily information and inſtruction from *Moſes*.

℣. 17. *And Moſes's father-in-law ſaid unto him*, &c.] Having obſerved what he did, and heard his anſwer to the queſtion he put to him: *the thing that thou doſt* is *not good*; not meaning that it was not morally good, or that it was morally evil; for it was certainly a good thing to inquire of the mind and will of God for the people, and to hear and decide matters in controverſy between them, and do juſtice to both parties; but it was not good for the health of *Moſes*; it was not commodious and convenient for him; it was not for his bodily welfare; it was too much for him, as he explains himſelf in the next verſe.

℣. 18. *Thou wilt ſurely wear away*, &c.] His natural ſtrength and animal ſpirits, and ſo his fleſh; he feared, his conſtant application and attendance to buſineſs would impair his health, break his conſtitution, and bring him into a conſumption. *Moſes* was naturally of a ſtrong and vigorous conſtitution: for, forty years after this, even to the time of his death his natural force was not abated; or *fading thou wilt fade*, or *falling thou wilt fall* [r]; in alluſion to the leaves of trees in autumn, which fade, and wither, and fall: *both thou and the people that* is *with thee*; it was tireſome to the people, as well as fatiguing to *Moſes*, who, becauſe of the multitude of caſes, were obliged to wait a long time, ſome of them from morning to night, and yet could not get their ſuit to come on, and ſo were obliged to attend next day, and perhaps day after day. The *Targum* of *Jonathan* is, "even thou "alſo, *Aaron* and his ſons, and the elders that are "with them;" and ſo *Jarchi*; but theſe don't ſeem to have been aſſiſting to him at all, as appears by what follows: *for this thing is too heavy for thee*; it was too great a burden upon his ſhoulders, what his ſtrength was not equal to; for though his internal abilities were exceeding great, and he had a good will to the work, to ſerve God and his people, yet it was more, humanly ſpeaking, than his bodily ſtrength would admit of, or any mortal man could go through: *thou art not able to perform it thyſelf alone*; and this *Moſes* was ſenſible of himſelf afterwards, and ſays the ſame thing, *Deut.* i. 9.

℣. 19. *Hearken now unto my voice, I will give thee counſel*, &c.] *Jethro* being the elder man, and of ſome character and figure, being either a prieſt or prince of *Midian*, or both, might without incurring a cenſure, take upon him to give advice to *Moſes*, a younger man, and his ſon-in-law, though he was ſuperior to him in office and in parts; and eſpecially ſince his advice proceeded from a ſincere and cordial regard for his health and welfare: *and God ſhall be with thee*; and ſucceed the advice he gave, which he perſuaded himſelf would be agreeable to the will of God, and attending to it he would proſper, and find that the method taken would be bleſſed of God, and iſſue in his own good and the good of the people; or it may be taken prayer-wiſe, as by ſome, *may God be with thee* [s]; to direct thee to what thou ſhouldſt do, either to take the advice, or reject it; and be it as it will, he wiſhed him well, and that he might have his health, and that as his day was, his ſtrength might be: *be thou for the people to Godward*; or on the part of God, as *Aben Ezra* interprets it; that part of his work he adviſed him to retain by all means, which lay more immediately between God and the people; to be a mediator between them; to tranſact affairs for them with God; to inquire his mind and will in matters difficult and doubtful; to be, as *Jarchi* expreſſes it, a meſſenger and interpreter between them, and an enquirer of judgments of him, or what ſtatutes and judgments he would have obſerved by them: *that thou mayeſt bring the cauſes unto God*; concerning which, as yet, he had given no directions as a rule to go by.

℣. 20. *And thou ſhalt teach them ordinances and laws*, &c.] Both with reſpect to things civil and religious, which he ſhould receive from God; *and ſhalt ſhew them the way wherein they muſt walk*; the path of faith and duty, the way of truth, holineſs and righteouſneſs: *and the work that they muſt do*; both with reſpect to God, and one another, the various duties and exerciſes of religion, every thing relating to their moral, religious and civil conduct.

℣. 21. *Moreover, thou ſhalt provide out of all the people*, &c.] Or *look out* [t] from among them; ſee *Acts* vi. 3. *able men*; or *men of power* [u]; meaning not ſo much men of ſtrong and robuſt conſtitutions, who, as *Aben Ezra* ſays, are able to bear labour; but men that have ſtrength of heart, as *Ben Gerſom* expreſſes it, men of ſpirit and courage, and are not afraid to do juſtice, to repreſs vice, and countenance virtue; or as *Maimonides* ſays [w], have a ſtrong heart, or courage and boldneſs to deliver the oppreſſed from the hands of the oppreſſor. *Jarchi* interprets it of rich men, of men of ſubſtance, who have no need to flatter, or play the hypocrite, and to know the faces of men: *ſuch as fear God*; who have the fear of God before their eyes, and on their hearts in all they do, and therefore can't do thoſe things that others do, who are deſtitute of it; can't give a cauſe the wrong way wilfully, or pervert judgment, and are the reverſe of the character of the unjuſt judge, that neither feared God nor regarded man, *Luke* xviii. 2: *men of truth*; true men, ſincere, upright and faithful men, that love truth and hate lies and falſhood, and will take ſome pains to get at the truth of a cauſe, to enquire where it lies, and purſue and encourage it where it is found, and diſcourage to the uttermoſt falſhood, lies and perjury: *hating covetouſneſs*; in themſelves and others, filthy lucre, diſhoneſt gain, mammon of unrighteouſneſs, and ſo not to be bribed and corrupted, and execute wrong judgment for the ſake of money: *and place* ſuch *over them* to be *rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens*; meaning not courts

[r] נבל תבל marceſcendo marceſſes, Montanus; ſo Ainſworth; cadendo cades, Pagninus. [s] ויהי אלהים עמך ſee Poole in loc. [t] תחזה videbis, Montanus; tu proſpice, Tigurine verſion; tu videto, Druſius. [u] אנשי חיל viros virtutis, Montanus, Vatablus; viros fortitudinis, Cartwright. [w] Hilchot Sanhedrin, c. 2. §. 7.

courts of judicature, consisting of such a number of judges, for such a court was never known to have a thousand judges upon the bench at once; the highest court of judicature that ever was among the *Jews*, which was long after this time, consisted but of seventy or seventy-one: but the sense is, that each of these should have such a number of persons, or rather families under their care, who, when they applied unto them for justice, should faithfully administer it to them; see the note on ℣. 25.

℣. 22. *And let them judge the people at all times*, &c.] In their several districts, whenever a matter of difference between man and man arises, and the case is brought before them, let them judge impartially between them, and determine what is right and wrong, and execute judgment and justice truly; which would take off a great deal of business from the hands of *Moses*: *and it shall be* that *every great matter they shall bring to thee*; any affair of great importance, and difficult of determination, and about which the judges may have some doubt in their minds, and they are not clear as to the decision of it; this, they the judges, not the people, were to bring to *Moses*: *but every small matter*; what is of no great importance, or is easy of decision, where the right and the wrong clearly appear, and there is no difficulty in the determination of it: *so shall it be easier for thyself*; to go through the business that would be necessarily devolved upon him, as the chief ruler and governor, supreme judge, lawgiver, leader and commander: *and they shall bear* the burden *with thee*; of ruling and judging the people, they taking a share of it, it would sit the lighter and easier upon him; and the whole seems to be wise and prudent counsel.

℣. 23. *If thou shalt do this thing*, &c.] Hearken to the advice given, and put it in execution, by chusing out of the people, and placing over them judges qualified, as directed: *and God command thee* so; for he did not desire him to follow his advice any further than it appeared to be according to the will of God, which he doubted not he would enquire about; and if he found it was agreeable to it, and should pursue it: *then thou shalt be able to endure*; to continue in his office and post, and hold on for years to come, God granting him life and health; whereas otherwise, in all human probability, he must waste and wear away apace: *and all this people shall also go to their place in peace*; having had their cases heard and tried, and their differences adjusted to satisfaction; and quick dispatch being made, they would return to their tents or places of abode in much peace of mind, and sit down contented with the determination made, and pleased that the law-suit was not protracted to any unreasonable length of time. *Jarchi* interprets all this people, of *Aaron*, *Nadab* and *Abihu*, and the seventy elders that came with him, as if they by this means would be eased, and so pleased with it.

℣. 24. *So Moses hearkened to the voice of his father in law*, &c.] Considered what he said, weighed it well in his mind, and judged it good advice, and determined to follow it: *and did all that he had said*; by chusing such men as he directed to, and committing the judgment of the people to them, as follows:

℣. 25. *And Moses chose able men out of all Israel*, &c.] He looked among them, and selected the best of them, such as most answered to the qualifications it was requisite they should have; and though only one of them is here mentioned, which is the first *Jethro* gave, yet no doubt they were all attended to, though not expressed: *and made them heads over the people*; rulers, governors, judges and officers; this is a general word, comprehending their several particular offices they sustained; which seem to be chiefly distinguished by the different numbers of people, or families, under them, otherwise their work and office were much the same: *rulers of thousands*, *rulers of hundreds*, *rulers of fifties*, *and rulers of tens*; just as *Jethro* advised, ℣. 21. According to the *Targum* of *Jonathan*, the rulers of thousands were 600, rulers of hundreds 6000, rulers of fifties 12,000, and the rulers of tens 60,000; and so *Jarchi*; and the like account is given in both the *Talmuds* [x], where the whole is summed up, amounting to 78600; which account *Aben Ezra* disapproves of, and thinks not credible: it is built upon the number of *Israel* at this time, when they came out of *Egypt*, being 600,000 men; and so if there was a ruler to every thousand men, there must be 600 of them, and so on; but these thousands may intend not individual persons, but families, that these were appointed over, as the families of *Israel* and *Judah* are called their thousands, *Judg.* vi. 15. *Mic.* v. 2. and this will serve greatly to reduce the number of these judges and officers.

℣. 26. *And they judged the people at all seasons*, &c.] Any day in the week, or any time in the day, whenever there was any occasion for them, and cases were brought before them: *the hard cases they brought unto Moses*; that is, the judges brought them to *Moses* when such came before them which were too hard for them, it was difficult to them to determine rightly about them, then they brought them to be heard and decided by him; for the judges, and not the people, best knew when a case was hard or easy to determine: *but every small matter they judged themselves*; and gave it as they saw was most agreeable to justice and equity, and did not trouble *Moses* with it; by which means he was eased of a great deal of business and fatigue, which was *Jethro*'s view in giving the advice he did.

℣. 27. *And Moses let his father-in-law depart*, &c.] After he had been with him some time, and desired leave to go into his own country, which was granted; or he *dismissed* [y] him in an honourable way; and as he went out to meet him when he came, if he did not attend him, when he went, some way in person, yet sent a guard along with him both for honour and for safety: *and he went his way into his own land*; the land of *Midian*: the *Targum* of *Jonathan*, "he went to proselyte all the "children of his own country;" or as *Jarchi* expresses it, the children of his family; and it is plain that the *Kenites* and *Rechabites* descended from him, who in after-times lived among the *Jews*, and were proselytes to their religion, *Judg.* i. 16. 1 *Chron.* ii. 55. *Jer.* xxxv. 2.

[x] T. Hieros. Sanhedrin, fol. 19. 2. T. Bab. Sanhedrin, fol. 18. 1. Montanus, Vatablus, Drusius, Piscator.

[y] וישלח & dimisit, V. L. Tigurine version,

CHAP. XIX.

IN this chapter we have an account of the coming of the children of *Iſrael* to mount *Sinai*, ℣. 1, 2. of the covenant made with them there, the propoſal on the part of God, and their acceptance of it, ℣. 3—8. the previous notice God gave three days before of his appearance on the mount, the orders for their preparation to meet him, and the execution of them, ℣. 9—15. the awful and tremendous appearance of God upon the mount, ℣. 16—20. and the ſtrict charge given, that neither people nor prieſts ſhould come near and gaze, only *Moſes* and *Aaron* with him were to come up, bounds being ſet to prevent the reſt, ℣. 21—24. and the chapter is cloſed with obſerving, that *Moſes* went down from the mount, and delivered to the people what the Lord ſpoke to and by him, ℣. 25.

℣. 1. *In the third month, when the children of Iſrael were gone forth out of the land of Egypt*, &c.] Which was the month *Sivan*, and anſwers to part of *May* and part of *June: the ſame day came they* into *the wilderneſs of Sinai*; which had its name from the mountain ſituated in it, and that from the buſhes which grew upon it. *Juſtin* [z] calls it *Synan*, which he ſays *Moſes* occupied, and *Strabo* [a], *Sinnan*. Hither they came either on the ſame day they came from *Rephidim*; which, according to *Bunting* [b], were eight miles from it, or on the ſame day of the month, as to number, that is, on the 3d day of the 3d month; and ſo *Jerom* [c] and others ſay, it was on the 47th day after their coming out of *Egypt*, three days after which they received the law on mount *Sinai*, it being a generally received notion, that the law was given 50 days after the paſſover; hence the feaſt of weeks is called from thence the feaſt of pentecoſt, or 50 days: or rather this was the firſt day of the month, as *Jarchi* and *R. Moſes*; with which agrees the *Targum* of *Jonathan*; and ſo was the 45th of their coming out of *Egypt*, five days after which they received the law; it being a tradition with the *Jews*, as *Aben Ezra* obſerves, that that was given on the 6th of *Sivan*, and may be accounted for thus; on the firſt day they came to *Sinai*, and encamped there, on the day following *Moſes* went up to God, ℣. 3. on the third day *Moſes* gathered the elders together, ℣. 7. and declared to them the words of God, and on the 3d day after that, which was the 6th, the law was delivered to them.

℣. 2. *For they were departed from Rephidim*, &c.] After they had fought with *Amalek*, and came to the weſtern part of the mount to *Horeb*, where the rock was ſmitten for them; and they were come from that now, and encamped at *Sinai*, after *Jethro* had paid a viſit to *Moſes: and were come to the deſart of Sinai, and had pitched in the wilderneſs*; that is, of *Sinai*, as in the preceding verſe: *and there Iſrael encamped before the mount*; mount *Sinai*, from whence the deſart or wilderneſs was called. This, as *Jarchi* ſays, was on the eaſt ſide of the mount; *Horeb* and *Sinai* were but one and the ſame mountain, which had two tops. *Horeb* was on the weſtern ſide, near to which lay the plain of *Rephidim*; and *Sinai* was on the eaſtern ſide, on which the wilderneſs of that name bordered: ſo that the children of *Iſrael*, when they came from *Rephidim*, came from the weſtern ſide, and took a circuit about and came to the eaſtern; which, according to a forementioned writer, was eight miles, and was the 12th ſtation or manſion of the children of *Iſrael*. This number 12 is taken notice of by ſome, as having ſomething ſingular and peculiar in it; there were the 12 tribes of *Iſrael*, and at their 12th manſion the law was given them; Chriſt had 12 apoſtles, and there are 12 foundations of the new *Jeruſalem*, and 12000 were ſealed out of every tribe of *Iſrael*.

℣. 3. *And Moſes went up unto God*, &c.] Who was in the pillar of cloud upon the top of the mount; this was on the ſecond day, according to the *Targum* of *Jonathan: the Lord called unto him out of the mountain*; or had called unto him, as *Aben Ezra*, ſince without his leave he could not have gone up. He called to him out of the cloud upon the top of the mountain to come up, and being come near him, he called to him, and ſpoke with an articulate voice, as follows: *ſaying, thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael*; which are the ſame, and are deſcribed as deſcending from the ſame perſon, who was called by both names; the one was his name in the former and lower ſtate of his life, the other in the latter and more proſperous one; and his poſterity are called by theſe two names, as biſhop *Patrick* obſerves, to put them in mind, that they who had lately been as low as *Jacob*, when he went to *Padan-Aram*, were now grown as great as God made him when he came from thence, and was called *Iſrael*.

℣. 4. *Ye have ſeen what I did to the Egyptians*, &c.] The plagues he brought upon them in *Egypt*, and the deſtruction of them at the *Red Sea*; theſe things they were eye-witneſſes of, and needed no other proof or evidence to convince and aſſure them of them, and therefore muſt be under obligation to attend to what he was about to recommend unto them, for which reaſon this is obſerved: *and* how *I bare you on eagles wings*; that is, as on eagles wings, the note of ſimilitude being wanting, but to be ſupplied; for it cannot be thought that they were literally bore on eagles wings; but as that creature is reported to be very affectionate to its young, and careful of it, and as is ſaid only to one; for having more, it will caſt away all but one, and reſerve that, which it carefully nouriſhes; and being ſwift of flight, and ſtrong of wing, it will in a remarkable manner take its young upon it, and ſafely and ſwiftly convey it where it pleaſes; of which ſee the note on *Deut.* xxxii. 11. The eagle excels other birds both in its ſtrength and in the bigneſs of its body; and eſpecially its pectoral muſcles, by which its wings are ſupported, are very ſtrong, ſo that it can carry its young, and other things, on its back and wings; and ſome ſuch thing nature itſelf ſeems to have required, as naturaliſts obſerve [d]; and there are ſome hiſtories, which, if true, greatly confirm and illuſtrate this. *Ælianus* [e] reports of *Tilgamus*, a *Baby-*

[z] E Trogo, l. 36. c. 1
[a] Geograph. l. 16. p. 520.
[b] Travels, p. 82.
[c] Epiſt. Fabiolæ de 42 manſion. fol. 15. c. 1. tom. 3.
[d] Scheuchzer. Phyſica Sacra, vol. 2. p. 186.
[e] Hiſt. Animal. l. 12. c. 21.

Babylonian, and who afterwards was king of *Babylon*, and who seems to be the *Tilgath Pilneser* of the scriptures, king of *Assyria*, that when a lad, being thrown down from the top of a tower, an eagle, which is a very quick-sighted bird, saw him, and before he came to the ground, flew under him, took him upon its back, and carried him into a garden, and gently let him down. So it is related of *Aristomenes* [f], that as he was casting headlong into a deep ditch by the *Lacedæmonians*, where they used to throw condemned malefactors, an eagle flew under him, and bore him on its wings, and carried him to the bottom, without any hurt to any part of his body. *Jarchi* observes, that whereas other birds carry their young between their feet, for fear of those that fly above them, the eagle flying above all others, and so in no fear of them, carries its young upon its wings, judging it better that a dart should pierce that than its young. The *Targums* of *Jonathan* and *Jerusalem* paraphrase the words, "and I bore you on clouds, "as on eagles wings;" which covered, and protected, and sustained them, as the eagles wings do its young; the former adds, from *Pelusium*, a city in *Egypt*, supposed by the *Targumist* to be the same with *Rameses*; where *Jarchi* observes the people of *Israel* were very swiftly gathered together as the place of their *rendesvouz*, and were as safely brought from thence to the place where they now were. Thus the Lord shewed an affectionate concern for *Israel*, took them under his care and protection, stood between them and the *Egyptians* in a pillar of cloud, and secured them from their arrows, and swiftly and safely removed them from the land of *Egypt* to the place where they now were, distinguishing them from all other nations, having chosen them to be a special people to himself: *and brought you unto myself*; to the mountain of God, where he had appeared to *Moses*, and given this as a sign and token of the truth of his mission, that he and *Israel*, when brought out of *Egypt* by him, should serve him on this mount; and now they were brought thither, where he was about not only to grant his presence in a very singular manner, but to deliver his law unto them, and enter into a covenant with them, and establish and settle them as his people; so that they were a people near unto the Lord, taken into covenant, and indulged with communion with him, and made partakers of various distinguished blessings of his: both the above *Targums* are, "I brought "you to the doctrine of my law," to receive it at this mount.

ver. 5. *Now therefore*, &c.] Since they had received such marks of his favour, and were laid under great obligations to him: *if ye will obey my voice indeed*; truly, sincerely and heartily; or in *hearkening hearken*, or *in obeying obey* [g]; that is, closely and attentively hearken to what he should say to them, and thoroughly and constantly yield a chearful obedience to his commands: *and keep my covenant*; now about to be made with them, which would consist of promises of good things to be done to them on his part, and of duties to be performed by them on their part, and so would constitute a formal covenant by stipulation and restipulation: *then ye shall be a peculiar treasure unto me above all people*; be as highly valued by him, and as carefully preserved as the richest treasure among men; even as the treasure of princes, consisting of gold and silver, precious stones, pearls and jewels, and every thing that is valuable; and of this he would give such proof and demonstration, as would make it appear that they were esteemed by him above all people upon the face of the earth; being chosen for his peculiar treasure, and redeemed out of the house of bondage and slavery to be his peculiar people, and distinguished from all others by particular favours and blessings: *for all the earth* is *mine*; as it is, and the inhabitants of it, by creation, sustentation, preservation and dominion, all being made, upheld, preserved and governed by him; and therefore, as he had a right to all, could chuse what part he pleased for his special use and service; or *though all the earth* is *mine* [h], as *Marinus* in *Aben Ezra*, which yet the latter does not seem to approve of; and then the sense is, though the whole world was his, and all that is in it, yet such was his special affection, and peculiar regard to *Israel*, as to chuse them, and esteem them as his portion and inheritance, his jewels and peculiar treasure.

ver. 6. *And ye shall be unto me a kingdom of priests*, &c.] Instead of being in a state of servitude and bondage, as they had been in *Egypt*, they should be erected into a kingdom, become a body politic, a free state, a commonwealth governed by its own laws, and those laws of God's making; yea, they should be a kingdom to him, and he be more immediately the king of them, as he was not of others, the government of *Israel* being a theocracy; and this kingdom should consist of men that were priests, who had access to God, served him, and offered sacrifice to him; or of men greatly esteemed and honoured, as priests were in those times. *Jarchi* interprets it, a kingdom of princes, as the word sometimes signifies; the subjects of this kingdom were princes, men of a princely spirit, and these princes, like those of the king of *Babylon*, who boasted they were altogether kings; and like the *Roman* senators, of whom the embassador of *Pyrrhus* said, that he saw at *Rome* as many kings as he saw senators. And so here all the *Targums* render it, *kings and priests*; to which reference seems to be had not only in 1 *Pet.* ii. 9. but in *Rev.* i. 6. they were kings when they got the victory, as in the times of *Joshua*, over the several kings of *Canaan*, and had their kingdoms divided among them; and before the priesthood was settled in the family of *Aaron*, every head of a family in *Israel* was a priest; and they were all priests at the passover, as *Philo* [i] observes: and so the spiritual *Israel* of God are kings and priests; they are kings, having the power and riches of kings; having got through Christ the victory over sin, satan and the world; and being possessed of the kingdom of grace, and heirs of the kingdom of glory; and priests, being allowed to draw nigh to God, to present themselves, souls and bodies, a holy and living sacrifice, to offer to him the sacrifices of prayer and praise thro' Christ, by whom they become acceptable to him: *and an holy nation*; being separated from all others, and devoted to the worship and service of God, having holy laws, and holy ordinances, and a holy service, and a holy place to perform it in, and holy persons to attend unto it, as they afterwards had. In allusion to this, the spiritual *Israel*, or people of God, are also called so, 1 *Pet.* ii. 9. being chosen unto holiness, redeemed from all iniquity, called with

[f] Pausaniæ Messenica, sive, l. 4. p 250, 251.

[g] שמוע תשמעו obediendo obedieritis, Pagninus, Montanus; audiendo audiveritis, Drusius; auscultando auscultabitis, Piscator; so Ainsworth.

[h] כי tametsi, Vatablus; quamvis, Piscator, Drusius.

[i] De vita Mosis, l. 3. p. 686.

with an holy calling, ſanctified by the blood of Chriſt, and made holy by the Spirit of God, and under the influence of his grace live holy lives and converſations: *theſe* are *the words thou ſhalt ſpeak unto the children of Iſrael*; what he would have them do, and they were bound to do in a way of duty to him, and what he in a way of grace would do for them, and they ſhould be unto him.

℣. 7. *And Moſes came and called for the elders of the people*, &c.] After he had heard the above words from the mouth of God, he came down from the mount into the camp of *Iſrael*, and ſent for the elders or principal men of the tribes and families of *Iſrael* to come to him: *and* being gathered together, *laid before their faces all theſe words, which the Lord commanded him*; expreſſed them in the plaineſt manner, ſet them in the cleareſt light to their minds and conſciences; ſo that they thoroughly underſtood them, were fully convinced of the propriety of theſe things God required of them, and their obligation to obſerve them, and ſaw plainly the greatneſs and importance of what he promiſed unto them.

℣. 8. *And all the people anſwered together*, &c.] By their heads and repreſentatives, the elders, ſummoned before *Moſes*, to whom he declared the whole will of God; or this being communicated by them to their reſpective tribes and families, they were all of one mind; there was not a contradicting voice among them, they all gave the ſame anſwer, or all united in returning for anſwer what follows: *all that the Lord hath ſpoken, we will do*; obey his voice in all things he directs unto, or commands to be done, and keep the covenant he ſhould make with them, and obſerve whatever was required on their parts; which was well ſpoken, if with the heart, and if under a conſciouſneſs of their own weakneſs, they had expreſſed their deſire of dependence upon the grace of God to enable them to perform, ſee *Deut.* v. 28, 29. The *Septuagint* verſion adds, *and we will hear*, or be obedient, as in ch. xxiv. 7: *and Moſes returned the words of the people unto the Lord*; not for his information, who knew very well what they had ſaid, but for the diſcharge of his office as a mediator and meſſenger between God and them: this, according to *Jarchi*, was on the third day of the month.

℣. 9. *And the Lord ſaid unto Moſes*, &c.] As the *Targum* of *Jonathan*, on the third day; though *Jarchi* ſays the fourth; which ſeems not ſo well to agree with his words on the preceding verſe, ſince it ſeems to be at the ſame time that *Moſes* returned the words of the people to the Lord, that he ſaid what follows to him: *lo, I come unto thee in a thick cloud*; which was different from the pillar of cloud in which he went before the people, and now ſtood in it on the top of the mount; for he ſpeaks not now of his preſent appearance to *Moſes*, but of his appearance on the mount three days after; wherefore the *Septuagint* verſion wrongly renders it, *in a pillar of cloud*; there were appearances of the divine Majeſty in a cloud frequently afterwards, both in the Old and New Teſtament, ſee *Exod.* xl. 34. 1 *Kings* viii. 10, 11. *Matt.* xvii. 5. and ſo Chriſt, the mighty angel, is ſaid to be clothed with a cloud, *Rev.* x. 1. And from ſuch appearances as theſe, the heathens have repreſented their deities, as *Apollo* [k], *Venus* [l], *Juno* [m], and others, coming in a cloud, or clothed with one: *that the people may hear when I ſpeak with thee, and believe thee for ever*; they had believed *Moſes* already, particularly at the *Red Sea*, when they ſaw what was done there, but afterwards, as it ſeems, returned to their unbelief again; but now, as they would be eye-witneſſes of the cloud in which the Lord would appear to *Moſes*, ſo they would be ear-witneſſes of what he ſaid to him; for though the cloud was a thick one in which he came, ſo that they could not ſee any ſimilitude, any likeneſs at all, not ſo much as a brightneſs, a ſhining glory as they had ſeen in the pillar of cloud, ſee ch. xvi. 7, 10. yet, the voice of God out of it was ſo loud, when he ſpoke with *Moſes*, that this vaſt body of people being placed around, at the lower part of the mount, heard plainly and diſtinctly all that was ſaid; ſo that they were ſure they were not impoſed upon by *Moſes*, but that the law he delivered to them was from God, ſince they heard it with their own ears; and therefore they and their poſterity believed it for ever, and never entertained the leaſt diſtruſt of the divinity and authority of it. This caſe was widely different from that of *Numa* or *Mahomet*, the one pretending to receive inſtructions from the goddeſs *Egeria*, and the other from the angel *Gabriel*; but all depended upon their own word, none were, nor did they pretend that any were eye or ear-witneſſes of what they declared; but ſuch was the caſe here: *and Moſes told the words of the people unto the Lord*; the ſame which he is ſaid to return to him in the preceding verſe, and here repeated for the confirmation of it, and to lead on to what the Lord had to ſay further concerning them.

℣. 10. *And the Lord ſaid unto Moſes*, &c.] On the fourth day, according to the *Targum* of *Jonathan*: *go unto the people*; go down from the mountain, from the top of it, where he now was, to the camp of *Iſrael*, which was pitched before it: *and ſanctify them to-day and to-morrow*; the fourth and fifth days of the month; that is, he was to inſtruct them how they were to ſanctify themſelves in an external way, by waſhing themſelves, as after mentioned, their bodies and clothes, and by abſtaining from all ſenſual pleaſures, lawful or unlawful: *and let them waſh their clothes*; which the *Jews* underſtood not of their garments, but of their bodies alſo; teaching them by theſe outward things the neceſſity of internal purity and holineſs, to appear before God: theſe outward rites were in uſe before the law of *Moſes*, as appears from *Gen.* xxxv. 2. and the heathens themſelves have ſimilar notions of the cleanneſs of bodies and garments, as well as the purity of mind, being acceptable to their deities [n].

℣. 11. *And be ready againſt the third day*, &c.] Not the third day of the month, but the third day from hence, this being the fourth, and the morrow the fifth, and the third day the day following that, the ſixth, on which day it is generally agreed by the *Jews*, that the law was given, ſee the note on ℣. 16. *for the third day the Lord will come down in the ſight of all the people, upon mount Sinai*; which muſt be underſtood, conſiſtent with his omnipreſence, and is only expreſſive of ſome viſible diſplay of his power, and of ſome ſen-

[k] Nube & candentes humeros amictus
Augur Apollo. Horat. Carmin. l 1. ode 2.

[l] Et Venus æthereos inter dea candida nimbos
Dona ferens aderat. — Virgil. Æneid. l. 8. prope finem.

Hoc Venus obſcuro faciem circumdata nimbo
Detulit. — Ib. Æneid. 12.

[m] Agens hyemem nimbo ſuccincta, per auras. Ib. Æneid. 10.

[n] Caſta placent ſuperis, pura cum veſte venito. Tibullus.

ſenſible token of his preſence to the people; he was now upon it in the pillar of cloud, but then he would appear in another manner, and deſcend in a thick cloud and fire, which all the people would ſee, though they could not ſee the ſimilitude of any thing in it.

℣. 12. *And thou ſhalt ſet bounds to the people round about*, &c.] That is, round about the mountain, by drawing a line, throwing up a foſs or ditch, or elſe by laying up heaps of ſtones or ſand, which might be come at eaſily, or buſhes and branches of trees, which grew thick on the mount, from whence it had its name; but be it what will that were uſed, theſe were to ſignify, that ſo far the people might go, but no further, which their curioſity might prompt them to: *ſaying*, *take heed unto yourſelves* that ye *go* not *up into the mount*; ſo far were they from being allowed to go up to the top of it, that they were not allowed to aſcend it at all, or to go any further than where the aſcent or riſe began; it was at their peril to aſcend, and this was what they were to take heed unto, leſt they incurred danger: *or touch the border of it*; it being the mountain of God, and relatively holy through his preſence on it: *whoſoever toucheth the mount*, *ſhall be ſurely put to death*; which ſevere law was made to deter them from any attempt to go up the mountain, ſince it was death even to touch it, ſee *Heb.* xii. 18.

℣. 13. *There ſhall not a hand touch it*, &c.] The mountain or the border of it, which is repeated that it might be taken notice of; and to ſhew that it would be reſented if they were to ſtretch out their hand and only lightly touch it, much more, ſhould they ſet their feet upon it and attempt to aſcend it: or rather, *ſhall not touch him*[o]; that is, the man that ſhall touch the mountain; he ſhall be ſo deteſtable and abominable whoever touches it or breaks through the bounds of it, and attempts to aſcend it, that no man ſhall follow him to lay hold on him, in order to bring him back to juſtice, but ſhall diſpatch him at once in one or other of the ways directed to: *but he ſhall ſurely be ſtoned*, *or ſhot through*; if near at hand, all about him ſhall riſe upon him, and take up ſtones and ſtone him; but if he is got at a diſtance, then they were to ſhoot arrows at him; and in this way *Aben Ezra* interprets it; the words, ſays he, refer to the man that toucheth the mount, who is not to be followed and apprehended, but thoſe that ſee him, and are near, abiding in the place where they are, are to ſtone him immediately, and if afar off they are to throw darts at him: though the *Targum* of *Jonathan* ſeems to underſtand it, as if puniſhment would be immediately inflicted upon ſuch a perſon, not by the hands of men, but by the hand of God; for it ſays, ſuch an one ſhall be ſtoned with hail-ſtones, and fiery darts ſhall be ſpread upon him; or, as the *Jeruſalem Targum*, ſhall be ſhot at him: *whether* it be *beaſt*, *or man*, *it ſhall not live*; that touches the mountain, and ſo it is explained, *Heb.* xii. 20. the word *beaſt* comprehends all kinds of beaſts, wild and tame, and all ſorts of cattle, of the herd or flock; as the word *man* takes in women as well as men, as *Ben Gerſom* obſerves; *Aben Ezra* thinks, fowls are not mentioned, becauſe they cannot be taken, but fly away immediately; but then they might be ſhot: *when the trumpet ſoundeth long*, *they ſhall come up to the mount*; this, according to *Jarchi*, was a trumpet of a ram's horn; the word uſed in the *Arabic* language ſignifying a ram; but it is a mere fancy and fable of his, that this was of the ram of *Iſaac* which was ſacrificed in his ſtead; it is much more likely that there was indeed no real trumpet, only a ſound was formed like the ſound of one; and it is highly probable, was formed by the miniſtring angels; *Aben Ezra* obſerves, that the ſound of a trumpet was never heard until the day of the decalogue, until the day that was given; and that there was not a greater wonder on mount *Sinai* than this: the deſign and uſe of it was to gather this vaſt body of people together, to come and hear what God had to ſay unto them; and when its ſound was protracted to a great length, or was in one continued tone, and ſomewhat lower, as is uſual when a trumpet is about to ceaſe blowing, then the people were to take it as a token that they ſhould approach the mountain; not to aſcend it, but come to the lower and nether part of it, where bounds were ſet to direct them how far they might go and no further: ſo the *Septuagint* verſion is, "when the voices (or thunders) and the trum-"pets and the cloud departed from the moun-"tain, they went up to the mountain:" a certain *Jewiſh* writer[p] interprets this, not of the people in general, but of *Aaron* and his ſons, and of the ſeventy elders, ſee ℣. 24.

℣. 14. *And Moſes went down from the mount unto the people*, &c.] The ſame day that he went up, the fourth day of the month: *and ſanctified the people*; inſtructed them and ordered them what they ſhould do for their ſanctification, in order to their hearing the law from the mouth of the lord: *and they waſhed their clothes*; as the Lord had directed *Moſes* to enjoin them, and as he had commanded them, ſee the note on ℣. 10.

℣. 15. *And he ſaid unto the people*, *be ready againſt the third day*, &c.] The third day from thence, the ſixth of the month *Sivan*, againſt which day they were to prepare themſelves, by waſhing their garments, and all other outward acts of ſanctification and purity they were directed to, that they might be ready for the ſervice of that day, to hear and receive the law from God himſelf: *Aben Ezra* has this note on the paſſage, "perhaps not "a man ſlept that night, that he might hear the "voice of the Lord in the morning, as was the "way or cuſtom of the high prieſt on the day of "atonement;" that is, not to ſleep the night before: *come not at* your *wives*; or, *do not draw nigh to a woman*[q], to lie with her; meaning not with a ſtrange woman, or one that was not his wife, for that was not lawful at any time; nor with a menſtruous woman who was unclean, and ſo forbidden, but with a man's own wife: what was lawful muſt now be abſtained from, for the greater ſanctification and ſolemnity of the ſervice of this day, ſee 1 *Cor.* vii. 5. ſo *Chæremon*[r] the ſtoic ſays of the *Egyptian* prieſts, that when the time is at hand that they are to perform ſome very ſacred and ſolemn ſervice, they ſpend ſeveral days in preparing for it; ſometimes two and forty, ſometimes more, ſometimes leſs, but never under ſeven; when they abſtain from all animals, and from all kind of herbs and pulſe, and eſpecially from venereal

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[o] לא תגע בו non tanget eum, Vatablus, Druſius, non feriet eum, Tigurine verſion. [p] R. Samuel Ben Hophni, apud Aben Ezram, in loc. [q] תגשו אל אשה μη προσιλθητε γυναικι Sept. to a woman, Ainſworth. [r] Apud Porphyr. de Abſtinentia, l. 4. §. 7. Vid. Clement. Alexand. Stromat. l. 1. p. 306.

venereal converſation with women; and to this latter *Juvenal* [s] the poet has reſpect.

℣. 16. *And it came to paſs on the third day in the morning*, &c.] The ſixth of the month, according to the *Targum* of *Jonathan*, and ſo *Jarchi*; on which day, as the *Jews* generally ſay [t], the law was given, and which they alſo obſerve, was a ſabbath-day: yea, they are ſometimes ſo very particular as to fix the hour of the day, and ſay [u], it was the ſixth hour of the day, or 12 o'clock at noon, that *Iſrael* received the decalogue, and at the ninth hour, at three o'clock in the afternoon, returned to their ſtations: *there were thunders, and lightnings, and a thick cloud upon the mount*; which were to awaken the attention of the people to what they were to hear and receive, and to ſtrike their minds with an awe of the divine Being; and to add to the ſolemnity of the day, and the ſervice of it; and to ſignify the obſcurity and terror of the legal diſpenſation, and the wrath and curſe that the tranſgreſſors of the law might expect, even an horrible tempeſt of divine vengeance, ſee *Heb.* xii. 18. *and the voice of the trumpet exceeding loud*; or, *exceeding ſtrong* [w]; being blown by the mighty angels, and by ten thouſand of them, with whom the Lord now deſcended: *ſo that all the people that* was *in the camp trembled*; at the ſound of it, it was ſo loud and terrible, and it ſo pierced their ears and their hearts: a different effect the goſpel-trumpet, the jubilee-trumpet, the joyful ſound of love, grace, and mercy, has upon ſenſible ſinners, and on true believers: the law with its curſes terrifies, the goſpel with its bleſſings comforts.

℣. 17. *And Moſes brought forth the people out of the camp*, &c.] Which was before the mountain and near it, when the above tokens were given of the divine preſence on it; as they were thrown into a pannic upon the ſound of the trumpet, it was, perhaps, with ſome difficulty that they were brought out of the camp, or perſuaded to quit it; and nothing ſhort of the preſence of *Moſes* at the head of them, to go before them, and lead them to the foot of the mountain, could have prevailed upon them to have done it: *to meet with God*; who came forth in ſuch an awful and ſolemn manner, as their king and law-giver, to deliver a body of laws to them, to be the rule of their future conduct: *and they ſtood at the nether part of the mount*; at the bottom of it, where bounds were ſet, and a fence made, that they ſhould proceed no further, and yet near enough to hear what God ſaid to *Moſes* and to them.

℣. 18. *And mount Sinai was altogether on a ſmoke*, &c.] Not from nature, as *Vulcano's*, but for a reaſon after given; it ſeemed to be one large body of ſmoke, nothing elſe to be ſeen but ſmoke; an emblem of the darkneſs of the legal diſpenſation, which was full of obſcure types and figures, of dark ſhadows and ſmoky ſacrifices, to which the clear day of the goſpel-diſpenſation is oppoſed, ſee 2 *Cor.* iii. 12—18, *becauſe the Lord deſcended upon it in fire*; in flaming fire, as the *Targums*, which ſet the mountain on fire, and cauſed this prodigious ſmoke; for if he, who is a conſuming fire, but toucheth the hills and mountains, they ſmoke, *Pſ.* civ. 32. *and the ſmoke thereof aſcended as the ſmoke of a furnace*; ſuch an one as that which *Abraham* in viſion ſaw, *Gen.* xv. 17. *and the whole mount quaked greatly*; to which circumſtance *Deborah* refers in her ſong; when ſhe ſpeaks of mountains melting and flowing from before the preſence of the God of *Iſrael*, and particularly of *Sinai*, *Judg.* v. 4, 5. and the *Pſalmiſt*, who makes mention of the earth ſhaking, and the heavens dropping, and of *Sinai* being moved at his preſence, *Pſ.* lxviii. 8. it is probable there was an earthquake at this time, which ſometimes attends thunders and lightenings, ſee *Rev.* xvi. 18.

℣. 19. *And when the voice of the trumpet ſounded long*, &c.] Not in one continued tone, as before, ℣. 13. where a different word is uſed, and when it decreaſed, and was about to ceaſe, which was to ſummon the people to attend; but now they were come to the foot of the mount, and this ſounding was a preparation to the giving of the law unto them, and was not one continued even tone: but *waxed louder and louder*; or, *going, and exceeding ſtrong*; or, *ſtrengthening itſelf exceedingly* [x]; it went on to an high pitch, until it was exceeding vehement and ſtrong, and ſo ſonorous as ſcarce to be bore: *Moſes ſpake*; what he ſaid is not here recorded; it is highly probable, as has been obſerved by ſome, that he uttered thoſe words related of him in *Heb.* xii. 21. *I exceedingly fear and quake*; ſuch an impreſſion did this loud and ſtrong voice of the trumpet make upon him: *and God anſwered him by a voice*; a ſtill and gentle one, in order to encourage and comfort him; and ſo the *Targum* of *Jonathan* paraphraſes it, "with a pleaſant and laudable voice, and with delightful words."

℣. 20. *And the Lord came down on mount Sinai*, &c.] In the above viſible tokens of his preſence and power; otherwiſe he is the incomprehenſible Jehovah, that immenſe and omnipotent Being, who fills heaven and earth, and cannot be contained and circumſcribed in either: *on the top of the mount*; where the fire he deſcended in reſted, and where the ſmoke and thick cloud were, as a token of his preſence: *and the Lord called Moſes* up *to the top of the mount*; who either was at the bottom of it with the people, or in a higher aſcent of it between God and them: *and Moſes went up*; to the top of it, where the Lord was, as he ordered him: a certain traveller [y] tells us that the top of this mount was ſcarce 30 feet in circumference.

℣. 21. *And the Lord ſaid unto Moſes, go down*, &c.] As ſoon as he was got to the top of the mount he was bid to go down again to the bottom, with a meſſage to the people: *charge the people, leſt they break through unto the Lord to gaze*; to ſee if they could obſerve any ſimilitude or likeneſs of God, that they might have an idea of it in their minds, or make an image like unto it; to prevent which, the Lord, knowing the vanity and curioſity of their minds, ordered *Moſes* to give them a ſtrict charge not to tranſgreſs the bounds ſet them, or to break down or break through the fence of ſtones and ſand, or hedge of buſhes, brambles, and branches of trees, or whatever was placed for bounds: *and many of them periſh*; or *fall*

[s] Ille petit veniam quoties non abſtinet uxor,
Concubitu, ſacris obſervandiſque diebus. Juvenal, Satyr 6.

[t] T. Bab. Sabbat, fol. 86. 2. & Yoma, fol. 4. 2. Seder Olam Rabba, c. 5. p. 18. [u] Pirke Eliezer, c. 46.
[w] חזק מאד fortis valde, Pagninus, Montanus, Vatablus; ſo Ainſworth. [x] הולך וחזק מאד προβαινωσαι ισχυροτεραι σφοδρα, Sept. iens & fortificans ſe valde, Montanus; roborans ſe, Vatablus; quum pergeret & invaleſceret valde, Junius & Tremellius, Piſcator. [y] Baumgarten. Peregrinatio, l. 1. c. 24. p. 61.

fall [z]; by the hand of God; either fall by death, or into ſome grievous calamity, as the men of *Bethſhemeſh* periſhed through looking into the ark, 1 *Sam.* vi. 19.

℣. 22. *And let the prieſts alſo, which come near unto the Lord*, &c.] Either the firſt-born, as the *Jews* generally interpret it, ſo *Jarchi* and *Aben Ezra*; who were ſanctified to the Lord, and in whoſe ſtead afterwards the *Levites* were taken; or the ſons of *Aaron*, who ſhould be, and were potentially, though not actually prieſts, as *Ben Gerſom* expreſſes it, from an antient book of theirs called *Mechilta*; or rather, ſome principal perſons, as heads of families and the like, who before the prieſthood was ſettled in the family of *Aaron*, officiated as prieſts, and drew nigh to God, and offered up ſacrifices for themſelves and others, and were diſtinguiſhed from others by this character, and therefore do not intend princes, as ſome interpret the word; for the deſcription of them will not agree to them, but plainly points to a ſort of men, to whom it was peculiar to perform that office. Theſe, *Moſes* is bid to charge that they *ſanctify themſelves*; in the ſame manner as the people in general were before ordered, and keep themſelves within the ſame bounds; not daring to tranſgreſs them, becauſe they were perſons that uſed to draw nigh to God in the performance of religious actions: *leſt the Lord break forth upon them*; and ſmite them, that they die in like manner as he made a breach on *Uzzah* afterwards for touching the ark of the Lord, 2 *Sam.* vi. 6, 7, 8.

℣. 23. *And Moſes ſaid unto the Lord*, &c.] Upon his giving ſuch ſtrict orders both with reſpect to the people and the prieſts: *the people cannot come up to mount Sinai*; ſuggeſting as if there was no need for him to go down on that account, to give them a charge not to break through and gaze; ſince, as he thought, there was no probability that they ever would attempt it, ſeeing ſuch a ſolemn charge had been given, nor any poſſibility of it, ſince ſuch a fence was made: *for thou chargedſt us, ſaying, ſet bounds about the mount, and ſanctify it*; and accordingly bounds have been ſet, that the people may not go up it, and the place has been declared ſacred, that ſo none will preſume to do it, according to the ſolemn charge that has been given: ſome [a] read the preceding clauſe by way of interrogation, *may not the people come up to mount Sinai?* may not any of them? or if any of them, who may? and there was the greater reaſon for aſking ſuch a queſtion, ſince the prieſts that drew near to God might not, and ſo the next words are conceived to be an anſwer to it.

℣. 24. *And the Lord ſaid unto him, away, get thee down*, &c.] And prevent the people and prieſts from breaking through the bounds and gazing, to which their curioſity would tempt them; as the Lord knew better than *Moſes*, and it was high time for him to be gone, the matter required haſte, the people were under great temptations of indulging their curioſity, to the peril of their lives: *and thou ſhalt come up, thou, and Aaron with thee*; which is thought to be an anſwer to the queſtion, who might come up? only himſelf and *Aaron*, who was his prophet and ſpokeſman, and concerned with him in his miracles, and in conducting the people of *Iſrael*; and who was to be chief prieſt, as *Moſes* was to be, and was the leader and governor of the people: *but let not the prieſts and the people break through to come up unto the Lord, leſt he break forth upon them*; it required the immediate preſence of *Moſes* below, and immediate care was to be taken by him, leſt the prieſts and people, led by a vain curioſity, ſhould attempt to aſcend the mount, and come where God was, to ſee if they could obſerve any likeneſs of him; which would ſo provoke him, that in juſt retaliation, that as they had broke through the bounds ſet, he would break forth on them by inflicting ſudden death upon them.

℣. 25. *So Moſes went down to the people*, &c.] As the Lord commanded him: *and ſpake unto them*; charging them to keep their diſtance, and not preſume to paſs the line he had drawn, or the foſs or fence he had made: in the *Jeruſalem Targum* it is added, "come and receive the ten words;" the decalogue or ten commands; and the *Targum* of *Jonathan*, "come and receive the law with "the ten words;" the ten commandments of the law, which are delivered in the following chapter.

CHAP. XX.

IN this chapter we have an account of the giving of the law on mount *Sinai*; the preface to it, ℣. 1, 2, the ten commandments it conſiſts of, ℣. 3—17. the circumſtances attending it, which cauſed the people to remove at ſome diſtance, ℣. 18. when they deſired of *Moſes*, that he would ſpeak to them and not God, who bid them not fear, ſince this was for the trial of them; but ſtill they kept at a diſtance, whilſt *Moſes* drew nigh to God, ℣. 19, 20, 21. who ordered him to caution the children of *Iſrael* againſt idolatry, and directed what ſort of an altar he would have made whereon to offer their ſacrifices, promiſing that where his name was recorded he would grant his preſence and bleſſing, ℣. 22—26.

℣. 1. *And God ſpake all theſe words*, &c.] Which follow, commonly called the decalogue, or ten commands; a ſyſtem or body of laws, ſelected and adapted to the caſe and circumſtances of the people of *Iſrael*; ſtriking at ſuch ſins as they were moſt addicted to, and they were under the greateſt temptation of falling into the commiſſion of; to prevent which, the obſervation of theſe laws was enjoined them; not but that whatſoever of them is of a moral nature, as for the moſt part they are, are binding on all mankind, and to be obſerved both by *Jew* and *Gentile*; and are the beſt and ſhorteſt compendium of morality that ever was delivered out, except the abridgment of them by our Lord, *Matt.* xxii. 36—40. the ancient *Jews* had a notion, and which *Jarchi* delivers as his own, that theſe words were ſpoken by God in one word; which is not to be underſtood gramatically; but that thoſe laws are ſo cloſely compacted and united together as if they were but one word, and are not to be detached and ſeparated from each other; hence, as the apoſtle *James* ſays, *whoſoever offends in*

[z] נפל πιπτειν, Sept. & corruant, Pagninus, Tigurine verſion; & cadat Montanus, cadant, Junius & Tremellius, Piſcator, Druſius; ſo Ainſworth. [a] So ſome in Vatablus.

in one point is guilty of all, ch. ii. 10. and if this notion was as early as the firſt times of the goſpel, one would be tempted to think the apoſtle *Paul* had reference to it, *Rom.* xiii. 9. *Gal.* v. 14. though indeed he ſeems to have reſpect only to the ſecond table of the law; theſe words were ſpoke in an authoritative way as commands, requiring not only attention but obedience to them; and they were ſpoken by God himſelf in the hearing of all the people of *Iſrael*; and were not, as *Aben Ezra* obſerves, ſpoken by a mediator or middle perſon, for as yet they had not deſired one; nor by an angel or angels, as the following words ſhew, tho' the law is ſaid to be ſpoken by angels, to be ordained by them, in the hands of a mediator, and given by the diſpoſition of them, which perhaps, was afterwards done, ſee *Acts* vii. 53. *Gal.* iii. 19. *Heb.* ii. 2. and the notes there: *ſaying*; as follows.

℣. 2. *I am the Lord thy God*, &c.] This verſe does not contain the firſt of theſe commands, but is a preface to them, ſhewing that God had a right to enact and enjoin the people of *Iſrael* laws; and that they were under obligation to attend unto them with reverence, and chearfully obey them, ſince he was the Lord, the eternal and immutable Jehovah, the Being of beings, who gives being to all creatures, and gave them theirs, and therefore had a right to give them what laws he pleaſed; and he was their God, their Covenant-God, in a ſpecial and peculiar manner, their king and their God, they being a Theocracy, and ſo more immediately under his government, and therefore had laws given them preferable to what any other people had: *which have brought thee out of the land of Egypt*; where they had been afflicted many years, and reduced to great diſtreſs, but were brought forth with an high hand, and with great riches, and in a very wonderful and miraculous manner; ſo that they were under great obligations to yield a ready and chearful obedience to the will of God: *out of the houſe of bondage*; or *ſervants*[b]; that is, where they had been ſervants and ſlaves, but now were made free, and were become a body politic, a kingdom of themſelves, under their Lord, king, law-giver, and Saviour, Jehovah himſelf, and therefore to be governed by laws of his enacting; and this ſhews that this body of laws was delivered out to the people of *Iſrael*, and primarily belong to them; for of no other can the above things be ſaid.

℣. 3. *Thou ſhalt have no other gods before me.*] This is the firſt command, and is oppoſed to the polytheiſm of the *Gentiles*, the *Egyptians*, from whom *Iſrael* was juſt come, and whoſe gods ſome of them might have had a favourable opinion of and liking to, and had committed idolatry with; and the *Canaanites*, into whoſe land they were going; and to prevent their joining with them in the worſhip of other gods, this law was given, as well as to be of ſtanding uſe to them in all generations; for there is but one only living and true God, the former and maker of all things, who only is to be had, owned, acknowledged, ſerved and worſhipped as ſuch; all others have only the name, and are not by nature gods; they are other gods than the true God is; they are not real but fictitious deities; they are other or ſtrange gods to the worſhippers of them, that cry unto them, for they don't anſwer them, as *Jarchi* obſerves: and now for *Iſrael*, who knew the true God, who had appeared unto them, and made himſelf known to them by his name *Jehovah*, both by his word and works, whom he had eſpouſed to himſelf as a choice virgin, to commit idolatry, which is ſpiritual adultery with other gods, with ſtrange gods, that are no gods, and this before God, in the preſence of him, who had took them by the hand when he brought them out of *Egypt*, and had been a huſband to them, muſt be ſhocking impiety, monſtrous ingratitude, and extremely diſpleaſing to God, and reſented by him; and is, as many obſerve, as if a woman ſhould commit adultery in the preſence of her huſband, and ſo the phraſe may denote the audaciouſneſs of the action, as well as the wickedneſs of it; though, as *Ben Melech* from others obſerves, if it was done in ſecret it would be before the Lord, who is the omniſcient God, and nothing can be hid from him: ſeveral *Jewiſh* commentators, as *Jarchi*, *Kimchi*, and *Aben Ezra*, interpret the phraſe *before me*, all the time I endure, whilſt I have a being, as long as I live, or am the living God, no others are to be had; that is, they are never to be had, ſince the true God will always exiſt: the *Septuagint* verſion is, *beſides me*, no other were to be worſhiped with him; God will have no rivals and competitors; though he was worſhipped, yet if others were worſhipped with him, if others were ſet before him and worſhipped along with him, or it was pretended he was worſhipped in them, and even he with a ſuperior and they with an inferior kind of worſhip; yet this was what he could by no means admit of: the phraſe may be rendered *againſt me* [c]; other gods in oppoſition to him, againſt his will, contrary to the obedience due to him and his precepts: this law, though it ſuppoſes and ſtrongly inculcates the unity of the divine Being, the only object of religious adoration, yet does not oppoſe the doctrine of the trinity of perſons in the Godhead; nor is that any contradiction to it, ſince though the Father is God, the Son is God, and the Holy Spirit is God, there are not three gods, but three perſons, and theſe three are one God, 1 *John* v. 7.

℣. 4. *Thou ſhalt not make unto thee any graven image*, &c.] An image of any thing graven by art or man's device, cut out of wood or ſtone, and ſo any thing that was molten, or caſt into a mold or form, engraved by men, and this in order to be worſhipped; for otherwiſe images of things might be made for other uſes and purpoſes, as the cherubim over the mercy-ſeat, and the brazen ſerpent, and images and impreſſions on coin, which we do not find the *Jews* themſelves ſcrupled to make uſe of in Chriſt's time on that account; though they vehemently oppoſed the ſetting up any images of the Cæſars or Emperors in their temple, becauſe they ſeemed to be placed there as deities, and had a ſhew of religious worſhip: however, any image of God was not to be made at all, ſince no ſimilitude was ever ſeen of him, or any likeneſs could be conceived; and it muſt be a groſs piece of ignorance, madneſs, and impudence, to pretend to make one, and great impiety to make it in order to be the object of religious worſhip; on which account, not any image, or the image of any thing whatever was to be made: *or any likeneſs* of any thing *that* is *in heaven above*; any form, figure, portrait, or picture of any thing or creature whatever, whether in the ſupreme, ſtarry, or airy heaven; as of angels, which ſome have gone into the

[b] עבדים ſervorum, Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator. [c] על פני contra me, Noldius, No. 1801. p. 731.

the worſhip of; and of the ſun, moon, and ſtars, the hoſt of heaven; and of any of the birds of the air, as the hawk by the *Egyptians*, and the dove by the *Aſſyrians: or that* is *in the earth beneath*; as oxen, ſheep, goats, cats, dogs, &c. ſuch as were the gods of *Egypt: or that* is *in the water under the earth*; as of fiſhes, ſuch as were the crocodile of *Egypt*, the *Dagon* of the *Philiſtines*, and the *Derceto* of the *Syrians:* this is the ſecond command, as the *Targum* of *Jonathan* expreſsly calls it; that is, the firſt part of it, which forbids the making of graven images for worſhip; the other part follows, which is the worſhip of them itſelf: *Clemens* of *Alexandria* [d] obſerves, that *Numa*, king of the *Romans*, took this from *Moſes*, and forbid the *Romans* to make any image of God, like to man or beaſt.

℣. 5. *Thou ſhalt not bow down thyſelf to them*, &c.] Perform any worſhip to them, ſhew any reverence of them by any geſture of the body; one being mentioned, bowing the body, and put for all others, as proſtration of it to the earth, bending the knee, kiſſing the hand, lifting up of hands or eyes to them, or by any outward action expreſſing a religious eſteem of them, as if there was divinity in them: *nor ſerve them*; in a religious manner, internally or externally, by offering ſacrifice and burning incenſe to them; by praying to, or praiſing of them; by expreſſing love to them, faith and truſt in them, hope and expectation of good things from them, and the like. The reaſon of this ſecond command, relating to the making and worſhipping of images, next follows: *for I the Lord thy God* am *a jealous God*; jealous of his own honour and glory, and will not give it to another, even to graven images, nor ſuffer it to be given to them without reſenting it; and jealouſy is fierce and cruel, and breaks forth into great wrath, and iſſues in dreadful ſcenes oftentimes among men; as a man that has reaſon to be jealous of his wife, and eſpecially if he takes her and the adulterer in the fact, it often coſts them both their lives, being ſo enraged at ſuch an inſult upon him, and ſuch a violation of the marriage-bed; and thus the great Jehovah, the God of *Iſrael*, their head and huſband, is repreſented in order to deter from idolatry, or ſpiritual adultery, than which nothing could be more provoking to him: *viſiting the iniquity of the fathers upon the children*; meaning chiefly, if not ſolely, the iniquity of idolatry; which being ſuch an inſult on his honour, *crimen læſæ majeſtatis*, is treated by him as high-treaſon is among men; not only he puniſhes the authors and perpetrators of it in their own perſons, which is meant by *viſiting*, but upon their children alſo, which are parts of themſelves; and whatſoever is inflicted on them, is the ſame as on themſelves, and is an addition to, and a ſenſible aggravation of their puniſhment; and eſpecially theſe are viſited in ſuch a manner, when they tread in their father's ſteps, and fill up the meaſure of their iniquity. So the *Targum* of *Jonathan*, "viſiting "the iniquity of ungodly fathers on rebellious "children:" *unto the third and fourth* generation *of them that hate me*; as all idolaters muſt be thought to do, whatſoever love and affection they may pretend to God, by worſhipping idols before him, beſides him, along with him, or him in them: *the third, and fourth, and generation* are mentioned, becauſe ſometimes parents lived to ſee theſe, and ſo with their eyes beheld the puniſhment inflicted upon their poſterity for their ſins, which muſt be diſtreſſing to them; or however, theſe being but ſmall removes from them, might impreſs their minds and affect them, to think what their ſins would bring upon their deſcendants, who would quickly come after them, and ſhare in the ſad effects of their iniquities, and ſo be a means to deter them from them.

℣. 6. *And ſhewing mercy unto thouſands of them that love me*, &c.] And ſhew their love by worſhipping God, and him only, by ſerving him acceptably with reverence and godly fear, by a chearful obedience to all his commands, by all religious exerciſes both internal and external, as follows: *and keep my commandments*; not only this, but all others; for keeping theſe from right principles, and with right views, is an inſtance and evidence of love to God, ſee *John* xiv. 15, 21, 23. and to ſuch perſons he ſhews mercy and kindneſs, performs acts of grace, and beſtows on them bleſſings of goodneſs; and indeed it is owing to his own grace, mercy and kindneſs to them, that they do love him, and from a principle of love obſerve his precepts; and this is ſhewn to thouſands, to multitudes, who are bleſſed with ſuch grace as to love the Lord, and keep his commandments: though rather this is to be underſtood of a thouſand generations, and not perſons, and ſhould have been ſupplied, as in the preceding verſe, *unto a thouſand generations*, God being more abundant in ſhewing mercy, and exerciſing grace and goodneſs, than he is rigorous in inflicting puniſhment.

℣. 7. *Thou ſhalt not take the name of the Lord thy God in vain*, &c.] Make uſe of the name Lord or God, or any other name and epithet of the divine Being, in a light and trifling way, without any ſhew of reverence of him, and affection to him; whereas the name of God ought never to be mentioned, but in a grave and ſerious manner, and with an awe of the greatneſs of his majeſty upon the mind. The *Targums* of *Onkelos* and *Jonathan* reſtrain this to ſwearing by the name of the Lord; and ſo the *Jewiſh* writers generally interpret it, either of ſwearing lightly, raſhly or falſly; and to this it may very well be extended, though not limited; and ſo forbids, as all prophane oaths, imprecations and curſes by the name of God, which the mouths of wicked men are full of, ſo ſwearing by it in matters trivial, and of no importance; for ſwearing even by the name of the Lord ought not to be uſed, but in matters of moment and conſequence, for the confimation of a thing, and putting an end to ſtrife, and where a matter cannot be determined and decided without an appeal to God. And great care ſhould be taken that a man ſwears to that which is true, and not falſe; for falſe ſwearing, or perjury, is a very grievous ſin, and as it is ſtrictly forbidden, it is ſeverely puniſhed by the Lord, as follows; ſee *Lev.* xix. 12. *Zech.* v. 4. this is the third command, and the reaſon enforcing it follows: *for the Lord will not hold him guiltleſs that taketh his name in vain*; will not look upon him an innocent perſon, and treat him as ſuch; will not acquit and diſcharge him as juſt and righteous; but on the contrary will conſider him as a guilty perſon, a prophaner of his name, and a tranſgreſſor of his law, and will condemn and puniſh him, if not in this world, yet in the world to come; and ſo the *Targum* of *Jonathan*, by way of explanation, adds, "in the day of the "great judgment;" ſee *Mal.* iii. 5.

℣. 8. *Remember the ſabbath-day to keep it holy.*] By abſtaining from all ſervile work and buſineſs, and from all pleaſures and recreations lawful on other

[d] Stromat. l. 1. p. 304.

other days, and by ſpending it in religious exerciſes, both internal and external. This the *Iſraelites* are bid to *remember*, by obſerving it in ſuch a manner, becauſe this command had been given them before at the firſt time the manna was rained about their tents, ch. xvi. 23, 25, 26. and becauſe it was a command of poſitive inſtitution, and not a part of the law of nature, and therefore more liable to be forgotten and neglected; for, as a *Jewiſh* writer [e] obſerves, all the laws of the decalogue are according to the dictates of nature, the law and light of reaſon, and knowledge of men, excepting this: wherefore no other has this word *remember* prefixed to it; there being ſomewhat in the light of every man's reaſon and conſcience, to direct and engage him in ſome meaſure to the obſervation of them. In what day of the week this ſabbath was to be kept, next follows; for all to the end of the 11th verſe belongs to this command, which is the fourth.

℣. 9. *Six days ſhalt thou labour*, &c.] This is not to be taken for a precept, but a permiſſion; not as a command enjoining men to work and labour with their hands, to provide for themſelves and families things uſeful, and neceſſary, and honeſt in the ſight of God; but as a grant, an allowance of ſo many days to employ themſelves in, for their own profit and advantage, and that of their families; the Lord only reſerving one day out of ſeven for his ſervice, which ought to be looked upon as a ſingular favour, that he required no more of their time for his uſe, and the reſt they might ſpend as they pleaſed, ſo that they did not indulge themſelves in ſin. It is required indeed of all men to labour in ſome ſort and way or another, with their heads or with their hands; tho' all are not obliged to labour in the ſame way, or to the ſame degree, for he that will not work, ought not to eat; but this law is not an injunction of that kind, only a toleration of labour on the ſix days of the week, if proper and neceſſary, when it is forbidden on the ſeventh: *and do all thy work*; which is incumbent on a man, he is called unto, and is neceſſary to be done for the good of him and his family; particularly care ſhould be taken, that all ſhould be done on the ſix days that could poſſibly be done, and nothing left to be done on the ſeventh.

℣. 10. *But the ſeventh day* is *the ſabbath of the Lord thy God*, &c.] Not which he reſted on, and ceaſed from the works of creation in, though he did reſt on the ſeventh day of the creation, and ſo on every other day ſince, as well as that; nor does it appear, nor can it be proved, that this day appointed to the *Jews* as a ſabbath, was the ſeventh day of the week from the creation of the world; but was either the 7th day of the week from their coming out of *Egypt*, or from the raining of the manna: but this is called the Lord's ſabbath, or reſt, becauſe enjoined by him to the people of *Iſrael*, and not to them until they were ſeparated from other people, and were a diſtinct body of men under a certain meridian; for it is impoſſible that one and the ſame day, be it the ſeventh, or any other, ſhould be kept to exactneſs of time by all the inhabitants of the earth; it being night with one part when it is day with another, and not the ſame day to them all: in it *thou ſhalt not do any work*; of a ſervile nature, exerciſe any trade or any manufactory, or any kind of work for pleaſure or profit, only works of mercy and neceſſity. No labour or handicraft was to be exerciſed, according to the *Jewiſh* canons [f], until the going out of it, or the appearance of the ſtars: *thou, nor thy ſon, nor thy daughter*; neither a man nor his children, male and female, ſuch as were under age, and under the tuition, direction and care of their parents, who were to inſtruct them in this kind, and not ſuffer them to work on this day, and much leſs oblige them to it; for as for thoſe that were grown up, and no longer under the inſpection of parents, and were heads of families themſelves, they are included in the word *thou*, and are in the firſt place charged in this command: *thy man-ſervant, nor thy maid-ſervant*; this is to be underſtood, according to the *Jews*, not of hired ſervants, concerning whoſe reſt from labour a man was not bound [g], but of ſuch as were born in their houſe, and bought with their money; and of ſuch men-ſervants as were circumciſed, and in all things profeſſed to be proſelytes to the *Jewiſh* religion, and to conform to it; for as for one that only received the commands of the ſons of *Noah*, and was not circumciſed, he might do work for himſelf on the ſabbath-day, but not for his maſter; and no *Iſraelite* might bid him work on the ſabbath-day for the neceſſity of an *Iſraelite*, though he was not his maſter [h]. If a ſervant does work without the knowledge of his maſter, and it is known to all that he does it without his knowledge, there is no need to ſeparate him from it, or take him off of it [i]; ſo maid-ſervants, when they did things without the knowledge of their maſters and miſtreſſes, and without being bid to do it, they were free to do it: thus, for inſtance, they ſay [k], "a cheeſe "which maids make of themſelves, of milk that "belongs to an *Iſraelite*, is lawful when he does "not bid them make it:" *nor thy cattle*; of any ſort whatever that is uſed to labour, becauſe if the cattle did not reſt, ſervants could not, who are concerned in the care and uſe of them: in *Deut.* v. 14. the ox and the aſs are particularly mentioned, becauſe laborious creatures; the one were uſed in ploughing, and treading out the corn, and the other to ride upon, and carry burdens; and concerning the latter, the *Jews* have this canon [l], "he who is going in the way, (or on a journey) "and has ſanctified for himſelf the day, and has "money with him, and has an aſs; and though "he has with him an idolater, he may not put "his bag upon his aſs, becauſe he is commanded "concerning its reſt; but he may give his bag "to the idolater to throw it upon it; and at the "going out of the ſabbath he may receive it from "him, and even may not give him a reward for "it;" but not only thoſe, but all ſorts of cattle were exempt from labour on this day, as horſes, camels, mules, &c. which, according to the *Jewiſh* canons, as they were not to be employed in work by the *Jews*, ſo they were not to be let or lent out to an idolater [m]: *nor the ſtranger that* is *within thy gates*; who was a proſelyte of the gate, and not of righteouſneſs; as for the proſelyte of righteouſneſs that was circumciſed, and profeſſed the *Jewiſh* religion, about him there could be no doubt concerning his reſt on this day; but the proſelyte of the gate, his caſe was not ſo clear, and therefore is particularly expreſſed; and by which deſcription it ſhould ſeem, that he was not obliged by this law, had he not been within their gates, or

[e] Aben Ezra. [f] Schulchan Aruch, par. 1. Orach Chayim Hilchot Sabbat, c. 293. §, 2, 3. [g] Lebuſh, par. 1. c. 304. §. 1 [h] Schulchan Aruch, Ib. c. 304. §. 1. [i] Lebuſh, Ib. [k] Schulchan, Ib. c. 305. §. 21. [l] Ib. c. 266, §. 1, [m] Ib. c. 246. §. 3.

or a ſojourner in any one of their cities; but ſince it was contrary to the laws and uſages among whom they dwelt, and might be an offence to ſome, and a ſnare to others, and as *Grotius* thinks, might be to their detriment, get their work and their gain from them, they are forbid to work; and yet, according to the *Jewiſh* writers [n], they might work for themſelves, though not for an *Iſraelite*, as before obſerved.

℣. 11. *For* in *ſix days the Lord made heaven and earth, the ſea, and all that in them* is, &c.] And of which ſix days, and of the ſeveral things made in each of them, ſee the *firſt* chapter of *Geneſis*: *and reſted the ſeventh day*; which does not ſuppoſe labour, attended with wearineſs and fatigue; for the creator of the ends of the earth fainteth not, neither is weary, *Iſ.* xl. 28. nor eaſe and refreſhment from it, but only a ceſſation from the works of creation, they being finiſhed and compleated, though not from the works of providence, in which he is continually concerned: now this circumſtance, before recorded in the hiſtory of the creation, is wiſely improved to engage an attention to this command, and to the obſervation of it; there being an analogy between the one and the other, that as God worked ſix days, and having done his work compleatly, ceaſed from it and reſted, ſo it was fit and proper, that as the *Iſraelites* had ſix days allowed them to labour in, and do all their work, they ſhould reſt on the ſeventh, they and all that belonged to them, or had any connexion with them: *wherefore the Lord bleſſed the ſabbath, and hallowed it*; he ſeparated it from all other days of the week, and ſet it apart for holy uſe and ſervice, by obliging his people to ceaſe from all work on it, and to give up themſelves to the exerciſes of religion, as hearing, reading the word, prayer, praiſe, *&c.* and he bleſſed it with his preſence, and with the communications of his grace, as he ſtill continues to do, whatſoever day his people make uſe of for his worſhip and ſervice. The note of *Jarchi* is, "he bleſſed it with manna, "by giving double bread on the ſixth, and ſanc-"tified it by manna, that it might not deſcend on "it:" ſo that there was a proviſion made for it, which was bleſſing it; and it was diſtinguiſhed from all other days, no manna falling on it, which was the ſanctification of it; and all ſhewed it to be a day the Lord had a particular regard to, and that it was to be a day of reſt, and exemption from labour.

℣. 12. *Honour thy father and thy mother*, &c.] Which is the fifth commandment of the decalogue, but is the firſt commandment with promiſe, as the apoſtle ſays, *Eph.* vi. 2. and is the firſt of the ſecond table: this, though it may be extended to all anceſtors in the aſcending line, as fathers father and mother, mothers father and mother, &c. and to all ſuch who are in the room of parents, as ſtep-fathers and ſtep-mothers, guardians, nurſes, &c. and to all ſuperiors in dignity and office, to kings and governors, to maſters, miniſters, and magiſtrates; yet chiefly reſpects immediate parents, both father and mother, by ſhewing filial affection for them, and reverence and eſteem of them, and by yielding obedience to them, and giving them relief and aſſiſtance in all things in which they need it; and if honour, eſteem, affection, obedience, and reverence, are to be given to earthly parents, then much more to our Father which is in heaven, *Mal.* i. 6. *Heb.* xii. 9. *that thy days may be long upon the land which the Lord thy God giveth thee*; that is, the land of *Canaan*, which he had given by promiſe to their fathers, and was now about to put them, their poſterity, into the poſſeſſion of: this further confirms the obſervation made, that this body of laws belonged peculiarly to the people of *Iſrael:* long life in any place or land is a bleſſing in itſelf, yet is not always enjoyed by obedient children, though diſobedience to parents often brings the judgments of God on perſons; ſo that they ſometimes die an untimely or an uncommon death, as in the caſe of the rebellious ſon, for whom a law was provided in *Iſrael*, and *Abſalom* and others, ſee *Lev.* xx. 9. *Deut.* xxi. 18. 2 *Sam.* xviii. 14. *Prov.* xxx. 17. *Aben Ezra* takes the word to be tranſitive, and ſo the words may be read, *that they may prolong thy days*; or, *cauſe thy days to be prolonged*; meaning either that the commandments, and keeping of them, may be the means of prolonging the days of obedient children, according to the divine promiſe; or that they, their father and mother, whom they honour and obey, might, by their prayers for them, be the means of obtaining long life for them; or elſe that they, Father, Son, and Spirit, may do it, though man's days, ſtrictly ſpeaking, cannot be ſhortened or lengthened beyond the purpoſe of God, ſee *Job* xiv. 5. the *Septuagint* verſion inſerts before this clauſe another, *that it may be well with thee*, as in *Deut.* v. 16. and which the apoſtle alſo has, *Eph.* vi. 3. and where, inſtead of this, the words are, *and thou mayeſt live long on the earth*; accommodating them the better to the *Gentiles*, to whom he writes.

℣. 13. *Thou ſhalt not kill.*] Not meaning any ſort of creatures, for there are ſome to be killed for the food and nouriſhment of men, and others for their ſafety and preſervation; but rational creatures, men, women, and children, any of the human ſpecies, of every age, ſex, condition, or nation; no man has a right to take away his own life, or the life of another; by this law are forbid ſuicide or ſelf-murder, parricide or murder of parents, homicide or the murder of man; yet killing of men in lawful war, or in defence of a man's ſelf, when his own life is in danger, or the execution of malefactors by the hands or order of the civil magiſtrate, and killing a man at unawares, without any deſign, are not to be reckoned breaches of this law; but taking away the life of another through private malice and revenge, and even ſtabbing of a man's character, and ſo all things tending to or deſigned for the taking away of life, and all plots, conſpiracies, and contrivances for that purpoſe, even all ſinful anger, undue wrath and envy, rancour of mind, all malice in thought, word, or deed, are contrary to this precept, ſee *Matt.* v. 21, 22. and which, on the other hand, requires that men ſhould do all they can for the eaſe, peace, and preſervation of the lives of men: this is the ſixth command, but in the *Septuagint*, the ſtrict order in which this and the two following precepts lye, is not obſerved, rehearſing them thus, *thou ſhalt not commit adultery*, *thou ſhalt not ſteal*, *thou ſhalt not kill*; and ſo in *Mark* x. 19. *Rom.* xiii. 9. the order is inverted.

℣. 14. *Thou ſhalt not commit adultery.*] Which, ſtrictly ſpeaking, is only that ſin which is committed with another man's wife, as *Jarchi* obſerves; but *Aben Ezra* thinks, the word here uſed ſignifies the ſame as another more commonly uſed for whoredom and fornication; and no doubt but fornication is here included, which, though it was not

[n] Maimon. Hilchot Sabbat, c. 20. §. 14.

not reckoned a crime among ſome heathens, is within the reach of this law, and forbidden by it, it being an impure action, and againſt a man's body, as the apoſtle ſays, 1 *Cor.* vi. 18. as well as ſins of a more enormous kind, as unnatural luſts and copulations, ſuch as inceſt, ſodomy, beſtiality, &c. and even all unchaſte thoughts, deſires, and affections, obſcene words, and impure motions and geſtures of the body, and whatever is in itſelf unclean or tends to uncleanneſs; as it alſo requires that we ſhould, as much as in us lies, do all we can to preſerve our chaſtity, and the chaſtity of others pure and inviolate, ſee *Matt.* v. 28. this is the ſeventh commandment.

℣. 15. *Thou ſhalt not ſteal.*] Which is to take away another man's property by force or fraud, without the knowledge, and againſt the will of the owner thereof. Thefts are of various kinds; there is private theft, picking of pockets, ſhopliſting, burglary, or breaking into houſes in the night, and carrying off goods; publick theft, or robbing upon the high-ways; domeſtic theft, as when wives take away their huſbands money or goods, and conceal them, or diſpoſe of them without their knowledge and will, children rob their parents, and ſervants purloin their maſters effects; eccleſiaſtical theft or ſacrilege, and perſonal theft, as ſtealing of men and making ſlaves of them, ſelling them againſt their wills; and *Jarchi* thinks, that this is what the ſcripture ſpeaks of when it uſes this phraſe; but though this may be included, it may not be reſtrained to this particular, ſince, beſides what have been obſerved, there are many other things that may be reduced to it and are breaches of it; as all over-reaching and circumventing in trade and commerce, unjuſt contracts, not making good and performing payments, detention of ſervants wages, unlawful uſury, unfaithfulneſs with reſpect to any thing depoſited in a man's hands, adviſing and encouraging thieves, and receiving from them: the caſe of the *Iſraelites* borrowing of the *Egyptians* and ſpoiling them, is not to be objected to this law, ſince that was by the command of God, and was only taking what was due to them for ſervice; however, by this command God let the *Iſraelites* know that that was a peculiar caſe, and not to be drawn into an example, and that they were in other caſes not to take away another man's property; and ſo the caſe of an hungry man's ſtealing to ſatisfy nature, is not obſerved as lawful and laudable, but as what is connived at and indulged, *Prov.* vi. 30, 31. this law obliges to preſerve and ſecure every man's property to himſelf, as much as in men lies: this is the eighth commandment.

℣. 16. *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*] Neither publickly in a court of judicature, by laying things to his charge that are falſe, and ſwearing to them, to his hurt and damage; nor privately, by whiſpering, tale-bearing, backbiting, ſlandering, by telling lies of him, traducing his character by innuendoes, ſly inſinuations, and evil ſuggeſtions, whereby he may ſuffer in his character, credit, and reputation, and in his trade and buſineſs: *Aben Ezra* thinks, the words deſcribe the character of the perſon that is not to bear witneſs in any court, and to be read thus, *thou ſhalt not anſwer who art a falſe witneſs*; or, *O thou falſe witneſs*; meaning that ſuch an one ſhould not be admitted an evidence in court, who had been convicted already of being a falſe witneſs; his word and oath are not to be taken, nor ſhould any queſtions be put to him or he ſuffered to anſwer to any; his depoſitions ſhould have no weight with thoſe before whom they were made, nay even they ſhould not be taken, nor ſuch a perſon be allowed to make any; but this is to put this precept in a quite different form from all the reſt, and without any neceſſity, ſince the word may as well be taken for a teſtimony bore, as for the perſon that bears it: this is the ninth commandment.

℣. 17. *Thou ſhalt not covet thy neighbour's houſe*, &c.] This is the tenth and laſt commandment, and is an explanation of ſeveral of the paſt; ſhewing that the law of God not only forbids external acts of ſin, but the inward and firſt motions of the mind to it, which are not known, and would not be thought to be ſinful, were it not for this law; nor are they known by this law, until the Spirit of God by it convinces men of them, in whoſe light they ſee them to be ſinful; even not only the ſchemes and contrivances of ſin in the mind, the imaginations of it, thoughts dwelling upon it with pleaſure, but even the firſt riſings of ſin in the heart; and ſuch motions of it which are not aſſented unto, and unawares ſpring up from the corruption of nature, and are ſudden craving deſires after unlawful things, even theſe are forbidden by this law; which ſhews the ſpirituality of the law of God, and the impoſſibility of its being perfectly kept by fallen men. The apoſtle has reference to it, *Rom.* vii. 7. Several particulars are here mentioned not to be coveted, as inſtances and examples inſtead of others. Thus, for inſtance, a *neighbour's houſe* is not to be coveted; *nor his field*, as the *Septuagint* verſion here adds, agreeable to *Deut.* v. 21. a man is not ſecretly to wiſh and deſire that ſuch a man's houſe or land were his, ſince this ariſes from a diſcontent of mind with reſpect to his own habitation and poſſeſſions; and a man ſhould be content with ſuch things as he has, and not covet another's, which is not without ſin: *thou ſhalt not covet thy neighbour's wife*; and wiſh ſhe was thine, and luſt after her; this is a breach of the ſeventh command, and ſerves to explain and illuſtrate that. This clauſe ſtands firſt in the *Septuagint* verſion, as it does in *Deut.* v. 21: *nor his man-ſervant, nor maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbour's*; which, with the firſt clauſe, ſerve to explain the eighth command, ſhewing that we are not only forbid to take away what is another man's property, any of the goods here mentioned, or any other, but we are not ſecretly to deſire them, and wiſh they were in our poſſeſſion; ſince it diſcovers uneaſineſs and diſſatisfaction with our own lot and portion, and is coveting another man's property, which is coveting an evil covetouſneſs.

℣. 18. *And all the people ſaw the thunderings, and the lightnings*, &c.] That is, they heard the one, and ſaw the other; they heard the dreadful vollies of thunder, and ſaw the amazing flaſhes of lightning, which were like lamps and torches, as the word uſed ſignifies; by a communication of ſenſes, one ſenſe is put for another, and the ſenſe of ſight being the principal, as *Ben Melech* obſerves, it is put for the reſt, and ſo in the following. It is an obſervation of *Auſtin*'s [o], that to *ſee* is uſed of all of the five ſenſes, ſeeing, hearing, taſting, ſmelling, and feeling: *and the noiſe of the trumpet, and the mountain ſmoking*; they heard the ſound of the trumpet, which made them tremble, and ſaw the mountain all in a ſmoke, which made it look very terrible. Though the words may be rendered, as they

[o] Confeſſ. l. 10. c. 35.

they are by ſome, *they perceived the thunders*, &c [p]. they had a ſenſible perception of them with their eyes and ears, which greatly affected them, and made ſtrong impreſſions upon their minds, and filled them with fear and dread: *and when the people ſaw* it, *they removed, and ſtood afar off*; their minds were not only terrified and diſtreſſed, and their bodies ſhook with fear; but they could not ſtand their ground, but were obliged to retreat, who but juſt before were curious to draw near, and gaze and ſee what they could, to prevent which bounds were ſet; but now theſe were needleſs, what they ſaw and heard were ſufficient to keep them at a diſtance, nay obliged them to quit their places; they were at the lower part of the mount before, and now they removed a good way from it, even to their camp, and to their tents in it, ſee *Deut.* v. 30. The *Targum* of *Jonathan* ſays, they removed 12 miles; and ſo *Jarchi*, who obſerves, that this was according to the length of their camp.

℣. 19. *And they ſaid unto Moſes*, &c.] Who was now come down from the mountain, and to whom the heads of the tribes and elders of the people came from the camp, and out of their tents, by whom the people ſaid to him, as follows, ſee *Deut.* v. 23, 30: *ſpeak thou with us, and we will hear*; their requeſt is, that whatſoever it was the will and pleaſure of God to declare to them, that he would communicate it to *Moſes*, and he deliver it to them, promiſing that they would hearken to it, and obey it, as if they had heard it from the mouth of God himſelf: *but let not God ſpeak with us, leſt we die*; pray to him, that he would not ſpeak immediately, but by a mediator, which they now ſaw the need of; that there was no drawing nigh to God, nor hearing nor receiving any thing from him without one; that his law, as it came from him to them ſinful creatures, was a killing letter, and the miniſtration of condemnation and death, and injected ſuch terror into their minds, that if it was continued they muſt die under it: thus as the apoſtle obſerves, when *they heard the voice of words, entreated that the word ſhould not be ſpoken to them any more, for they could not endure that which was commanded*, Heb. xii. 19, 20.

℣. 20. *And Moſes ſaid unto the people*, &c.] By their repreſentatives and meſſengers, the heads of the tribes and elders: *fear not*; be not afraid of God with a ſlaviſh fear; be not afraid of the thunders and lightnings, as if they were like one of the plagues of *Egypt*, which terrified *Pharaoh* and his people; be not afraid of being conſumed by them, they will do you no hurt; be not afraid of dying by the hand of God, at his preſence, and through the voice of his words ſpoken to you; be of good courage, for the deſign of God is not to deſtroy you, but to inſtruct you, and do you good: *for God is come to prove you*; whether being now freed by him from *Egyptian* bondage, they would take and own him for their king, and be ſubject to his laws and government; whether they would abide by what they had ſaid, *all that the Lord hath ſpoken will we do*, ch. xix. 8. whether they thought they had purity and righteouſneſs enough to anſwer to the divine law, and whether they imagined they had ſtrength enough to fulfil it, and whether they needed a mediator between God and them or not: ſome *Jewiſh* writers [q] give a different ſenſe of this clauſe, as if the coming of God to them in this grand and majeſtic manner was to exalt them, and make them great and honourable among the nations of the world; taking the word uſed to be derived from a root, which ſignifies to lift up, as a banner or enſign is lifted up on high; but the former ſenſe is beſt: *and that his fear may be before your faces*; not a ſlaviſh fear of death, of wrath, and damnation, before dehorted from; but a reverence of the divine majeſty, an awe of his greatneſs and glory, a ſerious regard to his commands, delivered in ſo grand a manner, and a carefulneſs to offend him by diſobeying them: *that ye ſin not*; by breaking the law, and tranſgreſſing the precepts of it, which they might be deterred from, as it might be reaſonably thought, when they reflected with what ſolemnity, and in what an awful manner it was delivered to them.

℣. 21. *And the people ſtood afar off*, &c.] Still kept their diſtance in their camp and tents; or the heads and elders of the people having had this converſation with *Moſes*, returned to their tents as they were bid, *Deut.* v. 30. and to the people in the camp, and there they continued whilſt *Moſes* went up to God with their requeſt: *and Moſes drew near to the thick darkneſs where God was*; the thick cloud, ch. xix. 9, 16. as *Jarchi* interprets it, and who obſerves from their doctors that there were three incloſures about the divine majeſty, darkneſs, a cloud, and thick darkneſs; and ſo *Moſes* paſſed through the darkneſs, and the cloud, to the thick darkneſs where Jehovah was, and where he is ſaid to dwell when the temple was built, 1 *Kings* viii. 12. and they have an obſervation that the word rendered *drew near*, is tranſitive, and ſhould be tranſlated, *he was brought near*, or, *made to draw nigh*; *Michael* and *Gabriel* being ſent to him, took hold of his hands and brought him againſt his will unto the thick darkneſs [r]; but if the word will admit of ſuch a verſion, the ſenſe is either that he was cauſed to draw near through the importunity of the people; or rather through the call of God to him, or an impulſe of his upon his mind, which obliged him to it.

℣. 22. *And the Lord ſaid unto Moſes*, &c.] When *Moſes* was come near the thick darkneſs where God was: *thus thou ſhalt ſay unto the children of Iſrael*; at his return unto them, and which he was to deliver in the name of God, and as his words: *ye have ſeen that I have talked with you from heaven*; deſcending from heaven on mount *Sinai* in a cloud and fire, he talked with them out of the cloud and fire, and delivered to them with an audible voice the above ten commands; the cloud and fire they ſaw with their eyes, and the words expreſſed from thence, they heard with their ears; or heaven may mean the air on the top of *Sinai*, from whence Jehovah ſpoke.

℣. 23. *Ye ſhall not make with me*, &c.] This is a propoſition of itſelf, as appears by the accent *Athnach* placed at the end of it, which divides it from the following, and therefore, *gods of ſilver*, belong to the next clauſe or propoſition; ſomething ſeems to be wanting to compleat the ſenſe, which the *Talmudiſts* [s] and *Jarchi* after them ſupply thus, "ye ſhall not make with me as the "likeneſs of my miniſters which miniſter before "me on high;" as the ſeraphim, miniſtering angels, &c. as the ſun, moon, and ſtars; and ſo the *Targum* of *Jonathan* paraphraſes the words, "ye "ſhall not make to worſhip, the likeneſs of the "ſun, and of the moon, and of the ſtars, and of the

[p] ראים percipiebant, Junius & Tremellius, intelligebant; ſo ſome in Druſius. [q] Jarchi in loc. Medraſh apud Kimchi in Sepher Shoraſh. rad. נסה & Ben Melech in loc. [r] Pirke Eliezer, c. 41. [s] T. Bab. Roſh. Haſhanah, fol. 24. 1. 2. Avoda Zara, fol. 43. 1. 2.

" the planets, and of the angels that miniſter be-
" fore me :" or rather, *ye ſhall not make* any likeneſs *with me*, or any likeneſs of me; and ſo the words ſtand connected with the preceding verſe, that ſince they only ſaw the cloud and fire, and perceived the voice of God from thence, but ſaw no likeneſs or ſimilitude of him, therefore they were not to make any under a pretence of worſhipping him with it, or in it, or by it; and ſo *Ben Melech* adds, by way of explanation, although your intention is to my ſervice: *gods of ſilver, and gods of gold ye ſhall not make unto you*; for ſo this clauſe is to be read: that is, images made of gold and ſilver, images of angels, or of the hoſt of heaven, the ſun, moon, and ſtars, or of great men on earth, as kings or heroes, or of any creature in heaven, earth, or ſea; theſe they were not to make unto them, in order to ſerve and worſhip them, or to worſhip God in them, or by them, or with them: the firſt images for idolatrous worſhip were made of gold and ſilver, becauſe, being rich and glittering, they more affected the minds of the people, as the golden calf a little after made, and perhaps the gods of *Egypt* were ſuch, at leaſt ſome of them; wherefore this law againſt idolatry is repeated, becauſe the people of *Iſrael* were prone unto it, and many of them had been enſnared with it in *Egypt*, and upon every occaſion were ready to relapſe into it: gods, or images made of meaner materials, as braſs, wood, and ſtone, though not mentioned, are equally forbidden; for if thoſe of richer materials were not to be made and worſhipped, much leſs thoſe of baſer ones.

ẏ. 24. *An altar of earth thou ſhalt make unto me*, &c.] This was a temporary precept, and only in force until the tabernacle was built, and reſpects occaſional altars, erected whilſt on their travels, and were to be made of turfs of earth, and ſo eaſily and quickly thrown up, as their caſe and circumſtances required, and as eaſily thrown down, as it was proper they ſhould, after they had no more uſe for them, leſt they ſhould be abuſed to ſuperſtitious uſes; for afterwards the altar for burnt-offerings was made of *Shittim* wood covered with braſs, and that in the temple was wholly a brazen one, *Exod.* xxvii. 1, 2. 2 *Chron.* iv. 1. this precept ſeems to ſuggeſt the plainneſs and ſimplicity in which God would be worſhipped, in oppoſition to the pomp and gaudy ſhew of idolaters intimated in the preceding verſe; though *Tertullian* [t] relates of the *Romans* in the times of *Numa Pompilius*, that they had neither images, nor temples, nor capitols, only altars made of turfs of earth haſtily thrown up; and this altar of earth might be, as *Ainſworth* obſerves, a figure of the earthly or human nature of Chriſt, who is the altar, whereof believers in him have a right to eat, *Heb.* xiii. 10. *and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep, and thine oxen*; which were the creatures offered in the ſaid ſacrifices, as alſo in the ſin-offerings and treſpaſs-offerings, which, though not mentioned, are included: *in all places where I record my name*; or, *cauſe it to be mentioned*, or *remembered* [u]; where he manifeſted himſelf, diſplayed the glory of his nature and perfections; or, as the *Targum* of *Jonathan* expreſſes it, cauſed his *Shekinah* or divine majeſty to dwell, or gave any intimations of his preſence, as at the altar now erected to him, and ſat the ſacrifices offered up thereon, and afterwards in the tabernacle, between the cherubim over the mercy-ſeat, and ark of the teſtimony; which was removed to various places before the temple was built at *Jeruſalem*, where he took up his reſidence, and his name was called upon, made mention of, and recorded for many generations: but that being deſtroyed and worſhip there at an end, men may now worſhip God in any place, ſo be it they do it in ſpirit and in truth; and where-ever the name of God is truly called upon, and the glory of his divine perfections, as diſplayed in the ſalvation of ſinners by Chriſt, is ſet forth, and Chriſt and him crucified is preached; and mention is made of his name as the only one in which ſalvation is; of his glorious perſon and offices, of his righteouſneſs, blood and ſacrifice, for juſtification, remiſſion of ſins, and atonement; and his ordinances are adminiſtred, which are memorials of his love and grace; there Jehovah grants his preſence: *I will come unto thee*; not locally or by change of place, nor by his omnipreſence merely, ſo he is every where; nor in any viſible way, but in a ſpiritual manner, by the communications of his grace and favour, ſee *John* xiv. 21, 22, 23. *and I will bleſs thee*; with his preſence, than which nothing is more deſireable and delightful; with the ſupplies of his grace, with peace and pardon, with a juſtifying righteouſneſs, with a right and title to eternal life, with enlarged views of theſe bleſſings and of intereſt in them.

ẏ. 25. *And if thou wilt make me an altar of ſtone*, &c.] If they choſe inſtead of an earthen one to make one of ſtone, as they might in rocky places, where they came, and in ſuch an one where they now were, mount *Sinai*, under which hill an altar was built, ch. xxiv. 4. *thou ſhalt not build it of hewn ſtone*; which would require time and occaſion expence, to hew and poliſh them in an artificial way; but it was to be built of rude and unpoliſhed ſtones, juſt as they were taken out of the quarry, or found lying by the way, and which were laid up in an heap one upon another, and was done with little trouble, and without any ornament, and eaſily ſeparated and thrown down, when become uſeleſs: the reaſon of this law, as given by *Maimonides* [w], is this, " becauſe the idolaters of
" that time built their altars of hewn ſtones, there-
" fore God forbad it, leſt we ſhould be like them,
" and that we might ſhun it in all things, he com-
" manded the altar to be made of earth, as it is
" ſaid, *an altar of earth ſhalt thou make unto me*;
" and if it could not be made without ſtones, that
" the ſtones ſhould remain in their own natural
" form, and be neither hewn nor poliſhed; as he
" after forbad a painted ſtone, and a plantation of
" trees by an altar; for in each of theſe there is
" one and the ſame intention and deſign, namely,
" that we might not worſhip him in the ſame
" manner in which idolaters uſed to worſhip their
" fictitious deities:" *for if thou lift up thy tool upon it*; or, *thy ſword* [x]; it ſignifies any tool or inſtrument made of iron as a ſword is, and here ſuch an one as is uſed in hewing of ſtone; which, if lifted up on the altar, or on any of the ſtones of which it is built, to ſtrike and hew them with, *thou haſt polluted it*; and ſo made it unfit for uſe: how this ſhould be done hereby is not eaſy to ſay, no

[t] Apologet. c. 25. [u] אזכיר את שמי memorare faciam nomen meum, Pagninus, Montanus; ubi recordari faciam nomen meum, ſeu ubi faciam ut recordemini nominis mei, Piſcator. [w] Moreh Nevochim, par. 3. c. 45. [x] חרבך gladium tuum, Montanus, Piſcator, Cartwright.

no good reaſon ſeems to be aſſignable for it but the will and pleaſure of God; who ſo appointed it, and reckoned that a pollution, and would have it ſo thought by others, which with men is accounted ornamental; his thoughts and judgment are not as man's: the *Targum* of *Jonathan* is, "for if thou "liſteſt up iron, of which a ſword is made, upon "a ſtone, thou wilt prophane it;" the reaſon which the *Miſnic* doctors[y] give, and *Jarchi* from them is, "becauſe iron was created to ſhorten the "days of men, but the other was made to pro-"long the days of men; and therefore it cannot "be juſt that that which ſhortens ſhould be lifted "up and agitated over that which prolongs:" but *Maimonides* gives a better reaſon of it, as *Abarbinel* underſtands him, which was to prevent perſons making images in ſtones[z], which image-making is the thing guarded againſt and forbidden in the context; but ſtill better is that of *Iſaac Arama*[a], that the hands of the artificer were to abſtain from the ſtones of the altar, leſt that good which men obtain of God at the altar, ſhould be attributed to any work of theirs: though, after all, it is right what *Aben Ezra* ſays, that it does not belong to us to ſearch after the reaſons of the commands, at leaſt, not in too curious and bold a manner, and where God is ſilent and has not thought fit to give any.

℣. 26. *Neither ſhalt thou go up by ſteps unto mine altar*, &c.] That is, you prieſts the ſons of *Aaron*, as the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe the words; the altar of burnt-offering built when the tabernacle was, ſeemed not to require any, being but three cubits high, *Exod.* xxvii. 1. but that in *Solomon*'s temple did, being ten cubits high, 2 *Chron.* iv. 1. and therefore ſome method muſt be uſed to aſcend it, and do the buſineſs that was to be done on it: now the *Jews* ſay[b], there was what they call *Kibbeſh*, a ſort of a cauſeway made of earth thrown up, which roſe gradually and led to the top of the altar, and was about 32 cubits long and 16 broad: and ſo the *Targum* of *Jonathan* paraphraſes the words, "thou ſhalt "not go up by ſteps to mine altar but by bridges;" expreſs mention is made of ſtairs to the altar in *Ezekiel*'s viſion, ch. xliii. 17. *that thy nakedneſs be not diſcovered thereon*; that part of the body which is not to be named, and ought not to be ſeen, and which would be expoſed if there were many ſteps, and theſe at a diſtance from each other; which would oblige them to take large ſtrides, and ſo be in danger of diſcovering thoſe parts which would make them the object of contempt and ridicule with the people; ſince as yet breeches were not uſed, and the garments were long looſe ones, which were eaſily turned aſide, or the parts under them ſeen by thoſe below; to prevent which, afterwards linen breeches were ordered to be made for the prieſts, and to be uſed by them in their ſervice: *Maimonides*[c] thinks, the reaſon of this was, becauſe formerly the idolatrous worſhip of *Peor* was performed by uncovering of their nakedneſs before it; and ſo by this is expreſſed God's deteſtation of ſuch an impure and abominable practice; but this is uncertain; however this we may be ſure of, that this is the will of God, that all immodeſty and indecency, and whatever tends to create impure thoughts and ſtir up unclean luſts, ſhould be carefully avoided in his worſhip.

CHAP. XXI.

IN this, and the two following chapters, are delivered various laws and precepts, partly of a moral, and partly of a religious, but chiefly of a civil nature, reſpecting the commonwealth of *Iſrael*, and its political good. This chapter treats of ſervants, and laws relating to them; to men-ſervants how long they ſhall ſerve, and what is to be done to thoſe who are deſirous of ſtaying with their maſters after their time is up, ℣. 1—6. to maid-ſervants, and eſpecially betrothed ones, either to a father or a ſon, ℣. 7—11. likewiſe it contains laws concerning the ſlaughter of men, whether with deſign or unawares, ℣. 12—14. and concerning the ill uſage of parents, ℣. 15, 17. and man-ſtealing, ℣. 16. and of miſchief that comes by mens quarrelling and fighting, ℣. 18, 19. and by ſmiting a man or maid-ſervant, ℣. 20, 21, 26, 27. to a woman with child, that is by means of mens ſtriving and contending with each other, ℣. 22—25. and of damages that come by oxen, or to them, ℣. 28—36.

℣. 1. *Now theſe* are *the judgments*, &c.] The judicial laws reſpecting the civil ſtate of the people of *Iſrael*, ſo called becauſe they are founded on juſtice and equity, and are according to the judgment of God, whoſe judgment is according to truth; and becauſe they are ſuch by which the commonwealth of *Iſrael* was to be judged or governed, and were to be the rule of their conduct to one another, and a rule of judgment to their judges in the execution of judgment and juſtice among them: *which thou ſhalt ſet before them*; beſides the ten commands before delivered. They were ſpoken by God himſelf in the hearing of the people; theſe were delivered to *Moſes* after he went up to the mount again, at the requeſt of the people, to be their mediator, to be by him ſet before them as the rule of their behaviour, and to enjoin them the obſervance of them; in order to which he was not only to rehearſe them, but to write them out, and ſet them in a plain and eaſy light before them: and though they did not hear theſe with their own ears from God himſelf, as the ten commands; yet as they had the utmoſt reaſon to believe they came from him, and it was at their own requeſt that he, and not God, might ſpeak unto them what was further to be ſaid, with a promiſe they would obey it, as if they had immediately heard it from him; it became them to receive theſe laws as of God, and yield a chearful obedience to them; nor do we find they ever queſtioned the authority of them; and as their government was a theocracy, and God was more immediately their king, than he was of any other people, it was but right, and what might be expected, that they ſhould have their civil laws from him, and which was their privilege, and gave them the preference to all other nations, *Deut.* iv. 5—8.

℣. 2. *If thou buy an Hebrew ſervant*, &c.] Who ſells himſelf either through poverty, or rather is ſold becauſe of his theft, ſee ch. xxii. 3. and ſo the

[y] Miſnah Middot, c. 3. § 4. [z] Apud L'Empereur in Middot, ib. [a] Apud Rivet in loc. [b] Middot, c. 3. §. 3. [c] Ut ſupra.

the *Targum* of *Jonathan* paraphraſes it, "when ye "ſhall buy for his theft, a ſervant, a ſon of an "*Iſraelite*;" agreeable to which *Aben Ezra* obſerves, this ſervant is a ſervant that is ſold for his theft; and he ſays, it is a tradition with them, that a male is ſold for his theft, but not a female; and the perſons who had the ſelling of ſuch were the civil magiſtrates, the *Sanhedrim*, or court of judicature; ſo *Jarchi*, on the text, ſays, *if thou buy*, &c. that is, of the hand of the *Sanhedrim* who ſells him for his theft: *ſix years he ſhall ſerve*; and no longer; and the *Jewiſh* doctors ſay [d], if his maſter dies within the ſix years he muſt ſerve his ſon, but not his daughter, nor his brother, nor any other heirs: *and in the ſeventh he ſhall go out free for nothing*; without paying any money for his freedom, as it is explained ℣. 11. nay, on the other hand, his maſter was not to ſend him away empty, but furniſh him liberally out of his flock, floor and wine-preſs, ſince his ſix years ſervitude was worth double that of an hired ſervant, *Deut.* xv. 13, 14, 18. and his freedom was to take place as ſoon as the ſix years were ended, and the ſeventh began, in which the *Jewiſh* writers agree: the *Targum* of *Jonathan* is, at the entrance of the ſeventh; and *Aben Ezra*'s explanation is, at the beginning of the ſeventh year of his being ſold; and *Maimonides* [e] obſerves the ſame. Now as this ſervant, in the ſtate of ſervitude, was an emblem of that ſtate of bondage to ſin, ſatan and the law, which man is brought into by his theft, his robbing God of his glory by the tranſgreſſion of his precepts; ſo likewiſe in his being made free, he was an emblem of that liberty wherewith Chriſt, the Son of God, makes his people free from the ſaid bondage, and who are free indeed, and made ſo freely without money, and without price, of pure free grace, without any merit or deſert of theirs; and which freedom is attended with many bountiful and liberal bleſſings of grace.

℣. 3. *If he came in by himſelf, he ſhall go out by himſelf*, &c.] That is, if he came into his ſervitude *alone*, as the *Septuagint* verſion has it, he ſhould go out of it in like manner; the word for *by himſelf*, ſome interpret *with his garment* [f], or the ſkirt of one; and then the ſenſe ſeems to be, that as he was clothed when he was ſold, ſo he ſhould be when made free: but rather the phraſe literally is *with his body* [g]; not his naked body, or as deſtitute of raiment, and the neceſſaries of life; for as before obſerved, his maſter was to furniſh him liberally with good things: but the plain meaning is, that if he was a ſingle or unmarried man when he entered his maſter's ſervice, he ſhould go out ſo; or as a *Jewiſh* writer [h] expreſſes it, as if he ſhould ſay, with his body without another body with him, who is his wife, as appears by what follows; unleſs his maſter ſhould give him a wife whilſt in his ſervice, which is ſuppoſed in the next verſe, and even then he was to go out alone, if he choſe to go out at all; though *Jarchi* ſays, if he was not married at firſt, his maſter might not give him a *Canaanitiſh* woman to beget ſlaves of her: *if he were married, then his wife ſhall go with him*; that is, if he had a wife, a daughter of *Iſrael*, as the *Targum* of *Jonathan*; or an *Iſraelitiſh* woman, as *Jarchi*, and had her at his coming; for otherwiſe, if it was one his maſter after gave him, ſhe might not go out, as appears by the following verſe; but being his wife before his ſervitude, and an *Iſraelitiſh* woman, was not the maſter's bondmaid, nor bought with his money, and therefore might go out free with her huſband.

℣. 4. *If his maſter have given him a wife*, &c.] One of his ſlaves, a *Canaanitiſh* woman on purpoſe to beget ſlaves on her, ſince all born in his houſe were his own; this is ſuppoſed to be after he was come into his houſe, and into his ſervice: *and ſhe have born him ſons, or daughters*; as ſhe might have born him ſeveral of the one ſort, or the other, if ſhe was given to him quickly after his ſervitude began: *the wife and her children ſhall be her maſter's*; ſhe being his ſlave, and bought with his money, he had a right unto her, and to the children belonging to her, the birth following the belly; and being born in his houſe, they were alſo his. *Jarchi* here obſerves, that the ſcripture ſpeaks of a *Canaanitiſh* woman, for an *Hebrew* woman went out at the ſixth year, and even before the ſixth, if ſhe produced the ſigns, that is, of puberty: *and he ſhall go out by himſelf*; without his wife and children: if it be objected to this law, that it is contrary to the law of marriage, which is indiſſoluble, but by this diſſolved; it may be replied, that the ſervant was not obliged by it to leave his wife, unleſs he choſe it; on complying with certain conditions after-mentioned, he might continue with her; beſides, ſhe was, according to *Jarchi*, but his ſecondary wife, and not only ſo, the marriage was not lawful, being with a *Canaanitiſh* woman, and not agreeable to the Lord; and being alſo her maſter's ſlave, to whom he had a right, he could retain her if he pleaſed, having only given her to his ſervant to beget ſlaves on for him.

℣. 5. *And if the ſervant ſhall plainly ſay*, &c.] Or, *in ſaying ſhall ſay* [i], ſhall expreſs himſelf in plain and full terms, and repeat his words, and abide by them, ſignifying it as his laſt will, and determined reſolution: *I love my maſter, my wife, and my children, and I will not go out free*; but continue in his ſervitude, having a great affection for his maſter, and that he might enjoy his wife, and children he dearly loved; and being animated with ſuch a principle, his ſervitude was a pleaſure to him: and when our obedience to God ſprings from love to him, and to his cauſe, and intereſt, which ſhould be as dear to us as our families, it is then acceptable to God and delightful to ourſelves; in *Deut.* xv. 16. it is, *becauſe he loveth thee, and thine houſe, becauſe he is well with thee*; hence the *Jewiſh* writers ſay [k], underſtanding by *houſe*, a family, if a ſervant has a wife and children and his maſter not, his ear is not to be bored; and if his maſter has a wife and children and he has not, his ear is not to be bored; if he loves his maſter and his maſter don't love him, or his maſter loves him and he don't love his maſter, or if he is ſick, &c. his ear is not to be bored.

℣. 6. *Then his maſter ſhall bring him unto the judges*, &c.] To Elohim, to God, to the judgment-ſeat of God, according to the *Septuagint*; to ſome perſon or perſons to enquire of God what is to be done in ſuch a caſe; but this ſeems needleſs, ſince it is here declared: no doubt civil magiſtrates or judges are meant by Elohim, or the gods, as in *Pſ.* lxxxii. 1, 6. and ſo *Jarchi* interprets it of the houſe

[d] Maimon. & Bartenora in Miſn. Kidduſhin, c. 1. §. 2. [e] Hilchot Abadim, c. 2. §. 2. [f] בגפו cum quali veſte, V. L. cum veſte ſua; ſome in Vatablus & Druſius. [g] Cum corpore ſuo, Munſter, Pagninus, Vatablus, Druſius; ſolus corpore ſuo, Junius & Tremellius; cum ſolo corpore ſuo, Piſcator. [h] R. Sol. Urbin. Ohel Moed, fol. 15. 1. [i] אמר יאמר [k] T. Bab. Kidduſhin, fol. 22. 1. Maimon. in Miſn. Kidduſhin, c. 1. §. 2.

houſe of judgment, or Sanhedrim, the court that had convicted the ſervant of theft, and had ſold him to him, it was proper he ſhould acquaint them with it, have their opinion about it; and eſpecially it was proper to have him to them, that he might before them, even in open court, declare his willingneſs to abide in his maſter's ſervice; and from whom, as the *Targum* of *Jonathan*, he was to receive power and authority to retain him in his ſervice: *he ſhall alſo bring him to the door, or to the door poſt*; either of the gate of the city, where the judges were ſitting, before whom what follows was to be done, as *Aben Ezra* ſuggeſts; or rather the door of his maſter, or any other man's, as *Maimonides* [l]: *and his maſter ſhall bore his ear thro' with an awl*; or with a needle, as the *Targum* of *Jonathan*, which alſo ſays it was the right ear; and ſo *Jarchi*; and the upper part of it, as ſays *Maimonides*, who likewiſe obſerves, that that with which it is bored muſt be of metal; and moreover, that it is the maſter himſelf that muſt do it, and not his ſon, nor his meſſenger, nor a meſſenger of the Sanhedrim [m]: the ear is an hieroglyphic of obedience, and the boring of it through to the door-poſt denotes the ſtrict and cloſe obedience of ſuch a ſervant to his maſter, and how he is, and ought to be, addicted to his ſervice, and be conſtantly employed in it, and never ſtir from it, nor ſo much as go over the threſhold of his maſter's houſe. This cuſtom of boring a ſervant's ear continued in *Syria* till the times of *Juvenal*, as appears by ſome lines of his [n]: *and he ſhall ſerve him for ever*; as long as he lives [o]; however until the year of jubilee, as the *Targum* of *Jonathan*, and ſo *Jarchi*; if there was one before his death, for nothing elſe could free him; denoting freedom by Chriſt in his acceptable year, and day of ſalvation.

℣. 7. *And if a man ſell his daughter to be a maid-ſervant*, &c.] That is, if an *Iſraelite*, as the *Targum* of *Jonathan*, ſells his little daughter, as the ſame *Targum*, and ſo *Jarchi* and *Aben Ezra*, one that is under age, that is not arrived to the age of twelve years and a day, and this through poverty; he not being able to ſupport himſelf and his family, puts his daughter out to ſervice, or rather ſells her to be a ſervant: *ſhe ſhall not go out as the men-ſervants do*; that are ſold, before deſcribed; or rather according to the *Targum*, "as the *Ca-*"*naaniteſh* ſervants go out, who are made free, "becauſe of a tooth, or an eye (the loſs of them, "℣. 26, 27.) but in the years of releaſe, and with "the ſigns (of puberty) and in the jubilee, and at "the death of their maſters, with redemption of "ſilver," ſo *Jarchi*.

℣. 8. *If ſhe pleaſe not her maſter*, &c.] *Be evil in the eyes of her maſter* [p]; and he has no liking of her, and love to her, not being agreeable in her perſon, temper or conduct, ſo that he don't chuſe to make her his wife: *who hath betrothed her to him*; but not compleated the marriage, as he promiſed, when he bought her, or at leaſt gave reaſon to expect that he would; for according to the *Jewiſh* canons, a *Hebrew* handmaid might not be ſold but to one, who laid himſelf under obligation to eſpouſe her to himſelf, or his ſon, when ſhe was fit to be betrothed [q]; and ſo *Jarchi* ſays, he ought to eſpouſe her, and take her to be his wife, for the money of her purchaſe is the money of her eſpouſals. There is a double reading of this paſſage, the *Keri*, or marginal reading we follow; the *Cetib*, or written text is, *who hath not betrothed her*, both may be taken in, *who hath not betrothed her to him*, as he ſaid he would, or as it was expected he ſhould; for had ſhe been really betrothed, what follows could not have been done: *then ſhall he let her be redeemed*; ſhe being at age, and fit for marriage, and her maſter not caring to marry her, her father ſhall redeem her, as the *Targum* of *Jonathan*; it was incumbent on him to do that, as it was on her maſter to let her be redeemed, to admit of the redemption of her; or whether, as *Aben Ezra* ſays, ſhe redeemed herſelf, or her father, or one of her relations, if ſhe was near the ſix years (the end of them) they reckoned how many years ſhe had ſerved, and how many were yet to the ſeventh, or to the time that ſhe is in her own power, and according to the computation was the redemption: thus, for inſtance, as it is by others [r] put, if ſhe was bought for 6 pounds, then one pound is the ſervice of every year; and if ſhe redeemed herſelf, her maſter took off of the money for the years ſhe had ſerved; or thus [s], if ſhe was bought for 60 pence, and had ſerved two years, he muſt pay her 40 pence, and ſo free her: *to ſell her unto a ſtrange nation, he ſhall have no power*; that is, to another man, as both the *Targums* of *Onkelos* and *Jonathan*, even to an *Iſraelite* that was of another family, to whom the right of redemption did not belong; for to ſell an *Iſraelite*, man or woman, to a *Gentile*, or one of another nation, was not allowed of in any caſe, as *Joſephus* [t] obſerves; but the meaning is, he had no power to ſell her to another, though of the ſame nation, to be his handmaid; this power neither her maſter nor her father had, as *Jarchi* aſſerts, ſhe being redeemed, and in her own power: *ſeeing he hath dealt deceitfully with her*; in not fulfilling his promiſe made to her father when he ſold her to him, or not anſwering the expectation he had raiſed in her; and eſpecially he dealt thus with her, if he had corrupted her, and yet refuſed to betroth and marry her.

℣. 9. *And if he have betrothed her unto his ſon*, &c.] Not caring to betroth and marry her himſelf, as being more ſuitable in age for his ſon than for himſelf: *he ſhall deal with her after the manner of daughters*; as if ſhe was his daughter, and give her a dowry: or the ſon ſhall treat her after the manner the daughters of *Iſrael* are treated when married, by giving her food, raiment, and the duty of marriage, ſo *Jarchi*; or after the manner of the daughters of *Iſrael* that are virgins, and who are not ſold, as *Aben Ezra*.

℣. 10. *If he take him another* wife, &c.] The father takes another wife for his ſon, or the ſon takes another wife to himſelf after he has betrothed and married his father's maid-ſervant: *her food, her raiment, and her duty of marriage ſhall he not diminiſh*; neither deny it her in whole, nor leſſen it in part, but give her her full due of each. What is meant by the two former words, is eaſy, and admits

[l] Hilchot Abadim, c. 3. §. 9. [m] Ibid.

[n] Molles quod in aure feneſtræ
Arguerint, licet ipſe negem? Satyr. 1.

[o] Serviet in æternum, qui parvo neſciet uti. Horat.

[p] רעה בעיני mala in oculis, Montanus; mala videbitur in oculis, Junius & Tremellius; mala fuerit in oculis, Druſius.
[q] Maimon. Hilchot Abadim, c. 4. §. 11. & in Miſn. Kidduſhin, c. 1. §. 2. [r] Bartenora in Kidduſh. Ib. [s] Maimon. in Ib. [t] Antiq. l. 16. c. 1. §. 1.

admits of no difficulty, the latter is differently interpreted. Some take it to ſignify no other than an *habitation* [u], that as he was to provide food and raiment for her, ſo an houſe to dwell in; but the generality of interpreters, *Jewiſh* and Chriſtian, underſtand it as we do, of the conjugal duty, the uſe of the marriage-bed, or what the apoſtle calls due benevolence, 1 *Cor.* vii. 3. The word is thought to have the ſignification of a fixed time for it; and the *Miſnic* doctors [w] are very particular in aſſigning the ſet times of it for different perſons; and in thoſe countries where there were, and where there ſtill are, plurality of wives, each had, and have their turns, ſee *Gen.* xxx. 15, 16.

℣. 11. *And if he do not theſe three unto her*, &c.] Not the three things laſt mentioned; though this ſenſe, *Aben Ezra* ſays, many of their interpreters give, which is rejected by him, ſo do ſome chriſtian expoſitors; but theſe three things are, eſpouſing her to himſelf, or to his ſon, or redeeming her by the hand of her father; that is, letting her be redeemed by him, as the *Targum* of *Jonathan*; and ſo *Jarchi*, *Aben Ezra* and *Ben Melech*: the meaning is, if one or other of theſe things are not done, *then ſhall ſhe go out free without money*; be diſmiſſed from her ſervitude, and not obliged to pay any thing for her freedom; the *Targum* of *Jonathan* adds, he ſhall give her a bill of divorce; that is, the ſon to whom ſhe had been betrothed, and another wife taken by him, and ſhe denied the above things; which favours the firſt ſenſe.

℣. 12. *He that ſmiteth a man, ſo that he die*, &c.] The *Targum* of *Jonathan* is, that ſmites a man or daughter of *Iſrael* with the ſword; but there is no need to reſtrain the words either to perſons of any certain nation, nor to any inſtrument with which a perſon may be ſmitten as to die; but any human perſon, man, woman or child, of whatſoever nation, and they ſmitten with any thing whatever, that iſſues in their death: *ſhall ſurely be put to death*; by the order of the civil magiſtrate, and by the hand of ſuch as ſhall be appointed by him; for this is the original law of God, *Gen.* ix. 6.

℣. 13. *And if a man lie not in wait*, &c.] For the life of another to take it away; or does not do it willingly, as the *Septuagint* verſion, does not ſeek after it, nor deſign it: *but God delivers* him *into his hand*; it being ſuffered and ordered by the providence of God, without whoſe knowledge and will nothing comes to paſs, even what may ſeem to be a contingent thing, or matter of chance to us; or it is ſo brought about in providence, that one man falls into the hands of another, and his life is taken away by him, though not purpoſely and maliciouſly; becauſe, as *Aben Ezra* expreſſes it, for another ſin which he has committed, and for which he muſt die in this way, though not intended by the perſon the more immediate cauſe of his death: *then I will appoint thee a place whither he ſhall flee*; and there be ſafe both from the avenger of blood, and the civil magiſtrate; which place whilſt *Iſrael* were in the wilderneſs, was the camp of the *Levites*, according to *Jarchi*, or the altar, as follows; but when they were come to *Canaan*'s land, there were cities of refuge appointed for ſuch perſons, that killed a man unawares, to flee to, and where they were ſafe from private revenge, and falling a ſacrifice to public juſtice.

℣. 14. *But if a man come preſumptuouſly upon his neighbour to ſlay him with guile*, &c.] That comes with malice in his heart, with wrath in his countenance, in a bold, daring, hoſtile manner, uſing all the art, cunning and contrivance he can to take away the life of his neighbour; no aſylum, no refuge, not any thing to ſcreen him from juſtice is to be allowed him: hence, a meſſenger of the Sanhedrim, or an executioner, one that inflicts the forty ſtripes, ſave one, or a phyſician, or one that chaſtizes his ſon or ſcholar, under whoſe hands perſons may die, do not come under this law; for though what they do, they may do wilfully, yet not with guile, as *Jarchi*, and others obſerve, not with an ill deſign but for good: *thou ſhalt take him from mine altar, that he may die*; that being the place which in early times criminals had recourſe unto, as *Joab* and others, as well as in later times, to ſecure them from vengeance; but a man guilty of wilful murder was not to be protected in this way; and the *Targum* of *Jonathan* is, "though he is a prieſt, "(the *Jeruſalem Targum* has it, an high-prieſt) and "miniſters at mine altar, thou ſhalt take him from "thence, and ſlay him with the ſword," ſo *Jarchi*; but the law refers not to a perſon miniſtring in his office at the altar of the Lord, but to one that ſhould flee there for ſafety, which yet he ſhould not have.

℣. 15. *And he that ſmiteth his father or his mother*, &c.] With his fiſt, or with a ſtick, or cane, or any ſuch thing, though they died not with the blow, yet if it occaſioned any wound, or cauſed a bruiſe, or made the part ſmitten black and blue, or left any print of the blow; for as *Jarchi* ſays, the party was not guilty, unleſs by ſmiting there was a bruiſe, or wayle, made, or any mark or ſcar: but if ſo it was, then he *ſhall be ſurely put to death*; the *Targum* of *Jonathan* adds, with the ſuffocation of a napkin; and ſo *Jarchi* ſays with ſtrangling; the manner of which was this, the perſon was ſunk into a dunghill up to his knees, and two perſons girt his neck with a napkin or towel until he expired. This crime was made capital, to ſhew the hainouſneſs of it, how deteſtable it was to God, and in order to deter from it.

℣. 16. *And he that ſtealeth a man and ſelleth him*, &c.] One of the children of *Iſrael*, as the *Targums* of *Onkelos* and *Jonathan*, and ſo the *Septuagint* verſion: but though this law was given to the *Iſraelites* primarily, yet was made for men-ſtealers in general, as the apoſtle obſerves, who plainly has reference to it, 1 *Tim.* i. 9, 10: *or if he be found in his hand*; before the ſelling of him, as *Jarchi* notes, ſince he ſtole him in order to ſell him, he was guilty of death, as follows: *he ſhall ſurely be put to death*; with ſtrangling, as the ſame *Jewiſh* writer remarks, as on the preceding verſe; and *Jarchi* ſets it down as a rule, that all death in the law, ſimply expreſſed, is ſtrangling.

℣. 17. *And he that curſeth his father, or his mother*, &c.] Though he don't ſmite them with his hand, or with any inſtrument in it, yet if he ſmites them with his tongue, reviles and reproaches them, ſpeaks evil of them, wiſhes dreadful imprecations upon them, curſes them by the name explained, as the *Targum* of *Jonathan* calls it, by the name *Jehovah*, wiſhing the Lord would curſe them, or that his curſe might light upon them, ſee *Prov.* xx. 20. and xxx. 17. *ſhall ſurely be put to death*; or

[u] עונתה habitationem ejus, Montanus, Junius & Tremellius; ſo ſome in Aben Ezra. Vid. Pfeiffer. dubia vexata, cent. 1. loc. 97. [w] Miſn. Cetubot, c. 5. §. 6.

or be killed with caſting ſtones on him, as the *Targum* of *Jonathan*, or with ſtoning; ſo *Jarchi*, who obſerves, that wherever it is ſaid, *his blood be upon him*, it is meant of ſtoning, as it is of the man that curſes his father or his mother, *Lev.* xx. 9. which was after this manner, the place of ſtoning was two cubits high, to which the malefactor with his hands bound was brought; from whence one of the witneſſes againſt him, caſt him down headlong, of which, if he did not die, then they took up ſtones and caſt on him, and if he died not through them, then all *Iſrael* came and ſtoned him; that is, the multitude upon the ſpot: this verſe in the *Septuagint* verſion follows ℣. 15. with which it agrees, both reſpecting the ſame perſons.

℣. 18. *And if men ſtrive together*, &c.] Quarrel and fight, and wreſtle with, and box one another: *and one ſmite another with a ſtone*; which lying near him he might take up, and in his paſſion throw it at his antagoniſt: *or with his fiſt*; with his double fiſt, as we expreſs it, with his hand cloſed that it might come with the greater force, and give the greater blow: *and he die not, but keepeth his bed*; does not die with the blow of the ſtone or fiſt, yet receives ſo much damage by it that he is obliged to take to his bed; or, as the *Targum* of *Jeruſalem* paraphraſes it, is caſt on the bed ſick; or, as the *Targum* of *Jonathan*, falls into a diſeaſe, as a fever, or the like, through the force of the blow, ſo that he is confined to his room and to his bed.

℣. 19. *If he riſe again*, &c.] From his bed, or from his diſeaſe, as the laſt mentioned *Targum*, recovers again, at leaſt ſo far as to be able to do what follows: *and walk abroad upon his ſtaff*; if he is able to get out of his bed, and eſpecially out of his houſe, and can be ſeen walking about in the ſtreet or in the field, though he is obliged to make uſe of a ſtaff, and lean upon it, being yet weak and ſickly: *then ſhall he that ſmote him be quit*; from the judgment of ſlaying, as the *Targum*, he ſhall not be charged with manſlaughter, or be found guilty of a capital crime, but diſcharged from that: *only ſhall he pay for the loſs of his time*; as much as he could have got in that time by his labour, from which he was obliged to ceaſe: the *Jewiſh* writers add other things alſo he was to pay for, as the *Targum* of *Jonathan*, particularly; as for his pain, and for his loſs of any member, and for his ſhame and diſgrace, as well as the phyſicians fee, which is ſuppoſed to be included in the next clauſe: *and cauſe* him *to be thoroughly healed*; take care that he has a phyſician or ſurgeon, and that the proper medicines be applied, and thoſe continued until he is quite well; all which muſt be at the expence of the ſmiter.

℣. 20. *And if a man ſmite his ſervant, or his maid with a rod*, &c.] A *Canaanitiſh* ſervant or maid, as the *Targum* of *Jonathan*, and ſo *Jarchi*; and that only with a rod for the correction of them, and not with a ſword or any ſuch deſtroying weapon, which would ſeem as though he intended to kill, yet nevertheleſs: *and he die under his hand*; immediately, whilſt he is ſmiting or beating him or her, on the ſame day, as the above *Targum* interprets it: *he ſhall be ſurely puniſhed*; or condemned to the puniſhment of being ſlain with the ſword, as the ſaid *Targum* and *Jarchi* explain it: this law was made to deter maſters from uſing ſeverity and cruelty towards their ſervants.

℣. 21. *Notwithſtanding, if he continue a day or two*, &c.] And does not die immediately, or the ſame day, but lives 24 hours, as the *Jewiſh* writers interpret it; ſo *Abendana* [x] explains the phraſe, *a day or two*; "a day which is as two days, and "they are 24 hours from time to time," that is, from the time he was ſmitten to the time of his continuance; and ſo it is elſewhere explained [y], by a day we underſtand a day, which is like to days, that is, from time to time, the meaning of which is, from a certain time in one day to the ſame in another: *he ſhall not be puniſhed*; that is, with death; *for he* is *his money*; is bought with his money, and is as good as money, and therefore it is a loſs ſufficient to him to loſe him; and it may be reaſonably thought he did not ſmite his ſervant with an intention to kill him, ſince he himſelf is the loſer by it.

℣. 22. *If men ſtrive*, &c.] Quarrel and fight with one another, which is to be underſtood of *Hebrews*, as *Aben Ezra* obſerves: *and hurt a woman with child*; who being the wife of one of them, and alſo an *Iſraelitiſh* woman, interpoſes to part them, or help her huſband; but the other, inſtead of ſtriking his antagoniſt as he intended, gives her a blow: *ſo that her fruit depart* from her; or, *her children go forth* [z], out of her womb, as ſhe may have more than one; through the fright of the quarrel, and fear of her huſband being hurt, and the blow ſhe received by interpoſing, might miſcarry, or falling into labour, come before her time, and bring forth her offspring ſooner than expected: *and yet no miſchief follow*; to her, as the *Targum* of *Jonathan*, and ſo *Jarchi* and *Aben Ezra* reſtrain it to the woman; and which miſchief they interpret of death, as does alſo the *Targum* of *Onkelos*; but it may refer both to the woman and her offspring, and not only to the death of them, but to any hurt or damage to either of them: now though there was none of any ſort, *he ſhall ſurely be puniſhed*; that is, be fined or mulcted for ſtriking the woman, and haſtening the childbirth: *according as the woman's huſband will lay upon him, and he ſhall pay as the judges* determine; the huſband might propoſe what fine ſhould be paid, and might aſk it in court; and if the ſmiter agreed to it, well and good, but if he judged it an exorbitant demand, he might appeal to the judges; for the huſband might not lay what fine he pleaſed: this, if diſputed, was to be decided by the judges, and as they determined it, it was paid; of which *Maimonides* [a] gives this account: "he that ſtrikes a "woman and her fruit depart, though he did not "intend it, is obliged to pay the price of the "birth to the huſband, and for hurt and pain to "the woman; how do they eſtimate the price of "the birth? they conſider the woman how well ſhe "was before ſhe brought forth, and how well ſhe "is after ſhe has brought forth, and they give it "to the huſband; if the huſband be dead, they "give it to the heirs; if ſhe is ſtriken after the "death of her huſband, they give the price of the "birth to the woman."

℣. 23. *And if any miſchief follow*, &c.] According as that is, ſo ſhall it be done to the ſmiter: if death follows, *then thou ſhalt give life for life*; if death to the woman, ſo *Jarchi* and *Aben Ezra* interpret it; to which agrees the *Targum* of *Jonathan*, "but if there is death in her, then ye ſhall "judge or condemn the life of the murderer for "the life of the woman;" about which *Jarchi* ſays,

[x] Not. in Miclol Yophi in loc. [y] Maimon. & Bartenora in Miſn. Zabim, c. 2. §. 3. [z] ויצאו ילדיה & egreſſi fuerint nati ejus, Pagninus, Montanus, Vatablus, Druſius. [a] Hilchot Chobel Umazzik, c. 4. §. 1. 2.

ſays, there is a difference among their doctors; ſome ſay life properly, abſolutely the perſon himſelf; others ſay money, but not life properly; for he that intends to kill one and kills another is acquitted from death, but muſt pay to the heirs the price (of the perſon killed) as that perſon might be ſold for in the market: and indeed it ſeems hard that a perſon that kills another at unawares, ſhould die for it; it is more reaſonable that the puniſhment ſhould in ſuch a caſe be commuted for ſomething leſs than life; and that though no ſatisfaction was to be taken for a wilful murderer, *Numb.* xxxv. 31. yet it ſeems to imply that it might be taken for one that was ſo without deſign; as by another law cities of refuge are appointed for the man-ſlayer at unawares: the canons of the *Jews*, according to *Maimonides* [b], run thus; "he that "ſtrikes a woman, and ſhe miſcarries and dies, "although it is done ignorantly; lo, ſuch an one, "is free from payment, and he does not pay any "thing, as it is ſaid, *if there is no miſchief*, &c. the "ſcripture does not diſtinguiſh between what is "done ignorantly and preſumptuouſly, in a thing "in which there is not death by the Sanhedrim, to "free him from payment: in what things? when "he intends the woman; but if he intends his "neighbour and ſtrikes the woman, though ſhe "dies, ſince her death is without intention, lo, "this is a thing in which there is not death by the "Sanhedrim, and he pays the price of the birth:" the *Septuagint* verſion interprets this, not of the woman that miſcarries and dies, but of the child that becomes an abortive; if that was not formed and ſhaped, then only a fine was to be laid, but if it was come to its proper form and ſhape, and ſo was animated or quickened, then life was to go for life: and ſo, according to the *Salic* laws, he that killed an infant in its mother's womb was to pay 8000 pence, which made 200 ſhillings; but if he was the cauſe of a woman's miſcarriage, by blows or otherwiſe, if the birth was animated, according to the civil law, he was to be puniſhed with death [c]: but one would think, where this is only accidental and not intended, ſuch a puniſhment is too rigid and ſevere: however, neither this nor what follows were left to the will of a private perſon to inflict at his pleaſure, but to the civil magiſtrate; and therefore no ways encourages private revenge, in favour of which it was applied by the Phariſees in Chriſt's time, whoſe gloſs he refutes, *Matt.* v. 38, 39. nor are the words directed to the offender in this and the following caſes, but to *Moſes*, and ſo to all judges under him and in ſucceſſion, who were to ſee theſe laws put in execution.

℣. 24. *Eye for eye, tooth for tooth, hand for hand, foot for foot.*] This is *lex talionis*, the law of retaliation, and from whence the heathens had theirs; but whether this is to be taken ſtrictly and literally, or only for pecuniary mulcts, is a queſtion; *Joſephus* [d] underſtands it in the former ſenſe, the *Jewiſh* writers generally in the latter; and ſo the *Targum* of *Jonathan* paraphraſes it; "the price of an "eye for an eye, &c." *Jarchi* on the place obſerves, that, "he that puts out his neighbours eye "muſt pay him the price of his eye, according to "the price of a ſervant ſold in the market, and "ſo of all the reſt; for not taking away of mem-"bers, ſtrictly is meant, as our doctors here interpret it;" in a place he refers to, and to which *Aben Ezra* agrees; and of the difference and diſpute between the *Jews* concerning this matter, ſee the note on *Matt.* v. 38. and indeed, though theſe laws of retaliation ſhould, according to the letter of them, be attended to as far as they can; yet in ſome caſes, it ſeems neceſſary that they ſhould not be ſtrictly attended to, but ſome recompence made in another way, and nothing ſeems more agreeable than a pecuniary one: thus, for inſtance, this law cannot be literally executed, when one that has never an eye puts out the eye of another, as it is poſſible that a blind man may; or one that has no tooth may ſtrike out the tooth of another; in ſuch caſes eye can't be given for eye, nor tooth for tooth; and as *Saadiah Gaon* [e] obſerves, if a man ſhould ſmite the eye of his neighbour, and the third part of the ſight of his eye ſhould depart; how will he order it to ſtrike ſuch a ſtroke as that, without adding or leſſening? and if a man that has but one eye, or one hand, or one foot, ſhould damage another man in thoſe parts, and muſt loſe his other eye, or hand, or foot, he would be in a worſe caſe and condition than the man he injured; ſince he would ſtill have one eye, or hand, or foot; wherefore a like law of *Charondas* among the *Thurians* is complained of, ſince it might be the caſe, that a man with one eye might have that ſtruck out, and ſo be utterly deprived of ſight; whereas the man that ſtruck it out, though he loſes one for it, yet has another, and ſo not deprived of ſight utterly, and therefore thought not to be ſufficiently puniſhed; and that it was righteſt that he ſhould have both his eyes put out for it: and hence *Diodorus Siculus* [f] reports of a one-eyed man who loſt his eye, that he complained of this law to the people, and adviſed to have it altered: this *lex talionis* was among the *Roman* laws of the *twelve tables* [g].

℣. 25. *Burning for burning, wound for wound, ſtripe for ſtripe.*] This is to be underſtood of burning a man's fleſh with fire; of wounds made by any means, ſo that the blood is let out; and of blows, and the prints and marks of them; of ſtripes and wayles where the blood is ſettled, and the part is turned black and blue: the *Targum* of *Jonathan* is, the price of the pain of burning for burning, &c. and indeed in every one of theſe caſes, the law could not be well literally executed; for it would be very difficult to burn and wound and mangle a man exactly as he had done another: and as *Favorinus* [h] objects againſt the law of the twelve tables of the *Romans* concerning retaliation, how can a man make a wound in another exactly as long, and as broad, and as deep as that he has given? nor would he ſuffer a larger to be made, as it was not juſt it ſhould; and to which may be added, that all conſtitutions are not alike, and burning and wounding and ſtriping, eſpecially in ſome parts, might prove mortal and the perſon might die thereby; to them the law of retaliation would not be obſerved, the puniſhment would be exceeded; and it is much more agreeable to juſtice and equity that it ſhould be leſſened rather than increaſed; and it may be obſerved, the law of the the twelve tables with the *Romans* concerning maiming of members, only took place when the parties could not come to an agreement; and with reſpect to the *Jewiſh* law, *Joſephus* [i] himſelf ſays, that the man that has his eye put out, may receive

[b] Chobel Umazzik, c. 4. §. 5. 6. [c] Vid. L'Empereur in Miſn. Bava Kama, c. 8. §. 2. [d] Antiq. l. 4. c. 33. 35. [e] Apud Aben Ezram in loc. [f] Bibliothec. l. 12. par. 2. p. 82, 83. [g] A. Gell. Noct. Attic. l. 20. c. 1. [h] Apud Ib. [i] Ut ſupra.

ceive money for it, if he is willing, which the law allows of.

℣. 26. *If a man ſmite the eye of his ſervant*, &c.] Give him a blow on the eye in a paſſion, as a correction for ſome fault he has committed: *or the eye of his maid, that it periſh*; ſtrike her on that part in like manner, ſo that the eye is beaten or drops out, or however loſes its ſight, and is *blinded*, as the *Septuagint* verſion; or *corrupts* it [k], it turns black and blue, and gathers corrupt matter, and becomes a ſore eye; yet if the ſight is not loſt, or corrupts ſo as to periſh, this law does not take place; the *Targum* of *Jonathan*, and ſo *Jarchi*, reſtrain this to a *Canaanitiſh* ſervant or maid: *he ſhall let him go free for his eyes ſake*; or *them*, as the *Septuagint*; his right to them as a ſervant was hereby forfeited, and he was obliged to give them their freedom, let the time of ſervitude, that was to come, be what it would. This law was made to deter maſters from uſing their ſervants with cruelty, ſince though humanity and goodneſs would not reſtrain them from ill uſage of them, their own profit and advantage by them might.

℣. 27. *And if he ſmite out his man-ſervant's tooth, or his maid-ſervant's tooth*, &c.] Give them ſuch a ſlap on the face, or a blow on the mouth, as to ſtrike out one of their teeth; this alſo the *Targum* of *Jonathan* and *Jarchi* reſtrain to a *Canaanitiſh* ſervant or maid: *he ſhall let him go free for his tooth's ſake*; both him and her, the ſervant and the maid; this, though of leſſer conſequence than the loſs of an eye, was puniſhed in the ſame manner with the loſs of the ſervant-man or maid, to make maſters careful how they abuſed their ſervants in any degree. And though only theſe parts are expreſſed, yet *Jarchi* and *Aben Ezra* obſerve, that all other principal members of the body, which they reckon to be twenty-four, are included, as the fingers, toes, &c.

℣. 28. *If an ox gore a man or a woman that they die*, &c.] That are *Iſraelites*, of whom only *Aben Ezra* interprets it; but though they may be principally deſigned, yet not ſolely; for no doubt if one of another nation was gored to death by the ox of an *Iſraelite*, the ſame penalty would be inflicted, as follows: *then the ox ſhall be ſurely ſtoned*; which is but an exemplification of the original law given to *Noah* and his ſons, *Gen.* ix. 5: *at the hand of every beaſt will I require it*, i. e. the blood of the lives of men; which ſhews the care God takes of them, that even a beaſt muſt die that is the means of ſhedding man's blood: *and his fleſh ſhall not be eaten*; it being as an impure beaſt according to this ſentence, as *Maimonides* [l] obſerves; and even though it might have been killed in a regular manner before it was ſtoned, it was not to be eaten; no not even by heathens, nor by dogs might it be eaten, as a dead carcaſs might by a proſelyte of the gate, or a ſtranger; this might not be given nor ſold to him; for as *Aben Ezra* obſerves, all profit of them is here forbidden: *but the owner of the ox* ſhall be *quit*; from puniſhment, as the laſt mentioned writer obſerves, from ſuffering death; he ſhall only ſuffer the loſs of his ox: the *Targum* of *Jonathan* is, "he ſhall be quit from "the judgment of ſlaughter (or condemnation of "murder) and alſo from the price of a ſervant or "maid," which was thirty ſhekels, ℣. 32.

℣. 29. *But if the ox were wont to puſh with his horns in time paſt*, &c.] Or *from* or *before yeſterday, to the third* [m]; that is, three days before, and had made three puſhes, as *Jarchi* explains it: *and it hath been teſtified to his owner*; by ſufficient witneſſes, who ſaw him puſh at people for three days paſt: the *Targum* of *Jonathan* is, "and it hath "been teſtified to the face of his owner three "days." Concerning this teſtimony *Maimonides* [n] thus writes, "this is a teſtification, all that teſtify "of it three days; but if he puſhes, or bites, or "kicks, or ſtrikes even an hundred times on one "day, this is no teſtification, (not a ſufficient one): "three companies of witneſſes teſtify of it in one "day, lo, this is a doubt, whether it is a (proper) "teſtimony or no; there is no teſtification but be-"fore the owner, and before the *Sanhedrim*: "*and he hath not kept him in*; in ſome incloſed place, houſe or field, not frequented by people, and where there was no danger of doing any hurt, if this care was not taken, after a proper teſtimony had been given of his vicious diſpoſition. By the *Roman* laws [o] oxen that puſhed with their horns were to have hay bound about them, that thoſe that met them might beware of them; hence that of *Horace* [p]: *but that he hath killed a man or a woman*; by puſhing and goring them with his horns, or any other way, as biting or kicking: *the ox ſhall be ſtoned*; as is provided for by the preceding law: *and his owner ſhall be put to death*; ſince he was acceſſory to the death of the perſon killed, not keeping in his beaſt, when he had ſufficient notice of his vicious temper: the *Targum* of *Jonathan*, and ſo other *Jewiſh* writers, interpret this of death ſent upon him from heaven, or death by the immediate hand of God, as ſudden death, or death by ſome diſeaſe inflicted, or before a man is fifty years of age; but there is no doubt to be made, but this intends death by the civil magiſtrate, according to the original law, *Gen.* ix. 6.

℣. 30. *If there be laid on him a ſum of money*, &c.] By the decree of the judges, as *Aben Ezra*, or which the *Sanhedrim* of *Iſrael* have laid upon him; if his ſentence of death is commuted for a fine, with the conſent of the relations of the deceaſed, who in ſuch a caſe are willing to ſhew mercy, and take a fine inſtead of the perſon's death; ſuppoſing it was through careleſſneſs and negligence, and not with any ill deſign that he did not keep up his ox from doing damage, after he had notice: *then he ſhall give for the ranſom of his life, whatever is laid upon him*; whatever mulct or fine he is amerced with by the court, inſtead of the ſentence of death firſt pronouced. Of this ranſom *Maimonides* [q] thus writes: "the ranſom is according as "the judges conſider what is the price (or value) "of him that is ſlain; (*i. e.* according to his rank, "whether a noble or common man, a free man "or a ſervant) all is according to the eſtimation of "him that is ſlain.—To whom do they give the "ranſom? to the heirs of the ſlain; and if a wo-"man is killed, the ranſom is given to the heirs "of her father's (family) and not to her huſ-"band."

℣. 31. *Whether he have gored a ſon, or have gored a daughter*, &c.] A little ſon or daughter, and both *Iſraelites*, as *Jarchi* and *Aben Ezra*; this is obſerved, becauſe only a man or woman are made

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[k] שחתה & corruperit eum, Pagninus, Montanus, Druſius; ſo Ainſworth. [l] Hilchot Maacolot Aſurot, c. 4. §. 22. [m] מתמל שלשם ab heri & nudiuſtertius, Pagninus, Montanus, Vatablus, Piſcator, Druſius. [n] Hilchot Niſke Mammon, c. 6. §. 1, 2. [o] Plutarch. in Craſſo.

[p] Fœnum habet in cornu, longe fuge. Horat. Sermon. l. 1. Satyr. 4.

[q] Hilchot Niſke Mammon, c. 11. §. 1, 2.

made mention of in ℣. 29, 30. persons grown up; and lest it should be thought that only adult persons were intended, this is added to shew, that the same regard is had to little ones, as to grown persons, should they suffer by an ox in like manner as men and women may. The *Targum* of *Jonathan* restrains this to a son or daughter of an *Israelite*; but the life of every one, of whatsoever nation, is equally provided for, and guarded against by the original law of God: *according to this judgment shall it be done unto him*; to the owner of the ox that has gored a child, male or female; that is, he shall be put to death, if he has been warned of the practice of his ox for three days past, and has took no care to keep him in; or he shall pay the ransom of his life, as it has been laid by the court, with the consent of the relations of the children.

℣. 32. *If the ox shall push a man-servant, or a maid-servant*, &c.] Which the *Targum* of *Jonathan* and *Jarchi* interpret of a *Canaanitish* servant, man or maid; but no doubt the same provision was made for an *Hebrew* servant, man or maid, as for a *Gentile* one: *he shall give unto their master thirty shekels of silver*; that is, the owner of the ox shall pay so much to the masters of the servants for the loss they have sustained by his ox goring them; and *Maimonides*[r] observes, that "the ransom of "servants, whether great or small, whether male "or female, is fixed in the law, thirty shekels of "good silver, whether the servant is worth a hun-"dred pounds, or whether he is worth but a penny." This was the price our Lord and Saviour Jesus Christ was sold at, *Matt.* xxvi. 15. see the note there.

℣. 33. *If a man shall open a pit*, &c.] That has been dug in time past, and filled up again, or take the covering from it, and leave it uncovered: *or if a man shall dig a pit, and not cover it*; a new one, in the street, as the *Targum* of *Jonathan*; or in a public place, as *Jarchi* and *Aben Ezra*; otherwise a man might dig one for water, in his own fields, in inclosed places, where there was no danger of cattle coming thither, and falling therein: *and an ox or an ass fall therein*; or any other beast, as *Jarchi* observes; for these are mentioned only as instances, and are put for all others. *Maimonides*[s] says, "if a man digs a pit in a public place, "and an ox or ass fall into it and die, though the "pit is full of shorn wool, and the like, the owner "of the pit is bound to pay the whole damage; "and this pit he says must be ten hands deep, "if it is less than that, and an ox, or any "other beast or fowl fall into it and die, he is "free."

℣. 34. *The owner of the pit shall make* it *good*, &c.] Repair the loss of the ox or ass: *and give the money unto the owner of them*; the price of them, what they are worth: the *Targum* of *Jonathan* is, "the owner of the pit shall pay the silver, he shall "return to its owner the price of the ox or ass:" *and the dead* beast *shall be his*; either the owner of the pit, who pays the full value for the ox or ass killed, which seems but reasonable; or "the in-"jured person, as *Jarchi*, for he says, they reckon "or estimate the carcass, and he takes it for the "price;" that is, for part of the price it is valued at.

℣. 35. *And if one man's ox hurt another's, that he die*, &c.] By pushing with his horns, or his body, or by biting with his teeth, as *Jarchi*, or by any way whatever: *then they shall sell the live ox and divide the money*; the scripture speaks, as the same writer observes, of one of equal value, otherwise the man that had his ox killed might be greatly a gainer by it; for if his ox was a poor one, and of little value, and the ox that killed his a good one, of value greatly superior, which according to this law was to be sold, and the money divided between the two owners, the man that lost his ox might have double the worth of it, or more, which was not equitable. On the other hand, according to the *Jewish* canons[t], the case stood thus, "when an ox of the value of one pound strikes "an ox of the value of twenty, and kills him, "and lo, the carcass is of the value of four pounds, "the owner of the ox is bound to pay him eight "pounds, which is the half of the damage, (added "to the half part of the price of the carcase) but "he is not bound to pay, but of the body of the "ox which hurts, because it is said, *they shall sell "the live ox*; wherefore if an ox of the value of "twenty pieces of money, should kill one of two "hundred, and the carcase is valued at a pound, "the master of the carcass can't say to the master "of the live ox, give me fifty pieces of money; "but it will be said to him, lo, the ox which did "the hurt is before thee, take him, and go thy "way, altho' he is worth no more than a penny:" *and the dead ox also they shall divide*; the money the carcase is worth, or it is sold for.

℣. 36. *Or if it be known that the ox hath used to push in time past*, &c.] If it is a plain case, and a thing well known in the neighbourhood, and there are witnesses enough to testify it, that it has yesterday, and for two or three days running, pushed with his horns men and cattle, as they have come in his way, see the note on ℣. 29. *and his owner hath not kept him in*; took no care to prevent his doing mischief by putting him into a barn or outhouse, or into an enclosure, where he could do no damage to any: *he shall surely pay ox for ox*; that is, he shall give as good an ox to him, whose ox has been killed by his, as that was, or pay him the full worth and value of it: *and the dead shall be his own*; shall not be divided as in the preceding case, but shall be the proprietor's wholly, that is, the sufferer's; because the owner of the vicious ox took no care of him, though it was well known he was mischievous, for which negligence he was punished this way.

CHAP.

[r] Hilchot Nizke Mammon, c. 11. §. 1.
[s] Ib. c. 12. §. 1, 10. so Bartenora in Misn. Bava Kama, c. 1. §. 1.
[t] Maimon. Hilchot Nizke Mammon, c. 1. §. 1.

CHAP. XXII.

THIS chapter contains various laws concerning theft, ℣. 1—4. concerning damage done to fields and vineyards by beasts, and to corn in stacks or standing, by fire, ℣. 5, 6. concerning any thing or creature deposited in the hands of a neighbour, and they be stolen or lost by one means or another, ℣. 7—13. concerning any thing borrowed, and it comes to any damage, ℣. 14, 15. concerning fornication, ℣. 16, 17. concerning witchcraft, bestiality and idolatry, ℣. 18—20. concerning oppression, and affliction of the stranger, fatherless and widow, ℣. 21—24. concerning taking usury and pledges, ℣. 25—27. concerning irreverence to magistrates, ℣. 28. concerning the offering of firstfruits to God, ℣. 29, 30. and the chapter is concluded with a prohibition of eating any thing torn by beasts, ℣. 31.

℣. 1. *If a man shall steal an ox or a sheep*, &c.] In which the substance of men chiefly lay in those times, and particularly the people of *Israel*, who were now come out of *Egypt*, with their flocks and herds, and these lying near together, were the more liable to be stolen; and hence also, the laws in the preceding chapter concerning oxen and damages done by them, and oxen and sheep are only mentioned; perhaps chiefly because used in sacrifice, as well as serviceable for other things; not but that stealing other cattle and other things were criminal and forbidden, and to be punished in proportion: *and kill it, or sell it*; either of which cases would plainly shew that he took it away with an intention to deprive the owner of it, and to convert it to his own use: *he shall restore five oxen for an ox, and four sheep for a sheep*; the reason of this difference, five being obliged to be given for the one, and but four for the other is, because the one was more valuable than the other, as well as more useful, and also more easily stolen, and therefore the greater mulct or fine was laid upon the theft of it, to deter from it: the *Targum* of *Jonathan* expresses the reason of the law thus; five for oxen, because the theft of them hindered from plowing, or made to cease from it; and for sheep but four, because there was trouble in the theft of them, and there was no tillage or agriculture by them: and *Saadiah Gaon* observes, that the damage that comes to the owner of the ox is more than that by a lamb, because with it he, the ox, plows, which is a creature that was used in those countries, to be employed in that service, as well as in treading out the corn: *Maimonides*[u] accounts for it thus, "the restitution of the theft of oxen "is increased by one, because the theft of them "is easy; sheep are fed in flocks, and are easily "kept and watched, and can scarcely be taken "away by theft but in the night; but oxen are "fed scattered here and there, and therefore can-"not be so easily kept by the neat-herd; hence "also their theft used to be more common:" fourfold restitution was in use with the antient *Persians*, with whom it was a rule, "whoever took any "substance of another, in retaliation they took "fourfold from him, and if he restored it, he gave "fourfold of the same[w]."

℣. 2. *If a thief be found breaking up*, &c.] An house, in order to steal money, jewels, household-goods, &c. or breaking through any fence, hedge, or wall of any inclosure, where oxen, or sheep, or any other creatures are, in order to take them away: the *Targum* of *Jonathan* is, "if in the hole "of a wall (or window of it) a thief be found;" that is, in the night, as appears from the following verse, *if the sun*, &c. to which this is opposed, as *Aben Ezra* observes; some render it, *with a digging instrument*[x]; and it is a *Jewish* canon[y], that "if any one enter with a digging instrument, he "is condemned on account of his end;" his design, which is apparent by the instrument found upon him; for as *Maimonides*[z] observes, "it is "well known, that if any one enters with a digging instrument, that he intends, if the master "of the house opposes him to deliver his goods "out of his power, that he will kill him, and "therefore it is lawful to kill him; but it does not "signify whether he enters with a digging instrument, either by the way of the court, or roof;" *and be smitten that he die*; be knocked down with a club, by the master of the house, or any of his servants, or be run through with a sword, or be struck with any other weapon, to hinder him from entrance and carrying off any of the goods of the house, and the blow be mortal: there shall *no blood* be shed *for him*; as for a man that is murdered; for to kill a man when breaking into a house, and by all appearance, with an intention to commit murder, if resisted, in defence of a man's self, his life and property, was not to be reckoned murder, and so not punishable with death: or, *no blood* shall be *unto him*[a]; shall be imputed to him, the man that kills the thief, shall not be chargeable with his blood, or suffer for shedding it; because his own life was risked, and it being at such a time, could call none to his assistance, nor easily discern the person, nor could know well where and whom he struck.

℣. 3. *If the sun be risen upon him*, &c.] Either upon the thief, or upon the master of the house, or the person that finds the thief and smites him that he dies; it matters not which it is interpreted, it is true of both, for when it is risen on the one, it is on the other: there shall be *blood* shed *for him*; the person that kills him shall die for it: the *Targum* of *Jonathan* is, "if it is as clear as "the sun, (and so *Jarchi*) that not to kill any he "entered, and he should kill him, there is guilt "of shedding innocent blood:" because coming at broad day-light, and when the sun was up, it was a plain case he came not with a design to murder, but only to steal; besides, being at such a time, the master of the house could call for help and assistance, and take him; which is what is suggested he should do, and not take away his life, but oblige him, if he had got any of his goods to restore them as follows: for *he should make full restitution*; by returning them and as much more, as

[u] Moreh Nevochim, par. 3. c. 41. [w] Lib. Shed-dar, apud Hyde Relig. Vet Pers. p. 472. [x] במחתרת cum perfossorio, Pagninus; cum instrumento perfossorio, Tigurine version. [y] Misn. Sanhedrin, c. 8. §. 6. [z] Comment. in Ib. [a] איך לו דמים non ei sanguines, Montanus, Vatablus, Drusius.

as the following verſe ſhews: *if he have nothing, then he ſhall be ſold for his theft*; by the Sanhedrim, or court of judicature: as the *Targum* of *Jonathan*, before whom he ſhould be brought, and the theft proved upon him, and unto the year of the remiſſion or releaſe, as the ſame *Targum*; nor were ſuch to be ſold to ſtrangers, or to ſerve for ever, for they were to be diſmiſſed after ſix years, as *Joſephus* [b] obſerves: and it is a canon with the *Jews* [c], that, "an *Hebrew* ſervant whom the *Sanhedrim* ſell, "they do not ſell him but to an *Iſraelite*, or to a "proſelyte of righteouſneſs," according to the *Targum* of *Jonathan*, it ſeems as if he was to be ſold to the perſon from whom he ſtole, ſince it is, "he ſhall be ſold to him;" but if not, however, the price he was ſold at was to be given to him for a recompence of his loſs: ſo ſays *Maimonides* [d], "if he have not goods, neither moveable nor im-"moveable, the Sanhedrim ſell him, and give the "price to him that is injured, as it is ſaid: *if he* "*have nothing*, &c. and adds, a man is ſold for his "theft but not a woman [e]:" from hence it appears, that theft was not a capital crime by the law of *Moſes*: *Draco* is ſaid to be the firſt who made it ſo; but his law being thought by the *Athenians* to be too ſevere, was annulled by them [f]: the law of the twelve tables with the *Romans* greatly agrees with the *Moſaic* laws about theft; theſe permitted to kill a thief who ſhould be taken in open theft, if either when he committed the theft it was night, or if in the day-time, and he defended himſelf with weapons when about to be taken [g]; or as elſewhere expreſſed [h], an open thief was delivered to ſervitude to him who was robbed, but a nocturnal thief it was lawful to kill by the law of the twelve tables.

℣. 4. *If the theft be certainly found in his hand alive*, &c.] Or, *in finding be found* [i], be plainly and evidently found upon him, before witneſſes, as the *Targum* of *Jonathan*; ſo that there is no doubt of the theft; and it is a clear caſe, that he had neither as yet killed nor ſold the creature he had ſtolen, and ſo could be had again directly, and without any damage done; as well as it would appear by this, that he was not an old expert thief, and uſed to ſuch practices, ſince he would ſoon have made away with this theft in ſome way or another: *whether it be ox, or aſs, or ſheep*; or any other creature; and even, as *Jarchi* thinks, any thing elſe, as raiment, goods, &c. *he ſhall reſtore double*; two oxen for an ox, two aſſes for an aſs, and two ſheep for a ſheep: and, as the ſame commentator obſerves, two living ones and not dead ones, or the price of two living ones: ſo *Solon* made theft by his law, not puniſhable with death, but with a double reſtitution [k]; and the reaſon why here only a double reſtitution and not fourfold is inſiſted on, as in ℣. 1. is, becauſe there the theft is perſiſted in, here not; but either the thief being convicted in his own conſcience of his evil, makes confeſſion, or however, the creatures are found alive with him, and ſo more uſeful being reſtored, and being had again ſooner, the loſs is not quite ſo great.

℣. 5. *If a man ſhall cauſe a field or vineyard to be eaten*, &c.] Which is not his own, by putting cattle into it to feed upon it, as it is explained in the next clauſe: *and ſhall put in his beaſt, and ſhall feed in another man's field*; do damage in one or both thoſe two ways, either by his feet treading down the graſs and fruits of the earth, which the *Rabbins*, as *Jarchi* ſays, think, is meant by putting in his beaſt; or with his beaſt eating up the ſame, which is intended by the latter phraſe: *of the beſt of his own field, and of the beſt of his own vineyard, ſhall he make reſtitution*; for what damage is done by his beaſt in his neighbour's field or vineyard; and this held good of any garden or orchard injured in like manner; and it is a general rule with the *Jews*, that when any damage is ſuſtained, he that does the damage is obliged to pay with the beſt the earth produces [l], even though better than was the man's that ſuffered the loſs, that for the future he might be more careful of doing injury to another [m].

℣. 6. *If fire break out*, &c.] Even tho' of itſelf, as *Jarchi* interprets it: *and catch in thorns*; a thorn-hedge or fence, with which corn-fields might be incloſed: *ſo that the ſtacks of corn, or the ſtanding-corn, or the field be conſumed* therewith; whether it be corn cut down, bound up in ſheaves, and laid up in heaps or ſtacks, or whether it be yet growing, and not fully ripe, at leaſt not cut down, or any other fruits of the field; if the fire that takes the thorns which are near them ſhould reach to thoſe, and kindle upon them and deſtroy them: *he that kindleth the fire ſhall ſurely make reſtitution*; that is, though he kindles the fire upon his own ground, yet being careleſs of it, it breaks out without his intention and deſign, and catches hold on a thorn-hedge between him and his neighbour's field, and ſo ſpreads itſelf to the corn there, whether ſtanding or in ſtacks, or to other fruits either lying or growing there; now, though he did not kindle the fire in the corn, and among the ſtacks or heaps of fruit in his neighbour's field, yet for his careleſneſs in not looking after the fire he had kindled in his own field, he was to make good all the damages his neighbour ſuſtained hereby: the *Jewiſh* canons relating to this affair are theſe; "if "a man kindles a fire by the hands of a deaf man, "or a fool, or a child, he is free by human judg-"ment, but he is bound by the judgment of "heaven, (that is, to make reſtitution;) if he kin-"dles it by the hand of a knowing and under-"ſtanding man, he is bound; one brings fire and "another *afterwards* brings wood, he that brings "the wood is bound; one brings wood and an-"other *afterwards* brings fire, he that brings the "fire is bound; *after that*, another comes and "blows the flame (or fire), he is bound; *but if* "the wind blows it they are all free; he that kin-"dles a fire and it conſumes wood, or ſtones, or "duſt, he is bound, as it is ſaid, *Exod.* xxii. 6. "*if fire break out*, &c. if the fire paſſes over a "fence four cubits high, or a public road, or a "river, he is free [n]:" thoſe two things laſt mentioned, feeding on another man's field and fire, with the ox and the pit, obſerved in the preceding chapter, are with the *Miſnic* doctors [o], the four fathers fountains, or ſources of damages.

℣. 7. *If a man ſhall deliver unto his neighbour money or ſtock to keep*, &c.] Without any reward for keeping it, as the *Targum* of *Jonathan*; and ſo other *Jewiſh* writers [p] underſtand this paſſage, of ſuch as keep a depoſitum freely, having nothing for

[b] Antiq. l. 16. c. 1. §. 1. [c] Maimon. Abadim. c. 1. §. 3. [d] Hilchot Genubah, c. 3. §. 11.
[e] So Miſn. Sotah, c. 3. §. 8. [f] A. Gell. Noct. Attic. l. 11. c. 18. [g] Ib. [h] Ib. l. 20. c. 1.
[i] הִמָּצֵא תִמָּצֵא inveniendo inventum fuerit, Pagninus, Montanus, Piſcator. [k] A. Gell. l. 11. c. 18.
[l] Miſn. Bava Kama, c. 1. §. 1. [m] Bartenora in Miſn. Gittin, c. 5. §. 1. [n] Ib. c. 5. §. 4.
[o] Ib. c. 1. §. 1. [p] Jarchi in ℣. 10. Bartenora in Miſn. Shebuot, c. 6. §. 5.

for it; whether it be money or goods, gold, ſilver, jewels, raiment, houſhold ſtuff, or any kind of veſſels or inſtruments uſed in the houſe, or in trade; and alſo cattle, as appears from ℣. 9. *and if it be ſtolen out of the man's houſe*; into whoſe cuſtody it was delivered: *if the thief be found, let him pay double*; the worth of what is ſtolen, agreeable to the law in ℣. 4. that is, if it was found in his hands, but if he had diſpoſed of it, then he was to pay fivefold or fourfold, as in ℣. 1. and ſo runs the *Jewiſh* canon [q], "if any one delivers to his "neighbour a beaſt or veſſels, and they are ſtolen "or loſt, he ſhall make reſtitution; but if he will "not ſwear, for they ſay, one that keeps for no-"thing, may ſwear and be free; then if the thief "ſhould be found he ſhall pay double; if he has "killed or ſold, he ſhall pay fourfold or fivefold: "to whom ſhall he pay? to him with whom the "depoſitum is: if he ſwears, and will not pay, "and the thief is found, he ſhall pay double; if "he has killed or ſold he ſhall pay fourfold and "fivefold: to whom ſhall he pay? to the owner "of the depoſitum."

℣. 8. *If the thief be not found*, &c.] And ſo no account can be given of the goods depoſited, what is become of them, and it becomes a doubtful caſe, whether they have been ſtolen or embezzled, and there is ſuſpicion of the latter: *then the maſter of the houſe ſhall be brought unto the judges*; here called Elohim, gods, becauſe they were God's vicegerents, and perſonated him, and acted under his power and authority; and who at this preſent were *Moſes*, and thoſe that judged the people under him, and afterwards the ſeventy elders, and all ſuch who in ſucceeding times were judges in *Iſrael*, and bore the office of civil magiſtrates; before theſe the maſter of the houſe, or the perſon who had any goods committed to his care, and they were loſt, was to be brought and put to his oath, and upon it examined, in order to find out what was become of the goods committed to him: to ſee *whether he have put his hand to his neighbours goods*; took them to himſelf, made uſe of them, or diſpoſed of them to his own advantage, and which was no other than a kind of theft.

℣. 9. *For all manner of treſpaſs*, &c.] With reſpect to what is committed to a man's truſt, and it is loſt to the owner of it, there muſt be ſome where or other a treſpaſs committed, either by the perſon into whoſe hands it was put, or by a thief that has ſtolen it from him: whether it be *for ox, for aſs, for ſheep, for raiment*, or *for any manner of loſt thing*; by which it appears that either of theſe, or any other cattle not named, as well as money and veſſels, or houſhold goods, or goods in trade, were ſometimes, or might be lodged in the hands of another as a depoſitum for ſafety or convenience; and for which, or any other ſo depoſited, and loſt, *which another challengeth to be his*; or affirms that he put into the hands of his neighbour to be kept by him for him; or *who ſhall ſay this* is *he*, or *he is* the perſon into whoſe hands I put it, or this is *it* [r]; ſuch and ſuch were the thing or things I delivered to him: *the cauſe of both parties ſhall come before the judges*; who were to hear what each party had to ſay, and to examine the witneſſes each of them brought, and conſider the nature of the evidence given, and to judge and determine: and *whom the judges ſhall condemn*; or *pronounce wicked* [s], as having done a wicked thing; either the one as having brought a falſe accuſation againſt his neighbour, charging him with a depoſitum he never had, or the other as having converted it to his own uſe: *he ſhall pay double unto his neighbour*; either the depoſiter, who pretended to be ſo and was not, but brought a falſe charge againſt his neighbour, or a falſe witneſs, as *Jarchi*, ſuch an one was to pay double to the perſon charged wrongfully; or, on the other hand, the perſon with whom the depoſitum was put, if it appeared that he had acted a fraudulent part, and abuſed his truſt, then he was to pay double to the depoſiter.

℣. 10. *If a man deliver to his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep*, &c.] And he keeps it without a reward, as the *Targum* of *Jonathan*; but *Jarchi* and *Aben Ezra* more rightly interpret this of one that keeps for hire, as neatherds, ſhepherds, &c. The *Jews* ſay [t] there are "four ſorts of keepers; he that keeps for nought "(or freely), he that borrows, he that takes hire, "and he that hires; he that keeps for nought "ſwears in all caſes (and is free), he that borrows "pays for all (that is loſt or ſtolen, &c.) he that "takes hire, and he that hires, ſwear on account "of that which is torn, or carried away, or dies, "and they pay for that which is loſt or ſtolen," which are the caſes after ſuppoſed: *and it die*; either of the above, or any other under the care of another; that is, dies of itſelf, not being killed by any, and its death ſudden, and not eaſily accounted for: *or be hurt*; receive any damage in any part, though it die not; or *be broken* [u], have any of its limbs or bones broken; or be torn by a wild beaſt, as the *Targum* of *Jonathan* adds: *or driven away*; from the flock or herd by thieves or robbers, or rather carried captive by an enemy in an hoſtile way, ſee ℣. 12: *no man ſeeing* it; die, or be hurt, or carried off; and ſo, as the above *Targum* paraphraſes it, there is no witneſs that ſees and can bear witneſs, that is, to any of the ſaid things which have happened to it.

℣. 11. Then *ſhall an oath of the Lord be between them both*, &c.] Either by the one, the keeper, for the ſatisfaction of the owner, or by them both; by the owner, that he delivered ſuch and ſuch cattle to the keeper; and by the keeper, that he was no ways concerned in the death, hurt, or carrying off of the ſame: and this is called *the oath of the Lord*, not only becauſe in this law required by him, but becauſe ſworn by him, or in his name, and made before him, in his preſence; who is hereby appealed unto; and who is called upon to take vengeance on the perſon that takes the oath of perjury; and ſuch an oath only is a lawful one, men are to ſwear only by the Lord. But this oath was not tendered to any one: "if a man was ſuſpected of an oath (*i. e.* of "perjury) they might not give him his oath, nei-"ther the oath of the law, nor the oath from "their words (the ſcribes), nor the oath of im-"poſition (impoſed by the wiſemen); and even "though he that brought the action would have "it, they might not hearken unto him: if a man "has ſwore falſly a raſh oath, or an oath of te-"ſtimony,

[q] Miſn. Bava Metzia, c. 3. §. 1. [r] אשר יאמר כי הוא זה qui dixerit quod illud hoc, Montanus; quum dixerit illud ipſum eſſe, Junius & Tremellius; de qua dixerit aliquis illum ipſum eſſe, Piſcator; ſo Ainſworth. [s] רשיעון Vid. Ainſworth. [t] Miſn. Bava Metzia, c. 7. §. 8. [u] נשבר confractum, Pagninus, Montanus; fractum, Junius & Tremellius, Piſcator, Druſius; ſo Ainſworth.

" ſtimony, or an oath concerning any thing depo-
" ſited, or a vain oath, lo, he is ſuſpected of an
" oath, and ſo every one that is rejected for wit-
" neſs on account of any tranſgreſſion." [w] The oath to be taken by the keeper, and who indeed ſeems to be the only perſon that was to take one, was *that he hath not put his hand unto his neighbours goods*; ſo as either to kill or maim, or drive away, or ſuffer to be driven away, any of the cattle committed to his care, or that he had not diſpoſed of them to his own uſe and profit: *and the owner of it ſhall accept* thereof; of the oath, as the *Targum* of *Jonathan* and *Jarchi*, and ſo be ſatisfied, and give no further trouble, ſuch an oath being for the confirmation of the thing, and to put an end to ſtrife; or he ſhall take the aſs, ox or ſheep, as it was, and be content; but then, tho' he might take the dead or maimed one, he could not take that which was driven or carried away, wherefore the firſt ſenſe is beſt: *and he ſhall not make* it *good*; or pay for it to the owner, what it was worth.

℣. 12. *And if it be ſtolen from him*, &c.] Or *but if* [x] it was taken away by theft; and that *from with him* [y], as it may be literally rendered, from among his own cattle, and they not taken; and he being preſent, pretending to have an eye upon them and keep them, but was careleſs and negligent, at leaſt, if he did not connive at the theft: *he ſhall make reſtitution to the owner thereof*; for in ſuch a caſe there was ground for ſuſpicion of fraud; however there was apparent careleſſneſs, and it was but juſt he ſhould make reſtitution, ſince he had hire or wages for keeping it; which is the reaſon *Aben Ezra* gives for it, and is ſuggeſted by the *Targum* of *Jonathan*; which adds to the former clauſe, by way of explanation, " that which was with him " to be kept for a reward."

℣. 13. *If it be torn in pieces*, &c.] By ſome wild beaſt, at leaſt as pretended: then *let him bring it* for *witneſs*; part of that which is torn, that it may be witneſs for him that it was torn, as in *Amos* iii. 12. as *Aben Ezra* obſerves; and ſo the *Jeruſalem Targum*, " let him bring of the members of " it a witneſs," which would make it a clear caſe that it had been ſo uſed; but it is poſſible that the whole carcaſe might be carried off, and nothing remain to be brought as a proof of it; wherefore the *Targum* of *Jonathan* is, " let him bring wit-
" neſſes;" and ſo ſome verſions render it [z]; and to this agrees *Jarchi*, whoſe note is, " let him bring " witneſſes of its being torn by violence, and he is " free," ſuch who ſaw it done; but it is before ſuppoſed, that ſuch cattle may be hurt, broken or maimed, no man ſeeing it, ℣. 10. and therefore in ſuch a caſe no witneſſes could be brought, wherefore the firſt ſenſe ſeems beſt: and *he ſhall not make good that which was torn*; or ſhall not pay for it, pay the price of it, as much as it is worth. Here *Jarchi* diſtinguiſhes, " there is that which is torn, for " which a man pays, and there is that which is " torn, for which he does not pay; that which is " torn by a cat, or a fox, or a marten (a kind of " weaſel) he pays for, but that which is torn by " a wolf, a lion, or a bear, he does not pay for:" the reaſon of which is, becauſe it is thought the keeper might have preſerved and delivered from the former, and therefore was culpable, when it was not in his power to ſave from the latter; and the *Miſnic* doctors obſerve, that one wolf is not violence, but two are; ſo that what is torn by one, the keeper is bound to pay for, but not what is torn by more. But two dogs are not violence, unleſs they come from two different quarters, and then they are: a ſingle thief is violence, and ſo is a lion, a bear, a leopard, a baſiliſk, and a ſerpent; and this only when they come willingly, and of themſelves; but if they (the cattle) are brought to places where there are troops of wild beaſts, and thieves, it is no violence [a], and in ſuch a caſe, the keepers are liable to pay; and ſo unleſs he makes uſe of ſtaves, and calls in other ſhepherds to his aſſiſtance, as *Maimonides* [b] obſerves, when it is in his power to do it; and ſo at leaſt might make an attempt to ſave or reſcue the cattle.

℣. 14. *And if a man borrow* ought *of his neighbour*, &c.] Any beaſt as it ſhould ſeem, as an ox to plow with, an aſs, horſe or camel to ride on, though the *Jewiſh* writers carry it alſo to any kind of houſhold ſtuff: *and if he be hurt or die*; if any damage comes to it, or it dies whilſt it is in the borrower's hands, and when employed in that work for which he borrowed it; the *Targum* of *Jonathan* is, " and the veſſel ſhould be broke, " or the beaſt die:" *and the owner thereof* being *not with it*; at the time of its being hurt, or of its death, and ſo could not be ſo well ſatisfied whether uſed well or no, nor how the damage and death came to it: *he ſhall ſurely make* it *good*; pay the full price for it, it is worth; which tho' it may ſeem hard, was neceſſary, in order to make men careful of things they borrowed, and that lenders may not be loſers for their kindneſs.

℣. 15. But *if the owner thereof* be *with it*, &c.] When it is hurt or dies; for in ſome caſes the owner might go along with his beaſt, being borrowed or hired to do work with it; or however being upon the ſpot, muſt be ſatisfied that it was not ill uſed; and it may be reaſonably preſumed he would do all he could to preſerve it: and this being the caſe, *he ſhall not make* it *good*; that is, the borrower, but the loſs would lie upon the lender; ſeeing this might have been the caſe if it had been at home, and not borrowed or lent. The *Jewiſh* writers underſtand all this in a different manner, that if the owner is not with it in the time of borrowing, tho' he is with it in the time of its being hurt, or of its death, the borrower muſt pay; but if he was with it in the time of borrowing, tho' not in the time of its receiving damage, or of its death, the borrower was free [c]; for, as *Jarchi* ſays, whether it be in that work (for which he was borrowed), or in another work (it matters not) if he was with it at the time of borrowing, there was no neceſſity of his being with it at the time of its hurt or death. The reaſon of which, I muſt confeſs, I do not underſtand; unleſs the meaning is, that it was neceſſary that the owner, and the beaſt, ſhould be both borrowed or hired together; and which indeed ſeems to be the ſenſe of the *Miſnah*, or tradition [d], which runs thus, " if " a man borrows a cow, and borrows or hires its " owner with it; or if he hires or borrows the " owner, and after that borrows the cow, and it " dies, he is free, as it is ſaid, *Exod.* xxii. 15. but " if he borrows the cow, and afterwards borrows " or hires the owner, and it dies, he is bound to " pay,

[w] Maimon. Hilchot Toan Venitan, c. 2. §. 1, 2. [x] כי אם ſi autem, Druſius. [y] מעמו e cum eo, Montanus. [z] יביאהו עד adducet eum teſtem, Pagninus, Montanus; adducat ille teſtem, Munſter, Fagius. [a] Miſn. Bava Metzia, c. 7. §. 9. [b] Hilchot Shecirat, c. 3. §. 6. [c] Miſn. Bava Metzia, c. 8. §. 1. Maimon. & Bartenora in Ib. [d] Ib.

" pay, as it is ſaid, ℣. 13. if *his owner is not with* " *it*, &c." *If it* be *an hired* thing, *it came for its hire*; that is, if the beaſt which was come to ſome damage, or was dead, was hired, and not borrowed, then whether the owner was with it or not at that time, he could demand no more than hire, and the perſon that hired it was obliged to pay that and no more; or if the owner himſelf was hired along with his beaſt, and ſo was preſent when it received its damage, or its death, nothing more could come to him than what he agreed for.

℣. 16. *And if a man entice a maid, that is not betrothed*, &c.] For one might be betrothed according to the cuſtom of thoſe times, and not be married, or the nuptials conſummated, and ſo be yet a maid or virgin; but being betrothed, it made the caſe different, becauſe ſuch an one was as a wife to a man: but the caſe here ſuppoſed is of a maid not betrothed, and alſo not forced, but yielding to the ſolicitations of a man, as is implied by her being enticed; which ſignifies his gaining upon her affections, and obtaining her conſent by expreſſing ſtrong affection for her, and making large promiſes to her, and ſo both by words and geſtures prevailing with her to yield to his deſire: *and lie with her*; in a way of carnal copulation; and ſuch an action between two ſingle perſons by conſent, is what is called ſimple fornication: if this was done in a field, the maid was ſuppoſed to be forced, ſince there ſhe might cry out, and not be heard; but if in a city, ſhe is ſuppoſed to be enticed, and conſent, ſince if ſhe cried out ſhe might be heard; this the *Jewiſh* writers gather from *Deut.* xxii. 23—27. though the law there reſpects a betrothed damſel: *he ſhall ſurely endow her to be his wife*; give her a dowry in order to be his wife, or however ſuch an one as he would or muſt give if ſhe became his wife, even one ſuitable to her rank and dignity, whether he married her or no; for he was not obliged to it whether he would or no, and in ſome caſes could not if he would, as follows.

℣. 17. *If her father utterly refuſe to give her unto him*, &c.] For wife, either becauſe of his character, family or circumſtances; or however being diſagreeable to him on one account or another, and therefore will by no means agree to marry his daughter to him, and not only give him an abſolute denial, but reſolutely perſiſt in it: the *Targum* of *Jonathan* has it, " if it ſeems not good to " him;" if he don't like nor chuſe to marry her; and ſome add alſo, if ſhe herſelf don't approve of marrying him: *he ſhall pay money according to the dowry of virgins*; as virgins on marriage have uſually given them, according to their rank and dignity: here is no ſum fixed, but the *Targum* of *Jonathan* is, " he ſhall be mulcted in fifty ſhekels " of ſilver," which is taken from *Deut.* xxii. 29. though that ſeems to be not altogether a like caſe with this; for though it reſpects a virgin not betrothed, as here, yet one that has been forced, and therefore the man was obliged to marry her and never put her away; and the mulct or fine was to be paid to the damſel's father and not to her: the *Septuagint* verſion here ſays, it was to be paid to the father.

℣. 18. *Thou ſhalt not ſuffer a witch to live*.] Such that had familiar ſpirits, and converſed with them, and by means thereof got knowledge of many things relating to perſons, at leaſt pretending they did; and who did or ſeemed to do many ſtrange and ſurprizing feats, as even to raiſe the ſpirits of departed perſons, to converſe with them and gain knowledge by them, though in reality they did not, and could not do ſuch things, but uſed ſome juggling tricks to deceive the people, and in which they might be aſſiſted by evil ſpirits; as appears from the caſe of the witch of *Endor*, who was ſurprized at the appearance of *Samuel*, it being out of the ordinary courſe of her art and practice, really to bring up the ſpirit of a man deceaſed, whatever pretenſions might be made to it; however, ſuch being deceivers of the people, and leading them into unwarrantable practices, and off of a dependance on God and his providence, and from ſeeking to him, and aſking counſel of him, they are by this law adjudged to death, ſuch an one was not to be ſuffered to live; not that it was lawful for any body to kill her, or that any private perſon might or muſt do it that knew her, or took her to be a witch; but ſhe was to be had before a court of judicature and tried there, and if found guilty to be put to death by the civil magiſtrate: ſo *Jarchi*'s note is, " but ſhe ſhall die by " the houſe of judgment;" or the *Sanhedrim*; for theſe words are ſpoken to *Moſes* the chief judge, and to thoſe that were under him, and ſucceeded him and them; though the *Targum* of *Jonathan* prefaces them thus: " and my people, the chil- " dren of *Iſrael*, thou ſhalt not, &c." and though only a witch is mentioned, or this is only expreſſed in the feminine gender, becauſe a multitude of this ſort of people were found among women, as *Ben Melech* obſerves, and ſo *Aben Ezra*; yet wizards, or men that dealt with familiar ſpirits are included; and it may be reaſonably concluded from hence, that if women, who generally have more mercy and compaſſion ſhewn them, yet were not ſuffered to live when found criminal in this way, then much leſs men: and this law is thought by ſome to follow upon the other, concerning enticing and lying with a virgin not betrothed, becauſe ſuch ſort of perſons were made uſe of to entice and decoy maids to gratify the luſts of men.

℣. 19. *Whoſoever lieth with a beaſt*, &c.] In like manner as a man and woman, by carnal copulation; this is a crime ſo deteſtable and abominable, ſo ſhocking and diſhonourable to human nature, that one would think it could never be committed by any of the human ſpecies, and that there was no occaſion for making a law againſt it; but ſuch is the depravity and corruption of mankind, that divine wiſdom ſaw it neceſſary, and to deter from it made it death as follows; ſuch an one, *ſhall ſurely be put to death*; no mercy ſhewn him, no pardon or reſpite given him by the civil magiſtrate: according to the *Targum* of *Jonathan*, the death of ſuch a perſon was by ſtoning, for it paraphraſes the words, " he ſhall be killed with " the caſting of ſtones."

℣. 20. *He that ſacrificeth unto* any *god*, &c.] To *Elohim*, to ſtrange gods, to the idols of the people, as the *Targum* of *Jonathan*; to the *Egyptian* deities, to the gods of the *Moabites*, *Amorites*, *Edomites*, *Canaanites*, *Philiſtines*, or any other: *Aben Ezra* ſays, the word *Elohim* comprehends angels; and by the exceptive clauſe it is plain, it takes in all that had been, were, or ever would be the objects of idolatrous worſhip, eſpecially the ſun, moon, and ſtars, the principal objects of worſhip in thoſe days: *ſave unto the Lord only*; the true and living God; *Jehovah*, the ſelf-exiſtent, immutable, and eternal Being; the creator of all things, the poſſeſſor of heaven and earth, the moſt high God, and the only one: ſacrificing takes in all the acts of ſervice performed to an idol, as to the true God, as offering incenſe, pouring out a libation,

bation, as well as ſlaying and burning an animal, as *Jarchi* obſerves: *he ſhall be utterly deſtroyed*; be accurſed, anathematized, devoted to deſtruction, as the word uſed ſignifies: the *Targum* of *Jonathan* is, "he ſhall be killed with the ſword, and "his goods conſumed," not only loſe his life but his ſubſtance, and ſo be deſtroyed in body and eſtate.

℣. 21. *Thou ſhalt not vex a ſtranger*, &c.] One that is not born in the ſame country, but comes into another country to ſojourn, as *Jarchi*; not a native of the place, but of another kingdom or country; a ſtranger to the commonwealth of *Iſrael*, that is only in it for a time on trade and buſineſs, or through one providence or another; or elſe a proſelyte is meant, not a proſelyte of righteouſneſs, who has embraced the true religion; but a proſelyte of the gate, that takes upon him the commands of the ſons of *Noah*; or, as *Aben Ezra* here expreſſes it, who takes upon him not to ſerve idols; ſuch were allowed to dwell among the *Iſraelites*, and they were to carry it friendly and kindly to them, and *not vex* them, nor irritate them with words, as the *Targum* of *Jonathan*, and ſo *Jarchi*; by calling them names, Gentiles, uncircumciſed perſons, and the like; upbraiding them with their country, ignorance, and manner of life; they were not to ſay to a proſelyte, as *Ben Melech* obſerves, remember thy former works; or, if the ſon of a proſelyte, remember thy father's works: *nor oppreſs him*; by taking his goods, as the above *Targum*, and ſo *Jarchi*; by refuſing to aſſiſt him with advice or otherwiſe, to trade with him, or to give him lodging, and furniſh him with the neceſſaries of life: *for ye were ſtrangers in the land of Egypt*; out of which they were but juſt come, and therefore ſuch a reaſon muſt be very ſtriking and moving upon them: the *Targum* of *Jonathan* prefaces it, "and my people, the houſe of *Iſrael*, re- "member that ye were ſtrangers, &c." this they could not have forgot in ſo ſhort a time, and the remembrance of this ſhould move their compaſſion to ſtrangers hereafter, when they came to ſettle in their own land; and therefore, as they would that men ſhould have done to them when in ſuch circumſtances, the ſame they ſhould do to others; and beſides, the remembrance of this would ſerve to abate their pride and vanity and their overbearing diſpoſition.

℣. 22. *Ye ſhall not afflict any widow or fatherleſs child.*] Who have no friends, huſband, or father to be on their ſide and protect them, and are weak and helpleſs to defend themſelves, and therefore it muſt be barbarous to do them any injury, either to their perſons or property; no one ought to be afflicted and diſtreſſed by another, either in body or mind, or ſubſtance, and eſpecially ſuch as have no helper, not any to ſuccour them and ſympathize with them; for this is a law for every man, as *Jarchi* obſerves, is binding upon all; only the ſcripture ſpeaks of theſe, becauſe of their weakneſs, and becauſe they are more frequently afflicted than others, cruel and unmerciful men taking the advantage of their inability to defend themſelves.

℣. 23. *If thou afflict them in any wiſe*, &c.] In any way, or by any means whatever; their minds, by reproaches, cenſures, inſults, and their bodies by ſtripes, falſe impriſonment, &c. and in their ſubſtance, by withholding from them what belongs to them, taking what they have, or cheating and defrauding them in any reſpect; or, *in afflicting afflict them*[c]; afflict them much, and continue to do ſo: *and they cry at all unto me*; in prayer, as the *Targum* of *Jonathan*; or, *in crying cry*[f]; cry vehemently, or importunately, and with conſtancy, or rather, cry ever ſo little: *I will ſurely hear their cry*; the voice of their prayer, as the ſame *Targum*; or, *in hearing I will hear*[g]; will certainly take notice of their cries, and return an anſwer to them, by appearing on their ſide, and avenging their injuries; for God is the father of the fatherleſs, and the huſband of the widow, and the judge of them both: the manner of ſpeaking or form of expreſſion is the ſame in all theſe clauſes, the words being doubled.

℣. 24. *And my wrath ſhall wax hot*, &c.] Againſt thoſe that afflict them, being ſo devoid of humanity, compaſſion and tenderneſs, and ſo guilty of oppreſſion and injuſtice, which are aggravated by the circumſtances of the perſons they ill treat, and therefore the more provoking to God: *and I will kill you with the ſword*; with the ſword of death, ſays the *Targum* of *Jonathan*; it deſigns one of God's ſore judgments, the ſword of an enemy; the meaning is, that when ſuch evils ſhould become frequent among them, God would ſuffer a neighbouring nation to break in upon them in an hoſtile way, and put them to the ſword; hence it follows: *and your wives ſhall be widows, and your children fatherleſs*; be in the ſame circumſtances with thoſe they have injured, and therefore ſhould conſider not only the deſtruction that would come upon themſelves, being cut off by the ſword, but the caſe of their families; and how, could they be ſenſible of it, they would like to have their wives and children uſed as they have uſed the widows and fatherleſs.

℣. 25. *If thou lend money to* any of *my people*, that is *poor by thee*, &c.] Such only need to borrow money, and to whom it ſhould be freely lent, when it may be to the good of the borrower, and not any injury to the lender: this law, according to the *Jewiſh* writers, only reſpects *Iſraelites* and not Gentiles; agreeable to which is *Jarchi*'s note, "if thou lend, that is, not to a Gentile; and to "which of my people? the poor, and to which of "the poor? that is with thee:" *thou ſhalt not be to him as an uſurer*; that will not lend without uſury, nor without an exorbitant intereſt, and deals very hardly with the borrower if he is not punctual in the payment of it; the *Iſraelites* were not only not to be uſurers, but they were not to be like them; they were not to require any thing for lending a poor man a little money; as not any ſettled intereſt, ſo neither were they to take any previous gift or after reward, ſee *Luke* vi. 34, 35. *neither ſhalt thou lay upon him uſury*; or oblige him to give intereſt for money borrowed: it is in the plural number, *neither ſhall ye lay*; and *Aben Ezra* obſerves, that the lender, ſcribe, and witneſs, all tranſgreſs this law; that is, when a man lends money on intereſt, and a bond is made by the ſcribe for it, and this ſigned by witneſſes, all are guilty of the breach of it: yea, ſome *Jewiſh* writers[h] ſay, not only thoſe, but whoever is a ſurety or bondſman for the payment, and even the borrower himſelf, ſee *Pſ.* xv. 5. and the note there.

℣. 26. *If thou at all take thy neighbours raiment to pledge*, &c.] So that it ſeems that the lender, though he might not impoſe uſury on the borrower, or

[c] ענה תענה affligendo afflixeris, Pagninus, Piſcator, Ainſworth, Montanus, Junius & Tremellius. [f] צעק יצעק clamando clamaverit, Pagninus, Montanus, Piſcator, Ainſworth. [g] שמע אשמע audiendo audiam, Pagninus, Montanus, Piſcator, Ainſworth. [h] Miſn. Bava Metzia, c. 5. §. 11. Maimon. & Bartenora in Ib.

or oblige him to pay interest for what he lent him, yet for the security of his money he might take his clothes, either his bed-clothes or wearing apparel, or any instruments or goods of his; but when he did, he was bound to what follows: *thou shalt deliver it to him by that the sun goeth down*; the reason of which appears in the next verse, with respect to his bed-clothes, should that be the pledge: but *Jarchi* interprets it, not of his nocturnal clothes, but of his apparel in the day-time, and paraphrases it thus, "all the day, thou shalt restore it to him "until the setting of the sun; and when the sun "is set, thou shalt return and take it until the "morning of the morrow comes; the scripture "speaks of the covering of the day, of which "there is no need at night;" but rather night-clothes are meant by what follows.

℣. 27. *For that* is *his covering only*, &c.] All that he has to cover him, the only covering he has when he lies down to sleep; and therefore should be restored to him by the time of sun-set, at which time he returns from his labour; and after some refreshment retires to his bed for rest, when his covering will be necessary: *it* is *his raiment for his skin*; which is next to his skin, and covers his naked body, as it is when he lies down to sleep; and therefore if not returned, he must lie naked without any covering, which to deprive him of would be cruel: *Jarchi* interprets this covering of his shirt, but it rather means his bed-clothes: the *Septuagint* version calls it the clothes of his shame, what cover and hide the shame of nakedness: *wherein shall he sleep?* what shall he have to sleep in if this is detained from him? nothing at all; or it may be read without an interrogation, wherein he should sleep, or was used to sleep: *and it shall come to pass, when he crieth unto me*; and complains of ill usage, that he has nothing to cover him in the night-season, when he lies down to sleep, which is very uncomfortable, as well as unhealthful and dangerous: *that I will hear*; his cry and complaint, take notice of it, and resent the usage of him: *for I* am *gracious*; or merciful; and therefore every thing cruel and uncompassionate is disagreeable, and even abominable to him, and he will take care in his providence, that the injured person shall be redressed and the injurer punished.

℣. 28. *Thou shalt not revile the gods*, &c.] Meaning not the idols of the *Gentiles*, which they reckon gods, and worship as such; which is the sense of *Philo*, and some others, particularly *Josephus* [l], who to curry favour with the *Roman* emperors given to idolatry, has from hence inserted the following among the laws given to *Moses*; "let no man "blaspheme the gods, which other cities think are "such, nor rob strange sacred places, nor receive "a gift dedicated to any deity;" but this cannot be the sense of the text, being contrary to *Deut.* xii. 2, 3. nor can it be thought that care should be taken, lest the honour of the heathen deities should be detracted from; but civil magistrates, the judges of the land, and the like, are meant, who are powers ordained of God, are in his stead, and represent him, and therefore respect should be shewn them; nor should they be treated with any degree of slight and contempt, which may discourage and intimidate them, and deter them from the execution of their office: the *Targum* of *Jonathan* interprets them of judges very rightly, agreeable to *Ps.* lxxxii. 1, 6. and so *Aben Ezra* says, "they are the judges and the priests, the sons of "*Levi*, with whom the law is:" *nor curse the ruler of thy people*; whether civil or ecclesiastic; the last mentioned *Jewish* writer interprets it of the king, who is the supreme ruler in things civil, and ought to be honoured and loved, served and obeyed, and not hated and cursed, no not secretly, not in the bed-chamber, nor in the thought of the heart, since not only the thing is criminal but dangerous; it is much if it is not discovered, and then ruin follows upon it, *Eccl.* x. 20. The apostle *Paul* applies it to the high-priest among the *Jews*, who was the ruler in sacred things, *Acts* xxiii. 5. and may be applicable to the prince of the *Sanhedrim*, or chief in the grand court of judicature; and even to all dignified persons, who ought not to be spoken ill of, and to be abused in the execution of their office, and especially when they perform well.

℣. 29. *Thou shalt not delay* to offer *the first of thy ripe fruits*, &c.] Which, according to *Maimonides* [k], were of seven kinds only; for he says, "they "don't bring the first-fruits, but of the seven kinds, "said in the praise of the land (the land of *Ca-*"*naan*, *Deut.* viii. 8.) and they are wheat, barley, "grapes, figs, pomegranates, olives and dates;" and how much of these were to be offered, is not fixed by the law, but were left to the generosity of the people: the above mentioned writer asks [l], "what measure do the wisemen set? a good eye "(or a bountiful man) brings one of forty (or "the fortieth part of his fruits); a middling one "(one that is neither liberal nor niggardly) brings "one of fifty (or the fiftieth part); and an evil "one (a covetous man) one of sixty (or the sixti-"eth part) but never less than that." Now this was not to be delayed, but to be brought as soon and as early as could be: the *Jewish* writers seem to understand this of postponing things, or inverting the order of them, bringing that first which should be last, and that last which should be first; so *Jarchi* interprets it, "thou shalt not change the "order of their separation, to postpone that which "should be first, and to put before that which "should be last; for the first-oblation should not be "brought before the first-fruits, and the tithes be-"fore the first-oblation." And thus runs one of their canons or traditions [m], "if any one brings the "first-oblation before the first-fruits, the first-tithe "before the first-oblation, the second-tithe before "the first, it is as if he transgressed a negative "precept: *thou shalt not delay* or *postpone*, &c. "*Exod.* xxii. 29." *And of thy liquors*; and these, according to *Maimonides* [n], were only the first-fruits of liquors of olives and grapes: *the first born of thy sons thou shalt give unto me*; which is a repetition of the law in ch. xiii. 2. see the note there.

℣. 30. *Likewise shalt thou do with thine oxen*, and *with thy sheep*, &c.] That is, with the first-born, which were to be set apart to the Lord; and so the *Targum* of *Jonathan* paraphrases it, "the "first-born of thine oxen, and of thy sheep;" for having spoken of the first-born of men, the scripture proceeds to speak of the first-born of cattle, great and small, the separation of which was enjoined in one, and the same precept, ch. xiii. 2. *seven days it shall be with his dam*; whether it be a calf or a lamb; before it was seven days old it was not to be taken from it, and given to the Lord: *on the eighth day thou shalt give it me*; that

[l] Antiq. l. 4. c. 8. §. 10. Contr. Apion. l. 2. c. 33. [k] Hilchot Biccurim, c. 2. §. 2. [l] Hilchot Trumot, c. 3. §. 2. [m] Misn. Trumot, c. 3. §. 6. [n] Biccurim, ut supra.

that is, they might do it then, but not before; yet they were not obliged to bring it exactly on that day, but they might do it any time within the month, and at a month's end they were obliged to redeem it, that is, give the prieſt the ſum of five ſhekels for it, *Numb.* xviii. 16. The *Jewiſh* canon runs thus [n]; "how long are *Iſraelites* bound "for the bringing of the firſt-born, *i. e.* before "they offer it to the prieſt? in ſmall cattle thirty "days, in large cattle fifty days."

℣. 31. *And ye ſhall be holy men unto me*, &c.] They were ſo by God's act of election, not ſpecial and particular, but general and national; chuſing and ſeparating them to be an holy people to him, above all the people on the face of the earth, and in a ceremonial ſenſe they obſerving laws and appointments of God of this kind; which is the ſenſe here intended, as appears by what follows: all men, and ſo theſe *Iſraelites*, ought to be holy in a moral ſenſe, and ſome are holy in a ſpiritual and evangelical ſenſe, being made holy by the Spirit of God; of theſe the apoſtle *Peter* ſpeaks, in alluſion to this, and ſuch like paſſages, 1 *Pet.* ii. 9. *neither ſhall ye eat* any *fleſh* that is *torn of beaſts in the field*; or in the houſe, as *Jarchi* notes; but the ſcripture, as he obſerves, ſpeaks of the place where it is more uſual for beaſts to tear, and ſo *Aben Ezra*; otherwiſe what is torn elſewhere, or by whatſoever accident it is bruiſed and maimed, was not to be eaten: *ye ſhall caſt it to the dogs*; for even a ſtranger was not to eat of it, or if he did he was unclean, and was obliged to waſh his clothes; and bathe himſelf, *Lev.* xvii. 15. and yet *Jarchi* interprets this figuratively of ſuch as are like dogs; meaning the *Gentiles*, whom the *Jews* uſed to call ſo, ſee *Matt.* xv. 26. An heathen poet gives inſtructions perfectly agreeable to this law; "don't, "ſays he, eat fleſh fed upon by beaſts, but leave "the remains to the ſwift dogs [o]."

CHAP. XXIII.

THIS chapter contains ſeveral laws chiefly judicial, relating to the civil polity of *Iſrael*, as concerning witneſs born, and judgment made of caſes in courts of judicature, without any reſpect to poor or rich, and without the influence of a bribe, ℣. 1, 2, 3, 6, 7, 8. concerning doing good to an enemy in caſe any of his cattle go aſtray, or fall under their burden, ℣. 4, 5. and of the oppreſſion of a ſtranger, ℣. 9. and then follow others concerning the ſabbath of the 7th year, and of the 7th day, with a caution againſt the uſe of the names of idols, ℣. 10—13. next are laws concerning the appearance of all their males at the three feaſts, ℣. 14—17. and concerning the ſlaying of the ſacrifice of the paſſover, and bringing the firſt of the firſt-fruits of the land, ℣. 18, 19. and then a promiſe is made of ſending an angel to them to bring them into the land of *Canaan*, where they ſhould carefully avoid all idolatry, and ſhew a juſt indignation againſt it, and ſerve the Lord, and then it would be well with them, ℣. 20—26. and particularly it is promiſed, that the Lord would ſend his fear, and his hornets, before them, to deſtroy the inhabitants of the land, and drive out the reſt by little and little, until they ſhould poſſeſs the utmoſt borders of it, which are fixed, ℣. 27—31. and the chapter is concluded with a direction not to make a covenant with theſe people, or their gods, nor ſuffer them to dwell among them, leſt they ſhould be a ſnare unto them, ℣. 32, 33.

℣. 1. *Thou ſhalt not raiſe a falſe report*, &c.] Of a neighbour, or of any man whatever, either ſecretly by private ſlanders, whiſpers, backbiting and talebearing, by innuendo's, detracting from his good name and credit, ſuggeſting things falſe and wicked concerning him; or publickly in a court of judicature, bringing a falſe accuſation, laying a falſe charge, and bearing a falſe teſtimony againſt him: or *thou ſhalt not receive a falſe report* [p]; if there were not ſo many that ſay report, and we will report it, that are ready to receive every ill thing of their neighbours, there would not be ſo many that would raiſe ſuch ill things of them; every thing of this kind ſhould be diſcountenanced, and eſpecially by judges in courts of judicature, who are chiefly ſpoken to and of in the context; theſe ſhould not eaſily admit every charge and accuſation brought; nor bear, or endure a falſe report, as the word alſo ſignifies, but diſcourage, and even puniſh it: *put not thine hand with the wicked to be an unrighteous witneſs*; which is not a geſture uſed in ſwearing, ſuch as with us, of putting the hand upon a book, which did not obtain ſo early; nor is there any inſtance of this kind in ſcripture; the geſture uſed in ſwearing was either putting the hand under the thigh, which yet is queſtionable, or lifting of it up to heaven; but here it is expreſſive of confederacy, of joining hand in hand to carry on a proſecution in an unrighteous way, by bearing falſe teſtimony againſt another; and ſuch were to be guarded againſt, and not admitted to give evidence in a cauſe, even a man that is known to be a wicked man, or to have been an unrighteous witneſs before; on the one hand, a man ſhould be careful of joining with him in a teſtimony that is unrighteous; and on the other hand, judges ſhould take care not to ſuffer ſuch to be witneſſes. The *Jews* ſay [q], that every one that is condemned to be ſcourged, or has been ſcourged for ſome crime committed, is reckoned a wicked man, and he is not to be admitted a witneſs, nor his teſtimony taken.

℣. 2. *Thou ſhalt not follow a multitude to do evil*, &c.] The *Targums* of *Jeruſalem* and *Jonathan* add, but to do good. As in private life, the examples of the many, who are generally the moſt wicked, are not to be followed, though they too often are; examples, and eſpecially of the multitude, having great influence, and therefore to be guarded againſt; ſo in public courts of judicature, where there are many judges upon the bench, if one of them is ſenſible that the greater part go wrong in their judgment of a caſe, he ought not to follow them, or be influenced by them, but go according to the dictates of his own conſcience, and the evidence of things as they appear to him, and neither agree to juſtify the wicked, nor condemn the righteous: *neither ſhalt thou ſpeak in a cauſe to decline after many to wreſt* judgment; or *thou ſhalt not anſwer*;

[n] Miſn. Becorot, c. 4. §. 1. [o] Μηδε τι θηροβοτον, &c. Phocylides, ℣. 136, 137. [p] לא תשא non ſuſcipies, V. L. Pagninus, Vatablus, Druſius, Fagius. [q] Maimon. & Bartenora in Miſn. Sanhedrin, c. 3. §. 3.

ſwer [r]; either in pleading in a cauſe, and taking the ſide of it the majority is on, and for that reaſon, though it is a manifeſt perverſion of juſtice; or by giving a vote on that ſide, and on that account, whereby a wrong judgment paſſes; and this vote given either according to the number of witneſſes, which ought not always to be the rule of judgment; for it is not the number of witneſſes, but the nature, evidence and circumſtances of their teſtimony that are to be regarded. *Jarchi* ſays, in judgments of life and death, they go after the mouth of one witneſs to abſolve, and after the mouth of two to condemn: or according to the number of judges on the bench, and their ſuperiority in years and knowledge; and ſo ſome render the word, *after the great ones* [s]; for a judge is not to be influenced by names or numbers in giving his vote, but to judge according to the truth of things, as they appear to him: hence the *Jews* ſay, that the younger or puiſne judges uſed to be aſked their judgment firſt, that they might not be influenced by others ſuperior to them; and a like method is taken with us in the trial of a peer, the younger lords always giving their opinion firſt: as to the number of votes by which a cauſe was carried in court, it is ſaid [t], not as the decline to good is the decline to evil; the decline to good, *i. e.* to abſolution, is by the ſentence of one (a majority of one) the decline to evil, *i. e.* to condemnation, is by the mouth or ſentence of two, a majority of two.

℣. 3. *Neither ſhalt thou countenance a poor man in his cauſe.*] Becauſe he is a poor man, and for that reaſon endeavour to carry his cauſe for him, right or wrong, from a fooliſh pity to him as a poor man, and from an affectation of gaining the applauſe of people on that account; or *thou ſhall not honour* or *adorn a poor man* [u], by a ſet ſpeech in favour of his cauſe, though wrong, dreſſed up in the beſt manner, and ſet off with all the colourings of art, to make it appear in the moſt plauſible manner; the law is againſt reſpect of perſons, as not the perſon of the rich, ſo neither is the perſon of the poor to be accepted, but the juſtice of their cauſe is to be regarded; ſo the *Targum* of *Jonathan*, "the poor that is guilty in his judg-"ment or cauſe, his face (or perſon) thou ſhalt "not accept to have pity on him, for no perſon is "to be accepted in judgment."

℣. 4. *If thou meet thine enemy's ox or his aſs going aſtray*, &c.] Or any other beaſt, as the *Samaritan* verſion adds; for theſe are only mentioned for inſtances, as being more common, and creatures ſubject to go aſtray; now when ſuch as theſe are met going aſtray, ſo as to be in danger of being loſt to the owner, though he is an enemy; or as the *Targum* of *Jonathan*, "whom thou hateſt be-"cauſe of a ſin, which thou alone knoweſt in him;" yet this was not ſo far to prejudice the finder of his beaſts againſt him, as to be careleſs about them, to ſuffer them to go on without acquainting him with them, or returning them to him, as follows: *thou ſhalt ſurely bring it back to him again*; whether it be an ox, or an aſs, or any other beaſt, the law is very ſtrong and binding upon the finder to return it to his neighbour, though an enemy, and bring it either to his field or to his farm.

℣. 5. *If thou ſee the aſs of him that hateth thee lying under his burden*, &c.] Fallen down, and ſuch a burden upon him that he cannot riſe up again, but lies under it, and the owner of it is not able of himſelf to raiſe it up again: *and wouldſt forbear to help him*; ſhew an inclination to paſs on without giving him any aſſiſtance to get up his beaſt again; or *wouldſt thou forbear to help him* [w]? as *Jarchi*, and others, read with an interrogation, could it be in thine heart to forbear helping him? couldſt thou go on, and take no notice of him and his caſe, and not join him in endeavouring to get up his beaſt again, that he may proceed in his journey? canſt thou be ſo cruel and hard-hearted, though he is thine enemy? but if thou art, know this, *thou ſhalt ſurely help with him*; to get up his aſs again: hence the *Jewiſh* canon runs thus [x], "if "an aſs is unloaded and loaded four or five times, "a man is bound, *i. e.* to help, as it is ſaid, *in "helping thou ſhalt help*; if he (the owner) goes "away, and ſets himſelf down, ſeeing the com-"mand is upon thee, if it is thy will and plea-"ſure to unload, unload, he is free; for it is ſaid, "*with him*; if he is an old man, or ſick, he is "bound, the command of the law is to unload, "but not to load." The words may be rendered, *in leaving thou ſhalt leave with him* [y]; either leave or forſake thine enmity to help him, as *Onkelos*; or leave thy buſineſs, thou art about, to lend him an hand to raiſe up his beaſt again.

℣. 6. *Thou ſhalt not wreſt the judgment of thy poor in his cauſe.*] As the poor man was not to be favoured when his cauſe was bad through an affected pity for him as a poor man, ſo his judgment was not to be wreſted or perverted, when his cauſe was good, becauſe of his poverty; which is too often the caſe, through the power of rich men, and the prevalence of their gifts and bribes, and to curry favour with them: the phraſe, *thy poor*, is very emphatical, and intended to engage judges to regard them, as being of the ſame fleſh and blood with them, of the ſame nation and religion; and who were particularly committed to their care and protection under God, who is the judge and protector of the poor, of the widow and the fatherleſs.

℣. 7. *Keep thee far from a falſe matter*, &c.] Or *word* [z]; from receiving a falſe teſtimony, or taking the falſe or wrong ſide of a cauſe, or engaging in a bad one; keep aloof off from it, as much at a diſtance from it as poſſible: *and the innocent and the righteous ſlay thou not*; that is, do not condemn them to death, nor join with the majority in their condemnation, if they appear to be innocent and righteous; nor give orders, or join in giving orders to the executioner to put ſuch to death. The *Targum* of *Jonathan* is, "he "that goes righteous out of the houſe of thy "judgment (out of the Sanhedrim, to which he "belonged) and they find out his ſin (afterwards) "and he that goes out guilty, and they (after-"wards) find out his righteouſneſs, do not ſlay:" *for I will not juſtify the wicked*; the wicked judge in pronouncing an unjuſt ſentence on innocent and righ-

[r] ולא תענה neque reſpondeas, Tigurine verſion; non reſpondebis, Pagninus, Montanus, Vatablus, Druſius.
[s] אחרי רבים poſt potentiores, Junius & Tremellius; poſt magnos, Lyra, Cartwright. [t] Miſn. Sanhedrin, c. 1. §. 6. [u] לא תהדר non honorabis, Pagninus, Vatablus, Druſius, Cartwright; non decorabis, Montanus; ne ornes, Tigurine verſion; ne honorato, Junius & Tremellius; ne ornato, Piſcator. [w] וחדלת מעזב num deſines ſublevare eum? ſome in Vatablus; ceſſabis auxiliari ei? Druſius; deſines auxiliari ei? Pagninus. [x] Miſn. Bava Metzia, c. 2. §. 10. [y] Deſerendo deſeres eum eo, Montanus; ſo Ainſworth. [z] מדבר שקר a verbo mendacii, Pagninus, Montanus, Vatablus, Druſius, Junius & Tremellius, Tigurine verſion, Fagius.

righteous men; or if they abſolve wicked men, at the ſame time they put to death the innocent and righteous, God will not juſtify thoſe wicked men cleared by them, but will, in his own time and way, ſooner or later, inflict the deſerved puniſhment on them: this is not contrary to *Rom.* iv. 5. for though God juſtifies the ungodly, he does not juſtify ungodlineſs in them, or them in ungodlineſs, but from it, and that by the imputation of the righteouſneſs of his ſon.

℣. 8. *And thou ſhalt take no gift*, &c.] Of the perſons whoſe cauſe is to be tried in a court of judicature before judges; neither of thoſe on the one ſide nor on the other, neither before the trial nor after, neither by words, by a promiſe, nor by facts, by actually receiving money; and not even to judge truly, as *Jarchi* obſerves, neither to clear the innocent nor to condemn the guilty; a gift was not to be taken on any conſideration whatever: *for the gift blindeth the wiſe*; or the *ſeeing*[a]; the open ones, who uſed to have both their eyes and their ears open, and attentive to the cauſe before them; and yet a gift ſo blinds them by caſting ſuch a miſt before them, that they are inattentive to the true merits of the cauſe, and their affections and judgments are to be carried away in favour of thoſe that have bribed them, as to paſs a wrong ſentence: *and perverteth the words of the righteous*; either the ſentences of righteous judges, as they ought to be, but a gift perverts their judgment and they give a wrong decree; or the cauſes of the righteous that are brought before thoſe, are perverted by giving the cauſe to their adverſaries, who are wicked men.

℣. 9. *Alſo thou ſhalt not oppreſs a ſtranger*, &c.] As theſe were not to be vexed and oppreſſed in a private manner and by private men, ſee ch. xxii. 21. ſo neither in a public manner, and in a public court of judicature, or by judges on the bench when their cauſe was before them, by not doing them juſtice, ſhewing a partiality to thoſe of their own nation againſt a ſtranger; whereas a ſtranger ought to have equal juſtice done him as a native, and the utmoſt care ſhould be taken that he has no injury done him, and the rather, becauſe he is a ſtranger: *for ye know the heart of a ſtranger*; the fears he is poſſeſſed of, the inward diſtreſs of his ſoul, the anxiety of his mind, the tenderneſs of his heart, the workings of his paſſions, his grief and ſorrow, and dejection of ſpirit: the *Targum* of *Jonathan* is, "the groaning of the ſoul of a ſtran-"ger:" this the *Iſraelitiſh* judges knew, having had a very late experience of it: *ſeeing ye were ſtrangers in the land of Egypt*; where they had been vexed and oppreſſed, brought into hard bondage, and groaned under it; and therefore it might be reaſonably thought and expected, that they would have a heart ſympathizing with ſtrangers, and uſe them well, and eſpecially ſee that juſtice was done them, and no injury or oppreſſion of any kind.

℣. 10. *And ſix years thou ſhalt ſow thy land*, &c.] The land of *Canaan*, given to their anceſtors and to them, and which they were now going to inherit; and when they came into it they were to plant it with vines and olives; or rather, theſe being ready planted, they were to prune and dreſs them; and they were to till their land, and plow it, and ſow it with various ſorts of grain, for ſix years running, from the time of their poſſeſſion of it: *and ſhall gather in the fruits thereof*; corn and wine, and oil, into their own garners, treaſuries, and cellars, as their own property, to diſpoſe of as they pleaſed for their own uſe and profit.

℣. 11. *But the ſeventh* year *thou ſhalt let it reſt, and lie ſtill*, &c.] From tillage, and make its fruits common, as the *Targum* of *Jonathan*; the note of *Jarchi* is, *let it reſt*, from perfect tillage, as plowing and ſowing; *and lie ſtill*, from dunging and harrowing, or weeding: this law was intended to ſhew that God was the original proprietor and owner of this land, and that the *Iſraelites* held it under him; and to teach them to depend upon and truſt in his providence; as well as that there might be both reſt for the land, and ſo it became more fruitful afterwards, having by this reſt renewed its vigour, and alſo for ſervants and cattle; and that the poor might have an equal ſhare in the fruits of the earth, and appear to be joint lords of it with others under God, as it follows: *that the poor of thy people may eat*: that which grows up of itſelf, of which there were great quantities; for the ſixth year bringing forth for three years, a great deal of ſeed fell, which grew up again; and eſpecially, as through plenty they were not ſo careful to gather it all up; and beſides this, there were the fruits of trees, of vines, olives, &c. which brought forth their fruit in courſe as uſual, and which were all this year common to poor and rich; ſo that the former had an equal propriety and ſhare with the latter: *and what they leave, the beaſts of the field ſhall eat*; ſignifying that there ſhould be ſuch plenty that there would be enough for all, and to ſpare; that there would be much left, and which ſhould be the portion of the beaſts of the field, and who would alſo be ſufficiently provided for by the produce the earth brought forth of itſelf, as herbage, &c. and the fruits the poor left: *in like manner thou ſhalt deal with thy vineyard, and with thy olive-yard*; that is, theſe were not to be pruned, nor the grapes and olives gathered, but were to be in common with all: a larger account is given of this law in *Lev.* xxv. 2—7.

℣. 12. *Six days thou ſhalt do thy work*, &c.] That is, they might do what work they would on the ſix days of the week: *and on the ſeventh day thou ſhalt reſt*; from all the work and labour done on other days, and give up themſelves to religious exerciſes: *that thine ox and thine aſs may reſt*; and ſo every other beaſt, as horſes, camels, &c. *and the ſon of thy handmaid, and the ſtranger may be refreſhed*; the former, the *Targum* of *Jonathan*, and ſo *Jarchi*, interprets, of one uncircumciſed, and the latter, of a proſelyte of the gate: this law is here repeated, partly to ſhew that it is of the ſame kind with the former, namely, ceremonial and temporary; and partly, as *Jarchi* obſerves, leſt it ſhould be ſaid, ſince all the year is called the ſabbath, there was no need to obſerve the weekly ſabbath.

℣. 13. *And in all* things *that I have ſaid unto you, be circumſpect*, &c.] Or obſerve them, be careful to keep them punctually and conſtantly, even all that are delivered in this and the preceding chapters: *and make no mention of the name of other gods*; neither call upon them, nor ſwear by them, nor make vows to them; and as little as poſſible, ever utter their names, and never with pleaſure and delight, and ſhewing any honour of them, and reverence to them, but with the utmoſt deteſtation and abhorrence: *neither let it be heard out of thy mouth*; not any of their names; the ſame thing in different words, the more to inculcate and impreſs the thing upon the mind, and to ſhew with what vehemence and earneſtneſs this is preſſed.

℣.

[a] פקחים videntes, Pagninus, Vatablus, Cartwright; apertos, Montanus, Druſius.

℣. 14. *Three times thou ſhalt keep a feaſt unto me in the year.*] The feaſt of the paſſover, on the 14th of the month *Niſan* or *March*; and the feaſt of weeks or pentecoſt 50 days after that; and the feaſt of tabernacles on the 15th day of *Tiſri* or *September*.

℣. 15. *Thou ſhalt keep the feaſt of unleavened bread*, &c.] Which began on the 14th of the month *Abib* or *Niſan*, and laſted ſeven days, during which time no leavened bread was to be eaten by the *Iſraelites*, or to be in their houſes, of which ſee the notes on ch. xii. 15, 18, 19, 20. and xiii. 6. 7. *thou ſhalt eat unleavened* bread *ſeven days, as I commanded thee in the time appointed of the month Abib*; from the 14th of the month to the 21ſt: *for in it thou cameſt out of Egypt*; in ſuch haſte that there was no time to leaven the dough in the troughs; in commemoration of which this law was given, and this feaſt was kept: *and none ſhall appear before me empty*; at this feaſt and the two following ones; for beſides the offerings and ſacrifices appointed, at the feaſt of paſſover was brought a ſheaf of the firſt fruits of the barley harveſt; and at the feaſt of pentecoſt the two wave loaves or cakes of the firſt-fruits of the wheat harveſt; and at the feaſt of tabernacles they appeared with palm-tree branches, and boughs of goodly trees, and poured out water fetched from *Siloam*, before the Lord: but to this appearance the *Jewiſh* doctors [b] ſay, "there was no meaſure fixed; for every "one, if he would, might go up and appear, "and go away: according to another interpreta-"tion, for the burnt-offering of appearance, and "the peace-offerings of the *Chagigah*, which a "man is bound to bring, as it is written, *ye ſhall "not appear empty*; there is no meaſure from the "law, as it is written, *a man according to the gift "of his hand, Deut.* xvi. 17. but the wiſe men "fix a meaſure; to the burnt-offering, a *Meah* "of ſilver, to the *Chagigah* two pieces of ſilver:" ſome underſtand this, not of their bringing any thing with them to appear before the Lord with, but of what they ſhould be bleſſed with there; even with the preſence of God, and communion with him, and with the bleſſings of his grace and goodneſs; ſo that however they came, they ſhould not remain, nor go away empty, and ſo have no cauſe to repent their appearance before him; but the former ſenſe ſeems beſt.

℣. 16. *And the feaſt of harveſt*, &c.] This is the ſecond feaſt, the feaſt of wheat-harveſt, between which and barley-harveſt were 50 days; or between the firſt-fruits of the one and the firſt-fruits of the other were ſeven weeks, as *Aben Ezra* obſerves, and was ſometimes called the feaſt of weeks; at which feaſt were to be brought, *the firſt-fruits of thy labours, which thou haſt ſown in the field*; the two wave loaves or cakes, made of the firſt new wheat, which was the effect of their labour in tilling the field, and ſowing it with wheat, and reaping it: *and the feaſt of in-gathering* which is *in the end of the year, when thou haſt gathered in thy labours out of the field*; this is the third feaſt in the year to be kept, and was kept at the cloſe of the year, at the revolution of it, when a new year began; that is, according to the old account, which made *Tiſri* the month in which this feaſt was kept, the firſt month of the year; whereas, according to the new account, it was the ſeventh month from the month *Abib*, now made the firſt of the months upon the *Iſraelites* coming out of *Egypt* in that month: this is the ſame feaſt with the feaſt of tabernacles, but here called the feaſt of in-gathering, becauſe, at this time of the year all the fruits of the earth were gathered in; the corn, and wine, and oil, and all other fruits, on account of which there was great rejoicing, as there ought to be.

℣. 17. *Three times in the year all thy males ſhall appear before the Lord thy God.*] In the city of *Jeruſalem*, when they were come into the land of *Canaan*, and the temple was there built: here they were to ſhew themſelves before the Lord as being his, and devoted to his ſervice; concerning which the *Miſnic* doctors have the following canon [c], "all "are bound to appear except a man deaf and "dumb, a fool, a little one, one of neither ſex, "or of both ſexes, women, ſervants not free, the "lame, the blind, the ſick, an old man, and he "that cannot go on his feet."

℣. 18. *Thou ſhalt not offer the blood of my ſacrifice with leavened* bread, &c.] This belongs to the feaſt of the paſſover; for as all the *Jewiſh* writers agree, this ſacrifice is the ſacrifice of the paſſover, as it is ſometimes called, ſee ch. xii. 27. now when the paſchal lamb was killed, and its blood ſhed, and its fleſh eaten, there was to be no leaven along with it; it was to be eat with unleavened bread, and there was to be no leaven in their houſes at this time; nay, it was not to be ſlain until all was removed: this was the firſt thing the *Jews* did, as ſoon as the 14th day was come, to ſearch for leaven, remove and burn it; and this ſenſe of the law is confirmed by the *Targum* of *Jonathan*, which is, "not a man ſhall ſlay whilſt "there is leaven in your houſes, the ſacrifice of my "paſſover;" and to the ſame purpoſe is the note of *Jarchi*: *neither ſhall the fat of my ſacrifice remain until the morning*; and indeed no part of the paſſover-lamb was to remain until the morning, what did was to be burnt with fire, ch. xii. 10. the *Targum* of *Jonathan* is, "neither ſhall there "remain without the altar the fat of the ſacrifice "of my paſſover until the morning, nor of the "fleſh which ye ate in the evening;" and ſo *Jarchi* interprets it, of its not remaining without the altar.

℣. 19. *The firſt of the firſt-fruits of thy land*, &c.] Both of the barley and wheat-harveſt, and of the wine and oil; yea, *Jarchi* ſays, the ſeventh year was obliged to firſt-fruits; and *Joſephus* [d] relates, that the *Jews* were ſo tenacious of this law, that even in the famine in the time of *Claudius Cæſar*, the firſt-fruits were brought to the temple and were not meddled with: *thou ſhalt bring into the houſe of the Lord thy God*; to the tabernacle, during the ſtanding of that, and the temple when that was built; which were the perquiſites of the prieſts who officiated in the houſe and ſervice of God: ſo *Pliny* ſays [e] of the ancient *Romans*, that they taſted not of the new fruits or wines before the firſt-fruits were offered to the prieſts, which ſeems to have been borrowed from hence: *thou ſhalt not ſeeth a kid in his mother's milk*; and ſo a calf, or a lamb [f], as *Jarchi* interprets it; which ſome underſtand of ſlaying a young kid and its dam together, and ſo is a law againſt cruelty, like that law of not taking the dam with the young, on finding a bird's neſt, *Deut.* xxii. 6, 7. others, of killing, dreſſing, and eating a kid, whilſt it ſucks the milk of its mother, before it is eight days old, and ſo a law againſt luxury; but the *Jews* generally underſtand it, of boiling, or eating the fleſh of

[b] Bartenora in Miſn. Peah, c. 1. §. 1. [c] Miſn. Chagigah, c. 1. §. 1. [d] Antiq. l. 3. c. 15. §. 3.
[e] Nat. Hiſt. l. 18. c. 2. [f] Vid. T. Bab. Cholin, fol. 114. 1.

of any creature and milk together [g]: ſo the *Targum* of *Onkelos* paraphraſes it, "ye ſhall not eat "fleſh with milk;" and the *Targum* of *Jonathan* is, "ye ſhall neither boil nor eat the fleſh and "the milk mixed together:" hence, according to the rules they give, the fleſh of any beaſt, or of a fowl is not to be ſet upon a table on which cheeſe is, (being made of milk) leſt they ſhould be eat together; nor may cheeſe be eat after fleſh until ſome conſiderable time, and then, if there is any fleſh ſticks between a man's teeth, he muſt remove it, and waſh and cleanſe his mouth; nor may cheeſe be eat on a table-cloth on which meat is, nor be cut with a knife that fleſh is cut with [h]; ſo careful are they of breaking this law as they underſtand it: but the words are, doubtleſs, to be taken literally, of not boiling a kid in its mother's milk; and is thought by many to refer to ſome cuſtom of this kind, either among the *Iſraelites*, which they had ſome where learnt, or among the idolatrous heathens, and therefore cautioned againſt; *Maimonides* and *Abarbinel*, both ſuppoſe it was an idolatrous rite, but are not able to produce an inſtance of it out of any writer of theirs or others; but doctor *Cudworth* has produced a paſſage out of a *Karaite* author [i], who affirms, "it was a cuſtom of the heathens at the in-ga- "thering of their fruits to take a kid and ſeeth "it in the milk of the dam, and then in a magi- "cal way, go about and beſprinkle all their trees, "fields, gardens, and orchards, thinking by "this means they ſhould make them fructify, and "bring forth fruit again more abundantly the "next year:" and the *Targum* of *Jonathan* on ch. xxxiv. 26. ſeems to have reſpect to this, where, having paraphraſed the words as here quoted above, adds, "leſt I ſhould deſtroy the fruit of your trees "with the unripe grape, the ſhoots and leaves "together:" and if this may be depended upon, the law comes in here very aptly, after the feaſt of in-gathering, and the bringing in the firſt-fruits of the land into the Lord's houſe.

℣. 20. *Behold, I ſend an angel before thee*, &c.] not a created angel but the increated one, the angel of God's preſence, that was with the *Iſraelites* at *Sinai*, and in the wilderneſs; who ſaved, redeemed, bore, and carried them all the days of old, whom they rebelled againſt and tempted in the wilderneſs; as appears by all the characters after given of him, which by no means agree with a created angel: *Aben Ezra* obſerves, that ſome ſay this is the book of the law, becauſe it is ſaid, *my name is in him*, or *in the midſt of it*; others ſay, the ark of the covenant; but he ſays, this angel is *Michael*; and if indeed by *Michael* is intended the increated angel, as he always is in ſcripture, he is right: *Jarchi* remarks, that their rabbins ſay, this is *Metatron*, whoſe name is as the name of his maſter; *Metatron* by *gematry*, is *Shaddai*, which ſignifies almighty or all-ſufficient, and is an epithet of the divine Being; and *Metatron* ſeems to be a corruption of the word *Mediator*: ſome of the ancient *Jewiſh* writers ſay [k], this is the angel that is the redeemer of the world, and the keeper of the children of men: and *Philo* the *Jew* [l] applies the word unto the divine Logos, and ſays, "he (God) uſes the divine Word as the guide of "the way; for the oracle is, *behold I ſend my an-* "*gel*, &c." which agrees with what follows: *to keep thee in the way, and to bring thee into the place which I have prepared*; to preſerve the *Iſraelites* in their journey through the wilderneſs, from all their enemies that ſhould ſet upon them, and to bring them ſafe at laſt to the land of *Canaan*, which he had appointed for them, and promiſed to them, and had prepared both in his purpoſe and gift for them, and would make way for their ſettlement in it by driving out the nations before them.

℣. 21. *Beware of him*, &c.] Of his face or countenance; obſerve his looks towards you in a providential way, whether frowning or ſmiling; obſerve his directions and inſtructions, laws and commands: *and obey his voice*; hearken to what he ſays, and chearfully, readily, and punctually do as he orders: *provoke him not*; by unbelief, by murmurings and complaints, by unbecoming words and actions, by tranſgreſſing his commands, and acting contrary to his will: *for he will not pardon your tranſgreſſions*; or ſuffer them to paſs unchaſtiſed and uncorrected, but will, as he did, take vengeance on their inventions, and on them becauſe of them, though he forgave their iniquities; for that he was ſuch an angel as could forgive ſin, which none but God can do, is evident; becauſe it would be abſurd to ſay, he will not pardon, if he could not pardon their tranſgreſſions, ſee *Matt.* ix. 6. *for my name* is *in him*; the Father is in the Son, and the Son in the Father; the nature and perfections of God are in the Word and Son of God, and ſo his name Jehovah, which is peculiar to him; Chriſt is Jehovah our righteouſneſs: *or though my name is in him* [m]; as *Abendana* and others, his name the Lord God, gracious and merciful, pardoning iniquity, tranſgreſſion and ſin, as afterwards proclaimed in him; and yet notwithſtanding this, he would not clear the guilty, or ſuffer the *Iſraelites* to go unpuniſhed, if they offended him: the *Targum* of *Onkelos* is, "or in my name is his word," he is my ambaſſador and ſpeaks in my name.

℣. 22. *But, if thou ſhalt indeed obey his voice*, &c.] Or *hearkening hearken* [n], to it attentively, liſten to it, and diligently and conſtantly obſerve and obey in whatever he ſhall direct and order: *and do all that I ſpeak*; by him; or whatſoever he had ſpoke, or was about to ſpeak; for as yet all the laws and ſtatutes were not delivered, eſpecially thoſe of the ceremonial kind: *then I will be an enemy unto thine enemies, and an adverſary unto thine adverſaries*; which they ſhould either meet with in their paſſage through the wilderneſs, or when they came into the land of *Canaan*; ſignifying hereby, that he would protect them from them, ſubdue them under them, and give them victory over them, as that they ſhould be utterly deſtroyed, and ſo way made for their poſſeſſion of their land, as in the following words.

℣. 23. *For mine angel ſhall go before thee*, &c.] The ſame as before deſcribed: *and bring thee in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, and the Hivite, and the Jebuſite*; ſix nations are only mentioned, though there were ſeven; the *Gergaſites* are omitted, tho' added in the *Septuagint* verſion; and this omiſſion of them might be, either becauſe they were ſwallowed up by one or other of the other nations, particularly the *Amorites*, who were the moſt powerful; or rather, having mentioned the moſt and chiefeſt, the Lord was not careful, as *Aben Ezra* obſerves, to

[g] Tikkune Zohar, Correct. 14. fol. 26. 1. [h] Schulchan Aruch, par. 2. Yore Deah, Hilchot Baſhar Bechaleb, c. 88. §. 1. & 89. §. 1. 4. [i] Apud Gregory's Notes & Obſerv. c. 19. p. 97, 98. [k] In Zohar in Gen. fol. 124. 4. [l] De migratione Abraham, p. 415. [m] כי שמי quamvis nomen meum, Druſius, [n] שמוע תשמע audiendo audieris, Pagninus, Montanus, Druſius, Piſcator.

to take notice of the leaſt: *and I will cut them off*; from being a nation, either of them; for though there were ſome of them left, and dwelt about in the land, yet not as a kingdom and nation of themſelves, as they had been, but became tributary to the *Iſraelites*.

℣. 24. *Thou ſhalt not bow down to their gods*, &c.] In a way of honour to them, doing them reverence, expreſſing thereby an high eſteem of them, truſt in them, and expectation of good things from them: *nor ſerve them*; in any kind of ſervice in which they uſually are ſerved by their votaries; as by offering ſacrifice, incenſe, libations, &c. or by praying to them or praiſing of them, or in whatſoever way they are ſerved by idolaters: *nor do after their works*; the works of the worſhippers of idols; all thoſe wicked works in general done by them, which ſhould not be imitated; and thoſe particularly relating to the ſervice and worſhip of their deities: *but thou ſhalt overthrow them*; the heathen gods; utterly deſtroy them, and break them to pieces, or demoliſh their temples, the idolatrous houſes built for them, and their altars; for the word has the ſignification of demoliſhing buildings, and razing up the very foundations of them: *and quite break down their images*; or, *in breaking break down*[o]; utterly and entirely break them down, break them to ſhivers, all their ſtatues of gold or ſilver, braſs, wood, or ſtone, or of whatſoever materials they were made; none were to be ſpared, nor any remains of them to be ſeen, that they might not prove a ſnare to any to worſhip them; and hereby they were to expreſs their deteſtation of idolatry, and their ſtrict and cloſe adherence to the true God, and the worſhip of him as follows.

℣. 25. *And ye ſhall ſerve the Lord your God*, &c.] And him only, who had brought them out of *Egypt*, and done ſo many great and good things for them at the *Red ſea*, and now in the wilderneſs; by which he appeared to be the true Jehovah, the one and only living God, and to be their God in covenant, who had promiſed them much, and had performed it; and therefore was in a ſpecial and peculiar manner their God, and they were under the higheſt obligations to ſerve and worſhip him in the way and manner he directed them to: *and he ſhall bleſs thy bread and thy water*; and make them nouriſhing and refreſhing to them, and preſerve them thereby in health, as well as proſper and ſucceed them, and increaſe their worldly ſubſtance: *and I will take ſickneſs away from the midſt of thee*; the ſtroke of bitterneſs, or the bitter ſtroke, as the *Targum* of *Jonathan*, any grievous diſeaſe, which is bitter and diſtreſſing; ſignifying that there ſhould be none among them, but that they ſhould be healthful, and free from diſtempers and diſeaſes.

℣. 26. *There ſhall nothing caſt their young, nor be barren in the land*, &c.] There ſhall be no aborſions or miſcarriages, nor ſterility or barrenneſs, either among the *Iſraelites*, or their cattle of every kind, ſo that there ſhould be a great increaſe, both of men and beaſts: *the number of thy days I will fulfil*; which was fixed for each of them, in his eternal purpoſes and decrees; or what, according to the temperament of their bodies and the courſe of nature, which, humanly ſpeaking, it might be ſuppoſed they would arrive unto; or generally the common term of human life, which, in the days of *Moſes* was threeſcore years and ten, or fourſcore, ſee *Job* xiv. 5. *Eccl.* iii. 2. *Pſ.* xc. 10. it may be conſidered, whether any reſpect is had to the time of their continuance in the land of *Canaan*, the term of which was fixed in the divine mind, or the fulneſs of time in which the Meſſiah was to come.

℣. 27. *And I will ſend my fear before thee*, &c.] What ſhould cauſe fear among the nations of the land of *Canaan*; either the hornets mentioned in the next verſe as explanative of this; or the fame of his mighty works, which he had done for *Iſrael* in *Egypt*, at the *Red Sea*, and in the wilderneſs; which ſtruck the inhabitants of *Canaan* with ſuch a pannic that they were ready to faint and melt away, and loſt all courage, *Joſh.* ii. 9, 10. 11. *and will deſtroy all the people to whom thou ſhalt come*; that is, the greateſt part of them: *and I will make all thine enemies turn their backs unto thee*; flee away, not being able to face them and ſtand a battle, or however, not ſtand it long, but run and make their eſcape: *or I will give thee the neck of them*[p]; cauſe them to ſubmit, to lay down their necks and be trampled upon; an expreſſion denoting their ſubjection, and an entire conqueſt of them, ſee *Pſ.* xviii. 39, 40.

℣. 28. *And I will ſend hornets before thee*, &c.] Which may be interpreted either figuratively, and ſo may ſignify the ſame as fear before, which ſhould fall on the *Canaanites* upon hearing the *Iſraelites* were coming; the ſtings of their conſciences, for their ſins, terrors of mind, dreading the wrath of the God of *Iſrael*, of whom they had heard, and terrible apprehenſions of ruin and deſtruction from the *Iſraelites*: *Aben Ezra* interprets it, of ſome diſeaſe of the body which weakens it, as the leproſy, from the ſignification of the word, which has ſome affinity with that uſed for the leproſy; and ſo the *Arabic* verſion underſtands it, of a diſeaſe: or rather, the words are to be taken literally, for hornets, which are a ſort of waſps, whoſe ſtings are very penetrating and venemous; nor is it any ſtrange or unheard-of thing for people to be drove out of their countries by ſmall animals, as mice, flies, bees, &c. and particularly *Ælianus*[q] relates, that the *Phaſelites* were drove out of their country by waſps: and *Bochart*[r] has ſhewn that thoſe people were of a *Phœnician* original, and inhabited the mountains of *Solymi*; and that this happened to them about the times of *Joſhua*, and ſo may probably be the very *Canaanites* here mentioned as follow: the waſps in *Ariſtophanes*'s comedy which bears that name, are introduced ſpeaking of themſelves, and ſay, no creature when provoked, is more angry and troubleſome than we are[s]: *which ſhall drive out the Hivite, the Canaanite, and the Hittite from before thee*; which three are mentioned inſtead of the reſt, or becauſe they were more eſpecially infeſted and diſtreſſed with the hornets, and drove out of their land by means of them.

℣. 29. *I will not drive them out from before thee in one year*, &c.] This is obſerved beforehand, leſt the *Iſraelites* ſhould be diſcouraged, and fear they ſhould never be rid of them; and it was ſo ordered in providence for the following reaſon: *leſt the land become deſolate*; there being not a ſufficient number of *Iſraelites* to replace in their ſtead, to repeople the land, and to cultivate it; and yet their

[o] שבר תשברם confringendo confringes, Pagninus, Montanus, Druſius; perfringendo perfringito, Piſcator.
[p] נתתי־ערף & dabo—cervicem, Pagninus, Montanus; exponam tibi cervicem, Junius & Tremellius, Piſcator; ponam ad te cervicem, Druſius.
[q] Hiſt. Animal. l. 11. c. 28.
[r] Hierozoic. par. 2. l. 4. c. 13. col. 541.
[s] Ariſtoph. Veſpæ, p. 510.

their number was very large, being, when they came out of *Egypt*, as is generally computed, about two millions and a half, beſides the mixed multitude of *Egyptians* and others, and during their forty years in the wilderneſs, muſt be greatly increaſed: *and the beaſt of the field multiply againſt thee*; there being ſo much waſte ground for them to proul about in, they would ſo increaſe as to make head againſt them, and be too many for them; or however, it would be difficult to keep them under: the *Targum* of *Jonathan* adds, "when "they ſhall come to eat their carcaſſes (the car-"caſſes of the *Canaanites* ſlain in war) and may "hurt thee."

℣. 30. *By little and little I will drive them out from before thee*, &c.] Not the beaſts of the field, but the inhabitants of *Canaan*, who were left partly to keep up the cities and towns, that they might not fall to ruin, and to till the land, that it might not be deſolate; and partly to be trials and exerciſes to the people of *Iſrael*, and to prove whether they would ſerve the Lord or no. Juſt as the corruptions of human nature remain with the people of God when converted, for the trial and exerciſe of their graces, and that they may have their dependance not on themſelves, but on the grace of God to keep them in his ways, and to preſerve them ſafe to eternal glory; and by compleating the work of grace, which is gradually done, they might be made meet for it: *until thou be increaſed, and inherit the land*; for as their enemies were driven out gradually, by little and little, ſo they multiplied gradually, until at length they became a ſufficient number to fill all the cities and towns in all the nations of *Canaan*, and take an entire poſſeſſion of it, as their inheritance given unto them by God.

℣. 31. *And I will ſet thy bounds*, &c.] The bounds of the land of *Canaan*, which in proceſs of time it ſhould reach unto, though not at once, not until the times of *David* and *Solomon*, 2 *Sam.* viii. 1 *Kings* iv. 24. which bounds were as follow: *from the Red Sea, even unto the ſea of the Philiſtines*; the *Red Sea* was the boundary eaſtward, as the ſea of the *Philiſtines*, or the *Mediterranean* ſea was the boundary weſtward: *and from the deſart unto the river*; the deſart of *Shur* or *Arabia* towards *Egypt*, was the boundary ſouthward, as the river *Euphrates* was the boundary northward, and is the river here meant, as the *Targum* of *Jonathan* expreſſes it; and ſo *Jarchi* interprets it, and generally others: *for I will deliver the inhabitants of the land into your hand*; the greater part upon their entrance into it, and ſettlement in it, and the reſt afterwards: *and thou ſhalt drive them out before thee*; not all at once, but by degrees, as before obſerved.

℣. 32. *Thou ſhalt make no covenant with them*, &c.] A covenant of peace, a league, a confederacy, ſo as to take them to be their allies and friends; but they were always to conſider them as their enemies, until they had made an utter end of them; though the *Gibeonites* by craft and guile obtained a league of them; but the methods they took to get it, ſhew they had ſome knowledge of this law, that the *Iſraelites* might not, or at leaſt would not, make any league or covenant with the inhabitants of the land of *Canaan*. This may be alſo extended to marriage-covenants, which they were forbid to make with them; which yet they did, and proved a ſnare to them, for this brought them to make a covenant with their gods, and ſerve them, which is here alſo forbidden: *nor with their gods*; making vows unto them, promiſing to ſerve them, if they would do ſuch and ſuch things for them.

℣. 33. *They ſhall not dwell in thy land*, &c.] The land of *Canaan*, given by God for an inheritance, and now would be in the poſſeſſion of the *Iſraelites*; and therefore were not to ſuffer the old inhabitants to dwell with them in it, at leaſt no longer than they could help it; they were to do all they could to root them out: *leſt they make thee ſin againſt me*; by their ill examples and perſuaſions, drawing them into idolatry, than which there is no greater ſin againſt God, it being not only contrary to his law, his mind and will, but directly againſt his nature, being, perfections and glory: *for* if *thou ſerve their gods*; or *for thou wilt ſerve* [t]; this would be the conſequence of their dwelling in the land, they would draw the *Iſraelites* into the worſhip of their idols, to which they were naturally prone; and ſhould they commit idolatry, *it will ſurely be a ſnare unto thee*; idolatry would be the cauſe of their ruin and deſtruction, they would be ſnared by it, as fiſhes in a net, or birds and beaſts by traps and gins; or *for it will be a ſnare* [u], that is, the *Canaanites* dwelling among them would be a ſnare to draw them into their idolatry, and ſo into ruin.

CHAP. XXIV.

IN this chapter we have an account, that *Moſes* was ordered to come up to the Lord alone, ℣. 1, 2. but that before he did go up, he related to the people all the above laws delivered to him, which they promiſed obedience to, and ſo a covenant was made between God and the people by ſacrifice, and by the ſprinkling of blood, ℣. 3—8. upon which he and *Aaron*, and his two ſons and ſeventy elders of *Iſrael*, went up part of the mountain, and had a viſion of God, ℣. 9—11. when *Moſes* with *Joſhua* was called, and went up higher, until at length he entered into the cloud where the Lord was, and continued forty days and forty nights, ℣. 12—18.

℣. 1. *And he ſaid unto Moſes*, &c.] Who ſaid? no doubt a divine perſon, and yet what this perſon ſaid is, *come up unto the Lord*; meaning either to himſelf, or one divine perſon called to *Moſes* to come up to another: according to the *Targum* of *Jonathan*, it was *Michael*, the prince of wiſdom; not a created angel, but the eternal Word, wiſdom, and Son of God; who ſaid this on the 7th day of the month, which was the day after the giving of the law, or ten commands; though *Jarchi* ſays this paragraph was before the ten commands, and was ſaid on the fourth of *Sivan*; but the *Targumiſt* ſeems righteſt: *come up unto the Lord, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael*; *Nadab* and *Abihu* were the two eldeſt ſons of *Aaron*, ch. vi. 23. and the ſeventy elders were not all the elders of *Iſrael*, but were ſo many of them ſelected out of them, the chief and principal; who were heads of tribes and families, and were no doubt many, if not all of them, of thoſe who by the advice of *Jethro* were choſen to be rulers

[t] כי תעבד quia ſervies, Malvenda.

[u] כי יהיה quia erit, Pagninus, Montanus, Druſius.

lers of thouſands, hundreds and fifties; theſe were called to come up to the Lord on the mountain, but not to the top of it, only *Moſes* went thither: *and worſhip ye afar off*; from the people, and even at a diſtance from *Moſes*; for he only was admitted near to God, as the following verſe ſhews.

℣. 2. *And Moſes alone ſhall come near the Lord*, &c.] Into the cloud where he was, and talk with him face to face, as a man talketh with his friend; which was great nearneſs indeed, and a peculiar favour and high honour was this: *but they ſhall not come nigh*; *Aaron*, *Nadab* and *Abihu*, and the ſeventy elders of *Iſrael*: *neither ſhall the people go up with him*; not any of them, much leſs the whole body. It ſeems by this account, that *Moſes* had been down from the mount after he had received the laws recorded in the two preceding chapters; though as yet he had not related them to the people, but did before he went up again by the above order, as appears from what follows.

℣. 3. *And Moſes came and told the people all the words of the Lord, and all the judgments*, &c.] Which according to *Jarchi* were the ſeven commands given to the ſons of *Noah*, the laws concerning the ſabbath, and honouring parents, the red heifer, and the judgments at *Marah*; but all theſe they were acquainted with before, excepting that of the red heifer, and the law, for that was not yet delivered to *Moſes*, nor were theſe, the ten commands, for they had heard them from the Lord themſelves; but they doubtleſs were the judgments, or judicial laws which he was ordered to ſet before the people, contained in the two preceding chapters, which were chiefly of the judicial kind, and related to the civil polity of the people of *Iſrael*: *and all the people anſwered with one voice*; one ſpeaking for, and in the name of the reſt, or they all lift up their voice together, and being unanimous in their ſentiments, expreſſed them in the ſame words: *and ſaid, all the words which the Lord hath ſaid will we do*; that is, they would be careful to obſerve all the laws, ſtatutes, judgments and commands, which the Lord had enjoined them; and leſs than this they could not ſay, for they had promiſed *Moſes*, that if he would draw nigh to God, and hear what he ſhould ſay, and deliver it to them, they would hearken to it, and obey it, as if they had heard God himſelf ſpeak it; only they intreated the Lord would ſpeak no more to them, as he did the ten commands, it being ſo terrible to them.

℣. 4. *And Moſes wrote all the words of the Lord*, &c.] *Jarchi* ſays, all from the creation, to the giving of the law, and the commands at *Marah*; but though theſe were written by him, yet not at this time; but as *Aben Ezra* more truly obſerves, what are mentioned in this *paraſhah*, or ſection, or what is contained in the two preceding chapters, he not only related to them from his memory, but he wrote them in a book, which is after mentioned, that they might be ſeen and read hereafter; for theſe were not the ten commands, they were written as well as ſpoken by the Lord himſelf, but the judicial laws before mentioned: *and roſe up early in the morning*; not on the fifth of *Sivan*, as *Jarchi*, the day before the giving of the law, but on the eighth of that month, two days after it: *and built an altar under the hill*; under mount *Sinai*, about the place where the bounds were ſet, beyond which the people were not to go: *and twelve pillars, according to the twelve tribes of Iſrael*; to anſwer to them, and which were to repreſent them, as ſeems, by the following account; theſe probably were made of marble ſtone, of which mount *Sinai* conſiſted, and of which there was plenty thereabout.

℣. 5. *And he ſent young men of the children of Iſrael*, &c.] To the altar under the hill he had built; theſe young men, according to *Jarchi*, were the firſt-born of the children of *Iſrael*; and ſo the *Targums* of *Onkelos* and *Jonathan*; and the latter adds, "for unto this hour, the worſhip was among "the firſt-born, as yet the tabernacle of the cove-"nant was not made, and as yet the prieſthood "was not given to *Aaron*." But though this is a notion that has obtained among learned men, both *Jews* and Chriſtians, it has been called in queſtion by ſome, who have ſuch reaſons againſt it, as are not eaſily refuted. And very probably, as the ſeventy elders were ſuch as were ſelected from the ſenior and graver part of the people, ſo theſe were choice young men, that were ſeparated from others for this ſervice, without any regard to birth-right: *which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the Lord*; by way of thankfulneſs; and ſuch were uſed at making covenants, when the parties ate and drank together. The *Vulgate Latin* verſion has it, *twelve calves*, without any authority for it.

℣. 6. *And Moſes took half of the blood, and put it in baſons*, &c.] Half of the blood of the above ſacrifices, this he put into baſons, and ſet by in order to ſprinkle on the people: *and half of the blood he ſprinkled on the altar*; the *Targum* of *Onkelos* adds, to atone for the people. But the altar here ſeems to repreſent the Lord, who was one of the parties covenanting, and therefore is ſprinkled with blood as a ratification of the covenant on his part, and the promiſes of it.

℣. 7. *And he took the book of the covenant*, &c.] Which contained the words of the Lord he is ſaid to write, ℣. 4. and conſiſted both of laws and judgments required of the people, and to which they had given their aſſent, and promiſed obedience to; and of promiſes made by the Lord of ſending his angel before them to guide them in the way, and bring them to *Canaan*, and to drive the *Canaanites* from thence, and put the *Iſraelites* into the poſſeſſion of it; ſo that here were promiſes on both ſides, a reſtipulation of parties, which made a formal covenant: *and read in the audience of the people*; he had rehearſed what was contained in it from his memory, by word of mouth, to which they had aſſented, ℣. 3. and having written the ſame in a book, he read it to them diſtinctly, that they might the better take notice of the contents of it: *and they ſaid, all that the Lord hath ſaid, will we do, and be obedient*; which is a repetition and confirmation of what they had before ſaid, and is expreſſed in ſtronger terms; ſo that this was not done ſuddenly and inconſiderately, and yet they ſeem not to be ſo well apprized of their own inability to keep the laws of God, and of the treachery of their own hearts as to their regard to them; ſee *Deut.* v. 28, 29.

℣. 8. *And Moſes took the blood*, &c.] The other half of the blood which was in the baſons: *and ſprinkled* it *on the people*; not on the whole body of the people, who could not be brought nigh enough, and were too numerous to be all ſprinkled with it; though the apoſtle ſo expreſſes it, a part being put for the whole, *Heb.* ix. 19. either this was ſprinkled on the young men that offered the ſacrifices in the name of all the people; or on the ſeventy elders as the heads of them, ſo *Aben Ezra*; or upon the 12 pillars, which anſwered to the

the 12 tribes, and repreſented them, as the altar did the Lord: *and ſaid, behold the blood of the covenant, which the Lord hath made with you concerning all theſe words*; being a ratification of the covenant on both ſides, having been ſprinkled both upon the altar, and upon the people. In alluſion to which, the blood of Chriſt is ſometimes called the blood of ſprinkling, and which, ſprinkled upon the mercy-ſeat, calls for pardon for men; and ſprinkled on their conſciences, ſpeaks peace and pardon to them, and cleanſes from all ſin; and ſometimes the blood of the everlaſting covenant, the covenant of grace made with him, by which it is ratified and confirmed, and our Lord may have regard to this rite and mode of expreſſion in *Matt.* xxvi. 28.

℣. 9. *Then went up Moſes and Aaron, Nadab and Abihu*, &c.] After the above things were done, the words of the Lord were told the people, and the book of the covenant read unto them, to which they agreed, ſacrifices were offered, and the blood of them ſprinkled on the altar, and on the people. The *Samaritan* verſion adds to theſe, *Eleazar* and *Ithamar*, the two younger ſons of *Aaron: and ſeventy of the elders of Iſrael*, who were called up to the mountain to the Lord, ℣. 1.

℣. 10. *And they ſaw the God of Iſrael*, &c.] The *Targum* of *Jonathan* reſtrains this to *Nadab* and *Abihu*; whereas it is doubtleſs true of *Moſes* and *Aaron*, and the ſeventy elders, who all ſaw him, and who were witneſſes to the people, that it was a divine perſon that ſpoke to *Moſes*, and delivered the laws unto him, to be obſerved by them; which ſeems to be the reaſon of their being called up, and favoured with this ſight; which muſt not be underſtood as of any thing criminal in them, as if they curiouſly looked and pried to ſee ſomething they ſhould not, for which they deſerved ſome ſort of puniſhment, as the *Targum* intimates; but of a privilege, and a very high one they were favoured with: and this ſight they had was not by a viſion of prophecy, or with the eyes of their underſtanding, but corporeally; they ſaw the Son of God, the God of *Iſrael*, in an human form, as a pledge and preſage of his future incarnation, who is the angel that ſpoke to *Moſes* on mount *Sinai*, as *Stephen* ſays, and the Lord that was among the angels there, who afterwards became incarnate, and having done his work on earth, aſcended on high, *Acts* vii. 38. *Pſ.* lxviii. 17, 18. *and* there was *under his feet*; which ſhows that there was a viſible form, and that human; nor is this contrary to what is ſaid, *ye ſaw no ſimilitude*, *Deut.* iv. 12, 15. ſince what is here related does not reſpect the ſame time, nor the ſame perſons; this was after the giving of the ten commands, that at the time of it; this is ſaid of the 70 elders, with *Moſes*, *Aaron*, and his two ſons, that of all the people: *as it were a paved work of a ſaphire-ſtone*; like a pavement pitched with ſaphire. The *Septuagint* verſion is, "and they "ſaw the place where the God of *Iſrael* ſtood, "and what were under his feet, as the work of a "ſaphire-brick." The ſaphire-ſtones, of which the pavement was, were as broad as bricks, and being like a brick, was a memorial, as the *Targum* of *Jonathan* ſays, of the ſervitude the *Egyptians* made the children of *Iſrael* to ſerve with in clay and bricks; but being a ſaphire, bright and glorious, may denote the liberty they now enjoyed in exchange for their bondage. And the *Targum* of *Jonathan* underſtands it of the colour, and not of the form of the ſaphire, and renders it, the white ſaphire; and ſo do ſome *Jewiſh* writers [w]; though the colour of the ſaphire is azure, or ſky-coloured; with which agrees what follows: *and as it were the body of heaven in* his *clearneſs*; and *Ruæus* [x] ſays, the ſaphire is ſky-coloured, and ſome of them ſhine and ſparkle with golden points or ſpots, and are reckoned the beſt ſaphires; ſo that this repreſents the heaven as quite clear and ſerene, beſpangled with ſtars; and as the heavens, covered with clouds, may denote the diſpleaſure of God, ſo a ſerene heaven his favour and good-will, and in ſuch an amiable light was he now beheld.

℣. 11. *And upon the nobles of the children of Iſrael he laid not his hand*, &c.] Which ſome interpret of his hand of prophecy, and of the meaſure of the Spirit, ſuch an one as *Moſes* had, and by virtue of which he lived forty days and nights without eating and drinking; but theſe not having ſuch a meaſure of the Spirit, were obliged to eat and drink to ſupport nature, as in the next clauſe: but it is rather to be underſtood of the hand of God; he did not inflict any diſeaſe or death upon them on their ſight of him, it being a notion that no man could ſee God and live; but theſe men did live, not only *Moſes*, and *Aaron* and his two ſons, but the ſeventy elders, who were the principal and choiceſt perſons among the children of *Iſrael*; wherefore the *Targum* of *Jonathan* wrongly reſtrains this to *Nadab* and *Abihu*: *alſo they ſaw God, and did eat and drink*; though they ſaw God, they continued alive and well, and in good health, of which their eating and drinking were a ſign and evidence; or they ate, as *Abendana*, the ſacrifices of the peace-offerings, which were uſually eaten by the prieſts and the people; and as a feaſt was common at covenant-making, here was a feaſt kept by the elders, the repreſentatives of the people, when they covenanted with God. *Onkelos* favours this ſenſe, "and they rejoiced in their ſacrifices, which "were accepted with good-will, as if they had ate "and drank."

℣. 12. *And the Lord ſaid unto Moſes, come up to me into the mount*, &c.] For as yet *Moſes* was not got up to the top of the mount, only up ſome part of it with the elders, though at ſome diſtance from the people: but now he is bid to come up higher: *and be there*; continue there, as he did ſix days after this: *and I will give thee tables of ſtone, and a law, and commandments which I have written*; that is, the law of the ten commandments, which were written on tables of ſtone by the Lord himſelf; he had already ſpoken them in the hearing of the people, but now he had wrote them, and that in tables of ſtone; partly for the duration of them, and partly to repreſent the hardneſs of the hearts of the *Iſraelites*, the ſtubborneſs of their wills to comply with his law, their contumacy and obſtinate perſiſtence in diſobedience to it: *that thou mayeſt teach them*; theſe being in hand and ſight, he would have an opportunity of explaining them to them, and inculcating them on their minds, and preſſing them to yield an obedience to them.

℣. 13. *And Moſes roſe up, and his miniſter Joſhua*, &c.] In order to go up higher on the mount. *Joſhua* and he only was to go up higher with him, though not to the top of the mount, at leaſt not into the cloud upon it, as *Moſes* did. *Joſhua* was his

[w] Saadiah Gaon in Aben Ezra, & R. Jonah in Ben Melech in loc.

[x] De Gemmis, c. 2.

his miniſter or ſervant, and waited upon him whereever he went, and was to be his ſucceſſor; and therefore for his encouragement, and to qualify him the better for it, he was indulged with a ſight and knowledge of things others were not; for by his not knowing any thing of the idolatry of the golden calf, ch. xxxii. 17, 18. it appears that he was on ſome part of the mount all the 40 days and 40 nights; and if it ſhould be aſked, whether he faſted all that time, or if he did not, how he was provided with food and drink? it may be replied, that there is no neceſſity to ſuppoſe that he faſted all that time; and it is eaſy to imagine how he was ſupplied, for the manna fell round about the mountain, of which he might gather and eat day by day, as *Aben Ezra* obſerves; and there was a brook which deſcended out of the mount, from whence he might have water, *Deut.* ix. 19. *and Moſes went up into the mount of God*; mount *Sinai*, where he had formerly appeared to him in a buſh, and now had deſcended on it to give the law, and was ſtill upon it, where his glory was ſeen; and therefore might, with great propriety, be called the mount of God; to the top of which *Moſes* was preparing to go, but before he went gave the following inſtructions.

℣. 14. *And he ſaid unto the elders*, &c.] The 70 elders which were ſelected out of the ſeveral tribes of *Iſrael*, and now about to return to the camp: *tarry ye here for us*; meaning himſelf and *Joſhua*, who was going with him: *until we come again unto you*; perhaps *Moſes* might not know how long his ſtay would be at the top of the mount, but ſuppoſed it would be ſome time by the proviſion he makes for hearing and adjuſting caſes in his abſence: *and behold, Aaron and Hur are with you*; *Hur* is not mentioned before, as being with *Moſes* and the reſt; but doubtleſs he was, at leaſt it is highly probable he was one of the 70 elders; of him ſee more in the note on ch. xvii. 10. *if any man have any matters to do*; any caſes to be conſidered, any cauſe to be tried in difference between him and another man, and which cannot be determined by the inferior judges, is too difficult for them to take in hand: *let him come unto them*; bring his caſe before them, and have their advice and opinion, and be determined by them.

℣. 15. *And Moſes went up into the mount*, &c.] To the top of it, and as it ſeems alone, leaving *Joſhua* behind in a lower part of the mountain: *and a cloud covered the mount*; in which cloud Jehovah was.

℣. 16. *And the glory of the Lord abode upon mount Sinai*, &c.] The divine Shekinah or majeſty, ſome viſible token of it, an exceeding great brightneſs and ſplendor: *and the cloud covered it ſix days*; either the glory of the Lord, ſo that it could not be ſeen as it had been; or the mount, as *Jarchi*; but that is obſerved before, unleſs repeated for the ſake of the time it covered it, ſix days; or him, *Moſes*, as ſome in *Jarchi*, who for ſix days together was covered with a thick cloud, ſo that he was not ſeen by any whilſt on the mountain; and thus he remained, until he was admitted into the immediate preſence of God, for which he was now preparing: what he did, or was made known to him during this time, is not ſaid; it is probable his thoughts were employed about the glory and greatneſs of the divine Being; and as he was abſtracted from earthly men and things, he was more at leiſure to contemplate on divine and heavenly things, and ſo was more fitted for an intercourſe with God, and had more courage and preſence of mind to enter into it: *and on the ſeventh day he called unto Moſes out of the midſt of the cloud*; in which the glory of God was, and which ſeems to favour the firſt ſenſe of the preceding clauſe, that it was the glory of God the cloud covered.

℣. 17. *And the ſight of the glory of God was like devouring fire, on the top of the mount*, &c.] For when God ſpoke out of the cloud, the glory of the Lord flaſhed out like devouring fire; it was not devouring fire, but it was like it; it was like a great blaze of fire, which conſumes all that is in its way; it was ſuch a large body of light, and ſo clear and bright, that it looked like devouring flames of fire; and being upon the top of the mount was very viſible, and ſeen at a great diſtance in the eyes of the children of *Iſrael* throughout their camp.

℣. 18. *And Moſes went into the midſt of the cloud*, &c.] Where the glory of God was, and he muſt at this time be endowed with more than ordinary courage to enter into it, when the glory of the Lord flaſhed out of it like flames of fire; yet being called of God he was not intimidated, but with great ſerenity and compoſure of mind, as may be thought, he went into the preſence-chamber of the moſt High, to hear what he had to ſay unto him: *and gat him up into the mount*; that is, he went into the cloud, after he had aſcended the ſummit of the mount; for it cannot be ſuppoſed that he firſt went into the cloud, and then got himſelf up to the mount, which yet our verſion, if not carefully guarded againſt, may lead unto: *and Moſes was in the mount forty days and forty nights*; without eating or drinking; and juſt ſuch a term of time Chriſt faſted in the wilderneſs; it is probable that the ſix days before mentioned are to be reckoned part of thoſe forty days, ſince it is not ſaid that he was in the cloud forty days and forty nights, but in the mount. The *Targum* of *Jonathan* adds, "learning the words of the law from the mouth of the "Holy One, whoſe name is to be praiſed." Living without food ſo long muſt be aſcribed to a miracle; for *Hippocrates*[y], that great phyſician, ſays, that "thoſe who remain without food ſeven days, "thenceforward, if they would, cannot receive any "ſupport from food, becauſe then the belly will "not admit of any;" and gives this reaſon for it, becauſe the faſting inteſtine coheres, or is wrinkled.

[y] Lib. de Carn. in fine, apud Scheuchzer. Phyſic. Sacr. vol. 2. p. 196.

CHAP.

CHAP. XXV.

IN this chapter an order is given for a free will-offering towards various things for the worſhip and ſervice of God, and the materials to be offered, which would be uſeful and acceptable are mentioned particularly, ℣. 1—7. as alſo another order to build a ſanctuary for God, after a model that he would give, ℣. 8, 9. and an ark to put in the law on tables of ſtone, the faſhion of which, and the various things belonging to it are deſcribed, ℣. 10—16. and a mercy-ſeat with cherubim on it to be ſet over the ark, where the Lord promiſes to meet *Moſes* and commune with him, ℣. 17—22. and a table with various appurtenances to it to place the ſhew-bread on, ℣. 23—30. and a candleſtick of gold, whoſe parts are deſcribed, and all the inſtruments relative to it, ℣. 31—40.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] When on the mount, and in the midſt of the cloud with him: *ſaying*; as follows.

℣. 2. *Speak unto the children of Iſrael*, &c.] That is, when he ſhould go down from the mountain to the camp: *that they bring me an offering*; the *Targums* of *Onkelos* and *Jonathan* call it a *ſeparation*; ſomething ſeparated from their ſubſtance, and devoted to the ſervice of God, and for the uſe of the ſanctuary afterwards to be built: *of every man that giveth it willingly, with his heart, ye ſhall take my offering*; or take what was offered to him, be it more or leſs, and of whatſoever perſon, high and low, rich and poor, ſo be it, it is freely given from the heart; not grudgingly or through force, as the *Targum* of *Jonathan* adds; and in ſuch manner did *David* and his people many hundreds of years after this offer towards building of the temple, and the veſſels belonging to that, ſee 1 *Chron.* xxix. 6—14. according to the *Jewiſh* writers, none but the children of *Iſrael* were to offer to this ſervice, and only ſuch who knew what they did; for thus they criticiſe on the words, "*ſpeak unto the chil-*" *dren of Iſrael:* this excepts an heathen and an "idolater; *of every man*; this excludes a little one; "*that giveth it willingly with his heart*; this ex-"empts a deaf and dumb man, and a fool, be-"cauſe they have no knowledge to offer freely [z]:" however, this we may learn from hence, that whatever we do for the worſhip and ſervice of God, we ſhould do it freely, chearfully, and cordially; for God loves a chearful giver; and if this was required under the legal diſpenſation, it is much more neceſſary and obligatory under the goſpel-diſpenſation, and more ſuitable to it where all things are done and given freely of God, and ſuch large bleſſings of grace are liberally beſtowed by him on perſons undeſerving.

℣. 3. *And this* is *the offering which ye ſhall take of them*, &c.] That is, ſome one or other of the following things were to be taken of each of them that had a heart, and it was in the power of their hands to give; it was not expected that ſomething of each of theſe ſhould be had of every one, but every man was to give, and it was to be received of him, what of theſe would ſuit him beſt to beſtow, ſome one thing, ſome another, as they were poſſeſſed of, and had a heart to give; and for which ſervice many of them were abundantly ſupplied with what they had brought out of *Egypt*; and as it was the Lord that gave them favour in the eyes of the *Egyptians* to lend or give them the riches they had, they were under the greater obligation to part with ſomewhat of it freely for his ſervice; and eſpecially, as it would be to the ſpiritual profit and advantage both of them and theirs: *gold and ſilver, and braſs*; *gold*, for thoſe things that were to be made of gold; as the mercy-ſeat and cherubim, the candleſtick, &c. or were covered with it, as the ark, the ſhew-bread table, and other things; and *ſilver*, for thoſe that were made of that, as the ſilver ſockets to the boards of the tabernacle, the ſilver trumpets, &c. and *braſs* for the altar of burnt-offering, its pans, ſhovels, baſons, rings, and ſtaves, and other things: *Aben Ezra* rightly obſerves, that no mention is made of *iron*, there being no uſe of that for any thing in the tabernacle to be made of it; as alſo, there was not in the temple of *Solomon*, and where there was not ſo much as a tool of iron heard in it while it was building, 1 *Kings* vi. 7. it may be, becauſe inſtruments of war, ſlaughtering weapons, were made of iron; and to ſhew that God is the God of peace in his ſanctuary, and ſo in all the churches: gold and ſilver veſſels the *Iſraelites* borrowed or begged of the *Egyptians*, and brought them with them when they came out of *Egypt*, ch. xi. 2. and xii. 35.

℣. 4. *And blue, and purple, and ſcarlet*, &c.] The *Jewiſh* doctors are much divided about the ſenſe of the words ſo rendered by us; ſome will have one colour, and ſome another meant; but, according to thoſe learned men, who have taken much pains in ſearching into the meaning of them, as *Bochart* and *Braunius*, it appears that our verſion of them is righteſt; and by theſe we are not to underſtand the colour themſelves, which could not be brought, nor even the materials for dying them are intended; but wool, or clothes, either ſilken or linen of thoſe colours: of the former the apoſtle has taught us to expound them, *Heb.* ix. 19. and ſo *Jarchi* interprets them, of wool thus dyed, and *Joſephus* [a] alſo; which was made up into yarn and wove, and was much uſed in the garments of the prieſts, in the curtains of the tabernacle, and in the veil between the holy and the moſt holy place: *and fine linen*; the beſt of which was made in *Egypt* only, as *Aben Ezra* ſays, and much wore there, eſpecially by the prieſts; and they had ſuch an abundance of it that they traded to other nations with it, ſee *Iſ.* xix. 9. *Ezek.* xxvii. 7. and of which the *Iſraelites* might bring a conſiderable quantity with them out of *Egypt*: and *goats* hair; though the word *hair* is not in the text, it is rightly ſupplied, as it is by the *Septuagint* verſion, and others, for not goats themſelves, but their hair muſt be meant; of this the curtains for the covering of the tabernacle were made: *Jarchi* interprets it the down of goats, the ſhort, ſmall, fine hair that grows under the other.

℣. 5. *And rams ſkins dyed red*, &c.] Of theſe were made a covering for the tent or tabernacle: *and badgers ſkins*; which were for the ſame uſe: the *Septuagint* verſion calls them hyacinth or blue ſkins; according to which, they ſeem to be the rams ſkins dyed blue; and ſo *Joſephus* [b] ſeems to have

[z] Maimon. & Bartenora in Miſn. Trumot, c. 1. §. 1.

[a] Antiqu. l. 3. c. 6. §. 1. [b] Ut ſupra.

have understood it; and it is much questionable, whether the same creature is meant we call the badger, since that with the *Israelites* was an unclean creature; nor is its skin made use of for shoes, or well could be, as the skin of this creature is said to be, *Ezek.* xvi. 10. *Jarchi* says it was a kind of beast only at that time; and *Aben Ezra* says, it was known in those days but not now: *and shittim-wood*; supposed by the *Jewish* writers, as *Kimchi*[c], and *Ben Melech* from him, to be the best and most excellent kind of cedar: *Aben Ezra* conjectures, and he delivers it but as a conjecture, that there might be near mount *Sinai*, a forest of *shittim* trees; and whilst the *Israelites* were there they cut them down for booths, which they might carry with them when they removed from thence; for, he says, *Moses* did not speak of the tabernacle till after the day of atonement: and since *Acacia*, is by much the largest, and the most common tree of the deserts of *Arabia*, as doctor *Shaw*[d] observes, he thinks there is some reason to conjecture, that the *shittim* wood, whereof the several utensils of the tabernacle, &c. were made, was the wood of *Acacia:* and long ago it was the opinion of *Cordus*[e], that the *shittim* wood was the *Acacia* of *Dioscorides*; and it is the same with the *Senton* or *Santon* of the *Arabians*, which is the *Egyptian* thorn that grows in the wilderness, of which *Herodotus*[f] says, they cut wood of two cubits out of it, and make ships of burden of it: this is said to grow in the parts of *Egypt*, at a distance from the sea; in the mountains of *Sinai*, at the *Red Sea*, about *Suez*, in the barren wilderness; which circumstances seem to determine it to be the *shittim* wood[g]: some places where it might grow in plenty seem to have had their names from it, see *Numb.* xxv. 1. and xxxiii. 49. *Joel* iii. 18.

℣. 6. *Oil for the light*, &c.] For the light of the lamps in the candlestick; this was oil-olive, as the *Targum* of *Jonathan*, and so *Jarchi*, see ch. xxvii. 20. *spices for anointing oil*; for the anointing of *Aaron* and his sons, and the tabernacle and its vessels, such as pure myrrh, sweet cinamon, sweet calamus, and cassia: *and for sweet incense*; as stacte, onycha, and galbanum; from whence they had this oil and these spices it is not easy to say, unless they brought them out of *Egypt* with them; which is likely, since the deserts of *Arabia* could not furnish them with them.

℣. 7. *Onyx-stones* &c.] So called from their likeness to the nail of a man's finger: the *Targum* of *Onkelos* calls them stones of beryl; and the *Targum* of *Jonathan* gems of beryl; and the *Septuagint* version, stones of *Sardius*; and some take them to be the *Sardonyx* stones, which have a likeness both to the *Onyx* and to the *Sardius: and stones to be set in the ephod, and in the breast-plate*; two onyx stones were set in the ephod, one of the garments of the high-priest, and an onyx stone with eleven other precious stones, were set in the breast-plate of the high priest: these stones were doubtless among the jewels set in gold and silver the *Israelites* had of the *Egyptians*, and brought with them out of *Egypt*.

℣. 8. *And let them make me a sanctuary*, &c.] An holy place to dwell in, and so called from his dwelling in it, as follows: *that I may dwell amongst them*; in the midst of them, where the tabernacle was always placed; and there he dwelt as their king and their God, to whom they might have recourse on all occasions, and whom they should serve and worship: this sanctuary was to be made of many of the materials before-mentioned by the *Israelites*, whom *Moses* should employ, and to whom he should give directions for the making it, according to the pattern shewed him: and so the *Jewish* writers interpret, *make me*, or *to me*, *i. e.* of mine, of mine holy things, things sanctified and separated to his use; and they bring this passage to prove that the workmen in the temple were to be paid only out of the holy things, or money given for the repair of it[h]: this was a type of the human nature of Christ, the true sanctuary and tabernacle which God pitched and not man, and in which the fulness of the Godhead dwells bodily; and of the church of God, the temple of the living God, among whom he walks, and with whom he dwells, *Heb.* viii. 2. 2 *Cor.* vi. 16.

℣. 9. *According to all that I shew thee*, &c.] That is, the sanctuary was to be made in all respects exactly according to the view of it that *Moses* now had upon the mount from God, and which he was to communicate to the workmen for their instruction and direction: after the *pattern of the tabernacle, and of the pattern of all the instruments thereof, even so shall ye make* it: and by the *pattern* is not meant an idea of it, impressed on the mind of *Moses*, or a picture of it which was shewn him, but a little edifice representing it in all its parts, a perfect model of it: and so *Maimonides*[i] says, *Tabnith*, the word here used, signifies the structure and disposition of any thing, *i. e.* the form of it in a foursquare, in roundness, in a triangle, or in any of the like figures, see *Heb.* viii. 5. and so *David* had, by the spirit, a pattern of the temple, and which he gave to his son *Solomon*, to build according to it, 1 *Chron.* xxviii. 11, 12, 19.

℣. 10. *And they shall make an ark* of *shittim-wood*, &c.] A chest or coffer to put things into, and into this were to be put the two tables of stone on which the law was written, and it was to be made of the wood before mentioned, ℣. 5. this was a very eminent type of Christ, with whom the name of an ark, chest, or coffer where treasure lies, agrees; for the treasures of wisdom and knowledge, and the riches of grace, even all the fulness of it, lie in him; and all the epithets of this ark are suitable to him, as when it is called the ark of God, the ark of his strength, the glory of God, the face of God, Jehovah, and God himself, the holy ark, and ark of the covenant: and its being made of *shittim*-wood, which is an incorruptible wood, a wood that rots not, by which the *Septuagint* version here, and in ℣. 5. and elsewhere render it, may denote the duration of Christ in his person, and the natures united in it; in his divine nature from everlasting to everlasting, he is God; in his human nature, he saw no corruption, and though he died he lived again, and lives for evermore; in his offices, as mediator, redeemer, saviour, prophet, priest, and king, he abideth for ever; and in his grace and the fulness of it, which, like himself, is the same to-day, yesterday, and for ever: *two cubits and a half* shall be *the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof*; if this cubit was a common cubit, consisting of a foot and a half or 18 inches, then the length of this

[c] Sepher Shoraſh. rad. שוט [d] Travels, p. 144. Ed. 2. [e] Apud Druſ. Heb. Adag. Decur. 3. Adag. 4. [f] Euterpe, ſive, l. 2. c 96. [g] Vid. Scheuchzer. Phyſic. Sacr. vol. 2. p. 204. [h] Maimon. & Bartenora in Miſn. Temurah, c. 7. §. 1. [i] Moreh Nevochim, par. 1. c. 3.

this ark was 45 inches, and its breadth and heighth 27 each: according to doctor *Cumberland* [k], the *Egyptian* and *Jewish* cubit was above 21 inches, and then the ark must be 53 inches long or more, and 32 and three quarters broad and high, or more: and *Josephus* [l] says, the length of it was five spans, and the breadth and height of it three spans each.

℣. 11. *And thou shalt overlay it with pure gold*, &c.] Not gild it, but put a plate of pure gold over it: *within and without shalt thou overlay it*; so that nothing of the wood could be seen: this may denote the glory of Christ in both his natures, divine and human, the riches of his person and office, which are unsearchable and durable, and his preciousness to them that believe, *Cant.* v. 10—16. *and shalt make upon it a crown of gold round about*; or a cornish of pure gold upon it, every way, which was a square on which the mercy-seat was set; which may point at the honour and glory of Christ, especially in his kingly office, who has indeed on his head many crowns; one a crown of pure gold, his divine Father has set upon him; another which the church has crowned him with, and indeed both angels and saints cast their crowns at his feet, and set the crown on his head, or give him the glory of all they have and are.

℣. 12. *And thou shalt cast four rings of gold for it*, &c.] For which a mould was to be made, and the gold being melted, was poured into it, and so the rings were fashioned: *and put them in the corners thereof*; or, *in its feet*, as *Aben Ezra*, though *Jarchi* says, it had no feet; but as the word used so signifies always, it is more probable it had feet; and the rather, that it might not stand upon the ground, but on feet, as chests and coffers usually do: *and two rings* shall be *in the one side of it, and two rings in the other side of it*; *Jarchi* says, at the upper corners, near the mercy-seat were they placed, two on one side and two on the other, at the breadth of the ark; but it is more likely they were fixed in the lower part of it, as *Ramban*, at the feet of it; and in the length of the ark, as *Josephus* writes [m].

℣. 13. *And thou shalt make staves of shittim-wood*, &c.] Of the same wood the ark was made of, see ℣. 5, 10. *and overlay them with gold*; cover them with plates of gold, so that they appeared to be all of gold, the wood being not to be seen.

℣. 14. *And thou shalt put the staves into the rings by the sides of the ark*, &c.] This shews for what use the rings were; namely, to put the staves into them; and the use of the staves thus put was, *that the ark might be borne with them*; which staves overlayed with gold, and put into golden rings, figured the ministers of Christ, enriched with the gifts and graces of his spirit, and possessed of the truths of the gospel, more precious than gold and silver; who bear the name of Christ, and carry his gospel into the several parts of the world.

℣. 15. *The staves shall be in the rings of the ark*, &c.] Not only be put into them, but remain in them, yea, always: *they shall not be taken from it*; or, as the *Septuagint* version is, be immoveable; so that those gold rings in the ark may signify the churches of Christ, which are instrumental to bear his name, and spread his truth in the world, comparable to rings for their circular form, being the purest and most perfect bodies of men on earth, and to gold rings for their worth and value, preciousness, excellency, and duration; and with whom the ministers of the gospel, comparable to golden staves, are always to be, and never depart from them: or else they may signify the perfect and precious doctrines of Christ, in which his ministers are always to be; either in meditation on them, or in preaching of them, and by which they are always to abide, see 1 *Tim.* iv. 15. 16.

℣. 16. *And thou shalt put into the ark the testimony that I shall give thee.*] Which was the principal use of it: by the *testimony* is meant, the law, written on two tables of stone; so called, because it was a testification of the mind and will of God, what he would have done or omitted; and as the *Israelites* had declared their approbation of it, and assent unto it, and had promised obedience to it, therefore should they transgress it, it would be a testimony against them: now this was put into the ark and preserved there, see *Deut.* x. 1—5. which may signify that the law was in the heart of Christ, and which he undertook to fulfil, and with pleasure did it; that he is become the fulfilling end of the law for righteousness to them that believe in him; and that it remains with him as a rule of walk and conversation to his people, so far as it is of a moral, holy, and spiritual nature.

℣. 17. *And thou shalt make a mercy-seat of pure gold*, &c.] Or *covering* [n]; so *Jarchi* and *Aben Ezra*; for so the word properly signifies; and what is meant was no more than a cover of the ark, which was open at the top, and this was the lid of it, and exactly answered to it, as appears by the dimensions afterwards given of it; and because the root of this word in one form signifies to propitiate or make atonement, some render it, at the *propitiatory* or *propitiation* [o]; which is favoured by the apostle in *Heb.* ix. 5. and to which he seems to refer, *Rom.* iii. 25. and the rather, since God is represented sitting on this, as shewing himself propitious and well pleased with men, by his communing with them from hence; the *Septuagint* version takes in both senses, rendering it the *propitiatory covering* [p]: this being called by what name it will, was typical of Christ; he is *the seat of mercy*, or, as it is in the new testament expressed, *the throne of grace*; whereon, or, in whom God shews himself to be gracious and merciful to the children of men; all the stores of mercy are in him, and all the vessels of mercy are put into his hands; the mercy of God is displayed in the mission of him as a saviour, and is glorified by him in a way consistent with his justice and holiness; thro' him only special mercy is communicated to sinful men, to whom God is only merciful in Christ: and Christ himself is all mercy to his people; his ways of old were mercy and truth, and all his works, especially his great work of redemption, are done in mercy and pity to them; he shews himself to be merciful to them, by sympathizing with them, and supporting them under all their temptations and afflictions, in granting them all the necessary supplies of

[k] Of Scripture Weights and Measures, ch. 2. p. 34. 56.
[l] Antiq. l. 3. c. 6. §. 5.
[m] Ibid.
[n] כפרת operiorium, Montanus; tegmen sive operimentum, Vatablus; operculum, Piscator. V. L. Pagninus, Munster, Tigurine version. Tremellius.
[o] Propitiatorium,
[p] ιλαστηριον επιθεμα Sept. operculum propitiatorium, Junius &

of grace here, and by beſtowing eternal life on them hereafter: he is their *covering*, the covering of their perſons by his righteouſneſs, imputed to them, and of their ſins, by his blood ſhed for them, and ſprinkled on them, and of the law, by his ſatisfaction for the tranſgreſſions of it; whereby they are ſecured from the avenging juſtice of God, and wrath to come: and he is the *propitiation* or *propitiatory*, who has made atonement and reconciliation for ſin; and in and through whom God ſhews himſelf propitious to his people, he being pacified, his wrath appeaſed, and his juſtice ſatisfied by his obedience and ſufferings: and this mercy-ſeat being of *pure gold*, without any allay or mixture in it, may denote the purity of Chriſt's obedience, righteouſneſs and ſacrifice in the compleatneſs of ſalvation by him, without any works of righteouſneſs of men; the worth and excellency of Chriſt, and of theſe bleſſings of his, and the preciouſneſs of his blood, and the continued virtue and efficacy of it, and of his righteouſneſs and ſacrifice, by which the propitiation is made: *two cubits and a half ſhall be the length thereof, and a cubit and a half the breadth thereof:* which are exactly the dimenſions of the ark, to which this was a lid or cover, ſee ℣. 10. in the myſtical ſenſe it intimates, that Chriſt in his nature, obedience, ſufferings, and death, is the end of the law for righteouſneſs, which is entirely commenſurate, and anſwers to all its demands; his holy nature is anſwerable to the holineſs and ſpirituality of the law; his righteouſneſs to all that obedience it requires, and his ſufferings and death to the penalty of it; ſo that through Chriſt, we have a righteouſneſs to juſtify us before God, as long and as broad as the law is, though the commandment is exceeding broad, *Pſ.* cxix. 96. *Aben Ezra* obſerves, that there is no mention made of the thickneſs of the mercy-ſeat; and the ſame *Jarchi* takes notice of, but adds, that according to their *Rabbins*, it was an hand's breadth, and the *Targum* of *Jonathan* ſays, "and its thick-"neſs an hand's breadth."

℣. 18. *And thou ſhalt make two cherubim of gold*, &c.] Which ſome take to be in the form of birds, and others, of winged animals, ſuch as the like were never ſeen, ſo *Joſephus*; the *Jews* commonly ſuppoſe, they were in the form of young men, which they obſerve the word ſignifies in the *Chaldee* language; others, that they were in the form of an ox, the face of an ox and a cherub being the ſame *Ezek.* i. 10. and x. 14. and indeed their form is beſt diſcerned from the account of them in *Ezekiel*, and in the *Revelation*, and from the latter we beſt learn what they were; they were hieroglyphics or emblems, not of the two teſtaments, as many of the ancients, nor of the angels, ſince they are diſtinguiſhed from them, much leſs of the trinity of perſons in the godhead; but either of the ſaints and true believers in Chriſt in common, of both diſpenſations, legal and evangelical, and ſo ſignified by the number *two*; and being made of gold may denote their excellency, worth, and value in the eſteem of Chriſt; for, the precious ſons of *Sion*, are comparable to fine gold for their preciouſneſs, ſolidity, and duration, as well as for their ſincerity and ſimplicity; or rather, of the miniſters of the word in particular; and theſe may be ſignified by *two*, and point at the prophets of the old teſtament and the apoſtles of the new; and the miniſters of the word in all ages, and particularly during the reign of antichriſt, are called the two witneſſes that propheſy in ſackcloth; and being ſaid to be of gold, may reſpect the grace of God beſtowed on *them*, comparable to gold, the rich gifts of the Spirit of God they are furniſhed with, as well as the precious truths of the goſpel committed to their truſt: *of beaten work ſhalt thou make them, in the two ends of the mercy-ſeat*; not of gold melted and poured into a mould, and ſo received the form of the cherubim; nor were they firſt made by themſelves, and then placed at the two ends of the mercy-ſeat, and ſoldered to it; but they were made of the ſame maſs of gold with the mercy-ſeat, and beaten out of it with an hammer, and planiſhed and ſmoothed, and ſo wrought up into this form, as appears by the following verſe; and may denote the union of believers to Chriſt, who are one body and one ſpirit with him; and the union of the old and new teſtament-churches in him, and who are but one church, one body, of which he is the head; and as he is the foundation of the apoſtles or prophets, on whom they are laid, he is the corner ſtone in which they are united; and ſo it may likewiſe ſignify the nearneſs of the miniſters of the word to Chriſt, their dependance on him, and their partaking of the ſame gifts and graces of his Spirit, only in meaſure, being made by him able miniſters of the goſpel.

℣. 19. *And make one cherub on the one end, and the other cherub on the other end*, &c.] The ſituation of the cherubim is particularly explained, leſt, as *Jarchi* obſerves, it ſhould be thought that there were two at both ends of the mercy-ſeat; whereas there were only one at one end, and another at the other, oppoſite to each other, and both pointing to the mercy-ſeat; which may expreſs the ſituation and office of the miniſters of the word under each diſpenſation, who are ſo placed as to derive all their gifts and graces from Chriſt, and to point him out unto the ſons of men as the only way of ſalvation, the only propitiation for ſin, and through whom alone, grace and mercy are to be had: even *of the mercy-ſeat ſhall ye make the cherubim on the two ends thereof*; this is not ſo much intended the more to inculcate and confirm the ſituation of the cherubim, as more fully to explain the matter of which they were made; for it was *of* or *out of* the mercy-ſeat that they were made, at the two ends of it; that is, they were made not only of the ſame kind of metal with that, but out of the ſame maſs or lump of gold that was; a lid of gold being made commenſurate to the ark, what remained above that meaſure, at the ends of it, were beaten and formed into two cherubim.

℣. 20. *And the cherubim ſhall ſtretch forth* their *wings on high*, &c.] From whence it appears they were in the form of winged creatures, as the *Seraphim* in *Iſaiah*'s viſion, and the living creatures in thoſe of *Ezekiel* and *John*; and their wings did not hang down by them, or on the ſide of them, but were ſtretched out upwards towards the heaven above their heads; denoting the readineſs, agility and ſwiftneſs of the miniſters of the word to do the work and will of Chriſt, as well as their expectation of all the ſupplies of gifts and grace from him to enable them to do it: *covering the mercy-ſeat with their wings*; which reached each other; though, as *Jarchi* [q] ſays, between them and the mercy-ſeat there was a hollow of ten hands breadth; ſo high were they ſtretched upwards, tho' they met each other: *and their faces ſhall look one to another*; and which is expreſſive of the harmony, concord

[q] Ex T. Bab. Succah, fol. 5. 2. Vid Gloſſ. in Ib.

concord and agreement of the true and faithful miniſters of Chriſt one with another; who all agree in preaching Chriſt and him crucified, and in the ſeveral momentous and important doctrines of the goſpel: *towards the mercy-ſeat ſhall the faces of the cherubim be*; as before obſerved, it may denote their directing ſouls to Chriſt as the only way of ſalvation, keeping always in all their miniſtrations this great truth in view, atonement and ſatisfaction by the blood and ſacrifice of Chriſt, and ſalvation alone by him; which they make the rule of their miniſtry, and from which they never ſwerve, taking care not to deliver any thing contrary to it, or which may ſerve to caſt a veil over it.

ver. 21. *And thou ſhalt put the mercy-ſeat above upon the ark*, &c.] Over it, as a covering for it: this ſituation of the mercy-ſeat above the ark, where the law was, ſignifies, that there is no mercy but in a way of righteouſneſs, or of ſatisfaction to the law of God, and in a conſiſtence with the honour of it; and the cherubim over the mercy-ſeat making a throne for the majeſty of God, in which he ſat, and the ark below a kind of footſtool for him, ſhews, that Chriſt, the mercy-ſeat and propitiatory, ſtands between God and his law, and is the mediator between God, and men the tranſgreſſors of that law, and by fulfilling it has covered the ſins of his people, which are violations of it; and being above it, and having magnified and made it honourable, is able to ſuppreſs its charges and accuſations, and ſecure from its curſe and condemnation: *and in the ark thou ſhalt put the teſtimony that I ſhall give thee*; or *after thou ſhalt put in the ark*, &c. [r] as the particle *vau* is ſometimes uſed; the ſenſe is, that then the mercy-ſeat ſhould be put above, and upon the ark, as the covering of it, after the law, or the two tables of teſtimony were put into it; for then it was covered, and not to be opened any more; ſee *Exod.* xl. 20.

ver. 22. *And there I will meet with thee*, &c.] With *Moſes*, and ſo with the high-prieſt in after-times, when he ſhould enter into the holy of holies, and with the people of God as repreſented by him, when he ſhould go in and inquire for them of the Lord: *and I will commune with thee from above the mercy-ſeat, from between the two cherubim*; converſe with him and them about whatſoever they ſhould apply unto him for, theſe being the ſymbols of the divine preſence: hence the Lord is frequently deſcribed, as *dwelling between the cherubim which* are *upon the ark of the teſtimony*; that is, which cherubim are upon it, being on the mercy-ſeat, which was the cover of it; or rather *which is upon* [s], which mercy-ſeat is upon the ark of the teſtimony, as it properly was; and here the Lord promiſes to commune *of all things which I ſhall give thee in commandment unto the children of Iſrael*; what they ſhall do, reſpecting thoſe things which by *Moſes*, or the high-prieſt, they ſhould inquire the mind and will of God about: this may ſignify that the way to communion with God lies through Chriſt, the mercy-ſeat and propitiation, through his blood and righteouſneſs, through the veil, that is to ſay, his fleſh; and the encouragement to it is from him, our great high-prieſt, and from his propitiatory ſacrifice; and the enjoyment of it is through him; our fellowſhip is with the Father, and his Son Jeſus Chriſt; God ſpeaks to us by him, and reveals himſelf in him.

ver. 23. *Thou ſhalt alſo make a table of ſhittim-wood*, &c.] As the ſanctuary or tabernacle was an houſe for God to dwell in, he would have the proper furniture of an houſe, as a table, candleſtick, &c. This table was to be in the ſame place with the ark and mercy-ſeat; they were ſet in the holy of holies, where there were nothing elſe; but this in the holy place, on the north-ſide of it, ch. xxvi. 35. and xl. 22. its principal uſe was to ſet the ſhew-bread on, as after-mentioned, and was typical of Chriſt, and communion with him, both in this life, and that to come. There is the table of the Lord, to which his people are now admitted, where he ſits down with them, and they with him, to have fellowſhip with him in the miniſtration of the word and ordinances, of which he is the ſum and ſubſtance; and this is very deſirable and delightful, and an inſtance of his condeſcending grace, *Cant.* i. 12. and he will have a table in his kingdom hereafter, where his ſaints ſhall eat and drink with him, in which their chief happineſs will conſiſt, *Luke* xxii. 30. This table may be conſidered as typical of Chriſt himſelf, for he is both table and proviſions, and every thing to his people; and of him in both his natures; in his human nature, it being made of *ſhittim-wood*, incorruptible; for though Chriſt died in that nature, yet he ſaw no corruption, he roſe again, and lives for evermore; in his divine nature, by the gold it was covered with: *two cubits ſhall be the length thereof, and a cubit the breadth thereof, and a cubit and an half the height thereof*; it was two *Jewiſh* ſquare cubits in length, which are about ſix *Engliſh* ſquare feet and above half, *viz.* ninety-four inches, according to biſhop *Cumberland* [t]. It was neither ſo long nor ſo broad as the ark by half a cubit, but was of the ſame height with it, being about 32 inches high and three quarters, according to the *Jewiſh* and *Egyptian* cubit, which was about 21 inches and more, and was a proper height for a table; and this meaſure, no doubt, takes in the thickneſs of the table, and the height of the ſeat, as *Jarchi* and *Aben Ezra* obſerve.

ver. 24. *And thou ſhalt overlay it with pure gold*, &c.] Cover it with a plate of gold, ſo that the wood was not ſeen; which may denote either the excellency of Chriſt's human nature, being pure and ſpotleſs, and adorned with the grace of the Spirit of God without meaſure; or rather of his divine nature, which is the head of Chriſt, and ſaid to be as the moſt fine gold, for in him dwells all the fulneſs of the Godhead bodily: *and make thereto a crown of gold round about*; that is, on both ſides and at both ends; for though it is called a crown, it was a ſquare, and this was both to ornament the table, and to keep from falling off of it what was ſet upon it. *Jarchi* ſays, it was a ſign of the crown of the kingdom, for a table ſignifies riches and greatneſs, as they ſay a king's table: and indeed this was the table of the King of kings, who has on his head many crowns, and one muſt be made upon his table.

ver. 25. *And thou ſhalt make unto it a border of an hand's breadth round about*, &c.] *Jarchi* ſays, their wiſemen are divided about this; ſome ſay it was above, round about the table; others ſay it was below, fixed from foot to foot at the four corners of the table, and the board of the table lay upon the border: *and thou ſhalt make a golden crown to the border thereof round about*; this was not the ſame ſpoke of in the former verſe, but another; that was above, and upon the table, this below and under it; or rather that was, as it may be better expreſſed,

[r] ואל הארן poſtquam in arca, Junius & Tremellius, Piſcator, Druſius. Vid. Nold. Concord. Ebr. part. p. 290.
[s] אשר על quod eſt, Vatablus. [t] Ut ſupra.

ed, a lip, rim or border, that went round within the table [u]; and this crown ſurrounded that on the edge of it.

ver. 26. *And thou ſhalt make for it four rings of gold*, &c.] As the ark had, and for the ſame uſe as the rings of that were, though whether caſt, as they were, is not ſaid: *and put the rings in the four corners that* are *on the four feet thereof*; as there were four feet at the four corners of the table, to each foot a ring was faſtened; the uſe of theſe follows.

ver. 27. *Over-againſt the border*, &c.] Or *under* it, as the *Septuagint* and *Vulgate Latin* verſions. *Jarchi* ſays the rings were fixed to the feet, over-againſt the top of the border: *ſhall the rings be for placing of the ſtaves to bear the table*; into theſe rings ſtaves were to be put, to carry the table from place to place, when it was neceſſary, as while they were in the wilderneſs, and before the tabernacle had a fixed ſettled place for it; for wherever the tabernacle was carried, the ark and the table were alſo: where the church of Chriſt is, there he is, and there are the word and ordinances; and which are ſometimes moved from place to place, as from the land of *Judea* into the *Gentile* world, from the eaſtern part of the world to the more northern; and that by the miniſters of the word, who bear the name, and carry the Goſpel of Chriſt into the ſeveral parts of the world, as this table was bore by the *Levites*, *Numb.* iv. 7, 8, 15.

ver. 28. *And thou ſhalt make the ſtaves of ſhittim-wood, and overlay them with gold*, &c.] In like manner as the ſtaves for the ark, and which were made of the ſame wood: *that the table may be born with them*; when moved from one place to another; theſe ſtaves did not remain in the rings, as the ſtaves for the ark did; but, as *Joſephus* ſays [w], were taken out, becauſe they otherwiſe would have been in the way of the prieſts, who came every week to it, to ſet the ſhew-bread on; and theſe were put in only when they carried it from place to place, as appears from *Numb.* iv. 8.

ver. 29. *And thou ſhalt make the diſhes thereof*, &c.] On which the ſhew-bread loaves were ſet. *Jarchi* ſays, they were of the form of the bread, and that there were two ſorts, one of gold, and one of iron; in the iron one the bread was baked, and when they took it out of the oven, they put it into the golden one until the morrow of the ſabbath, when they ſet it in order upon the table; and that form is called *Kaarah*, which we render a diſh: *and the ſpoons thereof*; or rather *cups*; theſe, *Jarchi* ſays, were cenſers, in which they put the frankincenſe; and there were two of them for the two handfuls of frankincenſe, which they put upon the two rows of ſhew-bread, *Lev.* xxiv. 7. ſee *Numb.* vii. 14. *Joſephus* [x] calls them vials, and ſays, that on the bread were put two golden vials full of frankincenſe: *and the covers thereof, and the bowls thereof, to cover withal*; the one to cover the bread, and the other to cover the frankincenſe; or all the above ſaid veſſels were to cover the table, and with them all it muſt be pretty well covered with veſſels. The *Jews* give a different account of theſe two laſt, and of their uſe, which we render *covers* and *bowls*; the firſt of theſe *Jarchi* ſays were like the half of hollow reeds divided to their length, made of gold; and three of them were laid in order on the top of every loaf, ſo that one loaf reſted upon theſe reeds; and they ſeparated between loaf and loaf, ſo that the air could come in between them, and they did not become mouldy; the latter, he ſays, were props like ſtakes of gold ſtanding on the ground, and they were higher than the table, even as high as the rows of bread; and they were forked with five forks, one above another, and the tops (or ends) of the reeds, which were between each loaf, reſted upon theſe forks, that ſo the weight of the upper loaves might not be too heavy for the lower ones, and break them. A like account of them *Ben Melech* gives, and obſerves, that ſome make the firſt word to ſignify the props, and the ſecond the reeds; and ſo they are interpreted by *Maimonides* [y]; and, according to the *Miſnah* [z], the props were 4, and the reeds 28. According to the *Septuagint* verſion, theſe were veſſels uſed in libations, or drink-offerings; and the laſt clauſe is rendered in it, *with which thou ſhalt pour out*; wine or oil, and ſo in ſome other verſions; but it will be difficult to find any uſe for ſuch libations or drink-offerings at this table.

ver. 30. *And thou ſhalt ſet upon the table ſhew-bread before me always.*] Which conſiſted of 12 cakes or loaves, ſet in two rows upon the table, and ſtood there a whole week, and every ſabbath were renewed; and when the old ones were took away, which were eaten by the prieſts, new ones were ſet, ſo that they were always before the Lord; and being continually before him, were called ſhew-bread, or *bread of faces*, being always before the face of God. This was a memorial of the goodneſs of God in daily providing bread for the people of *Iſrael*, and was preſented to him as a thankful acknowledgment of it, and being the ſame they eat at their own tables; and this being eaten by the prieſts, was expreſſive of the communion between God and them, they being gueſts of his, and feeding on the ſame proviſions. This ſhew-bread may be conſidered either as typical of the church and people of God, who are all one bread, 1 *Cor.* x. 17. theſe pure and unleavened cakes may denote their purity, ſimplicity and ſincerity, being without the leaven of malice and wickedneſs; the number 12, the 12 tribes of *Iſrael*, the whole ſpiritual *Iſrael* of God; their being called ſhew-bread, or bread of faces, the preſentation of themſelves to the Lord in public worſhip, and their being ever under the eye and care of God; their being ſet on the table, their ſtanding in Chriſt, and ſecurity by him, who is the foundation of the apoſtles and prophets; and being ſet in rows, their order and harmony; being renewed every ſabbath, the conſtancy of their worſhip, and the ſucceſſion of them in all ages; the frankincenſe put on each row, the acceptance of their perſons and ſervices through the incenſe of Chriſt's mediation; the border round about them, the power of Chriſt around them to keep them from falling: or elſe as typical of Chriſt himſelf, of his being the food of believers, the bread of life: the ſhew-bread of fine flour, may fitly ſignify Chriſt the fineſt of the wheat, the corn of heaven, the bread that comes from thence; its quantity, twelve cakes, the ſufficiency of food with him, bread enough and to ſpare for the whole *Iſrael* of God; its continuance, the permanency of Chriſt as the food believers have always to feed upon; the frankincenſe on it, the gratefulneſs of Chriſt to ſuch, to whom his fleſh is meat indeed, and his blood drink indeed; and being ſet for prieſts, and only for them, may ſhew, that Chriſt is only food to ſuch who are made prieſts to God: or this may be an emblem

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[u] So R. Sol. Urbin. Ohel Moed, fol. 61. 2. Menachot, c. 11. §. 6. [w] Antiq. l. 3. c. 6. §. 6. [x] Ibid. [y] Piruſh in Miſn. [z] Menachot, Ib.

emblem of the interceſſion of Chriſt, who is the angel of God's preſence, ever before him, and repreſents the whole *Iſrael* of God, for whom he intercedes; and his interceſſion is continual, he ever lives to make interceſſion for them, and that is always acceptable to God. The twelve loaves, *Joſephus* [a] ſays, ſignify the year divided into ſo many months.

℣. 31. *And thou ſhalt make a candleſtick of pure gold*, &c.] Another piece of houſhold furniture, and an uſeful one, eſpecially in a houſe where there are no windows, as there were none in the tabernacle, denoting the darkneſs of the legal diſpenſation, ſee 2 *Kings* iv. 10. This candleſtick was ſet in the holy place, on the ſouth-ſide of it, over-againſt the ſhew-bread table, ch. xxvi. 35. and xl. 24. and was typical of the church of God; ſo the candleſticks *John* had a viſion of ſignify ſeven churches, *Rev.* i. 13, 20. the general uſe of which is, to hold forth light put into it, for it has none of itſelf, but what is put there by Chriſt: and this is not the light of nature and reaſon, nor the law of *Moſes*, but the goſpel of Chriſt; which where it is ſet, gives light and diſpels darkneſs; is uſeful to walk and work by; does not always burn alike, and will ſhine the brighteſt in the end of the world: this light is put into the candleſtick by Chriſt the fountain of all light, and from whom all light is communicated, particularly the goſpel; and being put there, loſt ſinners are looked up by it, ſtrayed ones are brought back, hypocrites are detected, and ſaints are enlightened, comforted and refreſhed: and this candleſtick being made of *pure gold*, may denote the worth and value of the church of God, and the members of it, their ſplendor, glory and purity they have from Chriſt, and their duration; and thus the ſeven churches of *Aſia* are compared to ſeven golden candleſticks, *Rev.* i. 12. and under the form of a golden candleſtick is the goſpel-church ſet forth in *Zech.* iv. 2. *Joſephus* [b] is of opinion, the candleſtick has ſome myſtical meaning in it, it being of 70 parts, as he ſays, refers to the 12 ſigns of the *Zodiack*, thro' which the ſeven planets take their courſe, whom *Milton* [c] follows: *of beaten work ſhall the candleſtick be made*; not of gold melted, and poured into a mould, from whence it might take its form; but it was beaten with an hammer out of an entire maſs of gold, and not the following parts made ſeparately, and then joined: *his ſhaft, and his branches, his bowls, his knops, and his flowers ſhall be of the ſame*; not only of the ſame metal, but beaten out of the ſame maſs and lump of gold; theſe are the ſeveral parts of the candleſtick: the *ſhaft* is the trunk and body of the candleſtick, which ſtood in the middle of it, and in which the ſeveral parts united; and may either be typical of Chriſt, who is principal and head of the church, and ſtands in the middle of it, and is the cement of the ſeveral parts of it, and is but one, the one head, Mediator and Saviour; or elſe the church univerſal, of which particular ones are parts: its *branches* may either ſignify the ſeveral members of churches, who are in Chriſt as branches, and hold forth the word of light; or elſe miniſters of the goſpel, who have their commiſſion and gifts from him, and are held by him as ſtars in his right hand; or elſe particular churches, which are branches of the church univerſal: its *bowls*, which were to hold oil for the lamps, may denote men of capacity in the churches, full of the gifts and graces of the Spirit, able to teach others alſo: and the *knops* and *flowers* were for decoration, and may ſignify the graces of the Spirit with which private members and believers are adorned; or the gifts of the Spirit with which the miniſters of the word are furniſhed, and appear beautiful, publiſhing the glad tidings of ſalvation by Chriſt.

℣. 32. *And ſix branches ſhall come out of the ſides of it*, &c.] Out of the trunk or ſhaft, being beaten out of it: *three branches of the candleſtick out of one ſide, and three branches of the candleſtick out of the other ſide*; *Jarchi* takes what we render the *ſhaft*, to be the lower part of the candleſtick, from whence three feet went out below; and the *branch* or *cane*, for it is in the ſingular number in the preceding verſe, he takes to be the middle branch or trunk, that went up from the middle of the foot upwards, and upon it was the middle lamp, in the form of a cenſer, to pour oil into the midſt of it; and the ſix branches went out from the ſides of that, here and there drawn obliquely, and went up to the height of the candleſtick, which is the middle branch or cane; and they went up from the midſt of that middle cane, one above another, the lowermoſt long, and that above it ſhorter than that, and the uppermoſt ſhorter than that; for the height of the tops of them were equal to the height of the middle cane, that is, the ſeventh, from whence the ſix went out.

℣. 33. *Three bowls made like unto almonds*, with *a knop and a flower in one branch*, &c.] There were three bowls or cups in the form of almond nuts to each branch, which were either to hold oil for the lamps, as before obſerved, or as others think to catch the ſnuff which fell from them; and there were a *knop*, which according to the ſignification of the word, was in the form of a pomegranate, and a flower, which the *Targum* of *Jonathan* renders a lily; and they are both in ſcripture emblems of the ſaints endowed with the gifts and graces of the Spirit: *and three bowls made like almonds in the other branch*; on the other ſide of the candleſtick, oppoſite to the former: *ſo in the ſix branches that come out of the candleſtick*; there were the ſame number of bowls, with a knop and a flower in the reſt of the branches, as in thoſe mentioned.

℣. 34. *And in the candleſtick* ſhall be *four bowls*, &c.] That is, in the trunk or body of it; the branches had but three apiece, but this being larger had four: and theſe were alſo *made like unto almonds, with their knops and their flowers*; as the bowls on the branches had with them.

℣. 35. *And* there ſhall be *a knop under two branches of the ſame*, &c.] According to *Jarchi*, from the middle of the knop (which was like a pomegranate, or, as others, like an apple) two branches were drawn from the two ſides of it, here and there; ſo they teach in the work of the tabernacle, the height of the candleſtick was eighteen hands breadth: this clauſe is repeated twice in this verſe, ſignifying there ſhould be a knop under each of the three branches on one ſide, and three on the other ſide: for it follows, *according to the ſix branches that proceed out of the candleſtick*; out of the trunk of it, as in ℣. 32.

℣. 36. *Their knops and their branches ſhall be of the ſame*, &c.] Of the ſame metal, gold, and of the ſame maſs: *all it* ſhall be *one beaten work of pure*

[a] Antiq. l. 3. c. 7. §. 7. [b] Ibid. [c] Paradiſe Loſt, B. 12. ℣. 254, 255, 256.

pure gold; not made in parts, and then put and soldered together, but the whole candlestick in all its parts and branches were to be beaten out of one piece of gold.

℣. 37. *And thou shalt make the seven lamps thereof*, &c.] Which were six of them, on the top of the six branches that came out of the sides of the candlestick, and the seventh on the top of the shaft which ran up in the middle of it; which no doubt were made of gold as well as the rest, and may signify the many members of churches bearing the lamp of a profession; or the several gifts and graces of the Spirit, which are sometimes, because of the perfection of them, called the seven spirits of God, and are compared to seven lamps of fire burning before the throne, *Rev.* iv. 5. or else the ministers of the gospel, who are the lights of the world: *and they shall light the lamps thereof*; *Aaron* and his sons, the priests in successive generations: *that they may give light over-against it*; to the table of shew-bread, which was opposite to it on the north-side of the tabernacle, and so by the light of these lamps the priests could see to place the shew-bread in its order; or the candlestick itself, the lamps being so placed as to give light to the whole body of it, that it might be seen in all its parts very distinctly; unless it can be thought that these lamps were separate from the candlestick, and set around the sides of the holy place, and gave light to it: and this may rather seem to be the case, since these lamps are spoken of after the whole of it is said to be one beaten work of pure gold; but then we have no account of the lamps of the candlestick, unless they are supposed to be included in the branches; wherefore the first sense seems best.

℣. 38. *And the tongs thereof*, &c.] Which, according to *Jarchi*, was a sort of forks with which they took the wicks out of the oil, and put them in the lamps; or, as some think, the snuffers, but they are distinguished from tongs, 1 *Kings* vii. 49, 50. *and the snuff-dishes thereof* shall be *of pure gold*; in which the tongs or snuffers were put, or into which the snuff itself was put that was snuffed off. *Jarchi* says, they were a sort of small cups, in which they put the ashes of the lamp, morning by morning, when they trimmed the lamps from the ashes of the wicks which burned in the night, and were extinct: so *Ben Gersom* and *Lyra* say, they were vessels full of water where those were put which were snuffed off, that they might not make a smoke, which is not improbable.

℣. 39. Of *a talent of pure gold shall he make it, with all these vessels.*] The common talent weighed 60 pounds, but the sacred talent was double, and weighed 120 pounds, as says *Jarchi*, and so *Ben Melech*: a talent of gold amounted to 5067 pounds 3 shillings and 10 pence of our money, according to bishop *Cumberland*[d].

℣. 40. *And look that thou make* them, &c.] Or see that they are made by workmen employed: *after their pattern, which* was *shewed thee in the mount*; from whence it appears, that as *Moses* was showed the model of the tabernacle, so also of the candlestick, and of all its appurtenances, and of every other vessel in it; and he is strictly charged to look carefully and diligently to it, that every thing be done exactly according to the model he had a view of, in which every thing was particularly described, and nothing was left to the will, humour and fancy of men.

CHAP. XXVI.

IN this chapter a description is given of the tabernacle itself, and first of its inward curtains, of their number, matter, length and breadth, and the manner of coupling them together, ℣. 1—6. and then of the outward curtains of it, their number, matter, length and breadth, and coupling, and how disposed of, ℣. 7—13. and next of the two coverings of the tabernacle, of rams skins and badgers skins, ℣. 14. the boards for the tabernacle are also described, with their tenons and sockets, ℣. 15—25. and the bars and rings for it, by which it was kept firm together, ℣. 26—30. an account is given of the veil between the holy and the most holy place, ℣. 31—35. and of the hanging for the door of the tabernacle, ℣. 36, 37.

℣. 1. *Moreover, thou shalt make the tabernacle*, &c.] Which he was ordered to make before, the pattern of which was shown him in the mount: this was an habitation for God to dwell in, as the word properly signifies, and into which the furniture before described was to be put; this tabernacle was a type both of the human nature of Christ, which is the true tabernacle which God pitched, and not man, the greater and more perfect one, *Heb.* viii. 2. and ix. 11. in which the fulness of the Godhead dwells bodily, where the glory of God is seen, in whom he grants his gracious presence to his people, and accepts of them and their sacrifices of prayer and praise; and also of the church of God, *Ps.* xliii. 3. and xlvi. 4. and lxxxiv. 1. *Is.* xxxiii. 20. Here Jehovah dwells, grants his presence to his people, and comes and blesses them; here he is worshipped, and spiritual sacrifices are offered up to him with acceptance: the tabernacle of *Moses* was made with *ten curtains of fine twined linen, and blue, and purple, and scarlet*; the ground of these curtains was fine linen, twined or doubled; and the *Jewish* writers, as *Maimonides*, *Ben Gersom*, and others, say it was six times doubled, the word *Shesh*, here used, signifying six; and this was interwoven with threads of yarn dyed blue, purple and scarlet; according to *Jarchi*, the threads of which this tapestry was made were 24 times doubled: he observes, "there were four sorts in every thread, "one thread of fine linen, and three of wool, and "every thread was doubled six times; lo, the four "sorts, when they were twined together, there "were 24 double to a thread;" which if so, must make a stuff of a very great consistence and stiffness. This as applied to the human nature of Christ, the fine linen may denote the purity of it; the various colours the different graces of the Spirit, with which it is adorned; or else the wounds, bruises, bloodshed, sufferings and death he endured in it: as applied to the church, may signify the clothing of the saints with the righteousness of Christ, that fine linen clean and white, and their being washed in his precious blood, and beautified with the graces of his Spirit: with *cherubim of cunning work shalt thou make them*; that is, with figures like those of the cherubim on the mercy-seat, so disposed by the curious art and contrivance of the weaver, as to appear on both sides of this tapestry;

[d] Of Scripture weights and measures, p. 121.

tapſtery; for this was not wrought by a needle, which only ſhows the figure on one ſide, but by weaving, as *Jarchi* obſerves; and who ſays, that there was one figure on one ſide, and another on another; as for inſtance, a lion on one ſide, and an eagle on the other; or which is more likely, the ſame figure was ſeen on both ſides, as *Maimonides* affirms, who ſays [e], the work called *Choſheb* (which is what is here ſpoken of) is that whoſe figures appear on both ſides, before and behind: this in the myſtical ſenſe may point either to the miniſtration of angels to Chriſt in his human nature, and to his people the heirs of ſalvation; or elſe to the ſervice of goſpel-miniſters, done for the honour and glory of Chriſt, and the good of his church and people: *Joſephus* [f] thinks theſe curtains had a myſtical meaning in them, and repreſent the nature of the elements, and ſo *Philo* [g].

℣. 2. *The length of one curtain* ſhall be 28 *cubits*, &c.] Or 14 yards: *and the breadth of one curtain, four cubits*; or two yards; according to the common notion of a cubit being half a yard; but if, as doctor *Cumberland* ſays, the *Jewiſh* and *Egyptian* cubit was three inches longer, this will make a conſiderable difference in the length and breadth of thoſe curtains, eſpecially in the former: *and every one of the curtains ſhall have one meaſure*; be of equal length and breadth.

℣. 3. *The five curtains ſhall be coupled together one to azother*, &c.] Five of the ten curtains were to be ſewed together, and make as it were one curtain: *and* other *five curtains* ſhall be *coupled one to another*; the other five were to be joined together in like manner, and ſo made two large pieces of tapeſtry of 14 yards long and ten broad, according to the common account of a cubit, but were much longer and broader.

℣. 4. *And thou ſhalt make loops of blue upon the edge of the one curtain*, &c.] The firſt large curtain, conſiſting of five ſewed together, at the edge of that: *from the ſelvedge in the coupling*; where it was to be coupled with the other great curtain; *loops* or *eylet holes* [h], were to be made: theſe were not wove with the curtains, for they were not to be upon all of them, only at the two outermoſt of the large ones, and therefore were made afterwards, probably with the needle: *and likewiſe ſhalt thou make in the uppermoſt edge of* another *curtain, in the coupling of the ſecond*; loops alſo were to be made on the outermoſt edge of another curtain belonging to the ſecond great curtain, where it was to be coupled with the firſt.

℣. 5. *Fifty loops ſhalt thou make in the one curtain*, &c.] In the firſt great curtain, or in the outermoſt of the five that were ſewed together: *and fifty loops ſhalt thou make in the edge of the curtain that* is *in the coupling of the ſecond*; as many alſo were to be made in the outermoſt of the ſecond great curtain, where it was to be coupled with the firſt: *that the loops may take hold one of another*; or rather, that they might anſwer to one another in both curtains; for the loops could not take hold of one another, only were made to meet together by the taches, hooks, or claſps put into them next mentioned.

℣. 6. *And thou ſhalt make fifty taches of gold*, &c.] Which ſome render *buttons* [i], others *hooks* [k]; they ſeem to be *claſps*; the uſe of them follows: *and couple the curtains together with the taches*; the two great curtains were made out of the ten, which had in them 50 loops or eylet-holes each, into which the fifty golden claſps were put, one end of them into the loops of one of the curtains, and the other end of them into the loops of the other curtain, and ſo joined them both together: ſo *Jarchi* deſcribes them, that their heads or ends entered one of them into the loops in one coupling, and the other into the loops of the other coupling, and ſo coupled them together: *and it ſhall be one tabernacle*; or, as the *Targum* of *Jonathan*, "the tabernacle ſhall be coupled together, that it may be "one:" the joining of the curtains together by the golden taches or claſps, put into loops of blue, figured the putting together the members of Chriſt's human body, in juſt ſymmetry and proportion [l], when they were faſhioned and curiouſly wrought in the lower parts of the earth, in the womb of the virgin, being the curious workmanſhip of the divine Spirit, *Pſ.* cxxxix. 15, 16. and the union of the members of Chriſt's myſtical body, the church, being fitly framed and compacted together, and united to each other in faith and love, *Eph.* ii. 21. and iv. 3, 4, 16. *Col.* ii. 2. 19. and iii. 14.

℣. 7. *And thou ſhalt make curtains of goats* hair, &c.] *Jarchi* calls it the flower or down of goats, the ſofter and finer part of their hair, which was ſpun by women, as appears from ch. xxxv. 26. and was made up into a ſtuff ſomewhat like our camblet; theſe curtains were coarſer than the former, and were made to be put over them, to preſerve them from the weather, as it follows: *to be a covering upon the tabernacle*: which by the curtains of linen coupled together, became one tabernacle, as in the preceding verſe; and theſe curtains were to be a tent or covering over them: they were ſomewhat like, being made of the ſame matter with the coverings with which the ancient *Arabs* covered their tents, which were made of goats hair, as were the tents of *Kedar* alluded to in *Cant.* i. 5. theſe curtains of goats hair denote the outward appearance of Chriſt in human nature, who, attended with all human infirmities excepting ſin, was in the form of a ſervant, in great meanneſs and poverty, covered with reproach, and had in the greateſt contempt, and eſpecially at the time of his ſufferings and death; though all rich and glorious within, full of grace, and of all the bleſſings of grace, of righteouſneſs and life, of light, joy, peace, and comfort for his people; and may alſo denote the mean appearance of the church and people of God outwardly; being, generally ſpeaking, a poor and an afflicted people, ſubject to the ſcorn, reproach, and perſecutions of men, but all glorious within, enriched with the grace of God and righteouſneſs of Chriſt; and ſo in one reſpect, like theſe curtains of goats hair, and in another reſpect, like the curtains of fine linen: *eleven curtains ſhalt thou make*; one more than the other; the reaſon of which was, that there might be one at the entrance of the tabernacle, there being no linen curtain there, ſee ℣. 9.

℣. 8. *The length of one curtain* ſhall be *thirty cubits, and the breadth of one curtain four cubits*, &c.] The breadth of them is the ſame with the linen curtains, but the length of them two cubits more; the reaſon of which was, that they might hang down lower on either ſide, and the better preſerve

[e] Hilchot Cele Hamikdaſh, c. 8. §. 15. [f] Antiq. l. 3. c. 7. §. 7. [g] De vita Moſis, l. 3. p. 667.
[h] ללאת ocellos, Vatablus. [i] קרסי fibulas, Tigurine verſion, Vatablus. [k] Uncinos, Pagninus, Montanus, Druſius; ſo the Targums of Onkelos and Jonathan.

preſerve them from any injury: *and the eleven curtains* ſhall be all *of one meaſure*; as to length and breadth.

℣. 9. *And thou ſhalt couple five curtains by themſelves*, &c.] And make one large curtain of them, as was ordered with reſpect to the linen curtains: *and ſix curtains by themſelves*; as there were eleven of them, ſuch a diviſion was made of five into one large curtain, and ſix into another; and as that which had ſix in it would reach further than the other, proviſion is made for the diſpoſal and uſe of that as follows: *and ſhalt double the ſixth curtain in the fore-front of the tabernacle*; at the entrance of it, in the eaſt end of it; the ſixth curtain reaching to that, and hanging down, was turned up and ſo doubled, over againſt the door or entrance; and was, as *Jarchi* ſays, like a modeſt bride that covers her face with a vail, which before this had no covering; for thus it was, as Dr. *Lightfoot*[m] deſcribes it, the holy place was ten yards long, and the five curtains ſewed together were juſt ſo broad, and ſo they covered only the top and the ſides, but hung not down at the end, which was eaſtward—but the ſix (goat hair curtains) that lay eaſt, reached to the end, covered the pillars whereon that vail hung, and they hung half a curtain's breadth or a yard over the entrance.

℣. 10. *And thou ſhalt make fifty loops on the edge of the one curtain, that is outmoſt in the coupling*, &c.] Juſt in like manner, and in the ſame place where they were ordered to be put on the linen curtains, only theſe are not ſaid to be of blue, but perhaps were wrought with goats hair: *and fifty loops in the edge of the curtain which coupleth the ſecond*; theſe loops were ſet on each of the curtains where the two large pieces were to be coupled together.

℣. 11. *And thou ſhalt make fifty taches of braſs*, &c.] As theſe curtains were coarſer and alſo the loops, ſo the taches, hooks, or claſps, were made of meaner metal, but anſwered the purpoſe of joining and coupling together full as well: *and put the taches into the loops*; one end of the hook or claſp into the loop on one of the curtains, and the other end of the hook or claſp into the loop on the other curtain anſwering to it: *and couple the tent together, that it may be one*; that the tent or covering over the tabernacle might be one, as the tabernacle by the like means was, ℣. 6.

℣. 12. *And the remnant that remaineth of the curtains of the tent*, &c.] Of the goats hair curtains, which were one more than the linen curtains: *the half-curtain that remaineth*; for the other half extended to the eaſt end of it, at the entrance of the tabernacle, and hung down and was doubled there, and the other that remained is here diſpoſed of: *ſhall hang over the back ſide of the tabernacle*; the weſt end of it, where was the holy of holies; or rather, as doctor *Lightfoot*[n] deſcribes it thus, it was when thoſe curtains (of goats hair) were laid upon the other over the tabernacle; they were not laid as theſe brazen loops (claſps it ſhould be) did light juſt upon the golden ones over the vail, but three quarters of a yard more weſtward, ſo that the five curtains that went weſt did reach to the ground and half a curtain to ſpare, *Exod.* xxvi. 12. the other ſix that lay eaſt reached to the end, covered the pillars whereon that vail hung, and they hung half a curtain's breadth or a yard over the entrance.

℣. 13. *A cubit on the one ſide, and a cubit on the other ſide of that which remaineth in the length of the curtains of the tent*, &c.] The curtains of the tent, or the goat hair curtains, were two cubits longer than the other, and theſe are the two cubits, one on one ſide and the other on the other, which remained, and by which they were longer than the linen curtains: *it ſhall hang over the ſides of the tabernacle*; the north and ſouth ſides: *on this ſide, and on that ſide, to cover it*; and as the above learned doctor obſerves[o], their length of 15 yards reached half a yard lower on either ſide than the other curtains did, and yet they came not to the ground by a quarter of a yard; ſo that the ſilver foundations (of which afterwards) were always plain to be ſeen every where but at the weſt end.

℣. 14. *And thou ſhalt make a covering for the tent, of rams ſkins died red*, &c.] This was a covering that was put over the curtains of goats ſkin; but whether it went all over them, or only upon the roof of the tabernacle, they covered, to keep out the rains from ſoaking through, is not certain, nor very evident: *Jarchi* thinks the roof was only covered with this covering of rams ſkins; but others think it more reaſonable that the whole was covered with them to preſerve from duſt and rain: *and a covering above of badgers ſkins*; of theſe ſkins ſee the note on ch. xxv. 5. this was a fourth covering of the tabernacle; the firſt was of linen curtains, the ſecond of goats hair, the third of rams ſkins, and the fourth of badgers ſkins, which ſeems to have been thicker and coarſer, ſince ſhoes were made of them, *Ezek.* xvi. 10. R. *Judah*, as quoted by *Jarchi*, thinks the two laſt were but one covering, half of it conſiſting of rams ſkins and half of it of badger ſkins; but the text is expreſs that the latter was a covering above and over the former: theſe ſeveral coverings of the tabernacle ſhew the care that God takes of his church and people, and how ſufficiently they are provided for, that they may be in ſafety from all their enemies, being cloathed with Chriſt's righteouſneſs, and under the purple covering of his blood, and ſurrounded by his almighty power, ſee *Iſ.* iv. 5, 6.

℣. 15. *And thou ſhalt make the boards for the tabernacle*, &c.] Which were the pillars and ſupports, and properly the walls of it, which gave it its firmneſs and ſecurity, or otherwiſe the curtains would have been blown about by every wind: they were to be made *of ſhittim-wood ſtanding up*; juſt as they grew, as a *Jewiſh* writer obſerves[p]; theſe planks or boards were not to be laid along the lengthway of them, but to be ſet upright; and may denote ſuch who are pillars in the houſe of God, and are to be upright both in heart and converſation, both miniſters and private members; and indeed the church itſelf is the pillar and ground of truth, *Gal.* ii. 9. *Rev.* iii. 12. 1 *Tim.* iii. 15.

℣. 16. *Ten cubits ſhall be the length of a board*, &c.] Or five yards, according to the common cubit: *and a cubit and a half* ſhall be *the breadth of one board*; or 3 quarters of a yard; and from hence we may learn what were the height and the length of the tabernacle; according to the common computation of a cubit, it was but 5 yards high and 15 long, ſince there were but 20 boards on each ſide, ℣. 18, 20. but if three inches are added to each cubit, it will make its meaſures conſiderably larger: *Joſephus*[q] ſays, the boards were four fingers thick: according to biſhop *Cumberland*

[m] Works, vol. 1. p. 718. [n] Ibid. p. 719. [o] Ibid. [p] Bartenora in Miſn. Succah, c. 3. §. 14. [q] Antiq. l. 3. c. 6. §. 3.

land, the boards of the tabernacle, containing 15 *Jewiſh* ſquare cubits, were very near 30 *Engliſh* ſquare feet in their length and breadth.

℣. 17. *Two tenons* ſhall there be *on one board*, &c.] Every board was to be ſo cut and ſhaped at the lower end of it, as to have, as it were, *two hands* [r], as in the original, to enter into, lay hold on, and faſten in mortaiſes: *ſet in order one againſt another*; at a proper diſtance from each other, as the rounds of a ladder: *thus ſhalt thou make for all the boards of the tabernacle*; every one was to have two tenons.

℣. 18. *And thou ſhalt make the boards for the tabernacle*, &c.] As in the manner before deſcribed, ſo in number as follows: 20 *boards on the ſouth ſide, ſouthward*; which being a cubit and a half broad, made the length of the tabernacle 15 yards according to the common account; but if theſe were cubits of 21 inches, then its length was much greater.

℣. 19. *And thou ſhalt make* 40 *ſockets of ſilver under the* 20 *boards*; &c.] Or *baſes* [s], and which were properly the foundation of the tabernacle, on which it was ſettled and eſtabliſhed; theſe ſockets were the mortaiſes, for the two tenons of each board or plank to be placed in, and were as broad as the plank, and joining each other, made one entire baſis for the whole ſtructure; each ſocket contained a talent of ſilver, and was made of the ſilver given at the numbering of the people, *Exod.* xxxviii. 25, 27. and a talent of ſilver, according to biſhop *Cumberland* amounted to 353 pounds 11 ſhillings, and ſome odd pence of our money: by which may be judged the whole value of this ſilver-foundation, which with the 4 ſockets of the vail conſiſted of 100 of them, which anſwer to the 100 talents of ſilver collected at the above offering: *two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons*; and ſo in all the 20 boards, which took up the whole 40 on the ſouth ſide.

℣. 20. *And for the ſecond ſide of the tabernacle on the north ſide*, &c.] The direction of the tabernacle was eaſt and weſt; at the eaſt end was the entrance into the holy place, and at the weſt end the holy of holies; and the two ſides were north and ſouth; and as on the ſouth ſide ſo on the north, there ſhall be *twenty boards:* juſt the ſame number as the laws of building required.

℣. 21. *And their* 40 *ſockets of ſilver*, &c.] Anſwerable to the 20 boards for their two tenons to be placed in as in mortaiſes: *two ſockets under one board, and two ſockets under another board*; and ſo under all the boards on the north ſide as on the ſouth.

℣. 22. *And for the ſides of the tabernacle*, &c.] Or the ends of it, the eaſt and weſt, and the account begins with the weſt: *weſtward thou ſhalt make ſix boards*; ſo that the breadth of the tabernacle was but nine cubits, or four yards and a half, according to a common cubit; but two boards more placed at the two corners of the ſides, next obſerved, added to the breadth of it.

℣. 23. *And two boards ſhalt thou make for the corners of the tabernacle in the two ſides.*] For the north weſt and ſouth weſt corners, in the north and ſouth ſides; concerning which doctor *Lightfoot* thus writes [t]: and the weſt end had ſix planks entire, beſides a plank at either corner, jointing end and ſides together; theſe corner planks were of the ſame breadth that all the others were, and thus ſet, the middle of the breadth of the one plank was laid cloſe to the end of the ſouth-ſide, or to that plank that was furtheſt weſt; ſo that a quarter of a yard of the breadth of the corner plank was inward, to make up the tabernacle breadth, a quarter was taken up with the thickneſs of the ſide-plank to which it joined, and a quarter lay outward: thus at the ſouth-weſt, juſt ſo was it at the north-weſt corner: then count; the two corner planks were inward a quarter of a yard a-piece, and the ſix planks that ſtood between them of three quarters a-piece, behold five yards, juſt the breadth of the houſe between wall and wall: theſe corners knit end and ſide together, and were the ſtrength of the building; as, adds he, "Chriſt is of his church, making *Jews* and *Gen-*" *tiles* one ſpiritual temple."

℣. 24. *And they ſhall be coupled together beneath*, &c.] At the bottom of the boards or planks: *and they ſhall be coupled together above the head of it unto one ring*; at the top of the boards there was a ring, to which they were coupled and faſtened, and ſo at the bottom of them, though not expreſſed: ſome underſtand this of all the planks, both at the two ſides and at the weſt end; but it ſeems rather to reſpect only the corner planks, ſince it follows: *thus ſhall it be for them both, they ſhall be for the two corners*; which were coupled and joined alike at each corner as if they were twins, as the word uſed ſignifies; or, the meaning is, that theſe were double boards, and ſo like twins, which were ſo cloſely put together that they ſeemed but one board; which was done that the corners might be thicker and ſtronger, and ſo for the greater firmneſs of the building.

℣. 25. *And they ſhall be eight boards*, &c.] Six at the weſt end and one at each corner, north-weſt and ſouth-weſt: *and their ſockets* of *ſilver*, 16 *ſockets*; the ſame as thoſe for the boards on both ſides north and ſouth: they were of the ſame metal, ſilver; and they were two under one board, to receive its two tenons as follows: *two ſockets under one board, and two ſockets under another board*; and ſo under all eight, and which ſockets joining with thoſe of the two ſides, and in all made 96, were the baſis and foundation of the tabernacle, and was a figure of Chriſt, the only foundation of his church and people; and the ſeveral tenons of the boards joined into thoſe ſockets of ſilver, may denote the union of the members of Chriſt and miniſters of his word to him, and their dependence on him.

℣. 26. *And thou ſhalt make bars of ſhittim-wood*, &c.] Which being put into rings or ſtaples of gold, kept the boards tight, cloſe, and firm together: *five for the boards of the one ſide of the tabernacle*; for inſtance, the ſouth ſide; four of theſe were placed, two at the upper end of the boards, and two at the lower end, and the fifth in the middle, particularly taken notice of, ℣. 28. how long theſe bars were it is not ſaid, but it is reaſonable to conclude, that they reached the length of the tabernacle, which was 30 cubits; and as it was not eaſy to get bars of ſuch a length, the notion of *Joſephus* [u] perhaps, may be right, that each two conſiſted of divers parts which joined one another, the head of one entering into the hollow of the other;

[r] ידות שתי duæ manus, Montanus. Druſius. [s] אדני baſes, V. L. Pagninus, Montanus, Tigurine verſion, Piſcator, [t] Ut ſupra. [u] Ib.

other; and as he ſuppoſes, they were five cubits long, a row of them muſt have ſix parts, which went along the ſides, north and ſouth, and the weſt end two, which was but ten cubits.

℣. 27. *And five bars for the boards of the other ſide of the tabernacle*, &c.] Suppoſe the north, theſe bars were diſpoſed of in the ſame manner as thoſe on the ſouth-ſide: *and five bars for the boards of the ſide of the tabernacle*; or the end of it, the weſt end, as follows: *for the two ſides weſtward*; that is, the two corners at the weſt end, the ſouth weſt, and the north-weſt corners; and theſe five bars reached from the one to the other, two at the upper part of the boards, and two at the lower part, and one in the middle.

℣. 28. *And the middle bar in the midſt of the boards ſhall reach from end to end.*] From eaſt to weſt, as *Jarchi* interprets it; but this can only be ſaid of the middle bar on the north and ſouth ſides of the tabernacle, for the middle bar at the weſt end was from north to ſouth: about this bar there is ſome difficulty, as that it is ſaid to be *from end to end*, as if that only was; whereas it is reaſonable to ſuppoſe that the reſt were ſo likewiſe; it may be, they might come ſomewhat ſhort of reaching the end, whereas this did entirely; or rather, the truer reaſon is, becauſe the reſt of the bars conſiſted of various parts; whereas this was a long bar of one entire piece, reaching from one end of the tabernacle to the other: likewiſe it is ſaid to be *in the midſt of the boards*; and the *Jewiſh* writers are generally of opinion, that it did not run along in rings as the other bars did, but the boards and planks being bored, this went through the thickneſs of the wood throughout; and in this they are followed by *Arias Montanus*, *Vatablus*, doctor *Lightfoot*, and others: but to this it may be objected, that the boards muſt be very thick indeed, even incredibly ſo, to admit of ſuch a bore as to let in a bar of this kind, and is not ſo conſiſtent with its being a portable houſe; and beſides, when it was at any time taken down in order to be removed, ſuch a bar muſt give a great deal of trouble, and be in danger of being broke to pieces; beſides, if it was thus covered in the boards as it muſt be, what need was there that it ſhould be overlayed with gold as in the next verſe? it is more probable therefore, that it went not through the midſt of the thickneſs of the wood, but in the middle of the length of the planks, and ſo expreſſes its different ſituation from the reſt of the bars, which were at or towards the top and bottom of the planks, and this in the middle of them. It is not ſaid of theſe bars, whether they were within or on the outſide of the tabernacle; it is moſt likely they were on the outſide, as *Joſephus* [w] ſays they were; ſince they would not have made a good appearance within-ſide, where they would have been always ſeen by the prieſts within, whereas being without they were covered with the curtains.

℣. 29. *And thou ſhalt overlay the boards with gold*, &c.] Not merely gild them, but cover them with thin plates of gold; and which, becauſe it would take up a great quantity of gold, and make the boards very heavy, unleſs the plates were very thin, when they were taken down and carried from place to place; ſome have thought they were only gilded: *and make their rings of gold*, for *places for the bars*; theſe were made of ſolid gold, and were as ſtaples to let the bars into: and, according to *Jarchi*, there were two rings to every board: *and thou ſhalt overlay the bars with gold*; cover them with plates of gold; and theſe bars and ſtaples of gold ſhow how compact and firm the church of God is, through his almighty power, as well as how glorious and ſplendid it is by his grace.

℣. 30. *And thou ſhalt rear up the tabernacle*, &c.] When thus finiſhed, and all the furniture belonging to it compleated: *according to the faſhion thereof, which was ſhewed in the mount*; this is the third time that this is obſerved to *Moſes* in the account of the tabernacle; which ſhows how punctually God would have the pattern obſerved he had given him, and that all things might be particularly and exactly done according to it, ſee *Heb.* viii. 5.

℣. 31. *And thou ſhalt make a vail*, &c.] The uſe of this, as follows, was to divide the holy place from the moſt holy place in the tabernacle; it has its name from hardneſs, it being very ſtiff and ſtrong, for it was made of thread ſix times doubled, and was four fingers thick, as the *Jewiſh* writers ſay: this vail may repreſent the ſin of man, which ſeparates between God and man, was removed by the death of Chriſt when the vail was rent, and ſo the way to heaven opened; or the obſcurity of the legal diſpenſation, the goſpel being vailed under the ſhadows of the law, and the way into the holieſt of all then not ſo manifeſt, and particularly the ceremonial law, which ſeparated between *Jew* and *Gentile*, and is now aboliſhed by the death of Chriſt; or rather it was typical of the human nature of Chriſt, his fleſh, called in alluſion to it the vail of his fleſh, *Heb.* x. 20. This vail was made of *blue, and purple, and ſcarlet, of fine twined linen of cunning-work*; it ſeems to have been made of the ſame materials, and in the ſame curious manner of workmanſhip with the curtains of the tabernacle, ℣. 1. and was itſelf no other than a curtain, and ſo it is interpreted by ſome *Jewiſh* writers [x]. It being made of *fine linen* denotes the purity of Chriſt, of his nature, life and righteouſneſs; of *twined linen*, his ſtrength, courage and ſteadineſs; *of blue, purple and ſcarlet*, the ſeveral graces of the Spirit, with which his human nature was adorned, his flaming zeal for his Father's glory, and the good of his people, his bloody wounds, ſufferings and death, the preciouſneſs of his blood, the dignity of his perſon, and his glorious exaltation, purple and ſcarlet being the colours wore by kings: *with cherubim ſhall it be made*; ſignifying either the miniſtration of angels to him in his incarnate ſtate, or the miſſion of goſpel-miniſters by him, ſee *Pſ.* cxxxix. 15, 16.

℣. 32. *And thou ſhalt hang* it *upon four pillars of ſhittim*-wood, *overlaid with gold*, &c.] For it was ten cubits long, and as many broad; and being of ſuch a ſtiffneſs and thickneſs as it was, required ſo many pillars to ſupport it: theſe pillars may ſignify the deity of Chriſt, which is the ſupport of his human nature, and in which it has its perſonal ſubſiſtence, and gives all its actions and ſufferings virtue and efficacy; and being of *ſhittim* wood, which is incorruptible, may denote his eternity, and being covered with gold, his glory: *their hooks ſhall be of gold*; which were upon the tops of the pillars on which the vail was hung: and the pillars were *upon the four ſockets of ſilver*; which were properly the pedeſtals or feet of the pillars; and theſe ſockets, into which the pillars were let and placed, and the hooks the vail hung by, may hint

[w] Ut ſupra.

[x] Vid. R. Sol. Urbin. Ohel Moed, fol. 37. 2.

hint at the union of the two natures in Chriſt, who is God and man in one perſon, God manifeſt in the fleſh; ſee *Cant.* v. 15.

℣. 33. *And thou ſhalt hang up the vail under the taches*, &c.] Or claſps, which coupled the two grand curtains, or pieces of tapeſtry, each conſiſting of five curtains, of which the tabernacle was made, ℣. 6. and by this it ſeems that the place where they met, and were claſped, was where the vail was hung between the holy and the moſt holy place: for as Dr. *Lightfoot* [y] obſerves, according to the diviſion of the houſe was the diviſion of the curtains, the vail that parted the holy from the moſt holy, was hung juſt under the golden claſps that knit the five curtains together; ſo that five curtains lay over the holy place, and the other five over the moſt holy; but with this difference, the holy place was ten yards long, and the five curtains ſewed together were juſt ſo broad, and ſo they covered only the top and ſides, but hung not down at the end which was eaſtward; but the moſt holy was but five yards long, and the five curtains over that did not only cover the top, but alſo hung down at the weſt end to the ſilver baſes; and of what he ſays of the goat-hair curtains, and their brazen claſps or taches, and where they met, and what they covered, ſee the note on ℣. 12: *that thou mayeſt bring in thither within the vail the ark of the teſtimony*; the ark in which the teſtimony or law of God, teſtifying his will, was put; of which ſee ch. xxv. 10, *&c.* this was to be ſet in the moſt holy place, as being holy, ſpiritual, juſt and good; and as being fulfilled by Chriſt, ſignified by the ark in which it was, through whoſe righteouſneſs alone there is admiſſion into the holy of holies, by which this law is fulfilled, magnified, and made honourable: *and the vail ſhall divide unto you, between the holy* place, *and the moſt holy*; which was ſo thick, that there was no ſeeing through it; and none might enter by it into the holieſt of all but the high-prieſt, and he only on the day of atonement; and into the holy place might none come but the prieſts, to do the ſervice of the ſanctuary. The holy place was typical of the church on earth, where all the ſaints, who are prieſts to God, worſhip, and the moſt holy of heaven, the perfect ſtate of bliſs and happineſs.

℣. 34. *And thou ſhalt put the mercy-ſeat upon the ark of the teſtimony*, &c.] With the cherubim of glory overſhadowing it; all which were a repreſentation of the way of man's ſalvation flowing from the mercy and grace of God, through the propitiation by Chriſt, and his perfect righteouſneſs, by which the law is fulfilled; and all this is publiſhed in the goſpel by the miniſters of it, ſignified by the cherubim: and theſe are all the things that were *in the moſt holy* place; and they were placed at the weſt end of it.

℣. 35. *And thou ſhalt ſet the table without the vail*, &c.] The table of ſhew-bread, of which ſee ch. xxv. 23—30. this was not to be within the vail, but without it, in the holy place: *and the candleſtick over-againſt the table*, of which ſee ch. xxv. 31, *&c.* ſignifying, that in the church of God, in the preſent ſtate of things, which the holy place was an emblem of, there are both food and light: the candleſtick was placed *on the ſide of the tabernacle, toward the ſouth*; according to *Jarchi*, two cubits and a half from the ſide of it: *and thou ſhalt put the table on the north ſide*; of the tabernacle, directly over-againſt the candleſtick, two cubits and a half from the ſouth ſide, as the ſame writer ſays.

℣. 36. *And thou ſhalt make an hanging for the door of the tent*, &c.] At the eaſt end of the tabernacle, which lay open and expoſed, and for which as yet there was no proviſion; the weſt end of it, where ſtood the holy of holies, was incloſed with ſix boards, and two corner ones, ℣. 22, 23. and the linen curtains hung down there to the ſilver baſes, and ſo did the curtains of goats hair, even to the ground, and half a curtain to ſpare; ſee ℣. 12, 33. but for the eaſt end, or entrance into the tabernacle, there was nothing till now ordered, only the ſixth curtain of the goats-hair curtains was there turned up double, ℣. 9. but now here an *hanging* is ordered, or rather a *covering* [z], as the word ſignifies; *Jarchi* calls it a vail; and this was inſtead of a door to the tabernacle, and divided the holy place into which only the prieſts might enter from the place where the people ſtood and worſhipped: and this alſo was made *of blue, and purple, and ſcarlet, and fine twined linen*; as was the vail between the holy and the holy of holies; only with this difference, this was *wrought with needle-work*, and that was of *cunning-work*: the difference between theſe two, *Rokem* and *Choſheb*, was, as *Ben Melech* from the *Miſnah* relates, that *Rokem* is the work of a needle, and therefore but one face or figure is ſeen, that is, it is only ſeen on one ſide; but *Choſheb* is the work of a weaver, and therefore two faces or figures are ſeen, that is, they are ſeen on both ſides; and with this account *Maimonides* agrees, ſee the note on ℣. 1. beſides this hanging, *Joſephus* [a] tells us there was another of linen, of the ſame bigneſs with this, and which covered it, and preſerved it from the weather, and which on feſtival days was turned back, that the people might have a proſpect of the other; juſt as there were curtains of goats hair to preſerve the linen ones.

℣. 37. *And thou ſhalt make for the hanging five pillars of ſhittim*-wood, &c.] One at each corner of the entrance into the tabernacle, and the other three at a proper diſtance from each other, ſo as to make four ways for the prieſts to enter in at; as there might very well be, ſince there was a breadth of ten cubits, or five yards or more: *and overlay them with gold*; with plates of gold, for a gild would ſoon wear off by continual uſe in paſſing and repaſſing. This is to be underſtood not of the whole pillars, but of the chapiters, heads, tops or knobs of them, and of their fillets or girdles; in ſome parts of them, the wood appearing, as is plain from ch. xxxvi. 38. and xxxviii. 28: *and their hooks ſhall be of gold*; on which the hanging, covering or vail was hung: *and thou ſhalt caſt five ſockets of braſs for them*; for the pillars to ſtand upon them, and were of a meaner metal than thoſe on which the pillars for the vail before mentioned; that being the entrance into the holy of holies, where the divine majeſty dwelt, this into the holy place where the prieſts did their ſervice.

[y] Works, vol. 1. p. 718. Tigurine verſion, Druſius.

[z] מסך operimentum, Montanus; tegumentum, Junius & Tremellius, Piſcator; velum, 2

[a] Antiq. l. 3. c. 6. §. 4.

CHAP.

CHAP. XXVII.

THIS chapter treats of the altar of burnt-offering, and of all things relative to it, ℣. 1—8. of the court of the tabernacle, its hangings on each side with pillars, sockets and hooks for them, ℣. 9—19. and it is concluded with an order to the *Israelites* to bring oil-olive for the lamp of the sanctuary, ℣. 20, 21.

℣. 1. *And thou shalt make an altar of shittim-wood*, &c.] This is a different altar from that made of earth before the tabernacle was built, ch. xx. 24. and from the altar of incense, ch. xxx. 1. this was to offer burnt-offerings on, and was placed at the door of the tabernacle, in the court of the people, where they brought their sacrifices to the priests to offer for them: it stood in the open air, as it was proper it should, that the smoke of the sacrifices might ascend up and scatter. This altar was not typical of the altar of the heart; though indeed all the saints are priests, and every sacrifice of theirs should come from the heart, and particularly love, which is more than all burnt-offerings; but the heart is not this altar of brass to bear the fire of divine wrath, which none can endure; nor does it sanctify the gift, it being itself impure: nor of the Lord's table, or the table on which the Lord's supper is set; that is a table, and not an altar, a feast, and not a sacrifice; is not greater than the gift, nor does it sanctify: nor of the cross of Christ, on which he died, bore the sins of his people, and sanctified them by his blood; but of Christ himself, who by his office is a priest, his human nature is the sacrifice, and his divine nature the altar; and he is that altar believers in him have a right to eat of, *Heb.* xiii. 10. his divine nature is greater than the human, is the support of it, which sanctifies and gives it virtue as a sacrifice, and which makes the sacrifices of all his people acceptable to God. This altar of burnt-offering is said to be made of *shittim-wood*, a wood incorruptible and durable; Christ, as God, is from everlasting to everlasting; as man, though he once died, he now lives for evermore, and never did or will see corruption; his priesthood is an unchangeable priesthood, and passes not from one to another, and particularly his sacrifice is of a continual virtue and efficacy: *five cubits long, and five cubits broad, the altar shall be foursquare*; as to the length and breadth of it, which were alike, two yards and a half each, according to the common notion of a cubit. The altars of the heathens were made in imitation of this, they were foursquare as this was. *Pausanias* makes mention of a temple of *Diana* that was τέτραγωνος, foursquare, sensibly rising up on high. And this figure may denote the perfection of Christ's sacrifice, and the permanency of it; though the altars in *Solomon*'s temple, and in the visions of *Ezekiel*, are much larger, and which also were foursquare, 2 *Chron.* iv. 1. *Ezek.* xliii. 16. Christ's sacrifice is large and extensive, making satisfaction for all his people, and for all their sins; and he is an altar large enough for all their sacrifices to be offered up to God with acceptance: *and the height thereof* shall be *three cubits*; a proper height for a man to minister at; for as *Aben Ezra* observes, the height of a man is but four cubits ordinarily; so that a man serving at the altar would be a cubit, or half a yard or more above it, and would have the command of doing on it what he had to do.

℣. 2. *And thou shalt make the horns of it upon the four corners thereof*, &c.] Which were either for ornament, or for keeping what was laid upon the altar from falling off, or for the fastening of the sacrifice to them, and were what criminals fled to for refuge, and laid hold on; and may denote the power of Christ, who is the horn of salvation to preserve his people from a final falling away, and from ruin and destruction, and his protection of those that fly to him for refuge; and these horns being at the corners of the altar, may respect the four parts of the world, from whence souls come to Christ for everlasting salvation: *his horns shall be of the same*; that is, made of the same wood as the altar itself, and so may lead to observe the like things: or *upwards out of it* [b], the altar; prominent from it, as the *Arabic* version, and so the sacrifices could be bound to them, *Ps.* cxviii. 27: *and thou shalt overlay it with brass*; with plates of brass, that it may endure the fire, and preserve the wood from being burnt with it; this may denote not only the brightness, lustre and glory of Christ, like the shining brass, but his great strength in bearing the sins of his people, and all the punishment due unto them, even the fire of divine wrath, without being consumed by it. *Jarchi* observes, that it was overlayed with brass, because it was to make atonement for the impudence of the forehead, which is as brass, *Is.* xlviii. 4.

℣. 3. *And thou shalt make his pans to receive his ashes*, &c.] Not to receive them in as they fell, but to gather them up in, and carry them away; and this was done every morning about cock-crowing, not much sooner nor later [c]: *and his shovels*; to throw up the ashes together to be put into the pans; *Jarchi* describes this vessel to be like the cover of a brass pot, with a handle to it; the same we call a fire-shovel: *and his basons*; to receive the blood of the sacrifice, and out of which it was sprinkled, as the word signifies, and may be rendered sprinkling basons: *and his flesh-hooks*; not such as were used to take flesh out of the pot, 1 *Sam.* ii. 13. for there could be no use for such at the altar of burnt-offering; but were, as *Jarchi* says, like hooks recurved, with which they struck into the flesh, and turned it upon the coals to hasten the burning of it; and with which very probably they kept the fire and the parts of the sacrifices in good order, until they were consumed: *and his fire-pans*; which were a kind of censers in which coals of fire were taken off from the altar of burnt-offering, and carried to the altar of incense, as *Jarchi* and *Ben Gersom* observe, see *Lev.* xvi. 12. but as censers did not belong to the altar of burnt-offering, but to the altar of incense, *Fortunatus Scacchus* [d] is of opinion, that these were a larger sort of vessels, wherein the fire which came down from heaven was kept burning whilst the altar and grate were cleansed from the coals and ashes, and when the altar was had from place to place: *all the vessels thereof thou shalt make of brass*; as being fittest for the use of this altar.

℣.

[b] מממנו sursum ex eo, Noldius, p. 615.

[c] Misn. Yoma, c. 1. §. 8. & Maimon. in Ib.

[d] Sacr. Eleochrism. Myrothec. l. 2. c. 73. p. 676, 677.

℣. 4. *And thou ſhalt make for it a grate of net-work of braſs*, &c.] Or *ſieve*, as in *Amos* ix. 9. it was a plate of braſs with holes in it, to let through either the blood that drained from the parts of the ſacrifice, or the aſhes of it; for this was the focus or hearth, on which the ſacrifice and the wood were laid and burnt: this, according to the *Targum* of *Jonathan* on ch. xxxviii. 4. was to receive the coals and bones which fell from the altar; and ſo may denote the purity of Chriſt's ſacrifice, which was offered up without ſpot to God, and the uſe of him, as the altar to ſanctify our gifts, and take away the ſins of our holy things: *and upon the net ſhalt thou make four brazen rings in the four corners thereof*; by which, with chains put into them the grate was faſtened to the four horns of the altar, and the uſe of them was to let it down and hang in the middle of the altar, and to take it up when there was occaſion for it; though ſome think theſe rings were not *in* the grate but *by* it, as the particle may be rendered, a little lower than that, on the ſides of the altar; into which the ſtaves after mentioned were put, and with which the altar was carried when removed from place to place.

℣. 5. *And thou ſhalt put it under the compaſs of the altar beneath*, &c.] That is, the grate was to be put within the four-ſquare compaſs of the altar in the hollow part of it, for the wood and ſacrifice to be laid upon it: *that the net may be even to the midſt of the altar*; and as the altar was three cubits high, this net or grate was let down by chains to its rings a cubit and a half, and being of ſuch a depth was capable of containing a great deal.

℣. 6. *And thou ſhalt make ſtaves for the altar, ſtaves of ſhittim-wood*, &c.] Like thoſe that were made for the ark, and for the ſame purpoſe: *and overlay them with braſs*; with plates of braſs, whereas thoſe for the ark were overlayed with gold.

℣. 7. *And the ſtaves ſhall be put into the rings*, &c.] Not into the rings of the grate, as *Jarchi* and others; though doctor *Lightfoot*[t] thinks, theſe came out of each corner through the altar-frame, and hung out of the frame, and in theſe the ſtaves being put, made the frame and the grate ſure together, and ſo they were alſo carried together; but it ſeems rather, that as the grate had rings peculiar to that, to let it down and take it up, and with which it was carried, with a purple cloth covered over it, *Numb.* iv. 13. ſo the altar had rings peculiar to that on the ſides of it, into which theſe ſtaves were put: *and the ſtaves ſhall be upon the two ſides of the altar to bear it*; and which ſhews that the rings into which theſe were put were not the rings of the grate, for they were at the four corners of it, which hung upon the four horns of it; whereas the ſtaves were on the two ſides of it in order to bear it from place to place, which was done by the *Levites*; and was typical of the miniſters of the goſpel bearing the name of Chriſt, and ſpreading the doctrine of his ſacrifice and ſatisfaction in the world, which is the main and fundamental doctrine of the goſpel.

℣. 8. *Hollow with boards ſhalt thou make it*, &c.] The frame of it being made of boards of ſhittim-wood, there was nothing within-ſide but the grate, which was put within the four-ſquare, down into the middle of it, and ſo was light of carriage; though the *Targum* of *Jonathan*, and other *Jewiſh* writers repreſent this hollow as filled up with duſt and earth, to anſwer to the altar of earth, *Moſes* was before bid to make; but this ſeems quite contrary to the preſent direction: the hollowneſs of the altar may denote the emptineſs of Chriſt when he became a ſacrifice; he emptied himſelf as it were, when he became incarnate, of all his greatneſs, glory, and riches, and became mean and poor for the ſake of his people, that they through his poverty might be made rich, *Phil.* ii. 7, 8. 2 *Cor.* viii. 9. *as it was ſhewed thee in the mount, ſo ſhall they make* it; or, *as he ſhewed thee*[s], that is, God. *Moſes* had a model of this altar ſhewed him, and he was to be careful to inſtruct the workmen, and ſee to it, that they built it exactly according to the model.

℣. 9. *And thou ſhalt make the court of the tabernacle for the ſouth ſide, ſouthward*, &c.] This was a large court-yard to the houſe of God, or tabernacle, which ſtood in it at the upper end of it; it was incloſed, but open to the air; and in it, between the entrance into it and the holy place, ſtood the altar of burnt-offering before deſcribed, and on one ſide of that the laver for the prieſts to waſh in; into this the people of *Iſrael* were admitted, and where they brought their ſacrifices and worſhipped: it was typical of the viſible church of God on earth, which, though an incloſure, and is ſeparated from the world, yet conſiſts of profeſſors, good and bad, of real ſaints and hypocrites; as into this court, *Iſraelites* of every character, ſex, and ſtate entered. In *David*'s time it was divided into divers courts, and what anſwered to it when the temple was built, were the ſeveral apartments called the courts of the prieſts, where they ſacrificed, and the court of *Iſrael*, where the men-*Iſraelites* worſhipped, and the court of the women where they were by themſelves; and in after-times there was another court ſeparate from theſe, called the court of the Gentiles, into which they might enter; and the deſcription of this court begins with that ſide of it which lay full ſouth: there ſhall be *hangings for the court of fine twined linen of* 100 *cubits long for one ſide*; for the ſouth-ſide; and theſe hangings, with the reſt all around, made the court, and were the walls of it; and from hence we learn, that it was 100 cubits or 50 yards long, according to the common computation of a cubit; tho' it was 300 inches more, this cubit being 3 inches more than is commonly ſuppoſed. Theſe hangings, vails or curtains, for ſo in the verſions they are differently called, were the incloſure of the court; they were made of fine linen, ſix times twiſted, but not of various colours, and curiouſly wrought with cunning work, as the curtains of the tabernacle were; and according to the ſignification of the word, they were wrought full of holes, like eylet holes, or in the manner of net-work; ſo that though they kept perſons from entering in, they might be ſeen through, and through them might be ſeen what was doing in the court: and all this may ſignify that the viſible church of God on earth is ſeparated from the world, and ſhould conſiſt of men called out of it, and of ſuch who are clothed with that fine linen, clean and white, the righteouſneſs of the ſaints, and which is the righteouſneſs of Chriſt, and who have both inward and outward holineſs; and though none but thoſe who are admitted members of it, may partake of its ordinances,

[t] Works, vol. 1. p. 722.

[s] הראה fecit videre, Pagninus, Montanus; oſtendit Dominus, Junius & Tremellius, Piſcator, Druſius; ſo Ainſworth.

dinances, yet others may be ſpectators of what is done in it.

℣. 10. *And the 20 pillars thereof, and their 20 ſockets* ſhall be of *braſs*, &c.] On theſe pillars the hangings, vails, or curtains were ſet, and they were for one ſide, the ſouth ſide, in number 20; and ſo muſt ſtand 5 cubits, or two yards and a half or more, diſtant from each other, ſince the length of the hangings were 100 cubits: theſe, according to *Philo* the *Jew* [h], were made of cedar, but if of wood, moſt probably of *ſhittim*-wood, as they are by moſt thought to be; tho' one would think, according to the plain and expreſs words of the text, they as well as their ſockets were of braſs: and *Joſephus* [i] expreſsly ſays, they were of braſs, and which ſeem fitteſt for the purpoſe: now, tho' the church of God itſelf is a pillar, and ſo is every true member of it, 1 *Tim.* iii. 15. *Rev.* iii. 12. yet miniſters of the goſpel may be more eſpecially deſigned, *Prov.* ix. 1. *Gal.* ii. 9. *Jer.* i. 18. who are the principal ſupport of the churches of God, and of the intereſt of religion; and are ſet for the defence of the goſpel, and are ſtedfaſt in the miniſtration of it: *the hooks of the pillars and their fillets* ſhall be of *ſilver*; the hooks on the pillars might be ſomewhat like our tenter hooks, and ſo *Jarchi* deſcribes them, as having one end crooked upwards, and the other end fixed in the pillar; and as for the fillets, he ſays, they were ſilver threads round about the pillars; but whether they were upon the face or front of them all, or on the top, or in the middle of them, he confeſſes his ignorance; only this he knew, that the word has the ſignification of girding or binding; and theſe fillets might not only be for ornament but for the binding of the hangings to the pillars: and ſo *Ben Gerſom* ſays, that they were ſilver threads, with which the curtains were bound to the pillars, that the wind might not ſeparate them from them: and both the ſilver hooks and fillets may ſignify the word and ordinances as adminiſtred by the preachers of the goſpel, in which there is an union, conjunction, and communion between them and the churches.

℣. 11. *And likewiſe for the north ſide, in length there ſhall be hangings of* 100 *cubits long*, &c.] The north and ſouth ſides of this court being equal, the ſame length of hangings were for the one as the other: *and his* 20 *pillars and their* 20 *ſockets of braſs*; there went on this ſide the ſame number of pillars and ſockets, and of the ſame metal: *the hooks of the pillars and their fillets of ſilver*; juſt as they were on the ſouth ſide.

℣. 12. *And for the breadth of the court, on the weſt ſide*, &c.] On the weſt end, the upper end of the court, near to which reached the holy of holies: ſhall be *hangings of* 50 *cubits*; or 25 yards and more, ſo that the court was but half as broad as it was long: *their pillars ten, and their ſockets ten*; which was a number proportionate to the hangings, and ſtood at an equal diſtance from each other, as the pillars for the ſides, at 5 cubits, or two yards and a half, as commonly computed.

℣. 13. *And the breadth of the court on the eaſt ſide, eaſtward*, &c.] Which was the entrance into it: ſhall be 50 *cubits*; the eaſt end and weſt end were of the ſame meaſure.

℣. 14. *The hangings of one ſide* of the gate, &c.] Or entrance into the court: ſhall be 15 *cubits*; or ſeven yards and a half: *their pillars three, and their ſockets three*; and ſo ſtood at the ſame diſtance from one another as the reſt of the pillars did, the diſtance of five cubits.

℣. 15. *And on the other ſide* ſhall be *hangings* 15 *cubits*, &c.] On the other ſide of the gate, or entrance into the court, on the north-eaſt ſide, as the other may be ſuppoſed to be the ſouth-eaſt ſide, there was the ſame length of hangings: *their pillars three, and their ſockets three*; the ſame as on the other ſide of the gate.

℣. 16. *And for the gate of the court* ſhall be *an hanging of* 20 *cubits*, &c.] Which with the 15 on each ſide, make the 50 cubits, the breadth of the court eaſtward, ℣. 13. this hanging was better than the reſt, much finer and richer; for it was of *blue, and purple, and ſcarlet, and fine twined linen wrought with needle-work*; and was of the ſame as the hangings for the door of the holy place, ch. xxvi. 36. this was a figure of Chriſt, and of the graces of the Spirit in him, and of his bloodſhed, ſufferings, and death; who is the door into the church, and to the ordinances of it, and leads on to the holy place, and even to the holy of holies, ſee *John* x. 9. *Heb.* x. 20. *their pillars ſhall be four, and their ſockets four*; ſo that the pillars of this court at both ſides and each end were 60, 20 on each ſide, ſouth and north, and ten at each end, weſt and eaſt.

℣. 17. *All the pillars round about the court* ſhall be *filleted with ſilver*, &c.] This is obſerved, becauſe only mention is made before of the pillars that were on the ſouth and north ſides of the court, as filleted with ſilver; but inaſmuch as thoſe at both ends, eaſt and weſt, were to be ſo likewiſe, this is added: *their hooks* ſhall be of *ſilver, and their ſockets of braſs*; no notice having been taken of the hooks to the pillars at both ends, though they were as neceſſary there as elſewhere, and muſt be ſuppoſed, and though the ſockets are mentioned, yet not their metal, and therefore are in general included here.

℣. 18. *The length of the court* ſhall be 100 *cubits*, &c.] And as may be concluded from the length of the hangings on each ſide: *and the breadth* 50 *every where*; at both ends, and was the breadth of the hangings there, and which all around made the court: *and the height five cubits*; or two yards and a half, and ſomewhat more; it was but half the height of the tabernacle, and hence that might be ſeen above it every way; ſo that, according to biſhop *Cumberland*, it contained 1 rood, 21 perches, and 27 ſquare feet, and was half an *Egyptian* aroura, which is the ſquare of 100 *Jewiſh* or *Egyptian* cubits: *of fine twined linen*; of which the hangings were made, and here called the court, as they properly were, for they made it: *and their ſockets of braſs*; the baſes on which all the pillars ſtood, upon which the hangings of fine twined linen were, were of braſs; which ſeems to be repeated, that the foundation of this court might be obſerved to be different from that of the tabernacle; the foundation of that, or the ſockets, into which the boards of it were put, being of ſilver.

℣. 19. *All the veſſels of the tabernacle in all the ſervice thereof*, &c.] Which either refers to the veſſels belonging to the altar of burnt-offering, and ſo is a repetition of what is ſaid, ℣. 3. or rather to inſtruments that were uſed at the ſetting up and taking down of the tabernacle; ſuch as hammers and the like, to drive the ſtaves into the rings, and knock out the pillars from their ſockets, &c. as *Jarchi* and *Ben Gerſom* obſerve; for otherwiſe

[h] De vita Moſis, l. 3. p. 667,

[i] Antiq. l. 3. c. 6. § 2.

wiſe the veſſels uſed in the ſanctuary were of gold or ſilver, or covered therewith, and not of braſs. as theſe are afterwards ſaid to be: *and all the pins thereof*; what theſe were, is not eaſy to ſay; for there was nothing made of braſs in the holy or moſt holy place, but the taches or claſps, with which the curtains of goats hair were coupled together, and the ſockets on which the five pillars were ſet at the entrance of the door of the tabernacle, ch. xxvi. 11, 37. and it is poſſible that thoſe pillars might be faſtened in their ſockets with braſs pins; for the claſps or taches can hardly be called pins: *and all the pins of the court ſhall be of braſs*; theſe were braſs pins, or ſtakes faſtened in the ground all round the court, to which cords were tied, and theſe faſtened to the hangings; whereby they were kept tight and cloſe, that the wind could not move them to and fro, as *Jarchi* and *Ben Melech* obſerve, and ſo *Joſephus* [k]; ſee *Iſ.* xxxiii. 20.

℣. 20. *And thou ſhalt command the children of Iſrael*, &c.] Here begins a new ſection of the law; an account being given of the tabernacle, and its parts, and the furniture thereof, next the ſeveral parts of ſervice done in it, are obſerved; and the account begins with that of the candleſtick in the holy place, in order to which *Moſes* is directed, to command the people of *Iſrael*, whoſe buſineſs it was to provide for it: *that they bring thee pure oil beaten for the light*; for the light of the candleſtick to light up the ſeveral lamps in the ſeveral branches of it; and the oil to be brought and uſed there was not any ſort of oil, as what is got out of fiſhes, as train-oil, or out of nuts, as oil of almonds, but what comes from the olive-tree; and this muſt be pure and free from lees and dregs, and muſt be beaten with a peſtle in a mortar, and not ground in a mill, that ſo it might be quite clear; for being bruiſed and beaten, only the pulp or fleſh of the olive was broken, but being ground in a mill the ſtones were broken and ground, and ſo the oil not ſo pure. *Jarchi* and *Ben Melech*, from their *Rabbins*, obſerve, that after the firſt drop was preſſed out, they put them into mills and grind them; but then, though the oil was fit for offerings, it was not fit for the light of the candleſtick. *Ben Gerſom* ſays, they put the olives bruiſed into a baſket, and the oil dropped from them without preſſing at all; and this was the choiceſt and moſt excellent for the light. The quantity to be brought is not fixed; but the meaſure fixed by the wiſe men of *Iſrael*, as *Jarchi* ſays, was half a log, that is, for every lamp; and this was the meaſure for the longeſt nights, the nights of the month *Tebet*, and ſo the ſame for all other nights: *to cauſe the lamp to burn always*; night and day, continually, as it was proper it ſhould, that the houſe of God might not be at any time in darkneſs; as it would otherwiſe be, ſince there were no windows in it; and his ſervants miniſter in it in the dark, even in the day-time, at the altar of incenſe, and at the ſhew-bread table, which is not reaſonable to ſuppoſe; and though there are ſome paſſages of ſcripture which ſeem to intimate, as though the lamps only burnt till the morning, and then went out, and were lighted every evening; this difficulty may be ſolved, and the matter reconciled by what *Joſephus* [l] relates, who muſt be an eye-witneſs of it, that three of the lamps burned before the Lord in the day-time, and the reſt were lighted at the evening; and *Hecataeus* [m], an heathen writer, ſpeaking of the golden candleſtick, ſays, its light was unextinguiſhed day and night, particularly the lamp which was in the middle; alſo the candleſtick is by the ancient *Jews*, and by *Nachmanides*, ſaid to have been never extinct.

℣. 21. *In the tabernacle of the congregation*, &c.] The reaſons uſually given for this name of the tabernacle are, either becauſe the children of *Iſrael* gathered and met together here at certain times, or becauſe here the Lord met with *Moſes*, and his ſucceſſors, as he had promiſed, ch. xxv. 22. but neither of them will hold good; not the firſt, becauſe the place where the candleſtick was, and which *Aaron* and his ſons are here ſaid to order, was in the holy place, into which only the prieſts entered, and therefore could not be called the tabernacle of the congregation, from the people of *Iſrael* being gathered and aſſembling there; not the latter, becauſe it was in the moſt holy place where the Lord promiſed to meet with *Moſes*, and commune with him, even from between the cherubim over the mercy-ſeat there: indeed, at the door of the tabernacle of the congregation the children of *Iſrael* aſſembled, and there the Lord met them, and ſo the whole might be called from thence, and there ſeems to be no other reaſon for it, ch. xxix. 42, 43. and this place was *without the vail before the teſtimony*; that is, without the vail which divided between the holy and the moſt holy place, and which vail was before the ark, where the law or the teſtimony was put; for the candleſtick was in that part of the tabernacle which was without the vail, or in the holy place: and here *Aaron and his ſons ſhall order it from evening to morning before the Lord*; that is, they were to take care that the lamps which went out might be lighted; and that they be kept clear and burning, they were to trim and ſnuff them, for which they had proper inſtruments provided for them, ch. xxv. 37, 38. This points at the word of God, which ſhines as a light in a dark place, and is a lamp to the feet, and a light to the path, and to the conſtant application of Goſpel-miniſters in preaching it, in order to enlighten men in all ages unto the end of the world: it ſhall be *a ſtatute for ever unto their generations, on the behalf of the children of Iſrael*; on whom it was incumbent to provide oil for the lamps, as long as the tabernacle and temple-ſervice laſted; and figured out either the maintenance of Goſpel-miniſters by the churches, or the grace and gifts of the Spirit, with which they are furniſhed by the head of the church, often ſignified by oil in ſcripture.

[k] Antiq. l. 3. c. 6. §. 2. p. 408.

[l] Ib. c. 8. §. 3.

[m] Apud Euſeb. Præpar. Evangel. l. 9. c. 4.

CHAP.

CHAP. XXVIII.

THIS chapter informs us of the ſervants God would have to miniſter to him in the houſe, or tabernacle, he had ordered to be made, even *Aaron* and his ſons, ℣. 1. of the garments they were to wear in their ſervice, ℣. 2—5. and firſt of the garments of the high-prieſt, and particularly of the ephod, with the girdle, on the ſhoulder-pieces of which were to be two onyx ſtones, with the names of the children of *Iſrael* engraved on them, ℣. 6—14. and that of the breaſt-plate of judgment, with the Urim and Thummim in it, ℣. 15—30. and of the robe of the ephod, ℣. 31—35. and of the mitre, ℣. 36—39. and then of the garments of the common prieſts, ℣. 40—43.

℣. 1. *And take thou unto thee Aaron thy brother, and his ſons with thee*, &c.] *Moſes* is bid to fetch or ſend for *Aaron* and his ſons to him; or *cauſe* them *to draw near* [n] to him, and ſtand before him, that he might in the name of the Lord, and by his authority, diſtinguiſh and ſeparate them: *from among the children of Iſrael*; and before them all inveſt them with the office of prieſthood, as it follows: *that they may miniſter unto me in the prieſt's office*; before this time every maſter of a family was a prieſt, and might and did offer ſacrifice, and all the *Iſraelites* were a kingdom of prieſts; and *Moſes*, as *Aben Ezra* calls him, was *a prieſt of prieſts*; but now it being enough for him to be the political ruler of the people, and the prophet of the Lord, the prieſtly office is beſtowed on *Aaron* and his ſons; nor might any afterwards officiate in it, but ſuch as were of his family; and a great honour this was that was conferr'd on him, and to which he was called of God, as in *Heb.* v. 4. and it is greatly in the favour of *Moſes*, and which ſhews him to be an upright and undeſigning man, that ſought not to aggrandize himſelf and his family; that though he had ſo much honour and power himſelf, he ſought not to entail any upon his poſterity. It is hinted in the latter part of the preceding chapter, that *Aaron* and his ſons ſhould miniſter in the ſanctuary, and look after the candleſtick, and its lamps; and here the deſign of God concerning them is more fully opened, which was, that they ſhould be his peculiar miniſters and ſervants in his houſe, to do all the buſineſs appertaining to it: even *Aaron*, *Nadab and Abihu*, *Eleazar and Ithamar*, *Aaron's ſons*; who were all the ſons that *Aaron* had that we read of; though *Aben Ezra* thinks it probable, that he might have other ſons, and therefore the names of thoſe are particularly mentioned, who were to be taken into the prieſt's office with him; the two firſt of theſe died very quickly after this, in a very awful manner, as the ſacred ſtory relates; and from the other two ſprung all the prieſts that were in all ſucceſſive generations.

℣. 2. *And thou ſhalt make holy garments for Aaron thy brother*, &c.] Called ſo, becauſe in theſe he was to miniſter in the holy place, and perform holy ſervice; and becauſe typical of the holy human nature of Chriſt our great high-prieſt, and of his ſpotleſs righteouſneſs, and of the garments of ſanctification, both outward and inward, that all believers in him, who are made prieſts unto God, are arrayed with: *Aaron* and his ſons, being appointed prieſts, their garments are firſt deſcribed before their work, and even before their conſecration to their office; and there were ſome peculiar to *Aaron*, or the high-prieſt, and different from thoſe of his ſons, or the common prieſts; and which are firſt treated of, as the breaſt-plate, the robe of ephod, and the plate of gold; beſides theſe, there were four more common to all the prieſts, as the coat, the breeches, the girdle and bonnet. Now whereas ſome of the heathen prieſts performed their office, and offered their ſacrifices, naked, which was very ſhameful and abominable, as *Braunius* [o] from various authors has ſhown, though this was not done by them all; in oppoſition to ſuch a filthy practice, and to ſhew his deteſtation of it, the Lord orders his prieſts to be clothed, and that in a very ſplendid manner, with garments *for glory and beauty*; that is, with glorious and beautiful ones, and which would make his prieſts look ſo: and this was done, partly to point out the dignity of their office to themſelves, that they might take care to behave ſuitable to it, and keep up the honour and credit of it; and partly to make them reſpectable unto men, and be honoured by them, none being clothed as they were, as *Aben Ezra* obſerves; but chiefly becauſe they were typical of the glory and beauty of Chriſt's human nature, which was as a garment put on, and put off, and on again, and in which he officiated as a prieſt, and ſtill does; and which is now very glorious, and in which he is fairer than any of the children of men; and of the garments of his ſalvation, and robe of righteouſneſs, in which all his people, his prieſts, appear exceeding glorious and beautiful, even in a perfection of beauty.

℣. 3. *And thou ſhalt ſpeak unto all that are wiſe-hearted*, &c.] That have knowledge and underſtanding in mechanic arts, particularly in making garments; and it required men of more than ordinary ſkill to be employed in making theſe, becauſe they were uncommon ones, and required a good deal of thought and judgment, and care and application, to make them exactly as they ſhould be: *whom I have filled with the ſpirit of wiſdom*; for beſides a common underſtanding of things, theſe required a peculiar gift from God, which ſome men, as *Bezaleel*, and *Aholiab* had: *that they may make Aaron's garments, to conſecrate him*, to put upon him at the time of his conſecration; and indeed this was one way, by which, as well as by ſacrifices, that he was conſecrated, ſee ch. xxix. 1, 5, 6. *that he may miniſter unto me in the prieſt's office*; for the prieſts without having theſe garments on, might not miniſter in their office; for when theſe garments were off, as they were when they were out of their ſervice, they were as other men, as laymen, ſee *Ezek.* xlii. 14. and the note there.

℣. 4. *And theſe* are *the garments which they ſhall make*, &c.] Some for *Aaron* and ſome for his ſons, ſome peculiar to the high prieſt, and others in common to him and other prieſts: *a breaſt-plate, and an ephod, and a robe, and a broidered coat, a mitre and a girdle*; of each of which, with others, there is a more particular account in this chapter, and will be obſerved in their order: *and they ſhall make*

[n] הקרב appropinquare fac, Pagninus, Montanus, Vatablus.

[o] De veſtitu Sacerdot. Heb. l. 1. c. 1. §. 5. p. 11.

make holy garments for Aaron thy brother, and his sons; as those before-mentioned, with some others not mentioned; some for *Aaron* only, and others that were to be worn by his sons also: *that he may minister unto me in the priest's office*; these were absolutely necessary to the execution of the priestly office, and an essential qualification for it, and without which it was not lawful to serve in it.

℣. 5. *And they shall take*, &c.] The *Targum* of *Jonathan* adds, out of their substance; that is, those that were wise-hearted, and had knowledge and skill in making such garments; these were to take, not out of their own personal substance, but they were to take or receive from *Moses* what the people freely offered for such service, ch. xxxvi. 3. *gold, and blue, and purple, and scarlet, and fine linen*; pieces of gold, which they beat into thin plates, and drew into wires, and which they worked into stuffs, woollen or linen, or both; of the colours here mentioned; all which were made use of in the ephod, girdle, breast-plate, &c. see ch. xxxix. 3. and had a mystical significancy in them.

℣. 6. *And they shall make the ephod*, &c.] This was the outermost garment of all, and was put over the robe; it was a short garment, reaching to the loins, as *Kimchi* [p]; or to the buttocks, as *Abarbinel* [q]; and not to the heels or feet, as *Jarchi* [r], and *Maimonides* [s]; for *Josephus* [t] says, it was but a cubit long, which was little more than half a yard; he means, that part of it which was distinct from the shoulder-pieces, and came down from thence; the hinder part of it covered the back and reached to the middle of the buttocks; and the forepart covered the breast and belly, and with shoulder-pieces under the arm-holes was buttoned with onyx stones upon the top of the shoulders, and was girt about the breast with a curious girdle: it had no sleeves, though *Josephus* [u] says it had, as appears from the make of it; it was different from the linen ephod worn by the common priests and others, and was a symbol of the human nature of Christ, our great high priest: it was made of *gold*, of *blue*, *and* of *purple*, of *scarlet*, *and fine twined linen*, *with cunning work*; the stuff of which it was made, was interwoven with threads of gold, and threads of blue, purple, and scarlet yarn, and threads of linen, wrought with divers figures in a curious manner, which looked very beautiful; and was a fit emblem of the glory, excellency, and purity of Christ's human nature; of the various graces of the Spirit in it; of his heavenly original; of his blood, sufferings, and death, and glorious exaltation; and of its being a curious piece of workmanship wrought by the Lord himself, *Heb.* x. 5.

℣. 7. *It shall have the two shoulder-pieces thereof*, &c.] Which were two pieces that joined to the ephod, reaching from the arm-holes to the shoulders both on the right and left, coming from before and behind; and meeting on the shoulders, were buttoned with two onyx stones, and covering the shoulders are called by this name: *joined at the two edges thereof*; the two edges of the ephod; not sewed thereunto with a needle, as *Maimonides* [w] and other *Jewish* writers think, but were woven along with it, and in the weaving was of the same with it: *and so it shall be joined together*; that is, the hinder and fore parts of the ephod in the shoulder-pieces of it, shall be joined together by the two onyx stones upon them, hereafter mentioned, with which they were buttoned.

℣. 8. *And the curious girdle of the ephod, which is upon it*, &c.] Which was worn along with it; and went out from it like two thongs, as *Jarchi* says, which girt the ephod close to the back and breast: *shall be of the same*; of the same matter as the ephod, and woven in the same manner, and together with it: *according to the work thereof*; wrought with the same coloured, curious and cunning work: even of *gold*, of *blue*, *and purple*, *and scarlet*, *and fine twined linen*; and from the gold in it, it was called a golden girdle, to distinguish it from others, and with it the priest was girt under the arm-holes about the paps, to which the allusion is, *Rev.* i. 13. and is an emblem of the close union of the human nature of Christ to his divine person, which is the effect of his love to his people; and which, as it is seen in his incarnation, so more especially in his sufferings and death; and it may denote his strength to do his work as a priest, his readiness to perform it, and his faithfulness and integrity in it; righteousness being the girdle of his loins, and faithfulness the girdle of his reins.

℣. 9. *And thou shalt take two onyx stones*, &c.] So called from the colour of a man's nail, which they are thought to resemble: the *Targums* of *Onkelos* and *Jonathan* call them stones of beryl, and so the *Syriac* version; the *Septuagint*, stones of emerald, and the *Arabic* version, crystal stones: but, according to *Josephus* [x], they were sardonyx-stones, and in which *Braunius* [y] thinks he was right: *and grave on them the names of the children of Israel*; the names of the 12 sons of *Jacob*, 6 on one stone and 6 on the other, as often mentioned, for which onyx stones are very fit; and they must be very large to have so many letters engraved upon them; for there is no reason to believe the initial letters of their names only were engraven, but their whole names at length. In the *Museum* at *Dresden* is an oriental onyx which cost 48000 dollars; it is of an oval figure, and its longest diameter is almost six inches, and in such an one might easily be engraved so many names: and *Wagenseil* makes mention of one in the possession of the bishop of *Bamberg*, in which were represented Christ sitting, and teaching his 12 apostles standing round him, of which he has given the figure [z]: the onyx stone being of the colour observed, was a fit emblem of Christ in his human nature, and if the sardonyx, of him in both his natures; and as the 12 tribes of *Israel* were a figure of the church, their names being on two stones, may denote both the *Jewish* and *Gentile* churches; these being precious stones on which they were engraven, may signify how valuable the church and its members are to Christ; and being alike there, their being equally loved of God, chosen in Christ, redeemed by his blood, interested in all the blessings of his grace, and shall enjoy the same glory; and their names being there, the distinct knowledge had of them by name, and being in ouches of gold, their dignity and safety, as afterwards declared.

℣. 10. *Six of their names on one stone*, &c.] The names of the six eldest on the stone upon the right shoulder: *and the other six names of the rest on the other*

[p] Comment. in 1 Chron. 15. 27. [q] Comment. in loc. [r] Comment. in loc. [s] Hilchot Cele Hamikdash, c. 9. §. 9 [t] Antiq. l. 3. c. 7. §. 5. [u] Ibid. [w] Ut supra. [x] Ut supra. [y] De vestitu sacerd. Heb. l. 2. c. 18. §. 4. p. 730. [z] Not. in Misn. Sotah, c. 9. p. 996.

other ſtone; the names of the ſix youngeſt on the ſtone upon the left ſhoulder; for theſe ſtones, as afterwards ſaid, were put on the ſhoulders of the prieſts, *according to their birth*; the order of it; ſo, that upon the firſt ſtone were engraven the names of *Reuben*, *Simeon*, *Levi*, *Judah*, *Dan*, and *Naphtali*; and on the ſecond ſtone the names of *Gad*, *Aſher*, *Iſſachar*, *Zebulun*, *Joſeph*, and *Benjamin*; and ſo they are diſpoſed by *Jarchi*, with whom *Joſephus* agrees [a]; though ſome *Jewiſh* writers, and particularly *Maimonides* [b], place them otherwiſe; but this ſeems moſt agreeable to the letter and ſenſe of the text.

℣. 11. *With the work of an engraver in ſtone*, &c.] Not in common but precious ſtones: *Moſes* was not to do this himſelf, as it could not be ſuppoſed he ſhould, but he was to employ an engraver, whoſe buſineſs it was, and one that was capable of doing it workman-like: like *the engravings of a ſignet, ſhalt thou engrave the two ſtones with the names of the children of Iſrael*; as in ſignets or ſeals, by which impreſſions are made on wax, the letters or figures are cut deep, that they might on the wax ſtand out; ſo it ſeems, the letters of the names of the children of *Iſrael* were cut in theſe ſtones: this ſhews that engraving on precious ſtones is very antique, and the antients indeed are ſaid to excel in this art: *thou ſhalt make them to be ſet in ouches of gold*; in beazils or ſockets, ſuch as precious ſtones in rings are ſet in; theſe with the ſtones in them ſerved as buttons to faſten together the hinder and forepart of the ephod on the ſhoulder-pieces of it.

℣. 12. *And thou ſhalt put the ſtones upon the ſhoulders of the ephod*, &c.] *i. e.* the ſhoulder-pieces of it; theſe ſtones were put there, the names of the 12 ſons of *Iſrael* being engraven on them, and they ſet in rims or ſockets of gold, and ſerving for buttons to the ſhoulder-pieces: but chiefly the deſign of them was for *ſtones of memorial unto the children of Iſrael*; not to put the *Iſraelites* in mind of the merits of their anceſtors, as the *Targum* of *Jonathan*; for none of their works were meritorious, and ſome were not good, and not worthy of remembrance; but rather to put *Aaron* or the high prieſt in mind to pray and make interceſſion for the 12 tribes, whoſe names were on the ſtones; or rather to put God himſelf in remembrance of his promiſes made unto them, and that they were his dear, ſpecial, and peculiar people; juſt as the rainbow was to be a memorial to the Lord, of the covenant he made with all fleſh, and which is to be underſtood after the manner of men: *and Aaron ſhall bear their names before the Lord, upon his two ſhoulders for a memorial*; ſignifying his preſentation of them to the Lord when he appeared before him on the mercy-ſeat; his interceſſion for them, and his patient bearing all their infirmities and weakneſſes; in which he was a type of Chriſt, who preſents all his people to his divine Father, makes interceſſion for them, and bears all their burdens, the care and government of them being upon his ſhoulders, *Iſ.* ix. 6. *Luke* xv. 4.

℣. 13. *And thou ſhalt make ouches of gold.*] Or ſockets of gold, to put the two onyx ſtones in, ℣. 11. for of other ouches we read not, excepting the incloſings, in which the 12 ſtones of the breaſt-plate were ſet, ℣. 20. and theſe are again mentioned becauſe of the chains to be faſtened to them, of which in the following verſe.

℣. 14. *And two chains of pure gold at the ends*, &c.] The uſe of which was to hang the breaſt-plate on, after deſcribed; one end of them was faſtened to rings on the ouches in the ſhoulder-pieces, and the other end to rings on the breaſt-plate, and thus it hung: *of wreathen work ſhalt thou make them*; theſe chains were not made after the manner of circles or ringlets coupled together, as chains uſually are, but of golden wires twiſted together as a rope is twiſted: *and faſten the wreathen chains to the ouches*; to the ouches on the ſhoulder-pieces of the *ephod*, in which the onyx ſtones were ſet, very probably to rings that were in theſe ouches.

℣. 15. *And thou ſhalt make the breaſt-plate of judgment*, &c.] Called a *breaſt-plate*, becauſe worn upon the breaſt of the high prieſt; and a breaſt-plate *of judgment*, becauſe it was to put him in mind that he ſhould do juſtice and judgment in the execution of his office, and that he ſhould have at heart the judgment of the people of *Iſrael*; and in difficult caſes ſhould aſk it of God, and faithfully declare it to them: it was, with the 12 ſtones in it an emblem of the church and people of God, borne upon the heart of Chriſt our great high-prieſt, who are made righteous by him, yea, the righteouſneſs of God in him, and are called by his name, the Lord our righteouſneſs; the judgment or government of whom is committed to him, and which he exerciſes, by appointing laws and ordinances for them, by conſtituting and qualifying perſons to act under him, to explain thoſe laws and ſee them put in execution, by vindicating and protecting them, and by the open juſtification of them at the laſt day: *with cunning work, after the work of the ephod thou ſhalt make it*; wrought with divers figures in a very curious manner: *of gold, of blue, and of purple, and of ſcarlet, and of fine twined linen ſhalt thou make it*; a piece of ſtuff interwoven with threads of gold, or golden wires, and with threads of yarn of blue, purple and ſcarlet colours, and with threads of fine twined linen ſix times doubled; all which may ſignify the beautiful array of the ſaints, with the ſeveral graces of the Spirit; and eſpecially their being clothed with fine linen, called the righteouſneſs of the ſaints; that raiment of needle-work, and clothing of wrought gold, the righteouſneſs of Chriſt, conſiſting of his obedience, ſufferings and death, fitly expreſſed by theſe various colours.

℣. 16. *Four-ſquare it ſhall be*, being *doubled*, &c.] That is, when it was doubled; for the length of it, according to *Maimonides* [c], was a cubit, which is two ſpans, and ſo when it was doubled, was but one, and its length and breadth being alike, as follows: *a ſpan* ſhall be *the length thereof, and a ſpan* ſhall be *the breadth thereof*; a four-ſquare, which is the meaſure, the form of the new *Jeruſalem*, the church of Chriſt, *Rev.* xxi. 16. and may denote the perfection, firmneſs and immoveableneſs of it, *Pſ.* cxxv. 1. Some have thought, that this breaſt-plate was doubled, in order to have ſomething incloſed in it: ſome imagine, that within this fold were put the *Urim* and *Thummim*, which they ſuppoſe to be two words engraved on a ſtone, and different from the 12 ſtones in it; others, that the name of Jehovah was written and put there, as the *Targum* of *Jonathan* and *Jarchi* on ℣. 30. and other *Jewiſh* writers, and others, fancy ſome little images were put within theſe folds, the ſame with

[a] Ut ſupra. [b] Cele Hamikdaſh, ut ſupra. [c] Cele Hemikdaſh, c. 9. §. 6.

with the Teraphim, and ſuppoſed to be the Urim and Thummim; but if theſe were hid in the folds, they could not be ſeen when conſulted; it is moſt probable there was nothing put within the double, which was not done for any ſuch uſe; but moſt likely, that it might be ſtrong to bear the weight of the precious ſtones, put in ouches of gold upon it.

℣. 17. *And thou ſhalt ſet in it ſettings of ſtones*, &c.] Or *fill in it fillings of ſtones* [d]; which ſhews that there were in it ouches, or ſockets of gold, the hollows of which were to be filled up with precious ſtones: even *four rows of ſtones*; making a four-ſquare, and ſo filling up the meaſure of the breaſt-plate: the firſt *row* ſhall be *a ſardius, a topaz, and a carbuncle*; about theſe ſtones, and thoſe that follow, there is a great variety of interpretations of them, both among *Jews* and Chriſtians; and they ſeem to be little known: our tranſlators upon the whole ſeem to be as right as any in giving the names of them; the firſt of theſe, the *ſardius*, is a red ſtone of a blood colour, as the *cornelian* or *ruby*, and which ſome have thought is here meant, and has its name either from the place where it has been found, *Sardis* or *Sardinia*; or rather from its red colour; for *Sered* ſignifies red in *Iſ.* xliv. 13. as *Braunius* [e] has obſerved from *Kimchi*; and ſo *Odem*, which is the word here uſed, ſignifies, and undoubtedly intends a ſtone of ſuch a colour; and it is highly probable, that this is the *Demium* of *Pliny* [f], which is one of the three kinds of *ſardius* in *India*; and the red is ſo called from its redneſs, as the ſame *Braunius* obſerves. The ſecond ſtone, the *topaz*, had its name, according to *Pliny* [g], from an iſland in *Arabia*, in the *Red Sea*, called *Topazos*; and the beſt topaz is the topaz of *Cuſh* or *Arabia*, as in *Job* xxviii. 19. The topaz of the ancients was of a green colour; and ſo the three *Targums* call this ſtone *Jarken* or *Jarketha*, which ſignifies green; hence ſome have taken this to be the emerald, which is of a fine green colour: the third ſtone is the *carbuncle*, as we render it; whatever ſtone is meant, it muſt be a bright and glittering one, like lightening, as the word ſignifies; wherefore ſome have taken it to be the emerald, ſo the *Septuagint* and *Braunius* [h]; it being a very radiant and glittering ſtone, of a graſs green, and very refreſhing to the ſight; but *Danæus* [i] ſays, that the carbuncle is that ſpecies of the ruby, which of all is moſt beautiful and excellent, and darts out light like lightening to thoſe that look at it at a diſtance, and ſhines in the middle of the night and darkneſs, ſo that it enlightens places near it, as if it were a ſun: this ſhall be *the firſt row*; now upon theſe three ſtones were engraven the names of *Reuben*, *Simeon* and *Levi*, as both the *Targums* of *Jonathan* and *Jeruſalem* agree.

℣. 18. *And the ſecond row* ſhall be *an emerald, a ſapphire, and a diamond.*] The firſt of theſe ſtones is by both the *Targums* of *Onkelos* and *Jonathan* rendered an *emerald*, as by us; and which is deſcribed by *Pliny* [k] as of a green colour, exceeding delightful and pleaſant, and to which he gives the third place among precious ſtones; though by many the ſtone here called *Nophec*, is thought to be the carbuncle, and is ſo rendered by the *Septuagint*: the carbuncle of the ancients is no other than what we call the *ruby*; and which *Braunius* [l] thinks is here meant, and ſo *Abarbinel*, which is juſt making an exchange of the laſt ſtone of the firſt row for this; and *De Dieu* obſerves, that if any chuſes to render the preceding ſtone an emerald, as *Braunius* does, he muſt render this a carbuncle or ruby; and if he renders that a carbuncle, then he muſt take this for an emerald. The next ſtone is *the ſapphire*, of which one would think there could be no doubt, ſince it is the very *Hebrew* word itſelf that is here uſed; which *Ruæus* [m] ſays is of a ſky colour, and ſparkles with golden ſpots or ſpecks, with which agrees *Job* xxviii. 6. The third ſtone of this row is the *diamond* or adamant; and that this ſtone is meant, ſeems clear from its name *Jahalom*, which comes from a word which ſignifies to break; and from hence a hammer has its name, becauſe this ſtone pierces, cuts and breaks other ſtones, but cannot be broken itſelf. On theſe three ſtones were engraved, according to the *Jeruſalem Targum*, the names of the three tribes of *Judah*, *Iſſachar* and *Zebulun*; but more truly, according to the *Targum* of *Jonathan*, the names of the tribes of *Judah*, *Dan* and *Naphtali*, and ſo *Jarchi*; for the names here, as on the onyx ſtones, were according to the order of their birth.

℣. 19. *And the third row, a ligure, an agate, and an amethyſt.*] The firſt of theſe ſtones, the *ligure* or *lyncurius*, is ſaid to be ſo called from the congealed urine of the lynx [n], but rather from the ſpots of that creature; for according to *Danæus* [o], it is the ſame ſtone with that called *Stellina*, from having many ſpecks like ſtars ſpread about in it. *Braunius* [p] takes the *jacinth* ſtone to be here meant, and ſo does *Ainſworth*; ſee *Rev.* xxi. 20. the ſecond ſtone, the *agate*, is well known; and though now of little account, was formerly in great eſteem, as *Pliny* [q] aſſerts, and therefore may well be thought to have a place among theſe ſtones. *Pyrrhus* king of *Epirus* had a very famous one, in which, not by art, but by nature, were ſeen the nine muſes, and *Apollo* holding an harp: the word for it here is *Shebo*, which comes from a word which ſignifies to captivate; becauſe, as *De Dieu* obſerves, this ſtone is eaſily captivated under the hand of the artificer; there being no ſtone which ſo eaſily admits of engravings as this. The laſt of this row is *the amethyſt*; which ſtone has its name either from its being of the colour of wine; or as others, from its being a preſervative from drunkenneſs: the *Hebrew* word *Achlamah*, ſeems to come from a word which ſignifies to dream; and this ſtone is ſuppoſed to cauſe perſons to dream, as *Aben Ezra*, from one of their wiſemen, relates. On theſe three ſtones, according to the *Jeruſalem Targum*, were written the names of the tribes of *Dan*, *Naphtali* and *Gad*; but according to the *Targum* of *Jonathan*, *Gad*, *Aſher* and *Iſſachar*, which is much better, for a reaſon before given.

℣. 20. *And the fourth row, a beryl, and an onyx, and a jaſper*, &c. Whatever ſtone is meant by the firſt in this row, it muſt be of a ſea-green colour; for *Tarſhiſh*, the word uſed, ſignifies the ſea; and ſo the beryl, as *Pliny* [r] ſays, imitates the greenneſs of the pure ſea. *Braunius* [s] takes it to be the chryſolite, that is meant; and ſo does *Ainſworth*; and it is ſo rendered by the *Septuagint*; and this, according to *Ruæus* [t], is of a colour like the greenneſs of the ſea: the *onyx* has its name from its being

[d] ומלאת בו מלאת אבן & implebis in eo plenitudinem lapidis, Montanus; *vel* eum impletione lapidis, Pagninus; implebis in eo impletione lapidis, Druſius. [e] De veſtitu Sacerd. Heb. l. 2. c. 8. §. 10. p. 639. [f] Nat. Hiſt. l. 37. c. 7. [g] Ibid. l. 6. c. 29. [h] Ut ſupra, c. 10. §. 4. p. 653. [i] Apud De Dieu in loc. [k] Ut ſupra, c. 5. [l] Ut ſupra, c. 11. §. 2, 7. p. 661, 667. [m] De Gemmis, l. 2. c. 2. [n] Vid. Plin. Nat. Hiſt. l. 37. c. 3. [o] Apud De Dieu in loc. [p] Ut ſupra, c. 14. §. 9. p. 699. [q] Nat. Hiſt. l. 37. c. 10. [r] Ib. c. 5. [s] Ut ſupra, c. 17. §. 7. p. 720. [t] De Gemmis, l. 2. c. 7.

ing of the colour of a man's nail, as obſerved before; but here *Shoham* is thought by *Braunius* [u] to be the *ſardonyx*, following *Joſephus*, *Jerom* and the *Vulgate Latin* verſion, which is a compound of the *Sardian* and *onyx* ſtones: the laſt is undoubtedly rightly rendered the *jaſper*, for the *Hebrew* word is *Jaſpeh*: this ſtone is ſometimes variegated with ſpots like a panther, and therefore is called by *Onkelos*, *Pantere*; the moſt valuable is the green ſpotted with red or purple: *they ſhall be ſet in gold in their incloſings*; or be ſet and incloſed in ouches or ſockets of gold, as the two onyx ſtones upon the ſhoulder-pieces of the ephod: there were 12 of theſe ouches or ſockets, which might be made out of one piece of gold, into which the twelve above ſtones were put. Theſe ſtones were, no doubt, brought out of *Egypt* by the children of *Iſrael*, and were the gifts of their princes.

℣. 21. *And the ſtones ſhall be with the names of the children of Iſrael, 12 according to their names*, &c.] And juſt ſo many are reckoned up in the preceding verſes, each of which had one or other of the names of the children of *Iſrael* engraved on them, according to the order of their names in their birth. Some have thought that *Levi*'s name was omitted, but their reaſon for it ſeems not ſufficient; for why might not he bear the name of his own tribe, and repreſent that as well as the reſt, ſince the whole *Iſrael* of God is repreſented by his antitype? like *the engravings of a ſignet, every one with his name ſhall they be according to the twelve tribes*; not like the impreſſion of a ſeal on wax, then the letters indeed would have been protuberant, as ſome have thought; but theſe were like the engravings of a ſeal, in which the letters or figures are cut within it: theſe 12 ſtones, with the names on them, repreſent the 12 tribes of *Iſrael*, and they the whole ſpiritual *Iſrael* of God; and being precious ſtones, ſhew the excellency of the people of God, of what value, and in what eſteem they are with God and Chriſt, being their jewels and peculiar treaſure; and their names being in them, denote the ſpecial and particular knowledge God has of them, their names being written in heaven in the book of life; and they are called by name by the Lord; and being engraved as a ſignet, is an emblem of their being ſet as a ſeal on the arm and heart of Chriſt, and of their being as dear and precious to him as a ſignet on a man's right-hand; and being ſet in ouches and incloſures of gold, expreſs both the dignity and excellency, and the careful preſervation of them: theſe were ſet in rows, as members of churches are, every one in his order, rank and ſtation, 1 *Cor.* xii. 18, 28.

℣. 22. *And thou ſhalt make upon the breaſt-plate chains at the ends*, &c.] One end of them to be put to the breaſt-plate, and the other end to the ouches on the ſhoulder-pieces of the ephod, by which the breaſt-plate hung from thence: the *Targum* of *Jonathan* renders it, chains of a certain determined bigneſs, of length and thickneſs exactly alike; or terminable ones, as it may be rendered, not circular like a locket, or chain of gold worn about the neck, but that had ends to it: ſome interpret it chains, made like ropes, in the ſame manner as cables are, twiſted together; and ſuch it is certain they were, by what follows: of *wreathen work*, of *pure gold*; not of circles and ringlets of gold coupled together, but of golden wires twiſted together, as ropes are.

℣. 23. *And thou ſhalt make upon the breaſt-plate two rings of gold*, &c.] On the upper part of it, above, toward the two ſhoulder-pieces of the ephod; theſe were to put one end of the chains into before mentioned: *and ſhalt put the two rings on the two ends of the breaſt-plate*; the two upper ends or corners of it, the right and left.

℣. 24. *And thou ſhalt put two wreathen* chains *of gold in the two rings*, &c.] This expreſſes both how many chains were to be made, which is not before ſaid, and the uſe of them, or where they were to be put, as well as the uſe of the rings: which are *on the ends of the breaſt-plate*; the two uppermoſt ends or corners of it.

℣. 25. And the other *two ends of the two wreathen* chains *thou ſhalt faſten in the two ouches*, &c.] In which the two onyx ſtones were ſet on the ſhoulder-pieces of the ephod, and were as buttons to them; probably there were rings to thoſe ouches, into which theſe ends of the wreathen chains of gold, reaching from the breaſt-plate, were put; or however, by ſome means or other they were faſtened to theſe ouches or ſockets: *and put* them *in the ſhoulder-pieces of the ephod before it*; that is, on the ouches upon them, as before obſerved; into that part or ſide of the ouches which was to the fore-part of the ephod; ſo that the breaſt-plate hung by theſe chains from the ſhoulder-pieces of the ephod, on the fore-part of it, upon the breaſt of the high-prieſt.

℣. 26. *And thou ſhalt make two rings of gold*, &c.] Two other rings beſides thoſe before mentioned: *and thou ſhalt put them upon the two ends of the breaſt-plate*; on the other two ends or corners of it: *in the border thereof, which* is *in the ſide of the ephod inward*; theſe were at the two lower ends of the breaſt-plate, towards the ephod on the inſide.

℣. 27. *And two* other *rings of gold thou ſhalt make*, &c.] This is the third pair of rings ordered to be made, the two other pair were for the four ends or corners of the breaſt-plate, but this pair was for the ephod: *and ſhalt put them on the two ſides of the ephod*; one on the right and the other on the left: *underneath towards the fore-part thereof*; underneath the ephod, yet towards the fore-part of it; or rather, on the fore-part of it, though ſo as the rings could not be ſeen: *over-againſt the* other *coupling thereof*; either ſo as to anſwer to the other coupling of the breaſt-plate to the ſhoulder-pieces of the ephod above; or to the rings at the ends of the breaſt-plate below, with which theſe were to be coupled with a lace of blue; and ſo the word *other* here ſupplied may be left out: *above the curious girdle of the ephod*; juſt above that theſe rings in the ephod were, to anſwer to the rings in the lower ends of the breaſt-plate.

℣. 28. *And they ſhall bind the breaſt-plate by the rings thereof*, &c.] By the rings at the lower ends of it, as it was by the rings at the upper ends of it to the ſhoulder-pieces of the ephod; or *lift* it *up*, ſo ſome interpret it [w]; as if it was ſaid, they ſhall lift up the breaſt-plate to join it with the ephod that is above it: *unto the rings of the ephod with a lace of blue*; this blue lace was put both into the rings of the breaſt-plate and into the rings of the ephod, and ſo being tied in a knot, faſtened them together; as the ſhoulder-pieces of the ephod and the breaſt-plate were coupled above, with wreathen chains of gold put into rings: now this was done, *that* it *may be above the curious girdle of the ephod*; that the breaſt-plate might be above it, or elſe the lace of blue: *and that the breaſt-*

4 *plate*

[u] Ut ſupra, c. 18. §. 4. p. 730.

[w] R. Sol. Urbin. Ohel Moed, fol. 89. 2.

plate be not looſed from the ephod; but be kept tight and cloſe to it by the wreathen chains above, and by the knots of blue lace below; which may denote the conjunction of the prophetic and prieſtly offices in Chriſt; the former being ſignified by the breaſt-plate of judgment, in which the *Urim* and *Thummim* were, and the latter by the ephod; or elſe the union of the ſaints to Chriſt, the bond of which is everlaſting love, from which there can be no ſeparation; this union can never be diſſolved, his people can never be looſed from him, they are members of his body, and one ſpirit with him.

℣. 29. *And Aaron ſhall bear the names of the children of Iſrael in the breaſt-plate of judgment, upon his heart*, &c.] Their names being engraven on the ſtones, and the ſtones put into the breaſt-plate of judgment, and this breaſt-plate hanging down upon the breaſt and heart of *Aaron*, he was a repreſentative of the 12 tribes of *Iſrael*, as Chriſt his antitype is the repreſentative of the whole *Iſrael* of God; and who lie near the heart of Chriſt, are ſet as a ſeal upon it, are engraven on the palms of his hands, and carried in his boſom, and whom he always preſents to his divine Father, and are accepted in him: he repreſented them in eternity, and in time; in his ſufferings and death, in his burial and reſurrection from the dead, when they were crucified, buried, and raiſed with him; and he repreſents them now in heaven, where they ſit together in heavenly places in him, as it here follows in the type: *when he goeth in unto the holy* place; to trim the lamps and offer incenſe, and eſpecially when he went into the moſt holy place once a year: *for a memorial before the Lord continually*; for a memorial to himſelf, to pray for them when he appeared before the Lord, and to put the Lord in remembrance of his covenant with them, and promiſes to them, ſee the note on ℣. 12. *Iſ.* xliii. 26. the *Targum* of *Jonathan* is, *for a good memorial*, not a memorial for evil but for good.

℣. 30. *And thou ſhalt put in the breaſt-plate of judgment, the Urim and the Thummim*, &c.] What theſe were, interpreters are at a loſs about, both *Jewiſh* and chriſtian; ſome have confeſſed their ignorance of them; ſome have conjectured they were only theſe two words written, and put in the duplicature of the breaſt-plate; others that the name of Jehovah with other divine names, were put there and ſo called; and ſome have fancied that they were little images, the ſame with the teraphim, the high prieſt carried in the folds of the breaſt-plate, by which conſultation was made; others have thought them to be a work purely divine, and of Jehovah's putting there; for my own part I am inclined to follow *Joſephus* [x], who takes them to be the ſame with the twelve ſtones; and it is obſervable that where the ſtones are mentioned nothing is ſaid of the *Urim* and *Thummim*, and where the *Urim* and *Thummim* are obſerved, no notice is taken of the ſtones, ſee ch. xxxix. 10, &c. *Lev.* viii. 8. the uſe of theſe was to have the names of the children of *Iſrael* engraven upon them, and ſo be borne on the heart of *Aaron*, when he went into the holy place, as is here ſaid of the *Urim* and *Thummim*; and that conſulation might be made by them in matters of moment and difficulty, as appears from various other paſſages of the ſcripture, *Numb.* xxvii. 21. 1 *Sam.* xxiii. 9. and xxviii. 6. but in what manner this was done, and in what way the anſwer was given and underſtood, are not eaſily accounted for: ſome ſay, by the brightneſs or protuberance of the letters on the ſtones; others, by the ſhining and ſplendor of the ſtones, which is more probable; others, by an inward impreſſion on the mind of the prieſt; and others, by an articulate voice, which ſeems beſt of all: the *Septuagint* render theſe two words *manifeſtation* and *truth*; and *Ælianus* [y] reports, that the chief and oldeſt among the *Egyptian* prieſts and judges wore an image of a ſapphire ſtone about his neck, which they called *truth*; and according to *Diodorus Siculus* [z], this image was of more precious ſtones than one; for he ſays, the preſident in the *Egyptian* courts of judicature had on his neck, hanging on a golden chain, an image of precious ſtones which they called *truth*: but there is no reaſon to believe that this cuſtom was as antient as the times of the *Iſraelites* in *Egypt*, or that they borrowed this from them; but rather, that the *Egyptians* did this in imitation of what the high prieſt among the *Jews* wore, which they might learn from the *Jews* in *Solomon*'s time, or in later ages: the words *Urim* and *Thummim* ſignify *lights* and *perfections*, agreeable to which is the paraphraſe of *Jonathan*; "*Urim*, which enlighten their words, and mani- "feſt the hidden things of the houſe of *Iſrael*, "and *Thummim*, which perfect their works, by "the high prieſt, who ſeeks inſtruction from the "Lord by them:" they were typical of Chriſt, in whom all lights and perfections are; all light is in him; the light of nature and reaſon is from him, as the creator, and is given to every man that comes into the world; the light of grace is with him, and communicated to all his people at converſion, and in all the after degrees and ſupplies of it; all light and knowledge in divine things is from him, the knowledge of God, of himſelf, and of the goſpel, and the truths of it; and the light of glory will be from him: all the perfections of deity, the whole fulneſs of the godhead, all human perfections, which make him as man in all things like unto us, but far exceeding us; as mediator, all the bleſſings and promiſes of the covenant are in him; all the gifts of the Spirit, and a fulneſs of all grace; there are in him perfect righteouſneſs, perfect holineſs, all light, life, ſtrength, wiſdom, joy, and comfort [a]: and theſe ſtones, or *Urim* and *Thummim*, may be an emblem alſo of the ſaints, being made light and perfect righteouſneſs in Chriſt, from whom they have both: *and they ſhall be upon Aaron's heart, when he goeth in before the Lord*; either into the holy or into the moſt holy place, juſt as the names of the children of *Iſrael* on the ſtones are ſaid to be, ℣. 29. ſee the note there: *and Aaron ſhall bear the judgment of the children of Iſrael upon his heart, before the Lord continually*; not only bear their names and remember their caſes, make interceſſion for them, and repreſent their perſons, in all which he was a type of Chriſt, but bear their judgment, have that at heart, and adminiſter it unto them; and in all doubtful and difficult caſes enquire of God what was fit and right to do for them, or for them to do: ſo Chriſt has the government of his people, both at heart and in his hands; all judgment is committed to him,

[x] Antiq. l. 3. c. 7. §. 5. [y] Var. Hiſt. l. 14. c. 34. [z] Bibliothec. l. 1. p. 69. [a] See a Diſcourſe of mine, called Levi's Urim and Thummim, found with Chriſt, &c. publiſhed in 1725.

him, and he is the righteouſneſs of his people now, and will be their judge hereafter.

℣. 31. *And thou ſhalt make the robe of the ephod all of blue.*] This was a different garment from the ephod, was longer than that, and was under it, and of different materials: that was made of gold, blue, purple, ſcarlet, and fine linen; this only of linen, and wholly of a blue colour, without any curious figures upon it, as were on that; in ch. xxxix. 22. it is ſaid to be *of woven work*; it was woven from top to bottom, and had no ſeam in it: ſo *Joſephus* ſays [b], "the coat did not conſiſt of two "parts, nor was it ſewed upon the ſhoulder, nor "on the ſide, but was one long piece of woven "work;" and ſuch was the ſeamleſs coat our Lord Jeſus Chriſt wore, literally underſtood, *John* xix. 23. and both were an emblem of his perfect righteouſneſs, which has nothing of the works of men joined to it, to juſtify them before God, and make them acceptable to him; for this robe ſignifies the robe of Chriſt's righteouſneſs, the beſt robe; it has its name from a word which ſignifies prevarication or ſin, becauſe it covers the ſins of God's people; the matter of it was linen, and ſo fitly points at the fine linen, that is the righteouſneſs of the ſaints, and being blue or ſky-coloured, may denote heaven and happineſs, which that entitles to, ſee *Matt.* v. 20. the *Septuagint* verſion calls it a garment down to the feet, uſing the ſame word as in *Rev.* i. 13. and fitly agrees with that righteouſneſs with which all Chriſt's members are covered and juſtified, *Iſ.* xlv. 24, 25. *Rom.* iii. 22. 23.

℣. 32. *And there ſhall be a hole in the top of it, in the midſt thereof*, &c.] At the neck of it, for the high prieſt to put his head through when he put it on: *it ſhall have a binding of woven work, round about the hole of it*; a large hem or ſelvage, perhaps of the ſame kind of woven ſtuff the robe itſelf was made of, and this was done to ſtrengthen it: *as it were the hole of an habergeon*; a corſlet or coat of mail: *that it be not rent*; when the high prieſt put it on; or through the weight of the ephod and the ouches of gold on the ſhoulder-pieces of it, and the breaſt-plate hanging down from thence; this may denote the ſtrength and duration of Chriſt's righteouſneſs, which is an everlaſting one.

℣. 33. *And* beneath *upon the hem of it*, &c.] Or the ſkirts of it, at the bottom of the robe: *thou ſhalt make pomegranates of blue, and of purple, and of ſcarlet, round about the hem thereof*; theſe were figures made of blue, purple, and ſcarlet yarn, in the form of pomegranates: *Jarchi* ſays, they were round and hollow, and made like hens eggs, about the bigneſs of them, and of an oval form: *and bells of gold between them round about*; according to ſome, the bells were put into the pomegranates, which is ſuppoſed to be the meaning of the phraſe *between them*, or, *in the midſt of them*; and ſo *Aben Ezra* obſerves, that ſome ſay the bells did not appear, they were only in the midſt of the pomegranates, and there they cauſed their ſound to be heard; but according to our verſion and others, the bells were placed between the pomegranates, between every pomegranate and pomegranate there was a golden bell; and this ſeems to be plainly the ſenſe of the following verſe.

℣. 34. *A golden bell and a pomegranate, a golden bell and a pomegranate*, &c.] Firſt a golden bell and then a pomegranate, then a bell and then a pomegranate again, and ſo on: *upon the hem of the robe round about*; all round the hem or ſkirts of the robe, were they placed in this manner: the *Targum* of *Jonathan* ſays, the ſum or number of them were 71; but *Maimonides* [c] ſays, there were 72, 36 in each ſkirt; and ſo ſays *R. Levi Ben Gerſom*; but *Clemens* of *Alexandria* [d] has increaſed the number to 366, according to the days of the year, and thinks they ſignified the acceptable year of the Lord proclaiming and reſounding the great appearance of the Saviour: *golden bells* may denote either the interceſſion of Chriſt in heaven, which if not vocal as on earth, has a ſpeech or ſound in it, which is underſtood; his blood, righteouſneſs, and ſacrifice, call aloud for peace and pardon, and it is a ſound that is always heard with delight; the matter of them being gold may denote the preciouſneſs and excellency of Chriſt's interceſſion, and the duration of it; and being on the hem of the robe, ſhews that Chriſt's righteouſneſs is that on which his interceſſion depends, and from whence it has its efficacy: or elſe theſe bells may be an emblem of the goſpel, as preached by Chriſt himſelf, and by his apoſtles and miniſters, compared to *bells* for ſound; the ſound of the goſpel being a ſound of love, grace, mercy, peace, pardon, righteouſneſs, life, and ſalvation; a joyful ſound, like that of the jubilee, an even and certain one, different from that of the law, and exceeding muſical and delightful; and to *golden* bells for the preciouſneſs of it, and its truths, and for its duration; and being on the hem of the robe, may ſignify that in the goſpel the rlghteouſneſs of Chriſt is revealed and pointed at, and that faith in this righteouſneſs comes hereby; the *pomegranates* on *Aaron* might be an emblem of his prieſthood, and of the ceremonial law, and of the good things they were ſhadows and types of; and of Chriſt himſelf, and of the virtue, odour, and fragrancy of his ſufferings, ſacrifice, and interceſſion; and alſo of the church, called an orchard of pomegranates, *Cant.* iv. 13. conſiſting of various members, as the pomegranate of various grains; the juice of which the blood of Chriſt may reſemble, in which thoſe members ſwim and are waſhed; and who are of a grateful odour to God, and are ſurrounded by his power and love; and their hanging upon the hem of the robe, may ſignify the acceptableneſs of them thro' the righteouſneſs, ſacrifice, and mediation of Chriſt, and the fruits of good works, which both the righteouſneſs of Chriſt and the goſpel produce; and particularly the bells and pomegranates may ſignify, that ſound doctrine and a ſavoury life and converſation ſhould go together in the prieſts of the Lord, in the miniſters of his word.

℣. 35. *And it ſhall be upon Aaron to miniſter*, &c.] That is, the robe before deſcribed ſhall be put upon him, that he might miniſter in the prieſt's office, for without this, as well as the other garments, he might not: *and his ſound ſhall be heard when he goeth in unto the holy* place *before the Lord, and when he cometh out*; by means of which the prieſts would have notice that they might depart, and he be alone in his miniſtrations; or rather, that the people might know his going out and coming in, and ſo give themſelves up to prayer, whilſt he was offering incenſe, ſee *Luke* i. 9, 10. though the inſtance of *Zacharias* is not of an high-prieſt, but of a common prieſt: *that he die not*; the *Targum* of *Jonathan* adds, with flaming fire. This is added, to make him, and all ſucceeding prieſts, careful

[b] Antiq. l. 3. c. 7. §. 4. [c] Hilchot Cele Hamikdaſh, c. 9. §. 4. [d] Stromat. l. 5. p. 564.

ful that this robe, nor any other of the prieſtly garments, were wanting, when they miniſtred before the Lord; ſhould any be wanting, it would be highly reſented by the Lord: and ſuch an one would be in danger of being cut off by death from the immediate hand of God, as *Nadab* and *Abihu* were for offering ſtrange fire to the Lord; for, according to the *Jewiſh* writers [e], a prieſt not rightly attired, either with more or fewer garments than he ſhould have, his ſervice was illegal, and he was as a ſtranger, and his ſervice ſtrange ſervice, unacceptable to God, yea, provoking to him; and ſo *Jarchi* on the text ſays, if he wanted one of theſe garments, he was guilty of death by the hand of heaven, the immediate hand of God.

℣. 36. *And thou ſhalt make a plate* of *pure gold*, &c.] It was, as *Jarchi* ſays, two fingers broad, and reached from ear to ear, and ſo *Maimonides* [f]; it is ſometimes called the holy crown, and the plate of the holy crown, ch. xxix. 6. and xxxix. 30. *Lev.* viii. 9. this was a prieſtly crown, for prieſts were very honourable and dignified perſons, eſpecially the high-prieſt among the *Jews*; and even among the Gentiles, it was common for their kings to be prieſts: and though this crown may denote the kingly power of Chriſt, yet as reſiding in him who is a prieſt, for he is a prieſt on his throne, *Zech.* vi. 13. and ſo may ſignify the conjunction of the kingly and prieſtly offices in Chriſt, who has a crown of pure gold given him by his Father, and put upon him, and by his people, *Pſ.* xxi. 4. *Cant.* iii. 11. and being of pure gold, holy, and on the forehead, as this plate was, may ſignify the purity and holineſs of Chriſt's kingdom and office, the glory, viſibility and perpetuity of it: *and grave upon it*, like *the engravings of a ſignet*, HOLINESS TO THE LORD; which words were written either in two lines, or in one. If in two, *Maimonides* [g] ſays, the word *holineſs* was above, and *to the Lord* below; but it might be written in one line, and that ſeems moſt likely: he alſo ſays the letters were protuberant, or ſtood out; but then they would not be graved like the engravings of a ſignet, in which the letters or figures are engraved within, but like the impreſſions of a ſignet made on wax, or other things: in this the high-prieſt was a type of Chriſt, who is holy in himſelf, in his perſon, in both his natures, divine and human, in his offices of prophet, prieſt and king; and he is holineſs itſelf, the moſt holy, eſſentially, infinitely and perfectly, ſo as angels and men are not, and the ſource and ſpring of holineſs to others: and he is holineſs to the Lord for his people; he is ſo repreſentatively; as their covenant-head he has all grace in his hands for them, and they have it in him; this is ſanctification in Chriſt, and is by virtue of union to him, and is compleat and perfect, and the cauſe of holineſs in his people; and he is ſo by imputation. The holineſs of his human nature was not a mere qualification for his office, or only exemplary to us, but is with his obedience and ſufferings imputed to us for juſtification. Moreover, Chriſt has by his blood ſanctified his people, or made atonement for them, and procured the cleanſing of them from their ſins, or the expiation of them; and he is alſo the efficient cauſe of their internal holineſs by his Spirit, without which there is no ſeeing God, 1 *Cor.* vi. 11.

℣. 37. *And thou ſhalt put it on a blue lace*, &c.] The plate of gold: *that it may be upon the mitre*; either the plate or the lace; the lace is the neareſt antecedent; but it ſeems by what follows it ſhould be the plate: *upon the fore-front of the mitre it ſhall be*; the plate of gold; the mitre was of linen, a wrap of linen about the head, and was like a turbant on it, in the top of it; it did not come down low upon the forehead, but left that bare for this plate of gold to be put upon it. *Jarchi* ſeems to underſtand all this of the lace, by comparing it with the following verſe, and ch. xxxix. 31. as if the plate was repreſented as in the lace, and the lace upon the plate and upon the mitre above; all which he thinks is to be reconciled by obſerving, that the plate had three holes, and in every hole was a blue lace, and each lace was divided into two parts, ſo that there were ſix in all, two laces at each end of the plate, and two in the middle, by which they were faſtened upon the top of the mitre, by which it was kept from falling off; and of this middle lace, he thinks, the text is to be underſtood. The *Targum* of *Jonathan* obſerves, that this plate was put on a blue lace, to make atonement for the impudent.

℣. 38. *And it ſhall be upon Aaron's forehead*, &c.] That is, the plate of gold, with the inſcription on it, holineſs to the Lord, and ſo was very viſible and legible. The *Targum* of *Jonathan* adds, from temple to temple, that is, from the furthermoſt end of the one, to the furthermoſt end of the other, the ſame as from ear to ear, ſee the note ℣. 36. the uſe of it follows: *that Aaron may bear the iniquity of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts*; this ſuppoſes that the ſacrifices of the children of *Iſrael*, which they brought to the prieſts to offer for them, or the gifts they devoted to ſacred uſe might be attended with ſin, and blame, either in the matter of their offerings and gifts, or in the manner in which they brought them; and which through the high-prieſt having this plate of gold, with the above inſcription on it, were expiated; they were bore away from them, and were not placed to their account, but they were cleared and diſcharged of them: and ſo it is, that there is ſin in the beſt performances of the ſaints; there is not a juſt man that does good, but he ſins in doing that good; the beſt righteouſneſs of men is imperfect, and attended with ſin; and this can't be borne, or taken away by themſelves; if God ſhould mark ſuch ſins as theſe, they could not ſtand before him; now Chriſt, their high-prieſt, bears and takes away theſe, along with all others, which are laid upon him, and borne by him: *and it ſhall be always upon his forehead, that they may be accepted before the Lord*; not that he had always this plate of gold on his forehead, only in time of ſervice; but then it was continually for the acceptance of them, though it was not upon his forehead, as *Jarchi* obſerves; but *Maimonides* [h] ſays, there was great neceſſity that the high-prieſt ſhould be always in the ſanctuary, as it is ſaid, *it ſhall be always upon his forehead*, and therefore muſt be always there, for he might not wear it out of it. This with reſpect to the antitype may ſignify, that the perſons and ſervices of the people of God are accepted with him through the holineſs and righteouſneſs of Chriſt, who is always in the preſence of the Lord, ever appears in heaven for them; and is the Lamb of God, to whoſe perſon, blood, righteouſneſs and ſacrifice they are directed to look for the removal of their ſins of every ſort.

℣. 39. *And thou ſhalt embroider the coat of fine linen*, &c.] Which was a diſtinct garment from the

[e] Maimon. Cele Hamikdaſh, c. 10. §. 4, 5. & Succah, fol. 5. 1. [f] Cele Hamikdaſh, c. 9. §. 1. Vid. T. Bab. Sabbat, fol. 63. 2. [g] Ibid. [h] Moreh Nevochim, par. 3. c. 47.

the ephod, and from the robe of the ephod, and was the innermoſt of all; it was made of fine linen, curiouſly wrought in the weaving of it: according to ſome, it was full of a ſort of eylet holes; but as the word is that, from whence comes that for ouches, ℣. 6. *Jarchi* thinks it was full of holes, like thoſe ouches or ſockets, in which the ſtones were ſet; and ſo this coat was decked and adorned with gems and precious ſtones ſtuck in thoſe holes or ouches: but rather it was figured with ſuch little cornered holes as are in the ſtomach of animals that chew the cud, called the *reticulum*; being in the form of network, as *Maimonides* [i] obſerves, and which is approved of by *Braunius* [k]: this was an emblem of the righteouſneſs of Chriſt, comparable to fine linen richly embroidered, decked and adorned with jewels, and curiouſly wrought, ſee *Rev.* xix. 8. *Iſ.* lxi. 10: *and thou ſhalt make the mitre of fine linen*; which was a wrap of linen 16 cubits long, as *Maimonides* [l] ſays, both for the high-prieſt, and for common prieſts, which only differed in the manner of wrapping them; that for the high-prieſt was wrapped fold upon fold, as a roller for a plaſter, and ſo the mitre was flat upon the head, and was like a turbant, and did not riſe up into a point; but thoſe of the common prieſts were ſo wrapped, as that they roſe up like a night-cap, or a high-crowned hat. The mitre, hat or cap, though a token of honour, yet alſo of ſervitude; and may denote, that the people of the *Jews* were in a ſtate of ſervitude, and point at the obſcurity and darkneſs of that diſpenſation; they not clearly diſcerning divine myſteries, and wanting boldneſs and freedom to look up to God; or it may denote, that the prieſts under the law were ſervants, and that Chriſt, our great high-prieſt, ſhould appear in the form of one; and may alſo point at the intenſeneſs of the mind in them and him on buſineſs, being deaf to every thing elſe. The *Targum* of *Jonathan* ſays, the coat of fine linen was to atone for the ſhedding of innocent blood, and the mitre to atone for thoſe who have elated thoughts, are puffed up with pride and vain conceit: *and thou ſhalt make the girdle of needle-work*; to gird about the embroidered coat, which *Joſephus* [m] ſays was four fingers broad; but, according to *Maimonides* [n], it was about three fingers broad, and 32 cubits long, which they wound about and about; and though we tranſlate it *needle-work*, it ſhould rather be the *work of the embroiderer*, as *Ainſworth* renders it; and this was not wrought by the needle, but in weaving; for as *Maimonides* [o] obſerves, "they did not make any of the prieſts "garments with needle-work, but with the work "of the weaver, according to *Exod.* xxxix. 27." This girdle may denote the ſtrength, readineſs, faithfulneſs and integrity of Chriſt in the performance of his prieſtly office; ſee *Iſ.* xi. 5.

℣. 40. *And for Aaron's ſons thou ſhalt make coats*, &c.] Of fine linen, of woven work, as in ch. xxxix. 27. theſe were different from the broidered coat of the high prieſt, and the blue robe of the ephod: *and thou ſhalt make for them girdles*; linen ones, to gird up their linen coats which were long, that they might the more expeditiouſly perform their ſervice; and which is an inſtruction to all the prieſts of the Lord, true believers in Chriſt, to be ready, forward, and diligent in the work of the Lord; and eſpecially to miniſters of the word, who, as their doctrines and lives ought to be pure, ſignified by the prieſt's linen garment, ſo they ſhould be girt about with the girdle of truth, and ready upon all occaſions to publiſh and defend it, and do their work with chearfulneſs and faithfulneſs: *and bonnets ſhalt thou make for them*; theſe were coverings for the head, and of the ſame kind with the mitre of the high prieſt, and of the ſame length, but differed from that in the manner of wrapping the linen, of which they were made, ſee the note on the preceding verſe: and all theſe were to be made *for glory and beauty*; to beautify and adorn them, to make them look like perſons of ſome note and figure, and that they might be reſpectable among men, and typical, as they all were, of our great and glorious high prieſt, the ſon of God.

℣. 41. *And thou ſhalt put them on Aaron thy brother, and his ſons with him*, &c.] And this putting on of their garments by *Moſes*, under the authority of God, was a ſolemn inveſtiture of them, with the prieſtly office alſo; for from henceforward they had a right to exerciſe it, having thoſe garments on, without which they were never to officiate: *and ſhalt anoint them*; with the anointing oil, of which afterwards a particular account is given, and how to be made, and for what uſe, ch. xxx. 22—30. typical of the holy graces of the Spirit of God: *and conſecrate them*; the conſecration of them, was by inveſting them with their garments, and by anointing them with oil; for this phraſe does not intend the whole of their conſecration, only another branch of it, and may be literally rendered, *fill their hand* [p]; that is, with ſacrifices to be offered up by them, ſee ch. xxix. 1. 24. 2 *Chron.* xiii. 9. *and ſanctify them*; by all this, ſet them apart, and devote them to the ſacred office of prieſthood: *that they may miniſter unto me in the prieſt's office*; by offering ſacrifices for the people, burning incenſe, and doing other things relative to the office.

℣. 42. *And thou ſhalt make them linen breeches to cover their nakedneſs*, &c.] Or *the fleſh of nakedneſs* [q], that part of the body which ought not to be naked and expoſed to view, and which, when it is, cauſes ſhame and ridicule; what part is deſigned is eaſily gathered from the next clauſe; great care was taken in the ſervice of God's houſe, to preſerve decency, prevent immodeſty, and to guard againſt laughter and levity, and the like care ſhould be always taken, ſee the note on ℣. 2. *from the loins even unto the thigh they ſhall reach*; they were to reach above the navel near the heart, and to the end of the thigh, which is the knee, as *Maimonides* ſays [r]; who alſo obſerves, that they had ſtrings, but had no opening before or behind, but were drawn up round like a purſe; they were a ſort of drawers, and ſomewhat like our ſailors trowſes.

℣. 43. *And they ſhall be upon Aaron and upon his ſons*, &c.] Not the linen breeches only, but all the other garments: *when they come into the tabernacle of the congregation*; even into that part of it where the people aſſembled, the court of the tabernacle, and where ſtood the altar of burnt-offering, on which they offered the ſacrifices of the people, but never without the prieſtly garments on: *or when they come near unto the altar to miniſter in the holy* place; at the altar of incenſe which ſtood there; or when they came to trim the lamps of the candle-

[i] Cele Hamikdaſh, c. 8. §. 16. [k] De veſtitu Sacerdot. Heb. l. 1. c. 17. p. 379, 380. [l] Ut ſupra, c 8. §. 19. [m] Antiq. l. 3. c. 7. §. 2. [n] Ut ſupra. [o] Ibid. [p] ומלאת את ידם & implebis manum eorum, Montanus, Vatablus, Tigurine verſion, Fagius, Piſcator. [q] בשר ערות carnem nuditatis, Montanus, Vatablus, Druſius; carnem nudam, Junius & Tremellius; carnem verendorum, Tigurine verſion; carnem pudendorum, Piſcator. [r] Cele Hamikdaſh, c. 8. §. 18.

candleſtick, and ſet the ſhew-bread on the table, and take away the old, which candleſtick and ſhew-bread table were both in the holy place: *that they bear not iniquity and die*; be guilty of ſin in not having their prieſtly garments on in time of ſervice, and ſo bear the puniſhment of it and die for it; the *Targum* of *Jonathan* adds, with flaming fire, with fire from heaven, ſuch as *Nadab* and *Abihu* were afterwards conſumed with; an high prieſt that had not the eight garments on, or a common prieſt that had not his four garments, his ſervice was illegal and rejected, and he was guilty of death by the hand of heaven, as *Maimonides* [s] ſays; that is, he was deſerving of immediate death from the hand of God, and might expect it: it ſhall be *a ſtatute for ever unto him, and his ſeed after him*; as long as the *Aaronical* prieſthood continued, until Chriſt ſhould ariſe, made an high prieſt, not after the order of *Aaron*, but after the order of *Melchizedek*, and ſhould put an end to the prieſthood of the former, by anſwering and fulfilling all the types and ſhadows of it; this reſpects all that is ſaid in this chapter concerning the veſtments of the prieſts, one and another.

CHAP. XXIX.

THIS chapter gives an account of the form and order of the conſecration of *Aaron* and his ſons to the prieſtly office; preparatory to which *Moſes* is ordered to take a young bullock, two rams, bread, cakes, and wafers unleavened, and bring them and *Aaron* and his ſons to the door of the congregation, where the ceremony was to be publickly performed, and which began with waſhing them, ℣. 1—4. and then proceeded by putting on the prieſtly garments directed to be made in the preceding chapter, firſt on *Aaron*, who alſo was anointed, ℣. 5, 6, 7. and then upon his ſons, ℣. 8, 9. after which the bullock and the two rams were to be ſlain, and orders are given what was to be done with their blood, and the ſeveral parts of them, as well as with the cakes and wafers, ℣. 10—23. and directions are given to make theſe wave and heave-offerings, ℣. 24—28. and that the garments of *Aaron*'s ſhould be his ſon's that ſucceeded him, ℣. 29, 30. and that the fleſh of the ram of conſecration with the bread ſhould be eat by *Aaron* and his ſons and no other, ℣. 31—35. the altar alſo where they were to officiate, was to be cleanſed, ſanctified, and an atonement made for it, ℣. 36, 37. after which, two lambs every day, morning and evening, were to be offered on it in all ſucceeding generations, ℣. 38—42. and the chapter is cloſed with a promiſe that the Lord would meet with the children of *Iſrael* at the door of the tabernacle of the congregation, and would ſanctify the tabernacle, and dwell among them, and be their God, ℣. 43—46.

℣. 1, *And this is the thing that thou ſhalt do unto them*, &c.] To *Aaron* and his ſons: *to hallow them*; to ſanctify them, ſet them apart, and conſecrate them: *to miniſter unto me in the prieſt's office*; for which the Lord had appointed them, to which he had choſe, called, and ſeparated them: *take one young bullock, and two rams without blemiſh*; a young bullock was an heifer of three years old, according to *Kimchi* [t], and ſuch an one was uſed in ſacrifice in former times, ſee *Gen.* xv. 9. though *Maimonides* [u] ſays, it was one of two years, and ſo *Abendana* [w], whoſe words are, "a bullock "is a ſon of two years, and a ram is after he has "entred into the ſecond year 31 days;" and ſo *Ben Gerſom*; the bullock was an emblem of the ſtrength, laborioufneſs, and patience of Chriſt, and both of them being without blemiſh, were typical of his purity and perfection in his nature and life, and eſpecially in his ſacrifice.

℣. 2. *And unleavened bread*, &c.] Such as uſed to be eat at the time of the paſſover, and this being diſtinguiſhed from cakes and wafers after mentioned, ſhews that this was bread of a larger ſize, a loaf or loaves of bread, ſee ℣. 23. *and cakes unleavened, tempered with oil*; theſe were made of flour mixed with oil, but without leaven, and were a leſſer and thinner ſort of bread than the former: *and wafers unleavened, anointed with oil*; with oil olive, the beſt of oil, as the *Targum* of *Jonathan*, and ſo *Aben Ezra*; theſe were a thinner ſort of bread ſtill, ſomewhat like our pan-cakes; and they were anointed with oil after the baking of them, and in the form of the *Greek* χ *chi*, as *Jarchi* ſays, or of a St. *Andrew*'s or *Burgundian* croſs: of *wheaten flour ſhalt thou make them*; of the fineſt of the wheat, for theſe were to be the food of *Aaron* and his ſons, who were now to be inveſted with an high and honourable office, and were to live according to the dignity of it; and theſe being all unleavened, may denote that ſincerity, ſimplicity, and integrity that ought to be found in them, in the diſcharge of their office, and which were in Chriſt in full perfection; as well as ſoundneſs in doctrine, life, and manners, being free from all leaven of falſe doctrine, hypocriſy, and malice; and likewiſe what is expected of the ſame kind in all the ſaints, who, under the goſpel-diſpenſation are all of them prieſts unto God, and whoſe food is the fineſt of the wheat, Chriſt the bread of life.

℣. 3. *And thou ſhalt put them into one baſket*, &c.] The unleavened bread, cakes, and wafers; this baſket may be an emblem of the goſpel and the miniſtration of it, in which Chriſt the bread of life is carried, and miniſtred to his people: *and bring them in the baſket, with the bullock and the two rams*; not that the bullock and the rams were to be brought in the baſket along with the bread, cakes, and wafers; but at the ſame time that they were brought to the door of the tabernacle of the congregation, theſe were to be brought, led, or drove to the altar, in order to be ſlain and ſacrificed.

℣. 4. *And Aaron and his ſons thou ſhalt bring unto the door of the tabernacle of the congregation*, &c.] That is, order and direct them to come thither; for it cannot be thought he was to carry them in his arms or on his ſhoulders, or have them thither by force, whether they would or no; but he was to declare to them that it was the will of the Lord they ſhould appear there: *and ſhalt waſh them with water*; out of the laver after mentioned, which

[s] Ibid. c. 10. § 4, 5.
[t] Comment. in Pſ. 69. 32.
[u] Hilchot Zebachim, c. 1. §. 14.
[w] Not. in Michol Yophi in loc.

which ſtood between the door of the tabernacle of the congregation and the altar: the *Targum* of *Jonathan* ſays, this waſhing was performed in 40 ſeahs of living, or ſpring-water, which was ſufficient for the immerſion of the whole body, which 'tis highly probable was the caſe; and ſo *Jarchi* interprets it, of the dipping of the whole body, and which ſeems to have been neceſſary, upon their entrance on their office, to denote their compleat purity and holineſs, though afterwards when they entered on ſervice, they only waſhed their hands and feet, ſee ch. xxx. 18—21. to which our Lord ſeems to allude, *John* xiii. 10. this waſhing ſhews what purity and holineſs were neceſſary to the prieſts of the Lord, and that they ought to be clean that bear the veſſels of his houſe, or miniſter in his ſanctuary, and which were in Chriſt in their full perfection; and ſuch an high prieſt became us, who is holy, harmleſs, and undefiled, and ſo could offer himſelf without ſpot, and was a fit perſon to take away ſin by ſacrifice, and to be an advocate for his people: this may alſo point at his baptiſm, which he ſubmitted to before he entered on his office in a public manner, and which was performed by immerſion; and in this way ought all his prieſts, his ſaints to be waſhed, as well as with the waſhing of regeneration, and with the blood of Chriſt; and which is neceſſary to their officiating as prieſts, or drawing nigh to God, and requiſite to their communion with God and Chriſt.

℣. 5. *And thou ſhalt take the garments*, &c.] The prieſtly garments before ordered to be made, and when made: *and put upon Aaron the coat*; the broidered coat, the coat of fine linen, which was put on firſt and was next to his fleſh, for all theſe garments were put on in the order in which they are here placed: *and the robe of the ephod*; which was all of blue, and had pomegranates and golden bells at the hem of it; this was put over the broidered coat: *and the ephod*; which was made of gold, blue, purple, ſcarlet, and fine twined linen: this was a ſhort garment put over the robe of the ephod: *and the breaſt-plate*; with the *Urim* and *Thummim* in it, or the 12 precious ſtones on which were engraven the names of the 12 tribes of *Iſrael*, which hung down over the breaſt by wreathen chains of gold, from the ſhoulder-pieces of the ephod: *and gird him with the curious girdle of the ephod*; which was made of the ſame ſtuff and after the ſame manner as the ephod itſelf, and which girt all his garments tight and cloſe to him; the ſignificancy of theſe has been obſerved already; and unleſs thus clothed he could not miniſter in his office, and theſe he had only on whilſt miniſtring in it: no mention is made of the breeches, becauſe theſe were doubtleſs to be put on by the high-prieſt himſelf in a private manner before he came there; whereas all theſe garments were put on him publickly at the door of the tabernacle of the congregation, where it would not have been ſo ſeemly and decent to put on the other.

℣. 6. *And thou ſhalt put the mitre upon his head*, &c.] Which was made of linen, and was a wrap of linen about his head in the form of a turbant: *and put the holy crown upon the mitre*; the holy crown was a plate of gold which had theſe words, *holineſs to the Lord* engraven on it; and ſo ſays the *Targum* of *Jonathan*, "on which the holy name "was engraven;" the mitre was upon the top of his head, this in the fore-front of that; it was upon *Aaron's* forehead and reached from ear to ear, and was faſtened behind with a blue lace; this was like a crown or a diadem, and denotes the honour and dignity of the prieſtly office: Chriſt is a prieſt on his throne, and his ſaints are a royal prieſthood, even kings as well as prieſts unto God.

℣. 7. *Then thou ſhalt take the anointing oil*, &c.] After ordered to be made of principal ſpices, myrrh, cinnamon, calamus, caſſia, and oil-olive, ch. xxx. 23—30. *and pour* it *upon his head, and anoint him*; this was done, according to *Jarchi*, in the form of the letter *chi* as before; the oil was put upon his head and between his eyebrows, and he joined them with his finger: *Aben Ezra* thinks this was done before the mitre was put upon his head, for upon the head was the oil only poured; but *Nachmanides* was of opinion that the mitre was ſo folded about the head that the middle of the head was open, and upon that the oil was poured; and ſo the *Talmudiſts* ſay*, that his (the high prieſt's) hair was ſeen between the plate of gold and the mitre; but however this was, it ſeems plain from the text that this anointing was, after the mitre was put on, and the prieſt habited with all his garments; and it is alſo as clear a caſe, that the ointment was poured on his head which ran down to his beard, *Pſ.* cxxxiii. 2. and I ſee no difficulty in ſuppoſing that the mitre and crown might be taken off again whilſt the ceremony of anointing was performed. This unction denotes the inveſtiture of Chriſt with his office in eternity, who is ſaid to be anointed ſo early, *Prov.* viii. 22. and the donation of the Spirit to him in time, without meaſure; with which he is ſaid to be anointed, both at his incarnation and at his baptiſm, and alſo at his aſcenſion to heaven, and hence comes the name of the Meſſiah; which ſignifies anointed; and ſo his people, his prieſts, are anointed of God, with an unction from him, with the oil of grace, with the graces of the Spirit, which is neceſſary for their inſtruction, for the preſentation of themſelves to God as an holy ſacrifice, and to make them meet for the heavenly glory.

℣. 8. *And thou ſhalt bring his ſons*, &c.] Order the ſons of *Aaron*, to come to the ſame place where he was: *and put coats upon them*; ſuch as were ordered to be made for them, ch. xxviii. 40.

℣. 9. *And thou ſhalt gird them with girdles (Aaron and his ſons)* &c.] *Aaron* with the girdle of the *ephod*, and with the girdle of needle-work, and his ſons with common girdles made for them; all which ſhewed what ſtrength, diligence and expedition were neceſſary for the diſcharge of their office: *and put the bonnets on them*; upon their heads, which differed only from the high-prieſt's mitre in the manner of rolling or wrapping, as has been obſerved on ch. xxviii. 39, 40: *and the prieſts office ſhall be theirs, for a perpetual ſtatute*; that is, ſhall deſcend from father to ſon in *Aaron*'s family throughout all generations, until the Meſſiah ſhould come; who would be a prieſt of another order, and put an end to the *Aaronical* prieſthood, by fulfilling what that was a type of, and ſo aboliſhing it: *and thou ſhall conſecrate Aaron and his ſons*; or *fill the hand* of them; that is, with ſacrifices to offer for themſelves and others, ſee the note on ch. xxviii. 41. The *Targums* of *Onkelos* and *Jonathan* are, "ſhall offer the offering of *Aaron*, and the offer-"ing of his ſons," of which there is an after account, and was one part of their conſecration.

℣. 10. *And thou ſhalt cauſe a bullock to be brought before the tabernacle of the congregation*, &c.] The ſame, or of the ſame kind he was ordered to take.

℣.

* T. Bab. Zebachim, fol. 19. 1.

℣. 1. and here the place is expreſſed, where it was to be taken, and what was to be done with it: *and Aaron and his ſons ſhall put their hands upon the head of the bullock*; not *Aaron* firſt alone, and then his ſons, as ſome have thought, *Aben Ezra* makes mention of; but, as he ſays, both together, not one before another; declaring it to be their ſacrifice, a vicarious one, one in their room and ſtead, ſignifying that they deſerved to die as that creature would; and by this act putting, as it were, their ſins and tranſgreſſions upon it, ſee *Lev.* xvi. 21, 22. and which was an emblem of the imputation of ſin to Chriſt, and laying upon him the iniquities of us all.

℣. 11. *And thou ſhalt kill the bullock before the Lord*, &c.] That is, *Moſes* is ordered to do it, who now officiated as a prieſt, *pro tempore*, *Aaron* and his ſons not being yet compleatly inveſted with that office, or thoroughly conſecrated to it; of which conſecration this ſacrifice was a part, and therefore could not with propriety be concerned in killing their own ſacrifice; for that purpoſe, *Moſes* therefore did it, and he did it *before the Lord*; *Jehovah* the Son gave him thoſe orders to do it before *Jehovah* the Father, in his preſence, as an offering to him, and for his acceptance. And the ark, as *Aben Ezra* obſerves, was in the middle weſtward, and right againſt it was the altar of incenſe, and over againſt that the altar of burnt-offering: *by the door of the tabernacle of the congregation*; that is, as *Jarchi* interprets it, in the court of the tabernacle before the door; not by the door by which they entered in to the court of the tabernacle; but in the court before the door that leads in to the holy place, at ſome diſtance from which ſtood the altar of burnt-offering, where this bullock was ſlain and ſacrificed: all this may denote the public manner in which Chriſt, the antitype, ſuffered in the preſence of the Lord, with his knowledge and will, and before the people of *Iſrael*.

℣. 12. *And thou ſhalt take the blood of the bullock*, &c.] Being ſlain, and its blood received into a baſon: *and put it upon the horns of the altar with thy finger*; not ſprinkle it with hyſſop, as was done in ſome caſes, but put on with the finger dipped into the blood in the baſon; as the horns of the altar were the place where the ſacrifice was bound, as ſome think, or however where perſons in diſtreſs fled for refuge, and laid hold on, it may figure the blood of Chriſt, being effectual to the cleanſing of their ſouls, and the remiſſion of their ſins, through the application of it to them by the Spirit of God: *and pour all the blood beſide at the bottom of the altar*; the reſt of the blood not put upon the horns of the altar, all that was left of it. *Jarchi* ſays, there was a receptacle (for it) that protuberated round the altar, about a cubit from the ground; and here it was that the blood was poured.

℣. 13. *And thou ſhalt take all the fat that covereth the inwards*, &c.] That covered the ſkin or caul, in wich the bowels are contained, called the *omentum*, which generally has a pretty deal of fat upon it: *and the caul* that is *above the liver*; which ſeems to deſign the diaphragm or midriff; but the *Septuagint* verſion renders it, *the lobe of the liver*; and *Ben Melech* ſays, it is to be interpreted *with the liver*, for he ſays he took a little of the liver with the caul: *and the two kidneys, and the fat that* is *upon them, and burn* them *upon the altar*; the *Targum* of *Jonathan* is, lay them in order on the altar; it is not eaſy to ſay, ſince fat is taken both in a good and bad ſenſe, what is deſigned by the burning of it: as fat often deſigns the beſt, it being burned on the altar may ſignify, that the beſt is to be given to the Lord, and we are to honour him with the beſt things we have, which ſhould be devoted to his ſervice; or as fat renders inſenſible, and ſtupifies and makes men heavy, and inclines to a carnal and vicious diſpoſition; and the inward parts and reins being the ſeat of carnal deſires, affections and luſts; it may denote that the inward part of man is very wickedneſs, and that the inward corruptions of nature, and the carnal affections and fleſhly luſts are to be mortified and deſtroyed, at leaſt the power of them to be ſubdued and reſtrained.

℣. 14. *But the fleſh of the bullock, and his ſkin, and his dung*, &c.] The ſeveral parts and members of him, head, legs, feet, *&c.* and the ſkin taken off of him, and the dung that comes from him. *Aben Ezra* obſerves, that the fleſh comprehends the head and the pieces, and may be interpreted in a way of conjecture, that he waſhed it; and afterwards burnt it; all repreſenting a whole Chriſt under all his painful ſufferings, and the ſhame and reproach he underwent in them: *ſhalt thou burn* with *fire without the camp*; ſo Chriſt, the antitype, ſuffered without the gates of *Jeruſalem* a moſt painful and ſhameful death, deſpiſed and reproached by men, and the wrath of God like fire poured out upon him: the apoſtle ſeems to refer to this, *Heb.* xiii. 11, 12. *it* is *a ſin-offering*; in order to make atonement for the ſins of *Aaron* and his ſons; for the law made men prieſts, that had infirmity, and needed offerings and ſacrifices for their own ſins, which ſhows the imperfection of the *Aaronical* prieſtood.

℣. 15. *And thou ſhall alſo take one ram*, &c.] One of the two he was bid to take, ℣. 1: *and Aaron and his ſons ſhall put their hands upon the head of the ram*; confeſſing their ſins, acknowledging their guilt, and by this act transferring the ſame to the ram, which was to be a burnt-offering, and was typical of the imputation of ſin to Chriſt, as before obſerved.

℣. 16. *And thou ſhalt ſlay the ram*, &c.] As he was ordered to ſlay the bullock, acting in this as a prieſt, as in that: *and thou ſhalt take his blood, and ſprinkle it round about upon the altar*; the blood being received into a baſon, it was not to be put upon the altar with the finger, as the blood of the bullock, but was to be ſprinkled probably with a bunch of hyſſop, round about upon the altar, on the top and ſides: as the deity of Chriſt is the altar, which ſanctifies every gift, this may ſignify that his blood has its virtue and efficacy from that, to make atonement for the ſins of men, and to cleanſe them from them.

℣. 17. *And thou ſhalt cut the ram in pieces*, &c.] For the better convenience of laying it upon the wood on the altar, that it might be burnt; for it was to be a whole burnt-offering: *and waſh the inwards of him, and his legs*; denoting the purity of the ſacrifice of Chriſt, and that when his people give up themſelves to God as a whole burnt-offering, in the flames of love and zeal, their affections ſhould be pure and ſincere: *and put* them *unto his pieces, and unto his head*; lay them together, ſo that they might be entirely conſumed at once; ſignifying that Chriſt was both in ſoul and body an offering and a ſacrifice of a ſweet-ſmelling ſavour to God; zeal for the honour of whoſe houſe, and the glory of his name, eat him up, as well as the fire of divine wrath; and ſo our whole ſouls, bodies and ſpirits, ſhould be preſented to the Lord as a holy, living and acceptable ſacrifice

to him, which is more ſtrongly ſuggeſted in the next verſe.

℣. 18. *And thou ſhalt burn the whole ram upon the altar*, &c.] For which reaſon his head, his pieces, his inwards, and his legs, were to be put together, and laid in order upon the altar: *it* is *a burnt-offering unto the Lord*; offered up to him, and accepted by him, as follows: *it* is *a ſweet ſavour*; or *a ſmell of reſt*[y], in which God acquieſces, and reſts, and takes delight and pleaſure; it is, as the *Septuagint* verſion, *for a ſmell of ſweet ſavour*, or a ſweet-ſmelling ſavour; which phraſe the apoſtle makes uſe of, and applies to the ſacrifice of Chriſt, *Eph.* v. 2: *an offering made by fire unto the Lord*; which being conſumed by fire, aſcended upwards to the Lord, and became acceptable to him, as the ſacrifice of his own Son, in his fiery ſufferings and death, was unto him.

℣. 19. *And thou ſhalt take the other ram*, &c.] The other of the two that was left, ℣. 1: *and Aaron and his ſons ſhall put their hands on the head of the ram*, as they were to do, and did, upon the head of the other; ſee the note on ℣. 15.

℣. 20. *Then ſhalt thou kill the ram*, &c.] As the other: *and take of his blood*, ſome part of it being received into a baſon: *and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his ſons*; according to *Jarchi*, this is the middle griſtle within the ear; but *Saadiah* more rightly ſays, it is the tender part which joins to the orb of the ear. The blood was put upon this part to ſanctify it, and cleanſe from ſins that come thereby, and to teach the high-prieſt that he ought attentively to liſten to what ſhould be ſaid unto him of the Lord, that he might faithfully report it to the people; and as our great high-prieſt had his ear opened and awakened, to hear as the learned; and happy are his people who have ears to hear the joyful ſound, and take pleaſure in it, and who are cleanſed from their hearing ſins, by his precious blood: *and upon the thumb of their right hand*; on the middle joint of it, as *Jarchi*: *and upon the great toe of the right-foot*; the hands and fingers being the inſtruments of action, and the feet and toes of walking, ſhew that the life and converſation of the prieſts of the Lord ought to be pure and holy, and ſo their antitype perfectly was; and whereas there is imperfection in all the actions, and even in the beſt righteouſneſs of the ſaints, and their walk and converſation is not without ſin, they have need to have them ſprinkled with, and their converſation-garments waſhed and made white in the blood of the Lamb: *and ſprinkle the blood upon the altar round about*; as was done with the blood of the other ram, ℣. 16.

℣. 21. *And thou ſhalt take of the blood that* is *upon the altar*, &c.] Not that which was ſprinkled upon it, which could not be gathered up in ſuch quantities as to be ſprinkled again; but which was in a baſon on it, having been received into it when the ram was ſlain: *and of the anointing oil*; hereafter to be made, and with which *Aaron* was anointed as ſoon as he had his garments on; and this is a different anointing from that that was poured on his head; this was ſprinkled on his garments, as follows: *and ſprinkle* it *upon Aaron*; both the blood and the oil: *and upon his garments*; the note of *Aben Ezra* is, under the garments of *Aaron*, and on his garments, as if they were ſprinkled within and without: *and upon his ſons, and upon the garments of his ſons with him*; at his firſt unction his ſons don't ſeem to have been anointed at all, but now they and their garments are ſprinkled both with blood and oil; denoting both the juſtification of the prieſts of the Lord by the blood of Chriſt, and the ſanctification of them by the Spirit, and the need that both their perſons and their actions ſtand in of cleanſing by them both: *and he ſhall be hallowed, and his garments, and his ſons, and his ſons garments with him*; all ſhould be holy in a ceremonial ſenſe, and devoted to holy uſes and ſervices; ſee *Pſ.* xlv. 8. *Rev.* vii. 14.

℣. 22. *Alſo thou ſhalt take of the ram the fat and the rump*, &c.] The fat which was upon it: the ſheep in *Arabia* and about *Judea* were remarkable for their large tails; according to *Rauwolff*[z], they were half a ſpan thick, and one and a half broad, and very fat; and ſo in *Africa* and *Egypt* were rams of large tails of ten and twenty pounds weight[a]; and *Ariſtotle*[b] ſpeaks of ſheep in *Syria* that had tails a cubit broad; and *Herodotus*[c] makes mention of two ſorts in *Arabia*, one ſort have tails three cubits long, which if drawn upon the ground would ulcerate, wherefore the ſhepherds make little carts to bear them upon[d], and the other ſort have tails a cubit broad; and *Vartomanus*[e] relates, how in *Arabia* are fat ſheep whoſe tails weigh 11, 12, 16, nay 44 pound, and of a cubit long: *and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that* is *upon them*; ſee the note on ℣. 13. *and the right ſhoulder*; what was to be done with it is afterwards obſerved as well as with the reſt: *for it is a ram of conſecration*; or *of fillings*[f]; *Jarchi* ſays, the ſcripture declares theſe fillings to be peace-offerings, for they miniſter peace to the altar, and to him that does the ſervice, and to the owners; wherefore the breaſt was neceſſarily his that did the ſervice for his portion, and this was *Moſes*, for he miniſtred in the fillings, and the reſt *Aaron* and his ſons eat, for they were the owners.

℣. 23. *And one loaf of bread*, &c.] Of unleavened bread, as in ℣. 2. large bread is meant, as *Ben Melech* obſerves, for the reſt were cakes and wafers as follows: *and one cake of oiled bread*; which was made of flour and oil mixed and tempered together: *and one wafer out of the baſket of unleavened bread*; which was anointed with oil and croſſed, as the *Jewiſh* writers ſay: *that* is *before the Lord*; which baſket of unleavened bread, cakes and wafers, was ſet in the court of the tabernacle, and ſo ſaid to be before the Lord, being devoted to whatever uſe he ſhould aſſign them, being by his orders brought thither.

℣. 24. *And thou ſhalt put all in the hands of Aaron, and in the hands of his ſons*, &c.] Which accounts for the uſe of the phraſe, filling the hand for conſecration, ℣. 9. for all the above things of the ram, bread, cakes, and wafers, were put into their hands when conſecrated, denoting their inveſtiture with their office: all things are in the hands of Chriſt, relative to the glory of God and the good of his people; their perſons are in his hands, and all grace and bleſſings of it for them; a commiſſion to execute his office as a prieſt is given to him; and as it was proper that he alſo ſhould

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[y] רית ניחוח odor quietis, Montanus, Fagius, Vatablus, Cartwright, Piſcator. African. Deſcript. Africæ, l. 9. p. 753.

[z] Travels, p. 221.

[a] Leo.

[b] Hiſt. Animal. l. 8. c. 28.

[c] Thalia ſive l. 3. c. 113.

[d] The ſame is obſerved in T. Bab. Sabbat, fol. 54. 2. & Gloſs. in Ib.

[e] Navigat. l. 2. c. 5, 9, 15.

[f] מלאים impletionum, Montanus, Vatablus, Piſcator.

ſhould have ſomewhat to offer, his hands are filled, and he has a ſufficiency for that purpoſe, as *Aaron* and his ſons had, *Heb.* viii. 3. *and ſhalt wave them* for *a wave-offering before the Lord*; which was waved or ſhook to and fro, from eaſt to weſt, and from north to ſouth, to or before him, as *Jarchi* obſerves, whoſe are the four winds of the world [g]; and this was done by *Moſes* and *Aaron* alſo; for, according to the ſame writer, "both were employed "in waving, both the owners and the prieſt, how? "the prieſt put his hand under the hand of the "owner and waved, and in this *Aaron* and his "ſons were the owners and *Moſes* the prieſt."

℣. 25. *And thou ſhalt receive them of their hands*, &c.] After they had been put into them, and filled with them, and waved by them: *and burn* them *upon the altar for a burnt-offering*; not the fleſh of the ram, which is after ordered to be boiled and eat by *Aaron* and his ſons; but the fat of it, before deſcribed, with one loaf, one cake, and one wafer of unleavened bread, out of the baſket: this was done *for a ſweet ſavour before the Lord*; that it might be grateful and acceptable to him, as it was: *it is an offering made by fire unto the Lord*; ſee the note on ℣. 18.

℣. 26. *And thou ſhalt take the breaſt of the ram of Aaron's conſecrations*, &c.] The ram being ſlain and cut to pieces, this part is particularly diſpoſed of: *and wave it* for *a wave-offering before the Lord*; in the manner before deſcribed: *and it ſhall be thy part*; the part of *Moſes*, he officiating now as a prieſt; and we find accordingly in after-times that this part of the ſacrifice belonged to the prieſt, *Lev.* vii. 31.

℣. 27. *And thou ſhalt ſanctify the breaſt of the wave-offering*, &c.] Set it apart for the uſe of the prieſt in all ſucceeding ages: *and the ſhoulder of the heave-offering*; as the breaſt was waved from one hand to another, or caſt from the hand of one to the hand of another; the ſhoulder was heaved up, or caſt up and catched again: this alſo was to be ſanctified or ſet apart for the prieſt's uſe, *Lev.* vii. 32, 33, 34. *which is waved, and which is heaved up of the ram of the conſecration*; the breaſt was waved and the ſhoulder heaved: even *of* that *which* is *for Aaron, and of* that *which* is *for his ſons*; as theſe two parts before-mentioned in peace-offerings were.

℣. 28. *And it ſhall be Aaron's and his ſons by a ſtatute for ever, from the children of Iſrael*, &c.] That is the ſhoulder, which ſeems particularly meant, though the breaſt alſo was theirs, which was at this time given to *Moſes*, he being prieſt; and this was an everlaſting ſtatute and ordinance in all generations, as long as the prieſthood of *Aaron* laſted, until the Meſſiah ſhould come and put an end to it: and this the children of *Iſrael* were always to allow the prieſts; the ſhoulder, becauſe *Aaron* bore their names before the Lord upon his ſhoulders, for a memorial; and the breaſt for a like reaſon, becauſe he bore their names in the breaſt-plate of judgment upon his heart, and their judgment alſo before the Lord continually, ch. xxviii. 12, 29, 30. *for it* is *an heave-offering*; it is lifted up to the Lord, and therefore is given to his prieſt: *and it ſhall be an heave-offering from the children of Iſrael of the ſacrifice of their peace-offerings*, even *their heave-offerings unto the Lord*; it being heaved up and given to the prieſt, it was reckoned an offering to the Lord, and was accepted by him as a peace-offering; and it was an emblem of the lifting up of their hearts to God, and of the going up of the affections and deſires of their ſouls to him, and of their ſerving and worſhipping him, in ſpirit and in truth, who is a Spirit, and was their father in heaven, to whom their eyes, hearts, and hands, were to be lifted up.

℣. 29. *And the holy garments of Aaron ſhall be his ſon's after him*, &c.] That ſon that ſucceeded him in the prieſthood; for the prieſthood continued in *Aaron*'s family by ſucceſſion, the eldeſt ſon being high prieſt, until the diſpoſal of this office fell into the hands of heathen princes, and then it was obtained by intereſt or money: now, though the coat and breeches might be wore out by *Aaron* before he died, yet the robe of the ephod, and the ephod, and its girdle, and the breaſt-plate might continue, and go from father to ſon, and eſpecially the latter, even to ſucceeding ages; ſee *Numb.* xx. 26, 28. *to be anointed therein, and conſecrated in them*; this is to be underſtood only of the high prieſthood, and of anointing and conſecrating to that; for none but high prieſts were anointed, and their ſons who ſucceeded them in that office, and who were anointed, and conſecrated in like manner as *Aaron* was, by waſhing, clothing, anointing, and ſacrificing.

℣. 30. *And that ſon that is prieſt in his ſtead*, &c.] The *Targum* of *Jonathan* is, "who ſhall "riſe after him of his ſons, not of the *Levites*;" for the high prieſt was to be of the family of *Aaron*, a deſcendant of his; it was not enough that he was of the tribe of *Levi*, but he muſt deſcend from *Aaron*, either in the line of *Eleazar* or of *Ithamar*: *ſhall put them on ſeven days*; the next ſucceſſor was to wear the garments ſeven days running: *when he cometh into the tabernacle of the congregation to miniſter in the holy* place; to offer ſacrifice in the court of the tabernacle, on the altar of burnt-offering, and to offer incenſe on the altar of incenſe, and to trim the lamps of the candleſtick, and to put the ſhew bread on the table.

℣. 31. *And thou ſhalt take the ram of the conſecration*, &c.] For the other ram was cut in pieces and burnt, even the whole of it: *and ſeethe his fleſh in the holy place*; not in that part of the tabernacle which was properly the holy place, as diſtinguiſhed from the holy of holies, and from the court of the tabernacle; for in that there was no convenience for boiling, but in the court of the tabernacle of the congregation, even at the door of it, as in *Lev.* viii. 31. ſee *Ezek.* xlvi. 19—24.

℣. 32. *And Aaron and his ſons ſhall eat of the fleſh of the ram*, &c.] Typical of the fleſh of Chriſt, whoſe fleſh is meat indeed, and to be eat by faith, whereby it becomes ſpiritual food, ſavoury and nouriſhing, as it is to all the Lord's prieſts, or who are made ſo to God: *and the bread that* is *in the baſket*; the unleavened bread, cakes, and wafers, ℣. 2, 3. what was left of them, one loaf, one cake, and one wafer, having been put into the hands of *Aaron* and his ſons, and received from them and burnt, ℣. 23, 24, 25. this may figure Chriſt the bread of life, held forth in the miniſtry of the word, for believers in him to feed upon; which baſket of bread was *by the door of the tabernacle of the congregation*; the whole court, *Jarchi* ſays, was ſo called, where the people in common aſſembled, and the Lord met with them; and ſo may point at the public ordinances, where Chriſt is ſet forth as food for ſouls.

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[g] Vid. T. Bab. Menachot, fol. 62. 1.

℣. 33. *And they ſhall eat thoſe things wherewith the atonement was made*, &c.] For the ſins of *Aaron* and his ſons, for they were men of infirmity, and needed ſacrifice for ſin themſelves; and herein Chriſt their antitype excelled them, that he had no ſin of his own, and needed not to offer firſt for them, and then for the ſins of others, as *Aaron* and his ſons, the types of him did; and their eating of the ſacrifice for atonement, points at the receiving of the atonement of Chriſt's ſacrifice by faith, and the enjoyment of it and the bleſſings following on it: *to conſecrate and to ſanctify them*; that they might be filled and fitted, and ſet apart and devoted to the office of the prieſthood, and miniſter in it: *but a ſtranger ſhall not eat* thereof, *becauſe they* are *holy*; meaning not one of another nation, but of another family, though an *Iſraelite*; the *Targum* of *Jonathan* renders it, a prophane and common perſon, a layman, one that was not a prieſt; who, though he was of the ſeed of *Iſrael*, yet not being of the ſeed of *Aaron*, as *Aben Ezra* interprets it, he might not eat of the above things, becauſe they were devoted to holy uſes; and therefore none but ſuch who were ſanctified or ſet apart to ſacred ſervice might partake of them.

℣. 34. *And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning*, &c.] Being more than the prieſts could eat: *then thou ſhalt burn the remainder with fire*; that it might not be uſed in a contemptuous manner, or abuſed to ſuperſtitious uſes; the ſame orders with thoſe reſpecting what was left of the paſſover, ch. xii. 10. *it ſhall not be eaten becauſe it is holy*; which is the reaſon before given, why it ſhould not be eaten by a ſtranger, and being kept till the next morning it was ordered to be burnt, that it might not then be eaten at all; it was not to be given to a ſtranger, nor to be caſt to dogs, becauſe it had been devoted to ſacred uſes; and it ſeems as if it was not to be eaten by the prieſts themſelves the next day, who were to live upon the daily proviſion made for them.

℣. 35. *And thus ſhalt thou do unto Aaron, and to his ſons*, &c.] For their conſecration, waſhing, cloathing, anointing them, ſprinkling blood upon them and their garments, and offering ſacrifice for them: *according to all* things *which I have commanded thee*; no one thing was to be omitted, and we find they were carefully and punctually obſerved, *Lev.* viii. *ſeven days ſhalt thou conſecrate them*; ſo long the rites and ceremonies of the conſecration were to be performing, that they might be thoroughly uſed to the putting on of their garments, and the offering of ſacrifices as they ſaw performed by *Moſes*; and in all reſpects be fitted for the diſcharge of their office: the *Jewiſh* writers generally ſay, that ſeven days were appointed that a ſabbath might paſs over them.

℣. 36. *And thou ſhalt offer every day a bullock* for a *ſin-offering, for atonement*, &c.] That is, every day of the ſeven days of conſecration; denoting the full and compleat atonement for ſin by the ſacrifice of Chriſt, which theſe ſacrifices could not really obtain, and were therefore frequently repeated, in this caſe ſeven times; figuratively by that number pointing to the full expiation of ſin by the atoning Saviour, who was made not only an offering for ſin, but ſin itſelf by imputation, for his people: *and thou ſhalt cleanſe the altar when thou haſt made atonement for it*; which though not capable of ſin, or of any moral guilt, yet in as much as it was to be of ſacred uſe, and to have ſin-offerings laid upon it; expiation and cleanſing, in a ceremonial way, were to be made for it, to purge it from the uncleanneſs of the children of *Iſrael*, *Lev.* xvi. 18, 19. This altar was typical of Chriſt, who is that altar believers in him have a right to partake of; and though he had no ſin of his own, no guilt of that kind to expiate, nor pollution to be cleanſed from, yet as he had the guilt of his people tranſferred to him, and was clothed with their filthy garments, and had their uncleanneſſes on him; by the ſacrifice of himſelf he purged away ſin from himſelf and them, and was juſtified and cleared of all, and they in him: *and thou ſhalt anoint it, to ſanctify it*; anoint it, as it afterwards was, with the holy anointing oil, whereby it was ſanctified, or ſet apart for holy uſes; in which it was a figure of Chriſt anointed with the oil of gladneſs, the Holy Spirit, above his fellows; and was ſanctified and ſet apart for his prieſtly office, in which he was both altar, ſacrifice and prieſt.

℣. 37. *Seven days thou ſhalt make atonement for the altar, and ſanctify it*, &c.] That it might be thoroughly fit to have ſacrifices offered on it: *and it ſhall be an altar moſt holy*; as Chriſt is, and is called the Moſt holy, and ſaid to be anointed, *Dan.* ix. 24. He is holy in his perſon, nature and offices, more holy than angels or men; as holy as the Lord God, the God of *Iſrael*, his Father, who is glorious in holineſs, and none like to him for it: *whatſoever toucheth the altar ſhall be holy*; that is, whatſoever gift or ſacrifice, according to law, was offered on it, whatever appertained unto it, or were ſuitable for it; for as for other things, they were not made holy by a touch of it, *Hagg.* ii. 11, 12. The *Targum* of *Jonathan* refers it to perſons, paraphraſing the words, that ſuch ſhould be holy who were "of the ſons of *Aaron*, but of the reſt "of the people, it was not lawful for them to "draw nigh, leſt they ſhould be burnt with flam-"ing fire that comes out of the holy things;" but our Lord applies it to gifts and offerings of the altar, for to this caſe he ſeems to have reſpect, *Matt.* xxiii. 19. for he is the altar that ſanctifies not only the perſons, but the ſervices of his people, and their ſacrifices of prayer and praiſe come up with acceptance to God from off this altar; though even the beſt duties and ſervices of theirs need atonement and purification by the ſacrifice and blood of Chriſt.

℣. 38. *Now this* is that *which thou ſhalt offer upon the altar*, &c.] An altar being ordered to be built, and this ſanctified and expiated, and prieſts being appointed and conſecrated to the ſervice of it; an account is given of the offerings that ſhould be offered up upon it every day, beſides thoſe that ſhould be offered occaſionally, and at other ſet times: *two lambs of the firſt year day by day continually*; typical of Chriſt the Lamb of God, who continually, through the efficacy of his blood, and the virtue of his ſacrifice, which are ever the ſame, takes away day by day the ſins of his people. A lamb is a proper emblem of him for innocence and harmleſſneſs, for meekneſs and humility, for patience, for uſefulneſs for food and clothing, and eſpecially for ſacrifice; and theſe being of the *firſt year*, may denote the tenderneſs of Chriſt, who as he grew up as a tender plant, ſo as a tender lamb, encompaſſed with infirmities, being in all things like unto his people, excepting ſin; and as theſe were to be *without ſpot*, *Numb.* xxviii. 3. and ſo here, in the *Septuagint* verſion, it may point at the purity of Chriſt, who is the Lamb of God, without ſpot

and blemiſh, and who offered himſelf without ſpot to God, and was a fit ſacrifice to be offered up for the taking away of the ſins of men.

℣. 39. *The one lamb thou ſhalt offer in the morning*, &c.] And before this no other ſacrifice was to be offered, and therefore it was ſlain and offered very early; and yet it was not lawful to ſlay it before break of day, wherefore great care was taken that it ſhould not; "he that was appointed over "the ſervice, uſed to ſay to the prieſts, go out, "and ſee if the time of ſlaying is come; if it "is come, he that went out to ſee, ſaid, corruſ-"cations or brightneſſes; *Matthias* the ſon of *Sa-"muel* ſaid, does it enlighten the face of the whole "eaſt as far as *Hebron?* he ſaid, yes; why was "this neceſſary? becauſe one time the light of "the moon aſcended, and they thought the eaſt "was enlightened (or it was break of day) and "they ſlew the ſacrifice [h]:" *and the other lamb thou ſhalt offer at even*, or *between the two evenings*; of which phraſe ſee the note on ch. xii. 6. *Joſephus* [i] ſays, it was about the 9th hour, or 3 o'clock in the afternoon, that the daily ſacrifice was offered: the *Miſnic* doctors ſay [k], it was ſlain at eight and a half, or half an hour after 2 o'clock, and was offered up at 9 and a half, or half an hour after 3 o'clock; they ſtaid as long as they could before they offered it, becauſe no ſacrifice was offered after it but the paſſover. We are told, that the lamb of the morning was ſlain in the north-weſt corner of the altar, and that of the evening in the north-eaſt corner [l]: the reaſon of this was, becauſe in the morning the ſun was in the eaſt, and ſhone over-againſt the weſt; but the evening daily ſacrifice was when the ſun was in the weſt, and ſhone over-againſt the eaſt [m]: this was in a good meaſure literally fulfilled in Chriſt, namely, as to the time of ſlaying and offering the daily ſacrifice; for he was crucified at the 3d hour, that is, at 9 o'clock in the morning, at the 6th hour, or at 12 o'clock at noon, darkneſs was upon the earth, which continued till the 9th, and then he gave up the ghoſt, which was 3 o'clock in the afternoon, the uſual time of ſlaying and offering the daily evening ſacrifice, *Mark* xv. 25, 33, 34. and this may ſignify the extenſiveneſs of Chriſt's ſacrifice, reaching from the morning of the world to the evening of it. He was ſlain and offered up in the morning of the world, in the purpoſe and promiſe of God, in the typical ſacrifices of men, and in the faith of his people, who looked to him as the atoning Saviour, and in the efficacy of his blood, which reached to all the ſaints from the beginning, for the pardon and atonement of their ſins; and it was at the end or evening of the *Jewiſh* world and ſtate, that Chriſt was offered up a ſacrifice for ſin, and the virtue of it will continue to the end of the world. Chriſt is the Lamb of God that continues to take away the ſin of the world, and his blood continues to cleanſe from all ſin, and he ever lives to make interceſſion for tranſgreſſors. Good men are continually ſinning, and they ever ſtand in need of the application of pardoning grace and mercy; there are ſins of the night, and the ſins of the day they fall into, and nothing can expiate them but the blood and ſacrifice of Chriſt. The repetition of theſe ſacrifices every day, morning and night, ſhews, that they could not really and perfectly take away ſin; the ceſſation of them was a token of perfect atonement by Chriſt, which made them needleſs and uſeleſs: and this may teach us, that the ſacrifices of prayer and praiſe ſhould be morning and evening; in the morning we ſhould expreſs our thankfulneſs for the mercies of the night, and pray for the continuance of them the day following; and at the evening we ſhould offer up the ſacrifices of praiſe for the mercies of the day, and pray for the mercies of the night; and at both ſeaſons ſhould be concerned to have a freſh application of the atoning blood and ſacrifice of Chriſt, for the taking away from us the ſins of the night and day.

℣. 40. *And with the one lamb a tenth deal*, &c.] That is, the tenth part of an *ephah*, as *Jarchi* and *Aben Ezra*, which is an *omer*, and held as much as a man could eat in one day, or more, ſee ch. xvi. 38: *of flour mingled with the fourth part of a hin of beaten oil*; this was a meat, or rather bread-offering, which went along with the daily ſacrifice, and typified Chriſt the food of his people, who is compared to a corn of wheat; is the fineſt of the wheat, and the bread of God, which came down from heaven, and gives life, food and nouriſhment to men; and the *beaten oil* may ſignify the graces of the Spirit in him, and the exerciſe of them through the many trials and ſufferings he endured, and which make him ſavoury food to his people, as a crucified Chriſt is: *and the 4th part of a hin of wine* for *a drink-offering*; a hin, *Aben Ezra* ſays, was an *Egyptian* meaſure, but what reaſon he had for it does not appear; according to *Ainſworth*, the fourth part of it was a pint and a half; but according to biſhop *Cumberland* [n], who has with great exactneſs calculated the *Jewiſh* meaſures, it was a quart and above half a pint; this was poured out upon the altar. *Jarchi* ſays, there were two ſilver baſons on the top of the altar, and there were bored in them like two ſmall noſtrils, and wine was put in the middle of them; and it flowed and went out by the way of the noſtrils, and fell upon the top of the altar, and from thence deſcended to the bottom: this wine poured may either ſignify the blood of Chriſt ſhed, or poured out for the remiſſion of ſin; or the love of Chriſt very plentifully manifeſted in the offering up of himſelf for men, and the acceptableneſs of that to God: and moreover, as ſacrifices are called the bread of God, and he makes as it were a feaſt of them, feeding on them with delight and pleaſure, it was neceſſary there ſhould be wine to compleat the banquet; wherefore wine is ſaid to cheer both God and man, *Judg.* ix. 13. alluding to the libations of wine in ſacrifices.

℣. 41. *And the other lamb thou ſhalt offer at even*, &c.] See the note on ℣. 39: *and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof*; a meat and drink-offering conſiſting of the ſame things, for quality and quantity, and made in the ſame manner, were to be offered with the daily evening ſacrifice, as with the morning one: *for a ſweet ſavour, an offering made by fire unto the Lord*; for theſe lambs were both burnt with fire upon the altar, and therefore are called a burnt-offering in the next verſe.

℣. 42. This ſhall be *a continual burnt-offering throughout your generations*, &c.] To be offered up morning and evening in every age, as long as the *Moſaic* œconomy laſted, till he came, who put an end to it by offering up himſelf, the antitype of it: *at the door of the tabernacle of the congregation before*

[h] Miſn. Yoma, c. 3. §. 1, 2. Tamid, c. 3. §. 2. c. 5. §. 1. [i] Joſeph. Antiq. l. 14. c. 4. §. 3. [k] Miſn. Peſachim, c. 5. §. 1. [l] Miſn. Tamid, c. 4. §. 1. [m] Bartenora, in Ib. [n] Of Scripture-weights and meaſures, c. 3. p. 86.

before the Lord; that is, upon the altar of burnt-offering which ſtood there, ſee ch xl. 29: *where I will meet you to ſpeak there unto thee*; to accept of their ſacrifices, give further directions of what was to be done, and anſwers to enquiries made of him in matters of moment and difficulty. *Jarchi* obſerves, that ſome of their *Rabbins* conclude from hence, that the holy bleſſed God ſpoke with *Moſes* from off the altar of braſs, after the tabernacle was ſet up; but others ſay from off the mercy-ſeat, as in ch. xxv. 22.

℣. 43. *And there will I meet with the children of Iſrael*, &c.] Not only with *Moſes* or with *Aaron*, and his ſucceſſors, but with the people themſelves, by granting them his gracious preſence in public ordinances, giving them tokens of his good-will unto them, and of his acceptance of their offerings, hearing their prayers put up by themſelves, or by the prieſt interceding for them, and receiving their thankſgivings for mercies beſtowed, and giving them inſtructions by the mouth of his prieſts: *and* the tabernacle *ſhall be ſanctified by my glory*; by his ſhekinah or the glory of the divine majeſty dwelling in it; or it may be ſupplied, *the children of Iſrael ſhall be ſanctified*; ſet apart and diſtinguiſhed by his glorious preſence among them; the *Targum* of *Jonathan* is, "I will be ſanctified in or "by their princes becauſe of my glory."

℣. 44. *And I will ſanctify the tabernacle of the congregation, and the altar*, &c.] This ſeems to intimate that ſomething elſe in the preceding verſe is intended, as what ſhould be ſanctified, than the tabernacle, as we ſupply it; or elſe here is a repetition of the ſame thing for the confirmation of it, and both that and the altar were ſanctified, or ſet apart for holy uſes, as well as cleanſed and expiated by ſacrifices: *I will ſanctify alſo both Aaron and his ſons, to miniſter to me in the prieſts office*; that is, in a ceremonial way, by ſeparating them from the reſt of the children of *Iſrael*, by waſhing, cloathing, and anointing them, and by accepting ſacrifices offered by them; for this is not to be underſtood of internal ſanctifying grace, which, though *Aaron* had, and many of his ſons that ſucceeded him, yet not all; nor was it neceſſary to the performance of the prieſtly office, though it is in all thoſe who are a royal prieſthood, and made prieſts as well as kings unto God; for they are a holy nation, called with an holy calling, and unto himſelf, and have it both internally and externally.

℣. 45. *And I will dwell among the children of Iſrael*, &c.] In the tabernacle ordered to be built for him, and which when built was placed in the midſt of the camp of *Iſrael*; and here Jehovah dwelt as a king in his palace, near at hand to help, protect, and defend his ſubjects, and ſupply them with all things needful for them; ſee *Deut.* iv. 7. *and will be their God*; their covenant-God, their king and their God, their government being a theocracy; their God and father, by national adoption, and from whom they might expect all good things, they continuing in obedience to his commands, by the tenure of which they held their rights and privileges, civil and eccleſiaſtical.

℣. 46. *And they ſhall know that I* am *the Lord their God*, &c.] By his preſence with them, by the bleſſings beſtowed upon them, by his care of them, and kindneſs to them: *that brought them forth out of the land of Egypt, that I may dwell amongſt them*; not only did he bring them from thence, that they might dwell in the land of *Canaan*, but that he might dwell among them, which was by far the greateſt mercy; and not only that they might be delivered from the bondage and affliction with which they were ſorely preſs'd, but that they might be a free people, under the protection of their king and their God, in the midſt of them; all which was a great encouragement to them, and an obligation on them to attend the ſervice of the ſanctuary, and to obey the Lord in whatſoever he had enjoined or ſhould command them: *I am the Lord their God*; of which he had given full proof and evidence by what he had done for them, and would yet give more; and to have the Lord our God is the greateſt happineſs that can be enjoyed, ſee *Pſ.* xxxiii. 12. and cxliv. 15.

CHAP. XXX.

THIS chapter treats of the altar of incenſe, its form and uſe, ℣. 1—10. of the ranſom of the *Iſraelites*, with the half ſhekel when numbered, ℣. 11—16. of the laver for the prieſts to waſh their hands and feet at before ſervice, ℣. 17—21. of the anointing oil, the ingredients of it, and what was to be done with it, ℣. 22—33. and of the perfume, the compoſition and uſe of it, ℣. 34—38.

℣. 1. *And thou ſhalt make an altar to burn incenſe upon*, &c.] The *Targums* of *Onkelos* and *Jonathan* call it incenſe of ſpices, properly enough, for it was made of various ſpices; of which ſee ℣. 34. and this was neceſſary on a natural and civil account, to remove thoſe ill ſmells from the ſanctuary, occaſioned by the number of beaſts continually ſlain in it; but chiefly on a religious account, to denote the acceptableneſs of the ſervice of the ſanctuary to God: *of ſhittim-wood ſhalt thou make it*; of the ſame that the altar of burnt-offering was made, which was covered with braſs, but this with gold, as after related; of this ſort of wood, ſee the note on ch. xxv. 5. as this altar was a type of Chriſt, the ſhittim-wood may reſpect his human nature; which wood, though it ſprung out of the earth, was not common, but choice and excellent, and very ſtrong, durable and incorruptible; and ſo Chriſt, though he was man made of an earthly woman in his human nature, yet was choſen out of the people, is the chiefeſt among ten thouſand, and excellent as the cedars, the man of God's right hand, whom he made ſtrong for himſelf; and though he died in it, he ſaw no corruption, he now lives, and will live for evermore; in which nature he acts the part of a mediator, and intercedes for his people, and offers up their prayers perfumed with the much incenſe of his mediation, to which this altar has a ſpecial reſpect.

℣. 2. *A cubit* ſhall be *the length thereof, and a cubit the breadth thereof, four-ſquare ſhall it be*, &c.] It was one *Jewiſh* ſquare cubit, which is in ſurface, according to biſhop *Cumberland*, three *Engliſh* ſquare feet, and about 47 ſquare inches; which may denote the ſolidity, perfection, and extenſiveneſs of Chriſt's prieſthood, it being unchangeable, firm, and laſting; and which paſſes not from one to another,

other, and the which makes ſomething perfect, which the law and prieſthood of *Aaron* could not, even perfects for ever, them that are ſanctified; and is very extenſive; the virtue of it reaches to all the elect of God, from the beginning of the world to the end of it; not his ſacrifice only, but his interceſſion, which is principally reſpected; that is made for all the people of God, in all places, and in all ages, and for all things for them, both for this life, and that which is to come: *and two cubits ſhall be the height thereof*; ſo that it was as high again as it was long and broad: Chriſt, our interceding high prieſt, is made higher than the heavens: *the horns thereof* ſhall be *of the ſame*; of the ſame wood the altar itſelf was made: theſe were a ſort of ſpires that roſe up at the four corners of the altar; and the *Targum* of *Jonathan* paraphraſes the words, "and of it its horns ſhall "be erect;" which were chiefly for decoration and ornament; and may denote the honour and glory of Chriſt, as well as his power and ability to ſave, to the uttermoſt, all that come to God by him, or lay hold upon him, ſince he ever lives to make interceſſion.

℣. 3. *And thou ſhalt overlay it with pure gold*, &c.] Hence this altar is ſometimes called the golden altar, *Numb.* iv. 11. *Rev.* viii. 3. this may figure the deity of Chriſt, whoſe head is as the moſt fine gold, and is in the divine nature, in the form of God, and is the brightneſs of his glory, and poſſeſſed of the ſame perfections; or rather the glorification of his human nature in heaven, where he is highly exalted, and the preciouſneſs of his interceſſion, which is always powerful and prevalent, and the duration of it: *the top thereof, and the ſides thereof, round about, and the horns thereof*; all and each of them were covered with gold; this altar had a top, when the altar of burnt-offering had none, but its hollow place was filled up with earth at every encampment; ſo *Jarchi* obſerves: this was not a grate, as the *Vulgate Latin* verſion renders it, for here were neither blood nor aſhes to be let through; but it was a flat covering like the roof of a houſe, as the word ſignifies, on which was ſet a golden diſh, with live coals and incenſe burning on them; and which, when burnt was carried away: and the ſides are the four ſides of the frame, it being a four-ſquare, or the two ſides and two ends of it; and the horns, the four horns at each corner, all were covered with plates of gold; ſo that this altar was a richer and more excellent one than that of burnt-offering; and may ſignify the ſuper-excellency of Chriſt's ſtate of exaltation to that of his humiliation: in the latter, which the altar of burnt-offering reſpected, he was made of no reputation, and became obedient to the death of the croſs, yea, was made ſin, and a curſe for his people; but in the former, which the altar of incenſe reſpected, he was raiſed from the dead, and had glory given him; he was raiſed for the juſtification of his people, and was himſelf juſtified in the Spirit, aſcended on high, was received into glory, ſat down at the right hand of God, making continual interceſſion for his ſaints: *and thou ſhalt make unto it a crown of gold round about*; which was partly to keep from ſlipping what was put upon it, but chiefly for ornament; and plainly points at the exaltation of Chriſt in our nature in heaven, as our interceding high prieſt, where he is a prieſt upon his throne, and is crowned with glory and honour.

℣. 4. *And two golden rings ſhalt thou make to it under the crown of it*, &c.] The crown was on the top of the altar, at the edge of it all around; and juſt underneath it were two rings of gold, two on each ſide: *by the two corners thereof, upon the two ſides of it ſhalt thou make* them; at each corner a ring, and at each ſide; the uſe of them follows: *and they ſhall be for places for the ſtaves to bear it withal*; theſe rings were for the ſtaves to be put into when the altar was to be carried from place to place, as it was in the wilderneſs, during the travels of *Iſrael* there; and this ſignifies that Chriſt never leaves his people; when they are in the wilderneſs he is with them, interceding for them, providing all things neceſſary for their food, ſafety, and protection, *Rev.* xii. 14.

℣. 5. *And thou ſhalt make the ſtaves of ſhittim-wood*, &c.] Of the ſame wood the altar itſelf was made: *and overlay them with gold*; as that was; theſe rings and ſtaves may be an emblem of the precious ordinances of Chriſt in which he grants his preſence; and where he is held forth in different ages and places as the interceding high prieſt of his people, their advocate with the father, pleading continually his propitiatory ſacrifice in their favour.

℣. 6. *Thou ſhalt put it before the vail*, &c.] That divides between the holy and the moſt holy place; not within the vail in the holy of holies, but before it at the holy place, for there the altar of incenſe ſtood: *Joſephus* [o] ſays, between the candleſtick and the table, *i. e.* of ſhewbread, ſtood the altar of incenſe; now the candleſtick and ſhewbread were in the holy place; and with this account the *Talmudiſts* [p] agree, who ſay, that the table was in the north, diſtant from the wall two cubits and a half, and the candleſtick on the ſouth, diſtant from the wall two cubits and a half, and the altar was in the middle, and ſtood between them: and *Maimonides* [q] gives the like account of its ſituation, which is here further deſcribed: *that* is *by the ark of the teſtimony*; which vail was by it, before which the altar was placed; the ark of the teſtimony was the cheſt or coffer in which the law was put, and which was the teſtimony of the will of God, from whence it had this name; and it ſtood in the moſt holy place; and not by it in the ſame place, but over-againſt it, in the holy place ſtood the altar of incenſe: *before the mercy-ſeat, that* is *over the teſtimony*; the mercy-ſeat that was over the ark, a lid or cover to it, where the teſtimony was; and towards this, before the face of it, was the altar of incenſe, where the prieſt officiating, looked directly towards it; having that in view for the acceptance of the people's prayers to God through Chriſt, which they were making whilſt he was burning the incenſe: *where I will meet thee*; as he had before promiſed, ch. xxv. 22.

℣. 7. *And Aaron ſhall burn thereon ſweet incenſe every morning*, &c.] This in after times was done by a common prieſt, who obtained this ſervice by lot, as we find in the times of *Zacharias, Luke* i. 9. the incenſe was fetched out of the houſe of *Abtines*, where it was made, and burning coals were taken off of the altar of burnt-offering in a veſſel, and the incenſe was ſpread upon them and burnt:

[o] Antiq. l. 3. c. 6. §. 8. [p] T. Bab. Yoma, fol. 33. 2. [q] Hilchot Beth. Habechirah, c. 1. §. 7.

burnt: the *Jewiſh* canons about this matter run thus [r]; he that was worthy of, or allotted to the incenſe, took a veſſel that held three kabs, and a bowl in the midſt of it, full and heaped up with incenſe, and took a ſilver cenſer, and went up to the top of the altar, and moved the coals to and fro, and took them and went down and poured them into a golden cenſer: and again [s], he that was worthy of or allotted to a cenſer, gathered the coals upon the top of the altar, and ſpread them with the edges of the cenſer, and bowing himſelf went out; and he that was worthy of or allotted to the incenſe, took the bowl out of the midſt of the veſſel and gave it to his friend or neighbour: and he that burns the incenſe may not burn until the preſident ſays to him burn; and if he was an high prieſt, the preſident ſays, lord high prieſt, burn; the people depart, and he burns the incenſe and bows and goes away: the burning of the ſweet incenſe was typical of the mediation and interceſſion of Chriſt; the burning coals typified his ſufferings, which were painful to his body, and in which he endured the wrath of God in his ſoul, and both muſt be very diſtreſſing to him: the incenſe put upon theſe, ſhews that Chriſt's mediation and interceſſion proceeds upon his ſufferings and death, his bloodſhed, ſatisfaction and ſacrifice; which mediation of his, like the ſweet incenſe, is frequent, is pure and holy, though made for tranſgreſſors, and there is none like unto it; there is but one mediator between God and man: likewiſe this was typical of the prayers of the ſaints; and at the ſame time that the incenſe was burnt the people were at prayer, which was ſet before the Lord as incenſe, ſee *Pſ.* cxli. 3. *Luke* i. 10. theſe go upwards to God, and come up with acceptance to him, from off the golden altar, being offered up to him by Chriſt, with his much incenſe, thro' his blood and righteouſneſs, and are pure, holy, fervent and fragrant, and called odours, *Rev.* v. 8. and viii. 3, 4. *when he dreſſeth the lamps, he ſhall burn incenſe upon it*; which he did every morning he went into the holy place, where the candleſtick with its lamps was; theſe he trimmed and dreſſed, ſnuffed thoſe thoſe that were ready to go out, lighted thoſe that were gone out, ſupplied them with oil and wicks, and cleared the ſnuff-diſhes, and the like: now near to the candleſtick ſtood the altar of incenſe, ſo that when the prieſt looked after the one, he did the ſervice of the other; and hence we learn, that our interceſſor and lamp-lighter is one and the ſame; he that was ſeen amidſt the golden candleſticks dreſſing the lamps of them, appears at the golden altar with a golden cenſer, to offer up the prayers of his ſaints, *Rev.* i. 13. and viii. 3, 4. and we learn alſo, that the light of the word and prayer ſhould go together, as they do in faithful miniſters and conſcientious chriſtians, who give themſelves up unto and employ themſelves therein; the one, to and in the miniſtry of the word and prayer, and the other to and in the reading and hearing of the word and prayer.

℣. 8. *And when Aaron lighteth the lamps at even, he ſhall burn incenſe upon it*, &c.] In the evening the prieſt went into the holy place to light the lamps that were gone out, ſee the note on ch. xxvii. 20. at the ſame time he burnt incenſe on the altar; and as the daily ſacrifice was offered up morning and evening, ſo the incenſe was burnt every morning and evening, and much about the ſame time: the *Jews* ſay [t], that the incenſe of the morning was offered between the blood (*i. e.* the ſprinkling of the blood of the daily ſacrifice) and the members, or the laying of the pieces on the altar; and the incenſe of the evening was between the pieces and the drink-offering: and with this *Philo* agrees [u], who ſays, twice every day moſt fragrant odours were offered, at the ſun riſing and ſetting, before the morning and after the evening ſacrifice: *a perpetual incenſe before the Lord throughout your generations*; thus Chriſt's mediation and interceſſion is conſtant and continual; as his ſacrifice continually takes away the ſin of the world, in which it was the antytipe of the daily ſacrifice; ſo his blood continually ſpeaks for peace and pardon, and every bleſſing of grace for his people, in which it is the antitype of the morning and evening-incenſe; for he ever lives to make interceſſion; and ſo the prayers of the ſaints are directed to God, both morning and evening, and they ceaſe not praying as long as they live.

℣. 9. *Ye ſhall offer no ſtrange incenſe thereon*, &c.] Which had not the ſame, but was made of other materials, or had more or fewer; whatever was not exactly the ſame was not to be offered; and ſo to make uſe of other mediators than Chriſt, whether angels or men, or to put up prayer to God for the ſake of our own righteouſneſs, pleading the merits of our works, and not the blood, righteouſneſs and ſacrifice of Chriſt, is to offer ſtrange incenſe, unacceptable to God, and which will be of no avail to men: *nor burnt-ſacrifice, nor meat-offering*; theſe were to be offered and burnt upon the altar of burnt-offering: *neither ſhall ye pour drink-offering thereon*; as upon the other altar; every thing in God's worſhip and ſervice was to be done in the proper place and order; theſe offerings and ſacrifices, though they were by divine appointment, yet muſt be offered on that altar which was peculiar for them.

℣. 10. *And Aaron ſhall make an atonement upon the horns of it once in a year*, &c.] On the day of atonement, as the *Targum* of *Jonathan*, and ſo *Jarchi* and *Aben Ezra* explain it; and the atonement here referred to, ſeems to be an atonement for the altar itſelf, ſee *Lev.* xvi. 18, 19. and as the altar of burnt-offering was firſt expiated and then uſed, ch. xxix. 36, 37. ſo it ſeems the altar of incenſe had not only an atonement made on it, but for it: and this was done *with the blood of the ſin offering of atonement*; by ſprinkling the blood of that offering upon the horns of it, as we learn from the afore-mentioned place; and this ſhews that Chriſt's mediation and interceſſion is founded upon the virtue of his blood, and the efficacy of his atoning ſacrifice, ſee 1 *John* ii. 1, 2. *once in the year ſhall he make atonement upon it, throughout your generations*; which proves the inſufficiency of all legal ſacrifices of themſelves to take away ſin, ſince every year, as the apoſtle obſerves, there was a remembrance of it, *Heb.* x. 3, 4. *it* is *moſt holy unto the Lord*; either the atonement made on the day of atonement, which was a moſt holy part of ſervice, and pointed at the great atonement made by the moſt holy one, the ſon of God; or this altar thus expiated, and devoted to ſacred uſe, was reckoned a moſt ſacred one to the Lord, and ſo was to have nothing offered upon it but what he ordered; with which *Jarchi* agrees in his note, "the altar is "ſanctified to theſe things only, and not to any "other ſervice."

℣.

[r] Miſn. Tamid, c. 5. §. 4, 5. [s] Ib. c. 6. §. 2, 3. [t] Miſn. Yoma, c. 3. §. 4. [u] De Victimis, p. 836.

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℣. 11. *And the Lord ſpake unto Moſes*, &c.] Continued his diſcourſe; or, there being ſome interniiſſion, reaſſumed it: *ſaying*; as follows.

℣. 12. *When thou takeſt the ſum of the children of Iſrael, after their number*, &c.] An account of them, how many they are; which was ſometimes done, and was proper to be done, eſpecially in time of war; though the preſent caſe ſeems to be for the ſake of raiſing money for the tabernacle and the ſervice of it: *then ſhall they give every man a ranſom for his ſoul unto the Lord, when thou numbereſt them*; which was not done yearly, nor was it perpetual; we have but two inſtances of it after this, until the times of *David*, *Numb.* i. 2. and xxvi. 2. yet it ſeems to have been a yearly tax or tribute, in the times of Chriſt, *Matt.* xvii. 24. and xxi. 12. ſee the notes there; and in the *Miſnah* is a whole treatiſe called *Shekalim*, in which an account is given of the time and manner of collecting this ranſom-money, and for what uſes, and who were obliged to pay it, and who not; on the firſt of *Adar* (or *February*) they proclaimed concerning the payment of it, on the 15th the tables were ſet for that purpoſe, and on the 25th the proper perſons ſat in the ſanctuary to receive it[w]: this was typical of the ranſom of ſouls by Chriſt, who are not all the world, for they are ranſomed out of it, but *Iſraelites*, the whole myſtical *Iſrael* of God, and are a numbered people; their names are written in the book of life, they are told into the hands of Chriſt, are exactly known by God and Chriſt; and theſe are many and even numberleſs to men: *that there be no plague amongſt them, when thou numbereſt them*; as there was when *David* numbered them; which ſome have thought was owing to the non-payment of the ranſom-money after-mentioned; the *Septuagint* verſion is, *no fall*, the ranſom of ſouls by Chriſt preſerves them from a total and final fall by ſin, into everlaſting ruin and deſtruction; or, no death, as the *Targum* of *Onkelos*, for redemption by Chriſt ſecures from the ſecond death, and even from a corporal death as a penal evil.

℣. 13. *This they ſhall give, every one that paſſeth among them that are numbered*, &c.] And their number, according to *Jarchi*, was known by what was paid; for he ſays the ſum was taken not by heads, but every one gave the half ſhekel, and by counting them the number was known, as follows: *half a ſhekel after the ſhekel of the ſanctuary*; that is, after the ſtandard of a ſhekel kept in the ſanctuary as a rule for all; and ſo *Jarchi* paraphraſes it, "according to the weight of a ſhekel, which "I have fixed for thee to weigh, the ſhekel of "the ſanctuary." It was about 14 pence: *a ſhekel is twenty gerahs*; a gerah being the 20th part of a ſhekel, it was not quite three half pence of our money: *an half ſhekel* ſhall be *the offering of the Lord*; which was to be offered to him for the ranſom of ſouls, whoſe lives were forfeited by ſin; and of the redemption of which this was an acknowledgment; and was typical of the ranſom-price of ſouls by Chriſt, which is not ſilver or gold, but his precious blood, his life, himſelf, which is given as an offering and ſacrifice to God, in the room and ſtead of his people; and which is given to God againſt whom ſin is committed, the law-giver whoſe law is broken, the judge whoſe juſtice muſt be ſatisfied, and the creditor to whom the price muſt be paid.

℣. 14. *Every one that paſſeth among them that are numbered, from twenty years old and above*, &c.] Even Levites, *Iſraelites*, proſelytes and ſervants freed, but not women, bond-ſervants or children[x]: *ſhall give an offering to the Lord*; the half ſhekel before mentioned.

℣. 15. *The rich ſhall not give more, nor the poor ſhall not give leſs than half a ſhekel*, &c.] Which ſhows that the *Iſraelites* were alike in the eſteem of God, their worldly circumſtances making no difference; their ſouls being alike, the ſame ranſom-price was given for them; and that they were all to have an equal ſhare in the ſervice and ſanctuary of God, and the price was ſet ſo low, that the pooreſt man might be able to pay it: and even *Maimonides*[y] ſays, if he lived on alms, he was to beg it of others, or ſell his cloaths from off his back to pay it. This ſhows the equality of the redeemed and ranſomed of the Lord; for though ſome ſins and ſinners are greater than others, and ſome are redeemed from more ſins than others, yet all ſins being infinite, as committed againſt an infinite God, but one price is paid for all, and that is the precious blood of Chriſt, the Son of God, an infinite and divine perſon; hence all the ranſomed ones have the ſame faith, righteouſneſs, ſalvation and eternal life: *when they give an offering unto the Lord, to make atonement for your ſouls*; which have ſinned, are liable to death for it, are the more excellent part of men, and require a great price for the redemption and ranſom of them; and hence it is ſo great a bleſſing to be ranſomed, becauſe it is the ranſom of the ſoul: and ſuch is the efficacy of Chriſt's ranſom, that it is a full atonement for the ſouls of men, and their ſins, and compleatly delivers from ſin, ſatan, the law, death and hell.

℣. 16. *And thou ſhalt take the atonement-money of the children of Iſrael*, &c.] The half ſhekel, the ranſom of their ſouls: *and ſhalt appoint it for the ſervice of the tabernacle of the congregation*; for the building of the tabernacle, for the repairs of it, and for the ſacrifices offered in it; particularly we find that this firſt collection this way was appropriated to the ſilver ſockets of the ſanctuary, and the vail, for the ſilver hooks, and for the pillars, ch. xxxviii. 27, 28: *that it may be a memorial unto the children of Iſrael before the Lord, to make an atonement for your ſouls*; to put them in mind that they were ſinners, that their lives were forfeited, that a ranſom-price was given and accepted of God, that hereby atonement in a typical ſenſe was made for them; and this was before the Lord, as a token of their gratitude to him, and of their acknowledgment of the favour.

℣. 17. *And the Lord ſpake unto Moſes*, &c.] Again, at another time, and upon another ſubject: *ſaying*; as follows.

℣. 18. *Thou ſhalt alſo make a laver of braſs, and his foot alſo of braſs, to waſh* withal, &c.] For *Aaron*, and his ſons, and the prieſts in ſucceſſion, to waſh at before their entrance on their miniſtry; and denotes in general the neceſſity of purity, in order to miniſter in the prieſtly office; and which was in its perfection in Chriſt, who being holy and harmleſs, was an high-prieſt becoming us, and ſuitable to us, qualified to offer himſelf without ſpot to God, and to take away ſin; of which purity his baptiſm in water might be a ſymbol, which he ſubmitted to before he entered publickly on the execution of his office as a prophet and prieſt; and as this may reſpect the miniſters of the goſpel, it ſhews,

[w] Miſn. Shekalim, c. 1. §. 1, 3. [x] Ibid. [y] Hilchot Shekalim, c. 1. §. 1.

ſhews, that they ſhould be pure and holy in their lives and converſations, and be examples in purity of converſation to others: and as this may chiefly reſpect all the ſaints who are prieſts unto God; it may be either typical of the laver of regeneration, in which grace, comparable to water, is given, and in which a clean heart is created; and which has an influence on purity of life and converſation, and ſecures from death: or rather of the blood of Chriſt, the laver and fountain to waſh in for ſin and uncleanneſs; which is large and capacious for all the prieſts of the Lord, and ſtands open and uncovered for all to come unto; and as this was made of braſs, and that braſs the looking-glaſſes of the women, ch. xxxviii. 8. as it may reſpect the laver of regeneration, may denote the durableneſs of that grace, which is an immortal ſeed, a well of living water, ſpringing up to everlaſting life, and was a clear evidence of election of God, and redemption by Chriſt; and as it may be an emblem of the blood of Chriſt, it ſignifies the duration and continued virtue of that blood to cleanſe from all ſin; and that ſuch who are waſhed in it, and cleanſed by it, are not only beheld as clean and pure by the Lord, but in their own ſight alſo, God having cauſed their iniquities to paſs from them, and juſtified them from them by his blood: *and thou ſhalt put it between the tabernacle of the congregation, and the altar*; that is, the altar of burnt-offering, which was by the door of the tabernacle; and between that and the tabernacle or tent of the congregation ſtood the laver for the prieſts to waſh in, juſt as they entered into the tabernacle, ch. xl. 29—32. it ſtood inclining to one of the ſides, as *Aben Ezra* ſays; a little on the ſouth ſide, as *Jarchi* obſerves: *and thou ſhalt put water therein*; or order it to be put in for the uſe next mentioned.

℣. 19. *For Aaron and his ſons ſhall waſh their hands and their feet thereat.*] Not in it, but at it; the laver had mouths or ſpouts, as *Ben Melech* ſays, from whence the water flowed when the prieſts waſhed their hands and feet at it; and ſo *Bartenora* ſays [z], they did not waſh out of the laver, but from water flowing out of it; it is ſaid *out of it*, not in it; it ſeems at firſt there were but two of theſe ſpouts; for it is ſaid [a] *Ben Katin* made twelve ſpouts or cocks, which had but two before; ſo that 12 prieſts could waſh their hands and feet at one time, and which they could do at once, preſently, by putting the right-hand on the top of the right-foot, and the left-hand upon the left-foot, as both *Jarchi* and *Ben Melech* relate: and now the hands being the inſtruments of action, and the feet of walking, this ſhews that the actions of good men, the prieſts of the Lord, and their walk and converſation are not without ſin, and that theſe need waſhing in the laver of Chriſt's blood, to which there muſt be daily application, ſee *Zech.* xiii. 1. *Rev.* vii. 14. Our Lord ſeems to have reference to this ceremony, *John* xiii. 10. the *Egyptian* prieſts waſhed twice every day in cold water, and twice every night [b].

℣. 20. *When they go into the tabernacle of the congregation, they ſhall waſh with water*, &c.] The laver, ſtanding near the door of the tabernacle, they waſhed at it as ſoon as they entered; and no man, we are told [c], entered into the court before he waſhed, even though he was clean; though he had contracted no filthineſs, and even though he had waſhed his hands and feet at home, he was obliged to do it when he went into the tabernacle, before he attempted to perform any ſervice. This intimates to us the neceſſity as of pure hearts, ſo of pure hands, in order to compaſs the altar of God, to attend public worſhip, and particularly prayer, in which holy hands ſhould be lifted up, 1 *Tim.* ii. 8. *Pſ.* xxvi. 6: *that they die not*; ſin expoſes to death, eternal death; that is the wages of it, and it is only the blood of Chriſt, and being waſhed in that, that can ſecure from it: *or when they come near to the altar to miniſter*; to the altar of burnt-offering to miniſter there, by laying on the wood, and the pieces, in order, and burning them on it, as follows: *to burn offering made by fire to the Lord*; no man was fit for this ſervice, or might be admitted to it, until he was waſhed; and it was uſual among other nations to waſh before they entered on religious ſervice [d]; even in the *Eaſt-Indies*, the prieſts don't ſacrifice to their idols before they waſh in water, that is about the temple [e]; which ſeems to be a ſatanical imitation of this practice among the *Jews*.

℣. 21. *So they ſhall waſh their hands, and their feet, that they die not*, &c.] By the immediate hand of God, who would ſo greatly reſent ſuch a neglect of his command; and by how much eaſier it was to perform it, by ſo much the more were they inexcuſable, and to be treated with greater ſeverity; and this is repeated, that they might carefully obſerve it, leſt they periſh: *and it ſhall be a ſtatute for ever to them*, even *to him and to his ſeed, throughout their generations*; to be obſerved by *Aaron* and his deſcendants in all ages, as long as their prieſthood laſted, until the Meſſiah ſhould come, and waſh all his people, his prieſts, with his own blood, from all their ſins, *Rev.* i. 5, 6.

℣. 22. *Moreover, the Lord ſpake unto Moſes*, &c.] Some little time afterwards, whilſt he was yet with him on the mount: *ſaying*; as follows.

℣. 23. *Take thou alſo unto thee principal ſpices*, &c.] To make the anointing oil with, and are as follow: *of pure myrrh* 500 *ſhekels*; it is ſtrange that *Saadiah*, and ſo *Maimonides* [f], ſhould take this for *muſk*, which comes from a beaſt, and is confuted by *Aben Ezra* from *Cant.* v. 1. from whence it plainly appears to be what comes from a tree; and the word *mor*, here uſed, gives the tree the name of myrrh, almoſt in all languages. And it is juſtly mentioned firſt among the chief of ſpices; ſince, as *Pliny* [g] ſays, none is preferred unto the ſtacte or liquor that flows from it, that which is pure myrrh, unmixed, unadulterated; or *myrrh of freedom* [h], which flows freely, either of itſelf, or when cut, which is the beſt; and this was fitly uſed as a principal ingredient in the anointing oil, ſince oil was made out of it itſelf, called oil of myrrh, *Eſth.* ii. 12. and as a ſhekel is generally ſuppoſed to weigh half an ounce, the quantity of this to be taken was 250 ounces: *and of ſweet cinamon half ſo much, even* 250 ſhekels; or 125 ounces: it is here called ſweet cinamon, to diſtinguiſh it from that which was not ſweet; ſo *Jarchi* obſerves, "there is one ſort that has a good ſmell and taſte, "another that has not, but is as wood (common "wood) therefore it was neceſſary to ſay ſweet "cinamon." So *Pliny* [i] ſpeaks of two ſorts of it, one whiter, and another blacker; ſometimes the white

[z] In Miſn. Zebachim, c. 2. §. 1. [a] Miſn. Yoma, c. 3. §. 10. [b] Herodot. Euterpe, ſive, l. 2. c. 37.
[c] Miſn. Yoma, c. 3. §. 5. [d] Vid. Outram de Sacrificiis, l. 1. c. 6. §. 14. [e] Variorum. Navigat. l. 5 c. 23.
[f] Cele Hamikdaſh, c. 1. §. 3. [g] Nat. Hiſt. l. 12, 15. [h] מר דרור myrrhæ libertatis, Montanus, Vatablus; myrrhæ ſponte fluentis, Tigurine verſion. [i] Ibid. c. 19.

white is preferred, and ſometimes the black is commended. The cinamon tree grows in great plenty in the iſland of *Zeilon* in *India*, as *Vartomanus* [k] relates, who ſays it is not much unlike a bay-tree, eſpecially the leaves; it beareth berries as does the bay-tree, but leſs and white; it is doubtleſs no other than the bark of a tree, and gathered in this manner; every third year they cut the branches of the tree—when it is firſt gathered it is not yet ſo ſweet, but a month after, when it waxeth dry; and with this *Pliny* [l] agrees, who ſays it is not odorous whilſt it is green. *Pancirollus* [m] reckons cinamon among the things that are loſt; and ſays, that we have no knowledge of the true cinamon; and reports from *Galen*, that in his time it was ſo ſcarce, that it was rarely found but in the cabinets of emperors. *Pliny* [n] makes mention of it, as uſed in ointments: *and of ſweet calamus* 250 ſhekels; or 125 ounces; and this is called ſweet, becauſe there is a calamus that is not ſweet, as *Jarchi*; this is the ſame with the ſweet cane from a far country, *Jer.* vi. 20. from *India*, as is generally thought; but rather perhaps from *Sheba*, or ſome part of *Arabia*; it muſt be nearer at hand than *India* from whence the *Iſraelites* had theſe ſpices; and *Moſes* is bid to take them, as if they were near indeed; and *Pliny* ſpeaks of myrrh, and of ſweet calamus, as growing in many places of *Arabia*, and of cinamon in *Syria* [o]; and *Dionyſius Periegetes* [p] mentions calamus along with frankincenſe, myrrh and caſſia, and calls it ſweet-ſmelling calamus; and ſo *Strabo* [q] ſpeaks of caſſia and cinamon as in *Arabia Felix*; and *Diodorus Siculus* [r] makes mention of all theſe in *Arabia*, and of caſſia that follows.

℣. 24. *And of caſſia* 500 ſhekels, &c.] Or 250 ounces: *after the ſhekel of the ſanctuary*; according to the ſtandard weight kept there. This *caſſia* was not the *caſſia ſolutiva*, which is of a purgative nature, and now in uſe in phyſic, but the *caſſia odorata*, or the ſweet-ſmelling *caſſia*; which *Pancirollus* [s] ſays, ſome take to be the nard, out of which a moſt ſweet oil is preſſed; and *Servius* [t] ſays, that *caſſia* is an herb of a moſt ſweet ſmell. *Pliny* [u] ſpeaks of it along with cinamon; and *Galen* ſays, when cinamon was wanting, it was uſual to put in its ſtead a double quantity of caſſia [w]; *Leo Africanus* ſpeaks of trees in *Africa* bearing caſſia, and which chiefly grew in *Egypt* [x]: *and of oil-olive an hin*; containing 12 logs: according to *Godwin* [y], it was of our meaſure three quarts; but as biſhop *Cumberland* has more exactly calculated it, it held a wine gallon, a quart, and a little more: this was the pureſt and beſt of oil, and moſt fit and proper to be a part of this holy anointing oil.

℣. 25. *And thou ſhalt make it an oil of holy ointment*, &c.] All the above ſpices and oil being put together, an ointment was to be made out of them, not thick as ointments uſually are, but a liquid to be poured, and therefore called an *oil of ointment*, and *holy*, becauſe devoted only to ſacred uſes: *an ointment compound after the art of the apothecary*; or confectioner; the ſpices bruiſed, and pounded, and mixed together, and boiled or diſtilled, and ſo an oil or ointment extracted from them: *it ſhall be an holy anointing oil*; for the uſes next mentioned: it ſignified the Holy Spirit of God, and his graces, that oil of gladneſs with which Chriſt and his people are anointed; and is that anointing which teacheth all things, ſee *Pſ.* xlv. 7. *Iſ.* lxi. 1, 3. *Acts* x. 38. 1 *John* ii. 20, 27. comparable to theſe ſeveral ſpices, and oil-olive, for their ſweet ſmell, chearing and reviving nature, and ſuppling quality, and for their valuableneſs and precioufneſs, and of which there was a certain weight and meaſure; for though Chriſt received this unction without meaſure, yet there is a certain meaſure of grace and gifts beſtowed upon his people, and by which they are made holy and fit for their maſter's uſe.

℣. 26. *And thou ſhalt anoint the tabernacle of the congregation therewith*, &c.] It cannot be thought the whole of it ſhould be anointed all over, but only a part of it for the whole; and this was either typical of the human nature of Chriſt, the true tabernacle God pitched, and not man, and which was anointed with the Holy Ghoſt; or of the church and people of God, who are an holy tabernacle or temple of the Lord, and who receive the unction from the holy one: *and the ark of the teſtimony*; the cheſt where the law was, and ſtood in the moſt holy place of the tabernacle; and was a type of the Meſſiah, the anointed one, in whoſe heart the law was, and who is the fulfilling end of it for righteouſneſs.

℣. 27. *And the table, and all his veſſels*, &c.] The ſhew-bread table, with all things appertaining to it, rings, ſtaves, diſhes, ſpoons, bowls, &c. all were anointed; which had reſpect to Chriſt, and the communion of his people with him, feeding on him, that food which endures for ever, whom God the Father has ſealed and ſanctified: *and the candleſtick and his veſſels*; an emblem of the church, and of the light of the word held forth in it, which being accompanied with the grace of the Spirit of God, is the ſavour of life unto life: *and the altar of incenſe*; on which the odours, the prayers of the ſaints, come up before God through the mediation of Chriſt.

℣. 28. *And the altar of burnt-offering, with all its veſſels*, &c.] Pans, ſhovels, baſons, &c. and this altar particularly was ſprinkled with it ſeven times, *Lev.* viii. 10, 11: *and the laver, and his foot*; the laver of braſs for the prieſts to waſh their hands and feet in, and the foot or baſe of it on which it ſtood, ſee ℣. 18.

℣. 29. *And thou ſhalt ſanctify them, that they may be moſt holy*, &c.] By anointing them, and ſo be ſet apart for ſacred uſes only; as by the grace of the Holy Spirit, the people of God, the veſſels of mercy are really ſanctified, and made meet for the maſter's uſe; and therefore it is called the ſanctification of the Spirit, which is true holineſs, in oppoſition to typical or ceremonial holineſs, here intended; and if this holy anointing oil made thoſe things moſt holy that were anointed with it, how much more muſt the grace of the Spirit thoſe who partake of it; and though it is at preſent imperfect, it will be perfected, and become compleat holineſs, without which no man can ſee the Lord: *whatſoever toucheth them, ſhall be holy*; as is ſaid of the moſt holy altar, ch. xxix. 37. ſee the note there. The *Targum of Jonathan* interprets it of perſons that approach theſe holy places, and things ſo anointed and ſanctified, paraphraſing the words thus; "whoſoever cometh unto them of the prieſts "ſhall

[k] Navigat. l. 6. c. 4. [l] Ut ſupra. [m] Rer. Memorab. ſive Deperd. par. 1. tit. 9. p. 28. [n] Ib. l. 15. c. 7. [o] Nat. Hiſt. l. 12. c. 15, 22, 28. [p] Orb. Deſcript. l. 937. [q] Geograph. l. 16. p. 538. [r] Bibliothec. l. 2. p. 132. [s] Ut ſupra, tit. 11. p. 30. [t] In Virgil. Bucol. Eclog. 2. [u] Ut ſupra, c. 19. [w] Apud Dalechamp in Plin. Ib. [x] Deſcriptio Africæ, l. 9. p 752. [y] Moſes & Aaron, l. 6. c. 9.

" ſhall be holy, but of the reſt of the tribes ſhall " be burnt with flaming fire before the Lord."

℣. 30. *And thou ſhalt anoint Aaron and his ſons*, &c. Them alone, and not others, as *Aben Ezra*, who were typical of Chriſt anointed with the Spirit of God without meaſure, to his various offices of prophet, prieſt and king; and alſo of all the ſaints, who are anointed prieſts to God, to offer up ſpiritual ſacrifices acceptable to God through Chriſt: *and conſecrate them, that* they *may miniſter unto me in the prieſt's office*; by anointing them, and by other rites mentioned in the preceding chapter; whereby they were ſet apart for that office, and were qualified for it, and had authority to exerciſe it.

℣. 31. *And thou ſhalt ſpeak unto the children of Iſrael*, &c.] When he was come down from the mount, and gave the inſtructions about the making and uſing of this oil: *ſaying, this ſhall be an holy anointing oil unto me throughout your generations*; *Abarbinel*, and other *Jewiſh* writers, conclude from hence, that this ſelf-ſame oil, which was made by *Moſes*, laſted throughout the generations to the times of *Joſiah*, when it was hid with other things; but this notion is juſtly exploded by *Aben Ezra*; it is not probable, that ſo ſmall a quantity that was now made, which is ſuppoſed by ſome to be no more than a gallon and a half of wine meaſure, ſhould ſuffice ſo long: it does not ſeem to be more than what was ſufficient for preſent uſe; for the anointing of ſo many perſons and things as were anointed, and much leſs to be ſufficient for the anointing of prieſts and kings in after-times, until that period. This cannot be ſuppoſed without a miraculous interpoſition, to which the *Talmudiſts* [z] fly, and obſerve, that there were many miracles in this affair; but there is no need to have recourſe to them, ſince, for aught that is ſaid, it might be made again in like manner for ſacred uſes, which is meant by the phraſe *unto me*; though it might not be made for any other uſe, private or prophane.

℣. 32. *Upon man's fleſh ſhall it not be poured*, &c.] That is, not upon common men, or on mens fleſh in common, as was uſual at feaſts and entertainments in the eaſtern countries, ſee *Pſ.* xxiii. 5. *Luke* vii. 46. but this was not be uſed on ſuch occaſions, otherwiſe it was poured on the fleſh of ſome men, as *Aaron* and his ſons, on whoſe head it was poured and ran down to the beard: *neither ſhall ye make* any other *like it, after the compoſition of it*; for private uſes: *it* is *holy*, and *it ſhall be holy unto you*; it was ſet apart for ſacred uſe by the Lord, and ſo it was to be reckoned by them, and not to be uſed in any way, or for any other purpoſe than he had directed: all which ſhews, that the grace of the Spirit belongs to the Lord's people, his prieſts; other men are carnal, and have no lot or part in this matter, and are not to be admitted to holy ordinances, as if they were holy perſons; nor is fellowſhip in holy things to be allowed them; nor is counterfeit grace of any avail, which, though it may bear a likeneſs to true grace, is not that, nor to be ſo accounted, nor reſted on, as feigned faith, the hypocrite's hope, diſſembled love, and pretended humility.

℣. 33. *Whoſoever compoundeth any like it*, &c.] For his own uſe, or for any other than what God appointed it for: or *whoſoever putteth any of it upon a ſtranger*; meaning not a Gentile, an alien from the commonwealth of *Iſrael*; tho' *Japhet* interprets it of ſuch a ſtranger who was not of the children of *Iſrael*; this *Aben Ezra* ſays is not right, but he ſays it means one that is not of the ſeed of *Aaron*; and ſo the *Targum* of *Jonathan*, " upon a " prophane perſon (or a common perſon, a laic) " that is not of the ſons of *Aaron*:" though the kings of *Iſrael* ſeem to be an exception to this, which might be by a ſpecial order from the Lord; yet it is a queſtion whether it was with this, or with common oil, that they were anointed: indeed, the oil with which *Solomon* was anointed, was taken out of the tabernacle, 1 *Kings* i. 39. *ſhall even be cut off from his people*; either by death, by the immediate hand of God inflicting ſome diſeaſe upon him, or by excommunication from the congregation of *Iſrael*, or by not favouring him with any poſterity, to keep up his name in the nation.

℣. 34. *And the Lord ſaid unto Moſes*, &c.] In a continued diſcourſe, or ſome time after the former, though more probably at the ſame time; ſince it concerns the incenſe to be offered on the altar of incenſe, about which directions are given in the former part of the chapter: *take unto thee ſweet ſpices*; which are as follow, *ſtacte, onycha* and *galbanum*; the former of theſe has its name from dropping; and of the ſame ſignification is the *Hebrew* word *Nataph*, here uſed. *Pancirollus* ſays [a], myrrh is a drop or tear diſtilling from a tree in *Arabia Felix*; and ſtacte is a drop of myrrh, which is extracted from it, and yields a moſt precious liquor: and ſo *Pliny* [b] relates, that myrrh-trees ſweat out of their own accord, before they are cut, what is called *ſtacte*, to which nothing is preferable: though ſome naturaliſts, as *Theophraſtus* and *Dioſcorides* [c] ſpeak of this as flowing from it when it is cut; however, all agree it is a liquor that drops from myrrh; though the *Targums* of *Jonathan* and *Jeruſalem* interpret it *balſam* or *roſin*; as does *Jarchi* on the place, and *Maimonides* [d]: the ſecond of theſe, *onycha*, has its name from being of the colour of a man's nail, as the onyx ſtone is, and is the ſame with the *unguis odorata* or *blatta byzantia*. *Jarchi* ſays, it is the root of a ſpice, ſmooth and ſhining like a man's nail. It is by ſome " underſtood of *laudanum* or *bdel-* " *lium*; but the greateſt part of commentators ex- " plain it by the *onyx*, or the odoriferous ſhell, " which is a ſhell like to that of the ſhell-fiſh cal- " led *purpura*: the onyx is fiſhed for in watry " places of the *Indies*, where grows the *ſpica nardi*, " which is the food of this fiſh, and what makes " its ſhell ſo aromatic; they go to gather theſe " ſhells when the heat has dried up the marſhes. " The beſt onyx is found in the *Red Sea*, and is " white and large, the *Babylonian* is black and " ſmaller; this is what *Dioſcorides* ſays of it [e]." And the beſt being found in the *Red Sea*, it may be reaſonably ſuppoſed it was what *Moſes* was bid to take. In all *India*, it is the principal thing in all perfumes, as the aloe is in pills [f]; the *Targum* of *Jonathan* interprets it by *coſtus*; and the *Jeruſalem Targum* by ſpike of myrrh, meaning perhaps ſpikenard. The laſt of theſe *galbanum*, what now goes by that name, is of a very ill ſmell, and therefore can't be thought to be one of theſe ſweet ſpices; but another is meant, and which by its name

[z] Maſſachet Cerithot, fol. 5. 2. & Horayot, fol. 11. 2.
[a] Rer. Memorab. & Deperd. par. 1. tit. 12. p. 32.
[b] Nat. Hiſt. l. 12. c. 15.
[c] Apud Dalechamp. in Plin. Ib.
[d] Cele Hamikdaſh, c. 2. §. 4.
[e] Calmet's Dictionary on the word Onycha.
[f] Vid. Scheuchzer. Phyſic. Sacr. vol. 2. p. 243.

name *Chelbanah*, was of a fat and unctuous nature; though *Jarchi* says, *Galbanum*, whose smell is ill, is put among the spices; and *Maimonides*[g] and *Kimchi*[h] describe it like black honey, and of an offensive smell; but it must be something odoriferous, and therefore most likely to be the *Galbanum Pliny*[i] speaks of as growing on mount *Amanus* in *Syria*, which he mentions along with several sorts of balsams, and as a sort of frankincense; and the *Vulgate Latin* version, to distinguish it, calls it *Galbanum of a good smell:* these *sweet spices with pure frankincense*; for which *Sabæa* in *Arabia Felix* was very famous, and was called the thuriferous country, as *Pliny*[k] says; who observes that there were in it two times of gathering the frankincense, the one in autumn, that which was white, and the purest, the other in the spring, which was reddish, and not to be compared with the former: *of each shall there be a like weight*; just as much of one as of the other: in the *Hebrew* text it is, *alone by alone*, and the sense may be, that each spice was beaten alone, and after that mixed, as *Aben Ezra*, or weighed alone, and then put together.

℣. 35. *And thou shalt make it a perfume*, &c.] By mixing the above spices together: *a confection after the art of the apothecary*; in the manner they beat, compound, and mix several ingredients together: *tempered together*; or *salted*[l], with salt of *Sodom*, as *Aben Ezra* interprets it; and *Maimonides*[m] says, there was a fourth part of a kab of salt of *Sodom* put into it: and whether this incense or perfume respects the intercession of Christ or the prayers of his people, they are both savoury and acceptable to God, the latter on account of the former; in all sacrifices salt was used, and every spiritual sacrifice of ours should be seasoned with grace: *pure and holy*; such should be the prayers of the saints, and such most certainly is the mediation of Christ, which is his much incense.

℣. 36. *And thou shalt beat* some *of it very small*, &c.] Or every one of the spices; for this does not seem to respect any different usage of some part of the incense from the rest; but it was all to be beat very small, that it might mix together the better, and be easier spread upon the coals, and the smoke thereof go up the sooner: *and put of it before the testimony in the tabernacle of the congregation*; that is, upon the altar of incense, which was placed there, ℣. 6. and here it was to be put in order to be burnt, not to be kept, either to be looked at, or smelled to: *where I will meet with thee*; see the note on ℣. 6. *it shall be unto you most holy*; reckoned by them most sacred, and not to be put to any private or prophane uses.

℣. 37. *And* as for *the perfume which thou shalt make*, &c.] As above directed: *you shall not make to yourselves according to the composition thereof*; that is, for their own use, for the scenting of their rooms, or to snuff up, or smell to, as in the next verse: *it shall be unto thee holy for the Lord*; separated entirely for his service, to be burned upon his altar, and to be no otherways used.

℣. 38. *Whosoever shall make like unto that, to smell thereto*, &c.] A man might make a perfume of the same ingredients, and of the same weight, and exactly like it, but not to burn for his own delight and pleasure; but if he made it and sold it to the congregation, as *Jarchi* observes, he was not guilty; but if it was for his own private use and pleasure, then he *shall even be cut off from his people*; see the note on ℣. 33.

CHAP. XXXI.

IN this chapter an account is given of the persons whom God had chosen, and qualified for the work of building the tabernacle, and all things relating to it, and for the direction and oversight thereof, ℣. 1—6. and an enumeration is made of the several things that were to be wrought, some in one way, some in another, ℣. 7—11. the law of the sabbath is repeated, and the violation of it made death, ℣. 12—17. and the chapter is concluded with observing, that at the close of the above orders, two tables of stone, with the law written upon them by the finger of God, were given to *Moses*, ℣. 18.

℣. 1. *And the Lord spake unto Moses*, &c.] After the Lord had given *Moses* instructions about building a tabernacle, the model of which he had shewn him, and what should be the furniture of it, who should minister in it, and what cloaths they should wear, he acquaints him that he had provided artificers for this service; which would prevent doubts and objections that might rise up in the mind of *Moses*, how and by whom all this should be done; since the children of *Israel* had not been brought up, nor used to any curious work in *Egypt*, out of which they were but just come: *saying*; as follows.

℣. 2. *See, I have called by name Bezaleel*, &c.] Had pitched upon, chosen, and distinguished him particularly from all other men to be the architect or chief master-builder of the tabernacle, and to be the director and overseer of the whole work relating to it: the *Targums* of *Jonathan* and *Jerusalem* paraphrase it, "*I have called with a good name* "*Bezaleel*;" as if respect was to be had to his name *Bezaleel*, as given him by God, and very expressive and significant; whereas the phrase of calling *by name* does not signify, the imposing of a name upon him, but the singular and personal choice of him to an office: indeed, his name *Bezaleel* is very significant, and may be rendered, *in the shadow of God*; and he was under the shadow, influence, and protection of the Lord, and was called to be concerned in making those things, which were shadows of good things to come; and he may be considered in all as a type of Christ, who is the chief and master builder of his church, has the care and oversight of it, and under whom others work; for except he build the house, they labour in vain that build it; he was called by name, or eminently chosen to this work, he took not this honour to himself, but was called of God, as *Bezaleel* was, and was hid and abode under the shadow of the Almighty all the while he was concerned in it, see *Ps.* xci. 1. *Is.* xlix. 1, 2. *the son of Uri, the son of Hur, of the tribe of Judah*; *Bezaleel's*

[g] Cele Hamikdash, c. 2. §. 4. [h] Sepher Shoresh. Rad. חלב. [i] Nat. Hist. l. 12. c. 15.
[k] Ib. c. 14. [l] מממלח salitum, Montanus, Drusius, Junius & Tremellius, & Piscator. [m] Cele Hamikdash, c. 2. §. 3.

zaleel's father's name was *Uri*, which ſignifies *my light*; and his grandfather's name *Hur*, which has the ſignification of liberty or freedom; the ſame that *Moſes* left with *Aaron* to judge the people of *Iſrael* during his ſtay in the mount, and is thought to have been the huſband of *Miriam*; ſo that his grandfather being living, he may be ſuppoſed to be but a young man: the *Jews* ſay [n], he was but 13 years of age when he was employed in this ſervice, but that is not probable; though indeed, his antitype, when but 12 years of age ſaid, *wiſt ye not that I muſt be about my father's buſineſs?* his Father, whom he calls *Uri*, my light, *Pſ.* xxvii. 1. he being the brightneſs of his Father's glory, and the expreſs image of his perſon; and is the Son of God that makes men free, and they are free indeed; and of whom it is evident that he ſprung out of the tribe of *Judah*, a tribe greatly honoured of God.

℣. 3. *And I have filled him with the Spirit of God*, &c.] Not with the ſpecial graces of the Spirit, or with ſpiritual gifts fitting for ſpiritual ſervice in the knowledge of ſpiritual things, and the inſtruction of men in them, though no doubt, he might have them; but with the gifts of ingenuity and ſkill in manual arts, and mechanical operations, as follows: *in wiſdom, and in underſtanding, and in all manner of workmanſhip*; theſe explain what is meant by the Spirit of God he was filled with; namely, with a ſufficient meaſure of natural wiſdom, knowledge, and underſtanding in all ſorts of workmanſhip hereafter mentioned, to qualify him for his office as a director therein; that is, he had ſuch a ſhare of knowledge of what was to be wrought, ſuch wiſdom and underſtanding in the ingenious and curious manner of working them, that though he did not work with his own hands, yet could teach, guide, and direct others how to do them: and this was not an ordinary but an extraordinary gift of knowledge of theſe things; nor was it owing to a fruitful invention, nor to long ſtudy and contrivance; but it was by the immediate inſpiration of the Spirit of God, which was neceſſary at this time, the *Iſraelites* being now in a general ſtate of ignorance of all ingenious arts and ſciences, having lived ſo many years in a ſtate of ſervitude, and ſcarce knew any thing but making of bricks: and it may be obſerved, that God never calls any to any work or ſervice of his, but he qualifies for it: in all this *Bezaleel* was a type of Chriſt, who was filled with the Holy Spirit without meaſure; and on whom reſted the Spirit of wiſdom and of counſel, and in whom are hid all the treaſures of wiſdom and knowledge; and who, as God's righteous and faithful ſervant as mediator, dealt wiſely and prudently in all his adminiſtrations.

℣. 4. *To deviſe cunning works*, &c.] To invent, contrive, and draw patterns, for the weavers particularly, for the making of the curtains of the tabernacle, the vail of the moſt holy place, the ephod, and the curious girdle of it, which were made of cunning work, curiouſly wrought by the weaver; and ſo *Jarchi* interpets this, of the weaving of the work of *Choſheb* or cunning work, of the deviſing of cunning works, or of the knowledge of witty inventions, by wiſdom or the Meſſiah, ſee *Prov.* viii. 12. *to work in gold, and in ſilver, and in braſs*; for it is not to be ſuppoſed there were either goldſmiths or braſiers among the *Iſraelites*; only maſons and bricklayers, and brickmakers, and ſuch ſort of manufacturers; ſo that *Bezaleel* had need of immediate wiſdom from the Spirit of God, not only to deviſe curious works in theſe ſeveral things as in others, but to teach men how to work in them, what tools to work with, and how to uſe them, how to melt theſe ſeveral metals, and into what forms and ſhapes to put them, and then to poliſh them; as there were ſome things in the temple to be made of gold, as the candleſtick, others of ſilver, as the ſockets of the tabernacle, and others of braſs, as the altar of burnt-offering, and its veſſels with other things.

℣. 5. *And in cutting of ſtones to ſet* them, &c.] Not of marble ſtones, or of any common ſtones uſed in building, and the cutting and hewing of them to be laid therein, for of thoſe there was no uſe in the tabernacle; but of precious ſtones, and the cutting of them, and ſetting of them in their ouches or incloſures, as the onyx ſtones on the ſhoulders of the high prieſt, and the 12 precious ſtones in his breaſt-plate: *Bezaleel* was taught by the Spirit of God the art of jewelling, and inſtructed others in it: *and in carving of timber*; or rather, *in cutting timber* [o]; for it is the ſame word as before, for we have no account of any carved work in the tabernacle; and therefore this muſt deſign the work of carpenters and joiners in cutting the ſhittim-wood, making planks and boards of it, and of them the ſides of the tabernacle, jointed into ſockets; the ark of the teſtimony, the ſhew-bread table, and altar of incenſe, which were of timber, and the workmanſhip of ſuch perſons: *to work in all manner of workmanſhip*; in all other manufactories; as ſpinning, weaving, embroidery, dying various colours, compounding ointment, perfume, &c.

℣. 6. *And I, behold, I have given with him Aholiab the ſon of Ahiſamach of the tribe of Dan*, &c.] To be a partner with him, and to aſſiſt in the direction and overſight of the work of the tabernacle; which was done that there might appear to be a ſufficiency in the direction, and that too much honour might not be given to one tribe; and it is obſervable, that as *Solomon* of the tribe of *Judah* was the builder of the temple, one of the tribe of *Dan* alſo was a principal artificer in it, 2 *Chron.* ii. 14. and it is no unuſual thing for two perſons to be joined together in matters of moment and importance, as *Moſes* and *Aaron*, who were ſent to *Pharaoh* for *Iſrael*'s diſmiſſion out of the land of *Egypt*; the apoſtles of Chriſt, and ſeventy diſciples, who were ſent out two by two; the two witneſſes propheſying in ſackcloth, the two anointed ones ſtanding before the Lord of the whole earth; and *Joſhua* and *Zerubbabel* in the rebuilding of the temple: nor is it unuſual for both ſuch perſons to be types of Chriſt, as *Moſes* and *Aaron*, *Joſhua* and *Zerubbabel* were; and here *Bezaleel* as before, and now *Aholiab*, whoſe name ſignifies *the father's tent* or *tabernacle*; he being concerned in the overſight of the tabernacle of God and the building of it, and his father's name *Ahiſamach*, according to *Hillerus* [p], ſignifies, *one ſupports, i. e.* God; and may be a figure of Chriſt, whoſe human nature is the true tabernacle God pitched, and not man, and who, as mediator, is Jehovah's ſervant, whom he upholds: *and in the hearts of all that are wiſe-hearted*; men of ingenuity, that had good natural parts and abilities, and minds diſpoſed to curious works and able to perform them, under the guidance and direction of others: *I have put wiſdom, that they may make all that I have commanded thee*; in the preceding

[n] Shalſhalet Hakabala, fol. 6. 2.
[p] Onomaſt. Sacr. p. 735.
[o] בחרשת עץ in fabrefactione ligni, Montanus; ſo Tigurine verſion.

ceding chapters; these persons were to work under *Bezaleel* and *Aholiab*, and to do as they were ordered and directed by them; and having good natural abilities, mechanical heads and hearts, and divine wisdom in a large measure communicated to them, they were greatly qualified for the service of the tabernacle, and making all things appertaining to it: thus Christ, the architect and masterbuilder of his church, has wise builders under him, that work in his house, being qualified with the gifts and graces of his Spirit from him, see *Zach.* vi. 12, 13, 15.

℣. 7. *The tabernacle of the congregation*, &c.] That is, they had wisdom given to make that according to the pattern shewed to *Moses*, and under the direction of the two above persons, to whom *Moses* communicated it; and from hence forward in this and some following verses, mention is made of the various things wrought by these under workmen; first the house, and then the furniture of it, as follows: *and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle*; of that part of it called the holy of holies; the furniture of which was only the ark, the mercy-seat over that, and the cherubim overshadowing that, where was the seat of the divine Majesty; this was properly his apartment, see ch. xxv. 10—22.

℣. 8. *And the table and his furniture*, &c.] The shew-bread-table with its dishes, spoons, and bowls, ch. xxv. 23—30. *and the pure candlestick with all his furniture*; called *pure*, because made of pure gold, and was to be kept pure and clean by the priests, and in which pure oil olive was burnt, and gave a clear light; its furniture were its lamps, tongs, and snuff-dishes, ch. xxv. 31—39. *and the altar of incense*; made of shittim-wood covered with gold, ch. xxx. 1—10.

℣. 9. *And the altar of burnt-offering with all his furniture*, &c.] Which was made of shittim wood covered with brass; its furniture were its pans, shovels, basons, &c. ch. xxvii. 1—8. *and the laver and his foot*; for the priests to wash their hands and feet at, ch. xxx. 18—21.

℣. 10. *And the clothes of service*, &c.] Either those the priests ministred in in the time of service, and which they never wore but when in it, and so might with propriety be so called, and what they were the following words explain; or else these were clothes of blue, purple, and scarlet, and coverings of badgers skins, in which the ark, the shew-bread-table, the candlestick, and the golden altar, and other instruments of the tabernacle were wrapped, as *Aben Ezra* observes, when the *Israelites* journeyed in the wilderness, see *Numb.* iv. 5—15. *and the holy garments for Aaron the priest*; the breast-plate, ephod, and robe, the broidered coat, mitre, and girdle, ch. xxviii. 4. *and the garments of his sons to minister in the priest's office*; the bonnets, coats, girdles, and breeches, ch. xxviii. 40, 41, 42.

℣. 11. *And the anointing oil, and sweet incense for the holy* place, &c.] Of the composition of both which, see ch. xxx. 23—38. *according to all that I have commanded thee, shall they do*; not only make all the said things, but make them exactly according to the form and pattern given to *Moses*, communicated to *Bezaleel* and *Aholiab*, whose business it was to see that all things were done by the workmen agreeable to it.

℣. 12. *And the Lord spake unto Moses*; &c.] After he had described to him the place of worship, and appointed the priests that should minister in it, and ordered the making of all things appertaining to it, and the workmen that should be concerned therein; he repeats the law of the sabbath, and puts in mind of the time of worship: *saying*; as follows.

℣. 13. *Speak thou also unto the children of Israel*, &c.] Notwithstanding all that has been said and ordered concerning making the tabernacle and all things belonging to it; yet this was not to be understood to the violation of the sabbath, or the neglect of that, in which no work was to be done, no not any relating to the tabernacle and the vessels of it; and though that was to be made, and every thing belonging to it, as soon as possible; yet the sabbath was to be observed and not broken on that account; and this the people of *Israel* were told of, *saying*; *verily*, or *nevertheless*[q], *my sabbaths ye shall keep*; not sabbaths of years, as the 7th year and the 50th year, but of weeks, expressed by the plural number, because there are many of them in course throughout the year, no less than 52; and so the apostle uses the same number, *Col.* ii. 16. and so do heathen writers[r]: *for it is a sign between me and you, throughout your generations*; a token of the covenant between them, of his being their God and they his people in a peculiar sense; seeing they observed the same day as a day of rest now, on which he had rested at the finishing of the works of creation, which other nations of the world did not observe; of his sanctifying and separating them from all other people; for this was not a sign between him and other nations, but between him and the people of *Israel* only; and was to be observed throughout their ages, as long as their civil and church-state lasted, but not through others: *that* ye *may know that I am the Lord that doth sanctify you*; had separated and distinguished them from the rest of the nations of the world; but if this law had been given to all nations, it could not have been a distinguishing sign of them from others; nor could it be known hereby that God had separated them to himself above all people; and this was done that it might be known, not only by them, for the word *ye* is not in the text, but by others, the nations of the world, as *Jarchi*; that they were a distinct people, having distinct laws from all others, and particularly this.

℣. 14. *Ye shall keep the Sabbath therefore*, &c.] Strictly observe it, according to the rules given concerning it: *for it is holy unto you*; a day that was set apart of God for holy exercises, peculiarly on their account: *every one that defileth it*; by doing any servile work upon it, or not observing it in a religious way: *shall surely be put to death*; by the hand of the civil magistrate; if the law of the *Jewish* sabbath is now in force, the sanction continues, and the violation of it ought to be punished by a judge, with death: *for whosoever doeth any work therein*; so much as to kindle a fire, and dress any food, by boiling or roasting, or any other way: *that soul shall be cut off from among his people*; that is, shall die by the hand of the civil magistrate, it being but another phrase for being put to death; though

[q] אך veruntamen, Pagninus, Montanus, Tigurine version, Fagius, Vatablus, Drusius, Cartwright, Junius & Tremellius, Piscator. [r] Metuentem sabbata. Juvenal. Satyr. 14.

though the *Jewish* writers, particularly *Jarchi*, understand the former phrase, *put to death*, as to be done by a civil magistrate, when there are witnesses and full proof of the case; but this of *cutting off* by the hand of God, by immediate punishment from heaven, when it was done secretly, and there was no proof to be made of it.

℣. 15. *Six days may work be done*, &c.] Allowed to be done by an *Israelite*, if he would; for this is not a command to work, but a permission or grant to do it; and therefore, seeing they had so many days granted them for their use, it could not be thought hard and unreasonable that God should claim one day in seven for his own use and service, and oblige them to refrain from work on it: *but in the seventh* is *the sabbath of rest*; from worldly labour, and was typical of spiritual rest here, and eternal rest hereafter: *holy to the Lord*; separated from other days, and entirely devoted to the worship and service of God, and to be kept holy to the Lord in all holy and religious exercises, as hearing and reading the word, praying, praising, &c. *whosoever doeth any work in the sabbath-day*, he *shall surely be put to death*; the *Targum* of *Jonathan* adds, by casting stones; and so we find that the first transgressor of this law we read of was stoned to death, *Numb.* xv. 35, 36.

℣. 16. *Wherefore the children of Israel shall keep the sabbath*, &c.] On whom the sabbath of the seventh day was only enjoined, as well as that of the 7th and of the 50th years, being all ceremonial and shadowy: *to observe the sabbath throughout their generations*; so long as the *Mosaic* dispensation lasted, and their civil polity and church-state continued, even until the Messiah came, when all those *Jewish* shadows, rites, and ceremonies, fled away and disappeared: *for a perpetual covenant*; just in the same sense as circumcision was, *Gen.* xvii. 13.

℣. 17. *It* is *a sign between me and the children of Israel for ever*, &c.] In like sense, as the land of *Canaan* was given them for an everlasting possession; and the covenant of circumcision, and the ordinance of the passover, and the fast on the day of atonement, were for ever; that is, unto the end of the *Jewish* world and state, at the coming of Christ, when a new world and state of things began, see *Gen.* xvii. 8, 9, 13. *Exod.* xii. 24. *Lev.* xvi. 29, 31, 34. *for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed*; which is to be understood figuratively after the manner of men, who ceasing from toil and labour find rest and refreshment; but not really and properly, for as not labour, and weariness, and fatigue, so neither rest nor refreshment can be properly said of God; but this denotes his cessation from the works of creation, though not of providence, and of the delight and pleasure he takes in a view of them: this is observed, not as the foundation of this law, and the reason of its being made, but as an illustration of it, and as an argument, shewing the reasonableness of it, and the similarity of it with what God himself had done, and therefore the enjoining of it could not reasonably be objected to.

℣. 18. *And he gave unto Moses, when he had made an end of communing with him on mount Sinai*, &c.] After all those laws, orders and instructions before related, which having done, he ceased to converse with him any longer in that manner he had: and at parting gave him *two tables of testimony*; the two tables of the law, which is a testimony of the will of God, and contained the duty of the *Israelites* both towards God and man, and are reducible to these two, love to God, and love to our neighbour: five of the commands of the decalogue were written on one table, and five on the other; or it may be rather four on one table, the first being the largest, and containing the duty owing to God, and six on the other, which regard the duty of men one to another; so *Orpheus* the heathen poet, speaking of the law of *Moses*, calls it δισσαλαχα θεσμον [a]. *Tables of stone*; the *Targum* of *Jonathan* will have them to be of the sapphire stone, from the throne of glory; the paraphrast seems to have respect to ch. xxiv. 10. and with as little appearance of truth, says, their weight was 40 seahs; it is more probable they were of marble-stone, of which there were great quantities in mount *Sinai*. Dr. *Shaw* says [b], that part of mount *Sinai*, which lies to the westward of the plain of *Rephidim*, consists of a hard reddish marble like *porphyry*, but is distinguished from it by the representations of little trees and bushes, which are dispersed all over it. The naturalists call this sort of marble *embuscatum*, or *bushy marble*; some think *Sinai* had its name from thence [c]. This may denote the firmness, stability and duration of the law, not as in the hands of *Moses*, from which these tables were cast and broke, but as in the hands of Christ, and laid up in him the ark of the covenant, the fulfilling end of the law for righteousness: and it may also figure the hardness of man's heart, which is destitute of spiritual life, obdurate and impenitent, stupid, senseless and ignorant, stubborn and inflexible, and not subject to the law of God, and on which no impressions can be made, but by the power and grace of God: *written with the finger of God*; by God himself, and not by an angel, or by any creature or instrument; and it is by the finger of God, the spirit, grace and power of God, that the laws of God are put into the inward part, and written on the heart, to which the apostle refers, 2 *Cor.* iii. 3. This account is given by way of transition to what is recorded in the next chapter.

[a] De Deo, prope finem; [b] Travels, p. 443. [c] See Buxtorf. in voce סנה.

CHAP.

CHAP. XXXII.

THIS chapter gives an account of the idolatry of the *Iſraelites* making and worſhipping a golden calf, ℣. 1—6. the information of it God gave to *Moſes*, bidding him at the ſame time not to make any ſuit in their favour; that he might conſume them, and make a large nation out of *Moſes*'s family, ℣. 7—10. the interceſſion of *Moſes* for them, in which he ſucceeded, ℣. 11—14. his deſcent from the mount with the two tables in his hands, accompanied by *Joſhua*, when he was an eye-witneſs of their idolatry, which raiſed his indignation, that he caſt the two tables out of his hands and broke them, took the calf and burnt it, and ground it to powder, and made the children of *Iſrael* drink of it, ℣. 15—20. the examination of *Aaron* about the fact, who excuſed himſelf, ℣. 21—24. the orders given to the *Levites*, who joined themſelves to *Moſes*, to ſlay every man his brother, which they did to the number of 3000 men, ℣. 25—29. another interceſſion for them by *Moſes*, which gained a reſpite of them for a time, for they are threatened to be viſited ſtill for their ſin, and they were plagued for it, ℣. 30—35.

℣. 1. *And when the people ſaw that Moſes delayed to come down out of the mount*, &c.] The time, according to the *Targum* of *Jonathan*, being elapſed, which he had fixed for his deſcent, and through a miſreckoning, as *Jarchi* ſuggeſts; they taking the day of his going up to be one of the 40 days, at the end of which he was to return, whereas he meant 40 compleat days; but it is not probable that *Moſes* knew himſelf how long he ſhould ſtay, and much leſs that he acquainted them before-hand of it; but he ſtaying longer than they ſuppoſed he would, they grew uneaſy and impatient, and wanted to ſet on in their journey to *Canaan*, and to have ſome ſymbol and repreſentation of deity to go before them: *the people gathered themſelves together unto Aaron*; who with *Hur* was left to judge them in the abſence of *Moſes*: it is very likely that they had had conferences with him before upon this head, but now they got together in a tumultuous manner, and determined to carry their point againſt all that he ſhould ſay to the contrary: *and ſaid unto him, up*; put us off no longer, make no more delay, but ariſe at once, and ſet about what has been once and again adviſed to and importuned: *make us gods which ſhall go before us*; not that they were ſo very ſtupid to think, that any thing that could be made with hands was really God, or even could have life and breath, and the power of ſelf-motion, or of walking before them; but that ſomething ſhould be made as a ſymbol and repreſentation of the divine Being, carried before them; for as for the cloud which had hitherto gone before them, from their coming out of *Egypt*, that had not moved from its place for 40 days or more, and ſeemed to them to be fixed on the mount, and would not depart from it; and therefore they wanted ſomething in the room of it as a token of the divine preſence with them: *for* as for *this Moſes*; of whom they ſpeak with great contempt, though he had been the deliverer of them, and had wrought ſo many miracles in their favour, and had been the inſtrument of ſo much good unto them: *the man that brought us up out of the land of Egypt*; this they own, but don't ſeem to be very thankful for it: *we wot not what is become of him*; they could ſcarcely believe that he was alive, that it was poſſible to live ſo long a time without eating and drinking; or they ſuppoſed he was burnt on the mount of flaming fire from before the Lord, as the *Targum* of *Jonathan* expreſſes it.

℣. 2. *And Aaron ſaid unto them*, &c.] Perceiving that they were not to be diſſuaded from their evil counſel, and diverted from their purpoſe, but were determined at all events to have an image made to repreſent God unto them in a viſible manner: *break off the golden ear-rings which* are *in the ears of your wives, of your ſons, and of your daughters*; theſe were ſome of the jewels in gold they had borrowed of the *Egyptians*; and it ſeems that in thoſe times and countries, men as well as women, uſed to wear ear-rings; and ſo *Pliny* [w] ſays, in the eaſtern countries men uſed to wear gold in their ears; and this may be confirmed from the inſtance of the *Iſhmaelites* and *Midianites*, *Judg.* viii. 24. *Aaron* did not aſk the men for theirs, but for thoſe of their wives and children; it may be, becauſe he might ſuppoſe they were more fond of them, and would not ſo eaſily part with them, hoping by this means to have put them off of their deſign: *and bring* them *unto me*; to make a god of, as they deſired; that is, the repreſentation of one.

℣. 3. *And all the people brake off the golden ear-rings which* were *in their ears*, &c.] The men took off their ear-rings, and perſuaded their wives and children, or obliged them to part with theirs; though the *Targum* of *Jonathan* ſays, the women refuſed to give their ornaments to their huſbands; therefore all the people immediately broke off all the golden ornaments which were in their ears [x]; ſo intent were they upon idolatry. This is to be underſtood not of every individual, but of the greateſt part of the people; ſo the apoſtle explains it of ſome of them, 1 *Cor.* x. 7. Idolaters ſpare no coſt nor pains to ſupport their worſhip, and will ſtrip themſelves, their wives and children of their ornaments to deck their idols; which may ſhame the worſhippers of the true God, who are oftentimes too backward to contribute towards the maintenance of his worſhip and ſervice: *and brought* them *unto Aaron*; preſently, the ſelf-ſame day; they ſoon forgot the commands enjoined them to have no other gods ſave one, and to make no graven image to bow down to it, and their own words, ch. xxiv. 7.

℣. 4. *And he received* them *at their hand*, &c.] For the uſe they delivered them to him: *and faſhioned it with a graving-tool, after he had made it a molten calf*; that is, after he had melted the gold, and caſt it into a mould, which gave it the figure of a calf, and with his tool wrought it into a more agreeable form, he took off the roughneſs of it, and poliſhed it; or if it was in imitation of the *Egyptian Apis* or *Oſiris*, he might with his graving-tool engrave ſuch marks and figures as were upon that, to cauſe the greater reſemblance, ſo *Selden* [y] thinks; ſee the note on *Jer.* xlvi. 20. or elſe the ſenſe may be, that he drew the figure of a calf with his tool, or made it in *a mould* [z], into which he poured

[w] Nat. Hiſt. l. 11. c. 37. [x] So Pirke Eliezer, c. 45. [y] De Dis Syris Syntagm. 1. c. 4. p. 138.
[z] ויצר אתו בחרט formavit illud modulo, Piſcator; ſo ſome in Ben Melech, and in Vatablus; and ſo the Vulgate Latin, formant opere fuſorio; ſee Fagius in loc.

poured in the melted gold, *and made it a molten calf*: the *Targum* of *Jonathan* gives another ſenſe of the former clauſe, *he bound it up in a napkin*; in a linen cloth or bag, *i. e.* the gold of the earrings, and then put it into the melting pot, and ſo caſt it into a mould, and made a calf of it. *Jarchi* takes notice of this ſenſe, and it is eſpouſed by *Bochart* [a], who produces two paſſages of ſcripture for the confirmation of it, *Judg.* viii. 24. 2 *Kings* v. 23. and illuſtrates it by *Iſ.* xlvi. 6. What inclined *Aaron* to make it in the form of a calf, is not eaſy to ſay; whether in imitation of the cherubim, one of the faces of which was that of an ox, as *Moncæus* thought; or whether in imitation of the *Oſiris* of the *Egyptians*, who was worſhipped in a living ox, and ſometimes in the image of one, even a golden one. *Plutarch* is expreſs for it, and ſays [b], that the ox was an image of *Oſiris*, and that it was a golden one; and ſo ſays *Philo* the *Jew* [c], the *Iſraelites*, emulous of *Egyptian* figments, made a golden ox; or whether he did this to make them aſhamed of their idolatry, thinking they would never be guilty of worſhipping the form of an ox eating graſs, or becauſe an ox was an emblem of power and majeſty: *and they ſaid, theſe be thy gods, O Iſrael*, which brought *thee up out of the land of Egypt*; they own they were brought up out of that land by the divine Being; and they could not be ſo ſtupid as to believe, that this calf, which was only a maſs of gold, figured and decorated, was inanimate, had no life nor breath, and was juſt made, long after their coming out of *Egypt*, was what brought them from thence; but that this was a repreſentation of God, who had done this for them; yet ſome *Jewiſh* writers are ſo fooliſh as to ſuppoſe, that through magic art it had the breath of life in it, and came out of the mould a living calf, ſatan, or *Sammael* entring into it, and lowed in it [d].

✡. 5. *And when Aaron ſaw it*, &c.] In what form it was, and what a figure it made, and how acceptable it was to the *Iſraelites*. The *Targums* of *Jonathan* and *Jeruſalem* paraphraſe it, "and "*Aaron* ſaw *Hur* ſlain before him;" for reproving them for their idolatry, as the *Midraſh* [e], quoted by *Jarchi*, ſays: and *Aaron* fearing they would take away his life if he oppoſed them, *he built an altar before it*; that ſacrifice might be offered on it to it: *and Aaron made proclamation, and ſaid, to-morrow* is *a feaſt to the Lord*; that is, he gave orders to have it publiſhed throughout the camp, there would be ſolemn ſacrifices offered up to the Lord, as repreſented by this calf, and a feaſt thereon, which was a public invitation of them to the ſolemnity: though ſome think this was a protracting time, and putting the people off till the morrow, who would have been for offering ſacrifice immediately, hoping that *Moſes* would come down from the mount before that time, and prevent their idolatry.

✡. 6. *And they roſe up early in the morning*, &c.] Being eager of, and intent upon their idol-worſhip: *and offered burnt-offerings*; upon the altar *Aaron* had made, where they were wholly conſumed: *and brought peace-offerings*; which were to make a feaſt to the Lord, and of which they partook: *and the people ſat down to eat and to drink*; as at a feaſt: *and roſe up to play*; to dance and ſing, as was wont to be done by the *Egyptians* in the worſhip of their *Apis* or *Ox*; and *Philo* the *Jew* ſays [f], of the *Iſraelites*, that having made a golden ox, in imitation of the *Egyptian Typho*, he ſhould have ſaid *Oſiris*, for *Typho* was hated by the *Egyptians*, being the enemy of *Oſiris*; they ſung and danced: the *Targums* of *Jonathan* and *Jeruſalem* interpret it of idolatry; ſome underſtand this of their lewdneſs and uncleanneſs, committing fornication as in the worſhip of *Peor*, taking the word in the ſame ſenſe as uſed by *Potiphar*'s wife, *Gen.* xxxix. 14, 17. ſee the note on 1 *Cor.* x. 7.

✡. 7. *And the Lord ſaid unto Moſes, go, get thee down*, &c.] In *Deut.* ix. 12. it is added, *quickly*, and ſo the *Septuagint* verſion here: this was ſaid after the Lord had finiſhed his diſcourſe with him, and had given him the two tables of ſtone, and he was about to depart, but the above affair happening he haſtens his departure; indeed the idolatry began the day before, and he could have acquainted him with it, if it had been his pleaſure, but he ſuffered the people to go the greateſt length before a ſtop was put to their impiety: *for thy people which thou broughteſt out of the land of Egypt, have corrupted* themſelves; their works, as the *Targum* of *Jonathan* ſupplies it, their ways and their manners; their minds, the imaginations of their hearts were firſt corrupted, and this led on to a corruption of actions, by which they corrupted and defiled themſelves yet more and more, and made themſelves abominable in the ſight of God, as corrupt perſons and things muſt needs be; and what can be a greater corruption and abomination than idolatry? the Lord calls theſe people not his people, being diſpleaſed with them, though they had been, and were, and ſtill continued; for notwithſtanding this idolatry, he did not caſt them off from being his people, or write a *Lo-ammi* on them; but he calls them *Moſes*'s people, as having broken the law delivered to them by him, they had promiſed to obey, and ſo were liable to the condemnation and curſe of it; and becauſe they had been committed to his care and charge, and he had been the inſtrument of their deliverance, and therefore it was great ingratitude to him to act the part they had done, as well as impiety to God; wherefore, though it was the Lord that brought them out of *Egypt*, it is aſcribed to *Moſes* as the inſtrument, to make the evil appear the greater. *Jarchi* very wrongly makes theſe people to be the mixed multitude he ſuppoſes *Moſes* had proſelyted, and therefore called his people.

✡. 8. *They have turned aſide quickly out of the way which I commanded them*, &c.] The *Targum* of *Jonathan* adds, by way of explanation, "on "*Sinai, ſaying*, ye ſhall not make to yourſelves an "image, or figure, or any ſimilitude." This was the command God had given to them; this the way he had directed them to walk in; from this they turned aſide, by making the golden calf as an image or repreſentation of God; and this they had done very quickly, ſince it was but about ſix weeks ago that this command was given; wherefore if *Moſes* had delayed coming down from the mount, they had made haſte to commit iniquity; and perhaps this obſervation is made of their quick defection, in oppoſition to their complaint of *Moſes*'s long abſence: *they have made them a molten calf*; for though it was made by *Aaron*, or by his direction to the founder or goldſmith, yet it was at their requeſt and earneſt ſolicitation; they would not be eaſy without it: *and have worſhipped it*; by bowing the knee to it, kiſſing it or their hands at the approach of it, ſee *Hoſ.* xiii. 2. *and have ſacri-*

[a] Hierozoic. p. 1. l. 2. c. 39. col. 334, 335.
[b] De Iſid. & Oſir.
[c] De Vita Moſis, l. 3. p. 677.
[d] Pirke Eliezer, c. 45.
[e] So Pirke Eliezer, c. 45.
[f] Ut ſupra, & de Temulentia, p 254.

ſacrificed thereunto burnt-offerings and peace-offerings: *and ſaid, theſe be thy gods, O Iſrael, which brought thee up out of the land of Egypt*; the very words they uſed, ℣. 4. and which were taken particular notice of by the Lord with reſentment.

℣. 9. *And the Lord ſaid unto Moſes, I have ſeen this people*, &c.] He had obſerved their ways and works, their carriage and behaviour; he had ſeen them before this time; he knew from all eternity what they would be, that their neck would be as an iron ſinew, and their brow braſs; but now he ſaw that in fact which he before ſaw as future, and they proved to be the people he knew they would be; beſides, this is ſaid to give *Moſes* the true character of them, which might be depended upon, ſince it was founded upon divine knowledge and obſervation: *and behold it is a ſtiff-necked people*; obſtinate and ſelf-willed, reſolute in their own ways and will not be reclaimed, inflexible and unſubjected to the yoke of the divine law; a metaphor taken from ſuch creatures as will not ſubmit their necks or ſuffer the yoke or bridle to be put upon them, but draw back and ſlip away; or, as *Aben Ezra* thinks, to a man that goes on his way upon a run and will not turn his neck to him that calls him; ſo diſobedient and irreclaimable were theſe people.

℣. 10. *Now therefore let me alone*, &c.] And not ſolicit him with prayers and ſupplications in favour of theſe people, but leave him to take his own way with them, without troubling him with any ſuit on their behalf; and ſo the *Targum* of *Jonathan*, "and now leave off thy prayer, and do "not cry for them before me;" as the prophet *Jeremiah* was often bid not to pray for this people in his time, which was a token of God's great diſpleaſure with them, as well as ſhews the prevalence of prayer with him; that he knows not how, as it were, humanly ſpeaking, to deny the requeſts of his children; and even, though made not on their own account, but on the account of a ſinful and diſobedient people: *that my wrath may wax hot againſt them, and that I may conſume them*: which ſuggeſts that they were deſerving of the wrath of God to the uttermoſt, and to be deſtroyed from off the face of the earth, and even to be puniſhed with an everlaſting deſtruction: *and I will make of thee a great nation*; increaſe his family to ſuch a degree, as to make them as great a nation or greater than the people of *Iſrael* were, ſee *Deut.* ix. 14. or the meaning is, he would ſet him over a great nation, make him king over a people as large or larger than they, which is a ſenſe mentioned by *Fagius* and *Vatablus*; and indeed, as biſhop *Patrick* obſerves, if this people had been deſtroyed, there would have been no danger of the promiſe not being made good, which was made to *Abraham*, *Iſaac* and *Jacob*, concerning the multiplication of their ſeed urged by *Moſes* ℣. 13. ſeeing that would have ſtood firm, if a large nation was made out of the family of *Moſes*, who deſcended from them: this was a very great temptation to *Moſes*, and had he been a ſelfiſh man and ſought the advancement of his own family, and careleſs of, and indifferent to the people of *Iſrael*, he would have accepted of it; it is a noble teſtimony in his favour, and proves him not to be the deſigning man he is repreſented by the deiſts.

℣. 11. *And Moſes beſought the Lord his God*, &c.] As the Lord was the God of *Moſes*, his covenant-God, and he had an intereſt in him, he made uſe of it in favour of the people of *Iſrael: and ſaid, why doth thy wrath wax hot againſt thy people?* ſo as to think or ſpeak of conſuming them utterly; otherwiſe he knew there was reaſon for his being angry and wroth with them; but though they were deſerving of his hot wrath and diſpleaſure, and even to be dealt with in the manner propoſed, yet he intreats he would conſider they were his people; his ſpecial people, whom he had choſe above all people, and had redeemed them from the houſe of bondage, had given them laws, and made a covenant with them, and many promiſes unto them, and therefore hoped he would not conſume them in his hot diſpleaſure; God had called them the people of *Moſes*, and *Moſes* retorts it, and calls them the people of God, and makes uſe of their relation to him as an argument with him in their favour; and which alſo ſhews that *Moſes* did not underſtand that the Lord by calling them his people diſowned them as his: *which thou haſt brought out of the land of Egypt, with great power, and with a mighty hand?* this the Lord had aſcribed to *Moſes*, and obſerves it as an aggravation of their ingratitude to *Moſes*; and here *Moſes* retorts and aſcribes it to God and to his mighty power; as for himſelf he was only a weak feeble inſtrument, the Lord was the efficient cauſe of their deliverance, in which he had ſhewn the exceeding greatneſs of his power; and he argues from hence, that ſeeing he had exerted his mighty arm in bringing them from thence, that he would not now lift it up againſt them and deſtroy them.

℣. 12. *Wherefore ſhould the Egyptians ſpeak and ſay*, &c.] Thoſe that remained, as the *Targum* of *Jonathan*, who were not drowned in the *Red Sea*: a good man will be concerned for the honour and glory of God among the enemies of his people, that their mouths may not be opened to blaſpheme the Lord and ſpeak ill of his ways, ſee *Joſh.* vii. 9. and this is ſometimes an argument with God himſelf, not to do that to his people they deſerve; leſt it ſhould give occaſion to the enemy to ſpeak reproachfully, inſult, and triumph, *Deut.* xxxii. 26, 27. *for miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth*; that he brought them out of *Egypt*, not with a good but ill deſign; not to bring them into the land of *Canaan*, as they promiſed themſelves, but to deſtroy them in the mountains; not to erect them into a great kingdom and nation which ſhould make a conſiderable figure in the world, but to cut them off from being a people at all: the mountains where they now were, were *Sinai* and *Horeb*, and there might be others thereabout, among which they were encamped: the *Targum* of *Jonathan* is, "among the mountains of *Tabor*, and *Hermon*, and *Sirion*, and "*Sinai*:" *turn from thy fierce wrath, and repent of this evil againſt thy people*; not that there is any turning or ſhadow of turning with God, or any change of his mind, or any ſuch paſſions and affections in him as here expreſſed; but this is ſaid after the manner of men concerning him, when he alters the courſe of his dealings with men according to his unalterable will, and does not do the evil threatened by him, and which the ſins of men deſerve.

℣. 13. *Remember Abraham, Iſaac, and Iſrael, thy ſervants*, &c.] The covenant he had made with them, the promiſe he had made unto them, with an oath annexed to it: *to whom thou ſwareſt by thine own ſelf*; which he did, becauſe he could ſwear by no greater; and for the confirmation of his

his covenant and promiſe, ſee *Gen.* xxii. 16. *and ſaidſt unto them*; for what was ſaid to *Abraham* was repeated and confirmed to *Iſaac* and *Jacob*: *I will multiply your ſeed as the ſtars of heaven*; multitudes of which are out of ſight and cannot be ſeen with the naked eye, nor numbered: *and all this land that I have ſpoken of*; the land of *Canaan*, then inhabited by ſeveral nations: *will I give unto your ſeed, and they ſhall inherit it for ever*; as long as they are a people, a body politic, and eſpecially whilſt obedient to the divine will; but ſhould they be now cut off, this promiſe would become of no effect: this is the great argument *Moſes* makes uſe of, and the moſt forcible one.

℣. 14. *And the Lord repented of the evil which he thought to do unto his people.*] He did not do what he threatened to do, and ſeemed to have in his thoughts and deſigns, but did what *Moſes* deſired he would, ℣. 12. not that any of God's thoughts or the determinations of his mind are alterable; for the thoughts of his heart are to all generations; but he changes the outward diſpenſations of his providence, or his methods of acting with men, which he has been taking or threatened to take; and this being ſimilar to what they do when they repent of any thing, who alter their courſe, hence repentance is aſcribed to God, tho' properly ſpeaking, it does not belong to him, ſee *Jer.* xviii. 8. *Aben Ezra* thinks that the above prayer of *Moſes*, which was ſo prevalent with God, does not ſtand in its proper place, but ſhould come after ℣. 31. for, to what purpoſe, ſays he, ſhould *Moſes* ſay to the *Iſraelites* ℣. 30. *peradventure I ſhall make an atonement for your ſin*; if he was appeaſed by his prayer before?

℣. 15. *And Moſes turned, and went down from the mount*, &c.] He turned himſelf from God, with whom he had been converſing forty days; his back was to the aſcent of the mount, and he turned himſelf in order to go down; or *he looked* [e], as a man conſiders what is to be done, as *Aben Ezra* obſerves, and he ſaw that he was obliged to go down in haſte: *and the two tables of the teſtimony* were *in his hand*; or hands, as in ℣. 19. for they were perhaps, as much as he could carry in both hands, being of ſtone, as in ch. xxxi. 19. on which was written the law, the *teſtimony* of the will of God with reſpect to what was to be done or not done: *the letters were written on both their ſides, on the one ſide and on the other were they written*; ſome think that the engraving of the letters was ſuch, that it went through the ſtones, and in a miraculous manner the letters and lines were in a regular order, and might be read on the other ſides; to which *Jarchi* ſeems to incline, ſaying, the letters might be read, and it was a work of wonders; others think that the letters were written both within and without, like *Ezekiel*'s book of woes; that the ſame that was within ſide was written without, that ſo when held up, they might be read by thoſe that ſtood before and thoſe that ſtood behind; but rather, ſo it was that the whole was written within, ſome of the commands, on the right, and ſome on the left, and ſo the tables might be clapped together as a book is folded.

℣. 16. *And the tables were the work of God*, &c.] And not of angels or men; the ſtones were made and formed by God into the ſhape they were: *and the writing was the writing of God, graven upon the tables*; the letters in which the law was written were of his framing, deviſing, and engraving; and this was to ſhew that this law was his own, and contained his mind and will; and to give the greater dignity and authority to it, and to deter men from breaking it.

℣. 17. *And when Joſhua heard the noiſe of the people, as they ſhouted*, &c.] Dancing about the calf: when *Moſes* went up into the mount, *Joſhua* went with him, and tarried in a lower part of the mount all the forty days until he returned, ſee ch. xxiv. 13. though not ſo low as the bottom of the mount where the people were, nor ſo near it as to know what they did there, for of their affairs he ſeems to be entirely ignorant; nor ſo high as where *Moſes* was, or however, not in the cloud where he converſed with God, for of what paſſed between them he had no knowledge, until declared by *Moſes*: *he ſaid unto Moſes*, there is a *noiſe of war in the camp*; ſuch a noiſe as ſoldiers make in an onſet for battle; he ſuppoſed that ſome enemy was come upon and had attacked the people, and that this noiſe was the noiſe of the enemy, or of the *Iſraelites*, or both, juſt beginning the battle; or on the finiſhing of it on the account of victory on one ſide or the other; and as he was the general of the army, it muſt give him a concern that he ſhould be abſent at ſuch a time.

℣. 18. *And he ſaid*, &c.] Not *Joſhua*, as *Saadiah Gaon* thinks, but *Moſes*, in anſwer to what *Joſhua* had ſaid: it is *not the voice of* them that *ſhout for maſtery*; that have got the better of it, and have obtained the victory, and ſhout on that account; or, *not the voice of a cry of ſtrength, or of a ſtrong cry* [h]; that is, of men who have got the victory, and are in high ſpirits, and ſhout with a ſtrong voice; and ſo the *Targums* of *Onkelos* and *Jonathan*, "not the voice of ſtrong men that overcome in "battle:" *neither* is it *the voice of* them that *cry for being overcome*; which is not a voice of ſhouting but of howling; or, *not the voice of the cry of weakneſs*, or *of a weak cry* [i]; who being unable to ſtand their ground are conquered, and make a bitter outcry on falling into the enemy's hands, or being wounded ſhriek terribly, and ſo the above *Targums*, "not the voice of the weak who are "overcome by the enemy in battle: but *the noiſe of* them that *ſing*, *do I hear*; as at a merry entertainment, either on a civil or religious account: *Moſes*, who knew what the children of *Iſrael* had done, and what they were about, could better judge of the nature of the ſound he heard than *Joſhua* could, who knew nothing of what was tranſacting.

℣. 19. *And it came to paſs as ſoon as he came nigh unto the camp*, &c.] To the bottom of the mountain, and pretty near where the people were encamped: *that he ſaw the calf, and the dancing*; the golden image of the calf, and the people dancing about it, in honour of it, and as glad they had got a ſymbol and repreſentation of God to go before them; and ſo the *Egyptians* did before the golden ox; as *Philo* ſays, before obſerved: *and Moſes's anger waxed hot*; he fell into a paſſion of indignation at the ſight of ſuch execrable idolatry, though he was ſo meek a man, and though he had himſelf expoſtulated with the Lord why his wrath ſhould wax hot againſt this people; but when he ſaw it with his own eyes he could not contain himſelf,

[e] ויפן & aſpexit, Pagninus.

[h] קול ענות גבורה vox eorum qui reſpondeant fortiter, Tigurine verſion; vox clamoris fortis, Druſius.

[i] קול ענות חלושה vox eorum qui reſpondeant infirmiter, Tigurine verſion; vox clamoris debilis, Druſius.

ſelf, but his ſpirit was raiſed to a very great pitch of anger, and could not forbear ſhewing it in ſome way or another, and particularly in the following manner: *and he caſt the tables out of his hands, and brake them beneath the mount*; of *Sinai*; at the foot of it: he brought the tables, though he knew what they had done, and no doubt ſhewed them to them, told them what they were, and enlarged on the wonderful condeſcenſion and goodneſs of God in giving them ſuch laws, and writing them with his own hand, engraving them himſelf on ſuch tables of ſtone; and then broke them to pieces, to denote that they had broken theſe laws, and deſerved to be broke in pieces and deſtroyed themſelves; and this he did before their eyes, that they might be the more affected with it, and be the more ſenſible of their loſs; and this was not the mere effect of paſſion, at leaſt a ſinful one, but was under the influence and direction of God himſelf; ſince we never read he was blamed for this action, though afterwards ordered to make two tables like them: the *Jews* ſay [k], this was done on the 17th day of *Tammuz*, which anſwers to part of *June* and part of *July*, and is obſerved by them as a faſt on account of it.

℣. 20. *And he took the calf which they had made, and burnt it in the fire*, &c.] Melted it down into a maſs of gold, whereby it loſt its form, and had no more the appearance of a calf: *and ground it to powder*; but how this was done is not eaſy to ſay, whether by beating the maſs of gold into thin plates, and then filing them ſmall; for this art has remained unknown; the chymiſts have boaſted of it as only poſſeſſed of it; but it ſeems *Moſes* learned in all the learning of the *Egyptians*, had it: however, it is now certain by various experiments, that gold, though a very thick and heavy body, conſiſts of parts which are ſeparable from one another, and to be divided into infinite ſubtler parts: the famous doctor *Halley* has ſhewn that one grain of gold may be divided into 10,000 parts and yet viſible; and doctor *Keil* has demonſtrated that a cubic thumb's breadth of gold is diviſible into 47619047 parts, which do not eſcape the ſight: according to the computation of the ſaid doctor *Halley*, leaf-gold, with which ſilver threads are gilded, is not thicker than the 124500 part of a thumb's breadth; ſo that a cube of the hundredth part of a thumb's breadth of the ſaid ſubtle parts, may contain 243000000 [l]: *and ſtrawed it upon the water*; of the brook that deſcended out of the mount, *Deut.* ix. 21. now called the fountain of St. *Catharine*; which doctor *Shaw* [m] ſays, after it has ſupplied the demands of the convent (now built on this mount) is received without into a large baſon, which running over, forms a little rill: and another traveller [n] ſpeaks of a fountain about the middle of mount *Sinai*, which, though ſmall, was found in it running water very wholeſome and refreſhing: but if this was a brook of running water, it ſeems more likely, that water was taken out of it and put into a proper veſſel or veſſels, on which the powder of the golden calf was ſtrewed; or otherwiſe it would have been carried away with the ſtream, and could not have been taken up and given to the people to drink, as is next ſaid; and this ſhews that it muſt be reduced to a very ſmall, light powder indeed, to float upon the top of the water and not ſink to the bottom, as mere filings of gold would neceſſarily do: *and made the children of Iſrael drink of it*; not the whole body of them, or every individual, but the more principal perſons, and ſuch who had been the moſt active in encouraging the making of the calf, and the worſhipping of it: this was done not only that they might entirely loſe their gold and have no manner of profit by it, but that the idol, which is nothing in the world, might be brought to nothing indeed, and that there might be no remains of it to be abuſed to ſuperſtitious uſes, as well as to ſhew them their folly in worſhipping that which could not ſave itſelf; and by drinking it, whereby it paſſed through them and became an excrement, to expreſs the utmoſt abhorrence and deteſtation of it; as alſo to ſhew that they deſerved the curſe of God to enter into them, as oil into their bowels, as that water did, and be utterly deſtroyed: the *Jewiſh* writers, as *Jarchi* and *Aben Ezra* ſuppoſe, this water with the powder of the golden calf in it, had the ſame effect and was for the ſame uſe as the water of jealouſy, that it made the bellies of thoſe that drank it to ſwell: and the *Targum* of *Jonathan* obſerves, that whoever gave any golden veſſel towards the making of the calf, there was a ſign appeared in his countenance: and *Aben Ezra* ſuggeſts the ſame, but neither of them ſay what it was: but an antient *Latin* poet, quoted by *Selden* [o], reports from the *Hebrew* writers, that whoever were guilty of this idolatry, as ſoon as they drank of the water their beards became yellow as gold, whereby the *Levites* knew who were guilty, and ſlew them; but as this is quite fabulous, ſo I have not met with it in any *Jewiſh* writer, only an author of theirs, of great antiquity and credit with them, ſays [p], that whoever kiſſed the calf with his whole heart, his lips became golden.

℣. 21. *And Moſes ſaid unto Aaron*, &c.] Having deſtroyed the calf, and thereby expreſſed his abhorrence of their idolatry, he examines the principal perſons concerned, and enquires into the cauſe and reaſon of it, how it came about; and begins with *Aaron*, though his own brother, with whom along with *Hur* he had committed the government of the people during his abſence; and therefore was juſtly accountable for ſuch a tranſaction, which could not have been without his knowledge and conſent: no mention is made of *Hur*, whether he was dead or no is not certain; the *Jewiſh* writers ſay he was, and that he was killed for reproving the *Iſraelites* for their wickedneſs; and it looks as if he was dead, ſince he was not in the examination, and we hear of him no more afterwards: *what did this people unto thee, that thou haſt brought ſo great a ſin upon them?* as idolatry is, than which no ſin can be greater, it being not only a breach of the firſt table of the law, but directly againſt God, againſt the very being of God, and his honour and glory; it is a denial of him, and ſetting up an idol in his room, and giving to that the glory that is only due to his name; and *Aaron* being the chief magiſtrate, whoſe buſineſs it was to ſee that the laws of God were obſerved, and to reſtrain the people from ſin, and to have been a terror to evil doers; yet falling in with them, and conniving at them, he is charged with bringing ſin upon them, or them into that; and is aſked what the people had done to him, that he ſhould do this to them? what offence they had given him? what injury they had done him? that he bore them a grudge for it, and took this method to be revenged; for it is ſuggeſted, had they uſed

[k] Miſn. Taanith, c. 4. §. 7. [l] Vid. Scheuchzer. Phyſic. Sacr. vol. 2. p. 247. [m] Travels, p. 242. Ed. 2. [n] Baumgarten. peregrinatio, l. 1. c. 24. p. 61, 62. [o] De Dis Syris Syntagma, 1. c. 4. p. 156. [p] Pirke Eliezer, c. 45.

uſed him ever ſo ill, he could not have requited it in a ſtronger manner, than by leading them into ſuch a ſin, the conſequence of which muſt be ruin and deſtruction, ſee *Gen.* xx. 9. or elſe *Moſes* enquires of *Aaron* what methods the people had made uſe of to prevail upon him to ſuffer them to do ſuch a piece of wickedneſs; whether it was by perſuaſion and artful inſinuations, or by threatning to take away his life if he did not comply, or in what manner they had wrought upon his weak ſide, to induce him to take ſuch a ſtep.

℣. 22. *And Aaron ſaid, let not the anger of my lord wax hot*, &c.] He addreſſes him in a very reſpectable manner, though his younger brother, being in a ſuperior office, the chief ruler of the people, king in *Jeſhurun*; and he perceived a violent emotion riſing in him, great indignation in his countenance, and an high reſentment of what was done, and therefore he intreats his patience to hear him, in a few words, what he had to ſay, and he begins with the well-known character of the people: *thou knoweſt the people, that they* are ſet *on miſchief*; or are *in wickedneſs*[q]; wholly in it, and under the power and influence of it, given up to it, and bent upon it; and there was no reſtraining them from it; and he appeals to the knowledge of *Moſes* himſelf for the truth of this, of which their ſeveral murmurings againſt him, ſince they came out of *Egypt*, were a proof; ſee 1 *John* v. 19.

℣. 23. *For they ſaid unto me, make us gods, which ſhall go before us*, &c.] Which was true, ℣. 1. but then he ſhould have told them, that gods were not to be made; that what were made with hands were no gods, and could not go before them; that the making of any image, ſimilitude or repreſentation of God was forbidden by him, as they had lately heard from his own mouth; he ſhould have diſſuaded from ſuch idolatry, by ſhewing them the evil nature of the ſin, and the ruin they expoſed themſelves to by it: *for* as for *this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him*; their words he truly recites, and perhaps might chuſe the rather to mention them, becauſe they carried in them ſome reflexion on *Moſes* for ſtaying ſo long in the mount; and as if that contributed much to this affair, and which put the people on forming ſuch a ſcheme, they concluding he muſt be dead through famine; or, as the *Targum* of *Jonathan*, be burnt with flaming fire from the Lord.

℣. 24. *And I ſaid unto them, whoſoever hath any gold, let them break it off*, &c.] That is, any earrings of gold, let them looſe or take them off their ears: *ſo they gave* it *me*; of their own accord, as if unaſked by him, though he had bid them bring it to him, ℣. 2: *then I caſt it into the fire*; to melt it, but ſays nothing of the mould the melted gold was poured into: *and there came out this calf*; he ſpeaks of it as if the gold became in the form of a calf without any deſign, or without uſing any methods to put it in this form; but that it was a matter of chance, or rather ſomething preter-natural and miraculous; he ſpeaks of it as if it was alive, and came out of itſelf: and indeed the *Jews* repreſent it as done by magic art, and by the operation of ſatan, and ſpeak of it as coming out alive, bellowing and dancing; and the *Targum* of *Jonathan* is, "and I caſt it into the fire, and ſatan "entered into the midſt of it, and out of it came "the likeneſs of this calf." *Aaron* ſays not a word of his faſhioning it with a graving tool, after he had made it a molten calf; but *Moſes* learned this elſewhere, and has recorded it. What *Moſes* thought of this apology is not ſaid; it could not be ſatisfactory to him; and it is certain the conduct of *Aaron* in this affair was diſpleaſing to God; and it ſeemed as if he would have deſtroyed him, had not *Moſes* prayed for him, *Deut.* ix. 20.

℣. 25. *And when Moſes ſaw that the people* were *naked*, &c.] Not in their bodies, being ſtripped of their ear-rings; for parting with them was not ſufficient to denominate them naked in a corporal ſenſe; nor as being without their armour, which was laid aſide whilſt they were eating, and drinking, and dancing about the calf, and ſo might be thought a proper opportunity for the *Levites* to fall upon them, by the order of *Moſes*, and ſlay them: but it can hardly be thought, that all the people bore arms, and that *Moſes* took the advantage of their being without them: but rather they were naked in their ſouls, through their ſin, and the ſhame of their nakedneſs appeared; their ſin was made manifeſt, and they were diſcovered to be what they were; and they were now deprived of the divine protection; the cloud was departing from them, the ſymbol of the divine preſence, God being provoked by their ſins; unleſs it is to be underſtood of their ceaſing from work, and keeping holy-day in honour of the calf, and ſo were loitering about, and not attending to the buſineſs of their callings, in which ſenſe the word ſometimes ſeems to be uſed, ſee *Exod.* v. 4. *Judg.* v. 2: *for Aaron had made them naked unto* their *ſhame amongſt their enemies*; to part with their ear-rings, or lay aſide their armour whilſt feaſting, could not be ſo much to their ſhame among their enemies; but to ſin againſt God, in the manner they did, was to their ſhame, which *Aaron* was a means of by not doing all he could to hinder it, and by doing what he did to encourage it; and now he made them naked to their ſhame by expoſing it, ſaying they were a people ſet on miſchief, and given up to ſin and wickedneſs; and what they had now done ſerved to expoſe them to ſhame even among their enemies, both now and hereafter; when they ſhould hear of their ſhameful revolt from God, after ſo many great and good things done for them, and of the change of their gods, and of their fickleneſs about them; which was not uſual with the Gentiles: though the laſt word may be rendered, *among thoſe that riſe up from you*; that ſhould ſpring from them, come up in their room, and ſucceed them, their poſterity, as in *Numb.* xxxii. 14. and ſo *Onkelos* renders it, *to your generations*; and is ſo to be underſtood, as *Abendana* obſerves; and then the ſenſe is, that this ſin of making and worſhipping the golden calf, and keeping a holy-day, would be to their ſhame and diſgrace, among their poſterity, in all ſucceeding ages.

℣. 26. *Then Moſes ſtood in the gate of the camp*, &c.] In one of the gates of it; for it doubtleſs had more than one to go in and out of, as is clear from ℣. 29. it being probably intrenched all around; here *Moſes* ſet himſelf, it being the uſual place, as in cities, where the people were ſummoned together on important occaſions, and juſtice and judgment were adminiſtred: *and ſaid, who is on the Lord's ſide?* let him come *unto me*; who is for the worſhip of the true God, and him only, and againſt the worſhip of a golden calf, or any other idol, and is zealous for the glory of God, and the honour of his name: *and all the ſons of Levi gathered themſelves together unto him*; that is, all thoſe that had not given in to the idolatry of the calf; all is

put

[q] בְּרַע in malo, Montanus, Druſius, Junius & Tremellius, Piſcator.

put for many. *Jarchi* infers from hence, that this tribe was wholly free from that ſin; but the contrary is moſt evident, for it appears from the context that many of them were ſlain for it; yea, as on the one hand, they were only of the tribe of *Levi*, who joined themſelves to *Moſes*, though there was no doubt many in all the tribes that were not in the idolatry; ſo, on the other hand, there were none ſlain, or very few, but of the tribe of *Levi*, as will appear in the expoſition of the following verſes, they being principally concerned with *Aaron* in making the calf; and therefore thoſe of the ſame tribe that joined them not, were the more zealous and ſtudious to purge themſelves from the imputation of the crime, by going over to *Moſes* at once, and ſhowing themſelves to be on the Lord's ſide.

℣. 27. *And he ſaid unto them, thus ſaith the Lord God of Iſrael*, &c.] The following orders are given by *Moſes*, not of himſelf the chief magiſtrate, and as the effect of heat and paſſion, but they were from the Lord, who was *Iſrael*'s God and King; he had them expreſly from him, or by an impulſe on his ſpirit, or in ſuch a way and manner that he knew it was of God, and this was his will: *put every man his ſword by his ſide*; girt there, ready to be drawn upon order: *and go in and out from gate to gate throughout the camp*; not into the tents, where good men might be bemoaning the ſin committed, but throughout the ſtreets, where many were loitering, it being a holyday with the idolaters: *and ſlay every man his brother, and every man his companion, and every man his neighbour*; who were idolaters; none were to be ſpared on account of relation, friendſhip and acquaintance.

℣. 28. *And the children of Levi did according to the word of Moſes*, &c.] They girded their ſwords by their ſides, went through the camp, and ſlew their brethren, companions and neighbours, who were keeping holyday in honour of the idol: *and there fell of the people that day about* 3000 *men*; the *Vulgate Latin* verſion reads 23,000 very wrongly; now theſe being chiefly, if not altogether, of the tribe of *Levi*, the brethren, companions and neighbours of the *Levites*, that were the ſlayers, together with the after-plagues that came upon them, ℣. 35. account for the deficiency of males in this tribe, ſome few months after, when it was numbered; and the number of them from one month old and upwards amounted but to 22,000, which was but a very ſmall one in proportion to the other tribes, who generally, one with another, numbered 40,000 each, and none ſo few as 30,000 [r]; of this tribe *Aaron* was, and therefore uſed with ſeverity, becauſe of his concern in this ſin; and even tho' it was the tribe of *Moſes*, it was not ſpared.

℣. 29. *For Moſes had ſaid*, &c.] To the *Levites*, when he firſt gave them their orders: *conſecrate yourſelves to-day to the Lord*; devote yourſelves to his ſervice, by obeying his orders, ſlaying thoſe, or the heads of them, who have caſt ſo much contempt upon him as to worſhip the golden calf in his room; and which would be as acceptable to him, as the offerings were, by which *Aaron* and his ſons were conſecrated to the Lord; and as theſe *Levites* were conſecrated to his ſervice this day, on this account: even *every man upon his ſon, and upon his brother*; not ſparing the neareſt relation found in this idolatry, and for which the tribe of *Levi* is commended and bleſſed in the bleſſing of *Moſes*, *Deut.* xxxiii. 8, 9. and as it follows, *that he may beſtow a bleſſing upon you this day*; which was their being taken into the ſervice of God to miniſter to the prieſts in the ſanctuary, to bear the veſſels of the Lord, and for their maintenance to have the tithes of the people: this day was, according to the *Jewiſh* writers [s], the 17th of *Tammuz*, or *June*, on which day the *Jews* keep a faſt upon this account.

℣. 30. *And it came to paſs on the morrow*, &c.] The 18th of *Tammuz* it was, the ſame writers ſay, that *Moſes* implored the mercy of God for *Iſrael*. *Jarchi* on ch. xxxiii. 11. ſays it was on the 17th day the tables were broke, on the 18th the calf was burnt, and on the 19th that *Moſes* went up to intercede for them: *that Moſes ſaid unto the people, ye have ſinned a great ſin*; the ſin of idolatry, ſee ℣. 21. from hence it appears, that all that were guilty of it were not ſlain, perhaps only ſome of one tribe; and there was great reaſon to fear, that as wrath was gone forth, it would not ſtop here, but others would fall a ſacrifice to the divine diſpleaſure; wherefore it is propoſed by *Moſes* to make application to the Lord on their behalf, that they might obtain mercy: *and now I will go up unto the Lord*; on the top of mount *Sinai*: *peradventure I ſhall make atonement for your ſin*; not by any ſacrifice offered, but by his prayers prevail with God to forgive their ſin, and not puniſh any more for it: he had by his firſt prayer obtained of the Lord not to conſume them off of the face of the earth, and utterly deſtroy them as a nation; but that did not hinder but that reſentment might be ſhewn in a leſſer degree, or by parts; as now 3000 men had been cut off, chiefly out of one tribe, if not altogether, the reſt of the tribes might expect to be viſited, according to the number of their delinquents.

℣. 31. *And Moſes returned unto the Lord*, &c.] On the mount where he was in the cloud: *and ſaid, oh, this people have ſinned a great ſin*; which the following words explain; he confeſſes the ſame to God he had charged the people with in the preceding verſe: *and have made them gods of gold*; the golden calf, which they themſelves called *Elohim*, Gods.

℣. 32. *Yet now if thou wilt, forgive their ſin*, &c.] Of thy free grace, good-will and pleaſure; it will redound to thy glory, men will praiſe thy name on account of it; theſe people will have great reaſon to be thankful, and will lie under great obligations to thee, to fear, ſerve and glorify thee; and in particular it will be regarded by me as the higheſt favour that can be aſked or granted: *and if not, blot me, I pray thee, out of the book which thou haſt written*; not the book of the law, as *Jarchi*, written with the finger of God, the name of *Moſes* was not written there; nor the book of the juſt, as the *Targum* of *Jonathan*, the liſt and catalogue of good men, that belonged to the viſible church, called in after-time *the writing of the houſe of Iſrael*, *Ezek.* xiii. 9. but rather the book of life, either of this temporal life, and then it means no more than that he wiſhed to die, even immediately by the hand of God, which ſeems to be countenanced by *Numb.* xi. 15. or elſe of eternal life, and is no other than the book of life of the Lamb, or God's predeſtination or choice of men in Chriſt to everlaſting life, which is particular, perſonal, ſure and certain; and *Moſes* aſks for this, not as a thing either deſireable

or

[r] See the biſhop of Clogher's Chronology of the Hebrew Bible, p. 360, 361.

[s] Seder Olam Rabba, c. 6. p. 18. Pirke Eliezer, c. 46.

or poſſible, but to expreſs his great affection for this people, and his great concern for the glory of God; and rather than either ſhould ſuffer, he choſe, if it was poſſible, to be deprived of that eternal happineſs he hoped for, and ſhould enjoy.

℣. 33. *And the Lord ſaid unto Moſes*, &c.] In anſwer to his requeſt: *whoſoever hath ſinned againſt me, him will I blot out of my book*; not that any one that is really in the book of life is ever blotted out, or that any one predeſtinated or ordained to eternal life ever periſh: but ſome perſons may think themſelves, and they may ſeem to be written in that book, or to be among the number of God's elect, but are not, and turn out obſtinate, impenitent ſinners, and live and die in impenitence and unbelief; when it will appear that their names were never written in it, which is the ſame thing as to be blotted out of it, ſee *Pſ.* lxix. 28. Now by this anſwer the Lord does not abſolutely refuſe the requeſt of *Moſes* with reſpect to the people, though he does with regard to himſelf, and the blotting his name out of his book; and it is plain, by what follows, he meant to ſhew mercy to the people, ſince he bids *Moſes* go and lead them on towards *Canaan*, and promiſes an angel to go before them; though he reſerves to himſelf a liberty to chaſtize this people for this ſin, as he ſhould have opportunity, along with others.

℣. 34. *Therefore now go, lead the people unto* the place *of which I have ſpoken unto thee*, &c.] That is, to the land of *Canaan*, which he had promiſed to their fathers and to them, and had directed *Moſes* to bring them to: *behold, mine angel ſhall go before thee*; and not I, as *Jarchi* interprets it; not the angel of the covenant, and of his preſence, as in ch. xxiii. 20. but a created angel, which though a favour, was a leſſening of the mercy before promiſed and granted; and which gave the people a great deal of concern, though *Moſes* by his ſupplications got the former bleſſing reſtored, ch. xxxiii. 2, 4, 14, 17: *nevertheleſs, in the day when I viſit, I will viſit their ſin upon them*; that is, when he ſhould viſit them in a way of correction for other ſins, he would viſit them in like manner for this ſin, the worſhip of the golden calf; and ſo *Jarchi* well explains it, "when I viſit upon them their "iniquities, I will viſit upon them a little of this "iniquity, with the reſt of iniquities; and there "is no puniſhment, adds he, comes upon *Iſrael*, "in which there is not ſomething of the puniſh-"ment of the ſin of the calf;" and the *Jews* have a ſaying [t], that "there is not a generation in "which there is not an ounce of the ſin of the "calf."

℣. 35. *And the Lord plagued the people*, &c.] That is, continued ſo to do at certain times, with the peſtilence, or other calamities; for this ſeems not to refer, as ſome think, to the ſlaughter of the 3000 men: the reaſon follows, *becauſe they made the calf which Aaron made*; that is, they provided him with materials to make it; they urged and ſolicited him to do it, and would not be eaſy without it, ſo that the making of it is aſcribed to them; or they ſerved it, as *Onkelos*; or bowed unto it, as *Jonathan*; with which agree the *Syriac*, *Arabic* and *Samaritan* verſions, which render it, they ſerved, or worſhipped, or ſacrificed to the calf which *Aaron* made.

CHAP. XXXIII.

THIS chapter informs us, that the Lord refuſing to go with the people, only ſending an angel with them, they are filled with concern and troubled, ℣. 1—6. *Moſes* upon this pitched the tabernacle without the camp, where every one that ſought the Lord went; *Moſes* entered into it himſelf, and the Lord talked to him in a friendly manner in the cloudy pillar that ſtood at the door of it, and the people worſhipped every man at his own tent-door; all which foreboded good, and tended to reconciliation, ℣. 7—11. *Moſes* improved the opportunity, and intreats the preſence of God to go with them, which was granted, ℣. 12—17. and that he might have a ſight of the glory of God; and this is promiſed to paſs before him, he being put into the cliff of the rock, ℣. 18—23.

℣. 1. *And the Lord ſaid unto Moſes, depart, and go up hence*, &c.] Not from the place where *Moſes* was, which was the top of the mount, but where the camp of *Iſrael* was, at the bottom of the mount; where they had lain encamped ſome time, but were now ordered to proceed on their journey: *thou, and the people which thou haſt brought up out of the land of Egypt*; though his wrath was in ſome meaſure mitigated, and he had ſo far forgave their ſin, that he would not cut them off from being a people; yet ſtill he does not call them his people, or own that he brought them out of *Egypt*, as he does in the preface to the commands they had now broke, as if they were not under his care and conduct; but ſpeaks of them in a different manner, as a people that *Moſes* had brought out from thence, and whom he orders to go on with: *unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, unto thy ſeed will I give it*; meaning the land of *Canaan*, which as he had promiſed with an oath to their fathers to give it to them, he would faithfully obſerve it, though they were unworthy of ſuch a favour.

℣. 2. *And I will ſend an angel before thee*, &c.] Not the angel before promiſed, ch. xxiii. 20. the angel of his preſence, the eternal Word and Son of God, but a created angel; and ſo *Aben Ezra* obſerves, he does not ſay the angel that was known, that his name was in him; though even this was to be looked upon as a favour, and ſhowed that he had not utterly caſt them off: *and I will drive out the Canaanite, the Amorite, and the Hittite, the Perizzite, the Hivite, and the Jebuſite*; who were now the inhabitants of the land, and theſe he promiſes to drive out, to make way for their poſſeſſion of it; and that *by his hand*, as the *Targum* of *Jonathan* interprets it, by the hand of the angel. Only ſix nations are mentioned, though there were ſeven; the *Gergaſite* is omitted, but added in the *Septuagint* verſion.

℣. 3. *Unto a land flowing with milk and honey*, &c.] Abounding with all the neceſſaries and good things of life, a deſcription of the land of *Canaan* frequently made, ſee ch. iii. 8: *for I will not go up in the midſt of thee*; would not grant them his preſence in ſo near, viſible and reſpectable a manner as he had before done, though he would not utterly forſake them: the tabernacle was before in the midſt of the camp, that is, that which was erected until

[t] T. Hieroſ. Taanith, fol. 68. 3.

until the large one, ordered to be made, was finiſhed, but now it was removed without the camp, ℣. 7. *for thou art a ſtiff-necked people*; ſee ch. xxxii. 9. and the note there: *leſt I conſume them in the way*; in the way to the land of *Canaan*, and ſo never get there; the meaning is, that the Lord being in the midſt of them, their ſin would be the more aggravated to be committed in his preſence, before his face; and the glory of his majeſty would require that immediate notice be taken of it; and juſt puniſhment inflicted; ſo that by this ſtep God both conſulted his own honour, and their ſafety.

℣. 4. *And when the people heard theſe evil tidings*, &c.] That God would withdraw his gracious preſence, and go not up with them himſelf, only ſend an angel with them; and eſpecially this may reſpect what is threatened, ℣. 5. and had been ſaid at this time: *they mourned*; were inwardly and heartily grieved for their ſin, whereby they had provoked the Lord to depart from them, and gave ſome outward and open tokens of it: *and no man did put on his ornaments*; they uſed to wear at other times, their rings and jewels, which the princes and the chief among the people eſpecially, were wont to wear; and in common the people did not put on their beſt cloaths, or what they uſually wore, but clothed themſelves in mournful habits, in ſackcloth and aſhes, or in ſome ſuch like manner.

℣. 5. *For the Lord had ſaid to Moſes*, &c.] At the ſame time he had told it to the people: *ſay unto the children of Iſrael*; *Menachem*, as quoted by *Ainſworth*, obſerves, that this is ſaid in a way of mercy; for ſince their idolatry he had only called them the people of *Moſes*, and the people, but now calls them by their beloved name, the children of *Iſrael*; but whether this was any hint of mercy and favour, is not very apparent by what follows: *ye* are *a ſtiff-necked people*; obſtinate and untractable, ſee the note on ch. xxxii. 9: *I will come up into the midſt of thee in a moment, and conſume thee*; before he threatens them, that he would not go up in the midſt of them, that is, in a way of grace and mercy, to guide, protect and defend them himſelf; and now that he would come up in the midſt of them, but in a different manner, in a way of wrath, and to take vengeance on them for their ſins; and the meaning is, either that ſhould he do ſo but one moment, it would be all over with them, or they would be utterly conſumed; or this is threatened on condition, provided they did not repent of their ſins and humble themſelves: *therefore now put off thy ornaments from thee*; not their armour, as ſome, nor the clothes they wore at the feſtival for the golden calf, for this was long after that; but the clothes they uſually wore, the beſt they had, with all their decorations and ornaments, and put on mournful habits as an outward token of their repentance and mourning for their ſins, if they had any real concern: this ſhows, that theſe words muſt have been ſaid before; ſince the people on hearing the evil tidings had clothed themſelves in a mournful habit, and did not put on their ornaments, ℣. 4: *that I may know what to do unto thee*; which does not ſuppoſe ignorance or irreſolution in God, but is ſaid after the manner of men, that he ſhould deal with them in porportion to their conduct and behaviour, and as that ſhould outwardly appear.

℣. 6. *And the children of Iſrael ſtript themſelves of their ornaments*, &c.] Such as before deſcribed, and this they did, *by the mount Horeb*; before their departure from thence, and where they had been guilty of the idolatry: the words may be literally rendered, *from mount Horeb**: and *Jonathan* underſtands the preceding clauſe, of ſomething they put off which they received from thence; but the meaning is, that they went to ſome diſtance from mount *Horeb*, and there ſtripped themſelves to ſhew their greater humiliation, and the ſenſe they had of their unworthineſs of being near to the Lord, or enjoying his preſence.

℣. 7. *And Moſes took the tabernacle*, &c.] Not that, the pattern of which he had been ſhewn in the mount, for that was not as yet made, rather his own tabernacle or tent, ch. xviii. 7. or one that was erected for worſhip before the large one was ordered, and whilſt that was building; for it can hardly be thought they ſhould have no place of worſhip for a whole year after they were come out of *Egypt*; though this might be not a place on purpoſe, or only erected for that uſe, but might be one of the apartments of *Moſes*; who, beſides what he had for the uſe and convenience of his family, had a ſpecial and peculiar one, both on a religious account, where he and the people ſometimes worſhipped, and God met with them, and on a civil account, to hear and judge the cauſes of the people, and reſolve their doubts, and remove their difficulties, and make enquiries of God for them: *and pitched it without the camp, afar off from the camp*; 2000 cubits diſtant from it, as the *Targum* of *Jonathan*, and ſo *Jarchi*, which he endeavours to confirm from *Joſh.* iii. 4. and was what was afterwards called a ſabbath day's journey: this was done partly that he might have the opportunity of converſing with God, and bringing about a thorough reconciliation between him and the people, who declared he would not go up in the midſt of them; and partly that this might be a ſymbol to the people, of the Lord's departure from the midſt of them; that ſo they might be brought to a thorough humiliation for their ſin, who might fear that he would not only ſtand at a diſtance, but entirely remove from them: it might be conſidered as a token of his diſpleaſure with them, and yet be a door of hope unto them; ſince he was not wholly gone from them, but might be ſought unto by them as follows; *and called it the tabernacle of the congregation*; as the great tabernacle was afterwards called, and as this might be before, though now renewed, to give the people ſome encouragement to reſort here; becauſe here he and they met together, both on civil and religious accounts, and God met with them: *and it came to paſs*, that *every one which ſought the Lord*; about any affair of moment and importance, to know his will, and to have inſtruction and direction what to do; or that ſought to him for peace and reconciliation, for the pardon of their ſins, and the acceptance of their perſons, repenting of their ſins, and confeſſing the ſame: *went out unto the tabernacle of the congregation, which* was *without the camp*; theſe went out of the camp from their tents there, to this; who were not the body of the people, but either ſuch who had difficult matters to enquire about, or were ſeriouſly and heartily concerned for the evil they had committed, and for the removal of the divine preſence from them.

℣. 8. *And it came to paſs when Moſes went out of the tabernacle*, &c.] For when he had pitched it; he did not continue there; which ſhews it was not the tent or tabernacle he dwelt in, but whither he went to and fro, both to meet the Lord in it, and

* מהר a monte, V. L. Pagninus, Montanus, Druſius; procul a monte, Junius & Tremellius, Piſcator.

and transact the affairs of the people, and especially the great affair now depending between God and them: that *all the people rose up*; in reverence of him as their ruler, and the minister of God, and as their mediator between God and them, though they had but lately thought and spoke very meanly and contemptibly of him, ch. xxxii. 1. see *Job* xxix. 8. *and stood every man at his tent-door*; none offering to go in, nor to sit down until he was gone into the tabernacle; which was an instance of their respect to him: *and looked after Moses until he was gone into the tabernacle*; kept their eye on him as long as they could see him, thereby expressing their esteem of him, signifying their desire that he would intercede for them, and wishing him success therein: the *Targum* of *Jonathan* interprets all this of the ungodly among them that looked after *Moses* with an evil eye.

℣. 9. *And it came to pass as Moses entered into the tabernacle, the cloudy pillar descended*, &c.] From the top of the mount in which *Jehovah* was: *and stood at the door of the tabernacle*; where *Moses* was just entered, and in sight of the people, which was a token of grace and favour both to him and them: *and* the Lord *talked with Moses*; not the cloudy pillar, but the Lord in it, as we rightly supply it: what he talked with him about is not said, very probably concerning the children of *Israel*, their conduct and behaviour, and what was his will further concerning them.

℣. 10. *And all the people saw the cloudy pillar stand at the tabernacle-door*, &c.] They being every man at his tent-door; and this must be a pleasing sight to them, and give them some hope that God would be merciful to them, forgive their sin, and not depart from them: *and all the people rose up and worshipped, every man in his tent-door*; not *Moses*, nor the cloudy pillar, but the Lord in it; it was not a civil bow they made to *Moses*, and in respect to him, for he was gone into the tabernacle out of sight, but a religious adoration of the Lord in the pillar of cloud.

℣. 11. *And the Lord spake unto Moses face to face*, &c.] Not by an angel, but he himself in person; not by a dream or vision, but apparently, in real visible appearance; not in dark speeches, but clearly in plain words, easy to be understood; and not by a voice from heaven at a distance, but mouth to mouth, being very near, as when on the mount, and now at the door of the tabernacle: *as a man speaketh unto his friend*; freely, familiarly, plainly, cordially, openly, without any reserve or shew of authority, or causing dread and fear; for he also spake to the children of *Israel face to face*, but then it was out of the fire in a terrible manner which they could not bear, *Deut.* v. 4. *and he turned again into the camp*; to acquaint the people, the heads and elders of them, what discourse he had with God, what success he had met with on their behalf, and how the Lord stood affected to them, or what was his will concerning them: *but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle*; who is here described by his name, *Joshua*, by his descent, the son of *Nun*, by his relation to *Moses*, a servant of his, who waited on him wherever he went, when upon the mount and now at the tabernacle; and by his age, a young man, as he was in comparison of *Moses*, and is so called chiefly because he was his servant, it being usual to call servants young men, of whatsoever age; for *Joshua*, strictly speaking, could not be a young man in years; he was the general of the army at the battle with *Amalek*; and according to *Aben Ezra*, was now 56 years of age, which he collects from his living to the age of 110 years; now to 56 add the 40 years in the wilderness, 7 years, in which he subdued the land of *Canaan*, and 7 more in dividing it, as say their wise men, the sum is 110 years: and it not being easy to account for it, that *Moses* should depart alone, unaccompanied by *Joshua*, who always attended him, and no sufficient reason is given why he should stay behind in the tabernacle; as for private devotion, which this was not a place for; or for judging the causes of the people in the absence of *Moses*, which we never find he did; or to guard the tabernacle, to be a watchman in it, or even at the head of a watch over it, which as it seemed unnecessary, so was an employment too mean for him; the words therefore may be rendered as they are by some, and the rather, as there is an accent which makes a considerable stop on the word נער translated, a *young man*[w], *and he turned again to the camp*, and *his servant Joshua, the son of Nun, a young man*; that is, along with him; they both returned to the camp, and then it follows, *he*, i. e. the Lord, *departed not out of the tabernacle*, but continued there; to whom *Moses* afterwards returned and had the following discourse: a learned man[x], who thinks that the grand tabernacle is here meant, yet unfinished, though not the final erection of it; and that here is a dislocation in the history, and supposes that *Moses* having been 40 days absent, found upon his return a good progress made in the work of the tabernacle, and the ornaments and utensils belonging thereunto; and as soon as the woodwork of the tabernacle was finished, he ordered it to be put together; but because the tabernacle had neither a door to it, nor were the hangings of the outer court finished, therefore *Joshua* the servant of *Moses*, the son of *Nun*, a young man, departed not out of the tabernacle, but remained there to preserve it from being polluted: but it is a mistake of his that the tabernacle had not a door to it, and it is strange he should make it, when it is twice mentioned in the preceding verses; and since the pillar of cloud and the Lord in it were there, no man durst draw near to pollute it, so that there was no need of *Joshua*'s being there to preserve it; and besides, it was after this *Moses* went up to the mount and stayed other 40 days and 40 nights, see ch. xxxiv. 4, 28.

℣. 12. *And Moses said unto the Lord*, &c.] Having returned from the camp to the tabernacle again: *see, thou sayest unto me, bring up this people*; from hence to the land of *Canaan*, as in ℣. 1. *and thou hast not let me know whom thou wilt send with me*; to guide and direct him, help and assist him, protect and defend him, and the people with him; he had signified something of this kind, but by some expressions, and by his present conduct, he was at a loss to know who was to go with him; he had told him that the increated angel, in whom his name and he himself were, should go with them; but now it had been declared that he would not go up in the midst of them himself, but send an angel, a created one, but who that was he knew not; he thought he had reason to expect the pillar of the cloud and fire by day and night; but that had had so many motions that he could not be assured of the continuance of it: *yet thou hast said, I know thee by name*; have a particular and special

[w] So Junius & Tremellius, Piscator, Rivet.

[x] Clayton's Chronology of the Hebrew Bible, p. 343.

ſpecial knowledge of thee, and diſtinguiſhed thee from others, and have a perſonal affection for thee: *and thou haſt alſo found grace in my ſight*; had an intereſt in his ſpecial favour and good-will, was acceptable unto him, had received an abundance of ſpiritual grace, and many very extraordinary gifts from him, and had had many benefits beſtowed on him, which were proofs of his being grateful and well pleaſing to him.

℣. 13. *Now therefore, I pray thee, if I have found grace in thy ſight*, &c.] Which he ſaid, not as doubting whether he had or no, but as taking it for granted he had, and ſo argues from it, and improves his intereſt in it, in his pleading with God: *ſhew me now thy way*; either the way which he himſelf would take, the way of his providence in bringing the children of *Iſrael* into the land of *Canaan*; or the way he would have him take, the way of his duty, how he would have him behave in conducting them thither; unleſs he means the Meſſiah, Chriſt, the way to the heavenly *Canaan*, to whom he ſeems greatly to have reſpect in the following part of this chapter: *that I may know thee, that I may find grace in thy ſight*; by which he might have a further evidence of his being acceptable to God, and having a ſhare in his good-will; as well as he would better know in what way grace is communicated, Chriſt being the way both of acceſs into the grace of God, and of acceptance with him, and of the communication of grace from him: *and conſider that this nation* is *thy people*; though they had ſinned againſt him in the manner they had done, they were a people he had choſen above all people to be his; he had made a covenant with them, and was their covenant-God; he had redeemed them out of *Egypt*, and had called them from thence, and had wrought a great ſalvation for them, and had beſtowed many peculiar favours upon them; and though for this their groſs idolatry and ſad apoſtacy from him, they were unworthy of the relation, and he had thought fit not to call them his people, but the people; or the people of *Moſes*, yet they ſtill were his people, and he entreats he would conſider the relation they ſtood in to him, and ſhew mercy to them.

℣. 14. *And he ſaid*, &c.] In anſwer to his requeſt: *my preſence ſhall go* with thee; or before thee, both with *Moſes* and before the people; meaning the angel of his preſence he had before promiſed, the eternal Word and Son of God, who ſaved them, redeemed them, bore, and carried them all the days of old: or, *my faces ſhall go* [y]; all the three divine perſons, Father, Son, and Spirit; there was Jehovah the Father, whoſe the angel of his preſence was; and there was Jehovah the Son, Chriſt, whom they tempted in the wilderneſs; and there was Jehovah the Holy Spirit, whom they vexed, ſee *Iſ.* lxiii. 9, 10, 11. *and I will give thee reſt*; not eaſe, and peace and tranquillity of mind, or a freedom from the fear of enemies, and all dangers by them, much leſs, reſt in the grave, before *Iſrael* ſhould be brought into *Canaan*'s land; but rather, the promiſed land itſelf, which was *the reſt* that was promiſed, and would be given, and was typical of that eternal reſt which remains for the people of God in heaven, and is a pure gift; for this promiſe is not perſonal and peculiar to *Moſes*, but belonged to all the people, to whom God would give the typical reſt, ſee *Deut.* xii. 9.

℣. 15. *And he ſaid unto him*, &c.] *Moſes* ſaid unto the Lord: *if thy preſence go not* with me; or with us, as it may be as well ſupplied, and which agrees with what follows: *carry us not up hence*; from the mount to the land of *Canaan*; though God had promiſed his preſence, which was the thing requeſted, *Moſes* could not forbear expreſſing himſelf after this manner, to ſhew the high eſteem he had of this bleſſing, and how worthleſs and inſignificant every thing elſe was without it; that even *Canaan*, the land of reſt promiſed, was nothing in compariſon of it: it is not much matter where we are, or what we have, if God is not with us; but if he grants his preſence, the greateſt hardſhips in a wilderneſs are made eaſy, and difficulties are got through with pleaſure; though ſome read the words in the preceding verſe by way of interrogation, *ſhould my face* or *preſence go*, and *ſhould it give thee reſt* [z]? as carrying in it a kind of denial, which makes *Moſes* here more urgent for it, and ſuch a verſion thoſe words ſeem to require.

℣. 16. *For wherein ſhall it be known here*, &c.] At *Sinai*, among the mountains in the wilderneſs: *that I and thy people have found grace in thy ſight*; were acceptable to him, highly eſteemed by him, and had received peculiar favours from him; what evidence would there be of this? how would it appear to others? what knowledge could they have of it? is it *not in that thou goeſt with us?* in ſuch a grand majeſtic manner, and ſo viſible as in a pillar of cloud by day, and a pillar of fire by night: this was a full proof, and a ſtrong and convincing argument, even to a demonſtration, that they were a ſpecial and peculiar people, the favourites of God, highly eſteemed and honoured by him; but ſhould this be diſcontinued, as ſeemed to be threatened, there would be nothing to demonſtrate, that they had found more grace and favour than other people; but this being the caſe, *ſo ſhall we be ſeparated, I and thy people, from all the people that* are *upon the face of the earth*; diſtinguiſhed by this favour from them, and that in a very wonderful and marvellous manner, as the word ſignifies; and ſo ſome render it, *marvellouſly ſeparated* [a]; for the pillar of cloud and fire was a very marvellous thing, and diſtinguiſhed the people of *Iſrael* from all others in a ſurprizing manner, none having been ever favoured in the like manner.

℣. 17. *And the Lord ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken*, &c.] Or aſked for, namely, go with them himſelf in this amazing and diſtinguiſhed manner, in the pillar of the cloud and fire; this he would do as well as ſhew him his way and his works, and indeed all this he did by granting that: *for thou haſt found grace in my ſight, and I know thee by name*; he owns the truth of the thing, on which *Moſes* had formed his plan, and by granting his requeſt, gave a freſh proof and evidence of it; and what can be a greater bleſſing than to partake of the ſpecial grace, favour, and good-will of God, and to be particularly and perſonally known to him, with ſuch a knowledge as has connected with it the ſtrongeſt affection and higheſt eſteem?

℣. 18. *And he ſaid, I beſeech thee, ſhew me thy glory.*] Not any viſible luſtre, ſplendor, and brightneſs, as a ſymbol of the divine preſence, that he had ſeen, ch. xvi. 7, 10. nor the glorious eſſence of God, as *Maimonides* [b], which is inviſible and cannot

[y] פני ילכו facies meæ ibunt, Montanus, Vatablus. So Junius & Tremellius, Piſcator.
[z] An facies mea iret & quietem daret tibi? Noldius, p. 243.
[a] נפלינו marvellouſly ſeparated, Ainſworth.
[b] Yeſude Hatorah, c. 1. §. 10.

cannot be ſeen, and of which *Moſes* could not be ignorant; nor the glory of the heavenly ſtate, which alſo he muſt know he could not ſee until he came thither; but he ſeems to mean ſome viſible, glorious repreſentation of God, ſuch as he had never ſeen, though he had been with him ſo long on the mount in the cloud, and heard his voice, and ſaw ſome appearances of brightneſs and glory, yet not in any form that he could frame any idea of; perhaps he may mean the angel of God's preſence, called his face, the promiſed Meſſiah and glorious redeemer and ſaviour, in whom there is ſuch a bright diſplay of the glory of the divine perfections; yea, is the brightneſs of his Father's glory, and the expreſs image of his perſon; and this favour was granted him, with ſome proper limitations and reſtrictions; for though this requeſt was, no doubt, ſincere and upright, it might be attended with frailty and weakneſs; yet it is not utterly denied, but with ſome explanation is allowed, and perhaps was the higheſt favour ever granted to any before the incarnation of our Lord, at leaſt in ſo full and glorious a manner as this was; *Moſes* having by his ſuit obtained much, wants more, and is emboldened to aſk it, and in a good meaſure had it, as the following words ſhew.

℣. 19. *And he ſaid, I will make all my goodneſs paſs before thee*, &c.] Which is his glory; the glory of the Lord lies in his goodneſs, and that appears in the works of his hands, in the methods of his providence, eſpecially in the diſtribution of his ſovereign grace and mercy, and particularly in his pardoning grace and mercy, through the blood of Chriſt; for as it is *the glory* of a man *to paſs over a tranſgreſſion*, *Prov.* xix. 11. much more, it is the glory of God, of which this goodneſs is afterwards interpreted; and may be underſtood of Chriſt himſelf, who is the goodneſs of God itſelf, is not only good, but the Lord's good one, emphatically good; as he is called his holy one, ſo his good one; becauſe all his goodneſs is laid up in him, he is prevented and filled as mediator, with the bleſſings of his goodneſs; all are proclaimed in him, diſplayed through him, and communicated by him; and he is that glorious perſonage that *Moſes* might be deſirous of having a view of, and was favoured with; however, with a view of the divine goodneſs, as it is conſpicuous in him, in what he is, and has done for his people; for God has ſhewn forth the exceeding riches of his grace and goodneſs in him: *and I will proclaim the name of the Lord before thee*; his name and his nature, his perfections, and the glory of them, as diſplayed in Chriſt; or when he is about to paſs, or whilſt he is paſſing by, leſt he ſhould paſs by unobſerved, I will proclaim aloud and give thee notice that he is now paſſing by thee, whoſe name is Jehovah, and whoſe nature, glory and goodneſs are as follow: *and will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy*; ſignifying that notwithſtanding the children of *Iſrael* had ſinned againſt him in ſuch a manner as they had, yet he ſhould ſhew favour, grace, and mercy to them in pardoning their ſins; and it ſhould be diſtributed, not according to any merits of theirs, but according to his ſovereign will and pleaſure, and not to all, but to whomſoever he thought fit; and in this would be ſeen his glory: and ſo it is with reſpect to grace and mercy, as diſplayed in Chriſt to ſinful men; it is not in proportion to their deſerts, but according to the purpoſe and good will of God, and that not unto all, but unto ſome whom he has appointed, not unto wrath, but unto ſalvation by Jeſus Chriſt, and which is to the glory of his grace; and the more enlarged view men have of this, the more clearly and fully does the goodneſs and glory of God paſs before them.

℣. 20. *And he ſaid, thou canſt not ſee my face*, &c.] Meaning not his form, his eſſence, his very nature, and the glory of it, that *Moſes* muſt know he could never ſee; but the brighteſt diſplays of his grace and goodneſs in Chriſt, the fulleſt diſcoveries of it, which are too much for man, in the preſent ſtate of things to have, who ſee in part, and but through a glaſs darkly, not face to face, or in the moſt compleat and perfect manner; it is but a ſmall part and portion of God, and of his ways and works as of creation and providence, ſo more eſpecially of grace, ſalvation, and redemption by Jeſus Chriſt, that is known of him; the things of the goſpel in their full perfection are, what eye has not ſeen; and particularly were more hidden and unſeen under the legal diſpenſation; this face was covered with types and ſhadows, and dark repreſentations of things; though, in compariſon of that ſtate, we now, with open face, behold the glory of the Lord, yet ſtill it is through a glaſs darkly, and we have not the clear and full view of things as will be hereafter: *for there ſhall no man ſee me, and live*; if there was to be ſuch a revelation made of the grace and goodneſs, and glory of God in Chriſt, as it really is in itſelf, it would be too much for mortals in the preſent ſtate to bear; it would break their earthen veſſels in pieces; the full diſcovery therefore is reſerved to a future ſtate, when theſe things will be ſeen as they are, and men will be in a condition to receive them; otherwiſe we find that men have, in a ſenſe, ſeen the face of God in this life, and have lived; though many, and even good men have been poſſeſſed with ſuch a notion, that if a man ſaw God he muſt die, ſee *Gen.* xxxii. 30. *Exod.* xxiv. 11. *Judg.* xiii. 22.

℣. 21. *And the Lord ſaid, behold*, there is *a place by me*, &c.] Near him, not in or by the tabernacle, where it may be the pillar of cloud now was, as it had been ℣. 9, 10. but upon the rock, where it had been for many days, and near to which there was a fit place for *Moſes* to be in, and have that view of the goodneſs and glory of God he would favour him with: *and thou ſhalt ſtand upon a rock*; in *Horeb*, typical of Chriſt the rock, the rock of *Iſrael* and the rock of ages, the rock of refuge, ſalvation, and ſtrength; comparable to one for ſhelter, ſolidity, firmneſs, ſtrength, and duration; and happy are they who ſtand upon this rock; they are ſafe and ſecure, they ſtand on high, and have noble proſpects of the perfections of God, and of the riches of his grace and goodneſs, ſee *Pſ.* xl. 2, 3. *Iſ.* xxxiii. 16, 17. *Matt.* vii. 24, 25.

℣. 22. *And it ſhall come to paſs while my glory paſſeth by*, &c.] The diſplays of his grace and goodneſs are made: *that I will put thee in a clift of the rock*; in one of the clifts, made by ſmiting it, through which the waters guſhed out for the relief of the *Iſraelites*, and their flocks: and we are told [c], that to this day, on the ſummit of mount *Sinai*, by the *Arabians* called *Gibel el Mouſa*, or the mountain of *Moſes*, is perceived a large chaſm in the rock, ſaid to be the cave where *Moſes* hid himſelf from God, when the glory of the Lord paſſed before him. Now this clift may be an emblem of Chriſt,

[c] Egmont and Heyman's Travels, vol. 2. p. 167. ſee a Journal from Cairo, &c. p. 28, 29. Ed. 2.

Chriſt, as crucified, ſmitten, wounded and ſlain; who was ſmitten by the law and juſtice of God as this rock was ſmitten by the rod of *Moſes*; and had gaſhes and wounds made in him like the clifts of a rock, being pierced with the nails and ſpear; and in theſe clifts of the rock ſaints dwell by faith, *Cant.* ii. 14: *and will cover thee with my hand*; with his cloud, as *Ben Melech*, and ſo may denote the cloudineſs, obſcurity and darkneſs of the legal diſpenſation: but here it ſeems to denote imperfection, not being able to bear the full ſight of the divine glory, and which angels themſelves cannot bear, but cover their faces; and alſo the danger of being conſumed, were it not that ſaints are in Chriſt, and covered and ſecured in him, otherwiſe God is a conſuming fire: *while I paſs by thee*; or his glory, the glory of all his perfections, wiſdom, holineſs, juſtice, power and faithfulneſs, and eſpecially of his grace, mercy and goodneſs in Chriſt.

℣. 23. *And I will take away mine hand*, &c.] As being covered with the hand may ſignify the obſcurity of the former diſpenſation, the taking of it away may denote a more clear revelation of the grace and goodneſs of God in Chriſt, and ſo of the glory of it under the goſpel-diſpenſation; and yet what is ſeen in this, in compariſon of the reality of things as they are, or of the heavenly ſtate, are but as next expreſſed: *and thou ſhalt ſee my back parts*; which ſome underſtand of the humanity of Chriſt, and his ſufferings in it, ſometimes expreſſed by his heel, and the bruiſing of it, *Gen.* iii. 15. or elſe the works of God in creation, by which the inviſible things of God are ſeen, and which give a knowledge of him *à poſteriori*; and ſo *Maimonides* [d] interprets the phraſe, which follow me, ſhow from my will, *i. e.* all my creatures: or rather it denotes the imperfect knowledge of God in the preſent ſtate, even as revealed in Chriſt, in whom there are the cleareſt and brighteſt diſplays of his glory; yet this, in compariſon of the beatific ſight of him, is but like ſeeing a man that is gone by, whoſe back is only to be ſeen: *but my face ſhall not be ſeen*; in the preſent ſtate the face of God, that is his favour, communion with him, and the light of his countenance, are to be ſought for, and may be enjoyed; the glory of himſelf is to be ſeen in the face or perſon of Chriſt, and the glory of that face or perſon is to be ſeen in the glaſs of the goſpel, but at preſent imperfectly; God in Chriſt as he is, the fulleſt and brighteſt diſplays of his glory, grace and goodneſs, are reſerved to another ſtate, ſee 1 *Cor.* xiii. 9, 12. 1 *John* iii. 2. or it may regard the divine nature of Chriſt, which could not be ſeen by *Moſes*, but his back parts or human; Chriſt as clothed with fleſh might, and would be ſeen by him, as he was ſeen by him on the mount, *Matt.* xvii. 3.

CHAP. XXXIV.

IN this chapter *Moſes* has orders to hew two tables of ſtone, that God might write on them the ten commands, and bring them up with him to the mount, ℣. 1—4. where the Lord proclaimed his name, and cauſed his glory and his goodneſs to paſs before him, ℣. 5—7. when *Moſes* took this favourable opportunity that offered to pray for the people, that God would forgive their ſin, and go along with them, ℣. 8, 9. upon which he made a covenant with them, which on his part was to do wonders for them, and drive out the inhabitants of *Canaan* before them; and on their part, that they ſhould have no confederacy and communion with theſe nations, and ſhun their idolatry, and every thing that might lead unto it, ℣. 10—17. and he repeated ſeveral laws before given, and urged the obſervance of them, which *Moſes* was to acquaint the people with, ℣. 18—27. and after a ſtay of 40 days and 40 nights on the mount, he came down with the two tables of the law; and the ſkin of his face ſhone ſo bright, that the people of *Iſrael* were afraid to come nigh him, and therefore he put a veil over his face while he converſed with them, ℣. 28—35.

℣. 1. *And the Lord ſaid unto Moſes*, &c.] Out of the cloudy pillar, at the door of the tabernacle, where he had been converſing with him in the moſt friendly manner, as related in the preceding chapter: *hew thee two tables of ſtone like unto the firſt*; of the ſame form, and of the ſame dimenſions, and it may be of the ſame ſort of ſtone, which perhaps was marble, there being great plenty of that kind on mount *Sinai*. Now *Moſes* being ordered to hew theſe tables, whereas the former were the work of God himſelf, as well as the writing, ſhews that the law was to be the miniſtration of *Moſes*, and be ordained in the hand of him as a mediator, who had been praying and interceding for the people; and as a token of the reconciliation made, the tables were to be renewed, yet with ſome difference, that there might be ſome remembrance of their crime, and of their loſs by it, not having the law on tables of ſtone, which were the work of God, but which were the work of man: *and I will write upon* theſe *tables the words that were in the firſt tables which thou brakeſt*; the writing of theſe was by the Lord himſelf, as the former, ſhews that the law itſelf was of God, though the tables were hewn by *Moſes*, and that he would have it known and obſerved as ſuch; and the ſame being written on theſe tables, as on the former, ſhews the unchangeableneſs of the law of God, as given to the people of *Iſrael*, that he would have nothing added to it, or taken from it; and the writing of it over again may have reſpect to the reinſcribing it on the hearts of his people in regeneration, according to the tenor of the new covenant: the phraſe, *which thou brakeſt*, is not uſed as expreſſing any diſpleaſure at *Moſes* for that act of his, but to deſcribe the former tables; and the breaking of them might not be the effect of paſſion, at leaſt of any criminal paſſion, but of zeal for the glory of God, and the honour of his law, which was broken by the *Iſraelites*, and therefore unworthy of it; and might be according to the counſel of the divine will, and the ſecret direction of his providence.

℣. 2. *And be ready in the morning*, &c.] This was, according to the *Jewiſh* chronology [e], on the 28th day of the month *Ab* or *July*: *and come up in the morning unto mount Sinai*; the ſame mount where he had been before: *and preſent thyſelf there to me on the top of the mount*; where the pillar of cloud removed and ſtood, and near it *Moſes* was to ſtand and wait to hear what would be ſaid unto him,

[d] Moreh Nevochim, par. 1. c. 38.

[e] Seder Olam Rabba, c. 6. p. 19.

him, and to see what would be made to pass before him.

℣. 3. *And no man shall come up with thee*, &c.] Before, *Aaron* and his two sons, and the 70 elders of *Israel* went up with *Moses*, though they did not go so near the Lord as he did; but now having sinned in the matter of the golden calf, though a reconciliation was made, they were not allowed to go with him, nor even *Joshua* his servant, tho' he had no concern in the sin; *Moses* must be alone, that the ministration of the law might be by him only, and in order to receive a peculiar favour in answer to his request: *neither let any man be seen throughout all the mount*; in any part of it, as *Joshua* was before in some part of it, even all the while that *Moses* was there; but now not a single person must be seen any where, not only because of the giving of the law to *Moses*, but because of the display of the divine glory, which was to be made particularly to him: *neither let the flocks nor herds feed before that mount*; or over-against it, or rather *near* it [f]; which was ordered, not so much on the account of the flocks themselves, who were not capable of any moral guilt; nor that they might not come to any hurt, since they were to be stoned or thrust through with a dart if they touched it, which order it is highly probable was in force as before; but on the account of their keepers, that there might be none of them on the spot, or near, to observe what passed; and chiefly this was said to command fear and reverence in the minds of the people, whilst this solemn affair was transacting between God and *Moses*, and to check all curiosity in them.

℣. 4. *And he hewed two tables of stone like unto the first*, &c.] Which may be an emblem of the ministry of men, which God makes use of in hewing of his people, and bringing them to a sense of their sins, the breach of his law, and repentance for them, *Hos.* vi. 5: *and Moses rose up early in the morning*; which, according to the *Jews* [g], was the 29th of *Ab* or *July*, which shewed his ready and chearful obedience to the divine will, and the quick dispatch he had made in hewing the tables; which whether he did with his own hands only, or made use of others whom he directed, is not very material; though the phrase *hew thee*, or *hew unto thee*, seems as if he were to do it himself, and not another: *and went up unto mount Sinai, as the Lord had commanded him*; which was the third time of his going there, and every time he continued 40 days and 40 nights, as *Aben Ezra* observes, see *Deut.* ix. 18, 25: *and took in his hand the two tables of stone*; which could not be very thick and heavy to carry in one hand up a mountain, but must be a sort of marble slab or slate: at this same time an ark was ordered to be made, and was made, to put the tables into, which was a type of Christ, the fulfilling end of the law for righteousness, *Deut.* x. 1—5.

℣. 5. *And the Lord descended in the cloud*, &c.] The same with the cloudy pillar, which was now gone up from the door of the tabernacle, and was on high in the air over the mount, and on which the Lord now descended in it, as he had before, ch. xix. 9, 16, 18: *and stood with him there*; not *Moses* stood with the Lord, as the *Vulgate Latin* version; but the Lord, or the cloud in which the Lord was, stood near to *Moses*: *and proclaimed the name of the Lord*; Jehovah declared with a loud voice out of the cloud, that the Lord was there; the *Targum* of *Jonathan* is, "and *Moses* called on "or in the name of the Word of the Lord;" and so the *Vulgate Latin* version refers it to *Moses*, and renders the words, *calling on the name of the Lord*; but the following verse clearly shows, that it must be understood of the Lord, and not of *Moses*.

℣. 6. *And the Lord passed by before him*, &c.] Or caused his *Shekinah*, his divine majesty, and the glory of it, to pass before him, as the *Targums*; his glory and goodness, which he had promised should pass before him, ch. xxxiii. 19, 22. and it is but a transient, passing view the greatest of men, God's peculiar favourites, have of him in this life: *and proclaimed, the Lord, the Lord God*; the *Jerusalem Targum* very wrongly paraphrases the words as a prayer of *Moses*, thus, *and Moses prayed, and said, O Lord, Lord*; and so the *Vulgate Latin* version; but it is quite clear, and beyond all doubt, from *Numb.* xiv. 17, 18. that what follow are the words of God, and not of *Moses*: the sense is, that the Lord, as he passed by *Moses*, to raise and fix his attention, declared it was *Jehovah* that passed by; which is repeated the more to excite his attention, and is the name by which he had made himself known to *Moses*, even when he sent him into *Egypt*; for *I am that I am* is an explanation of this name, see *Exod.* iii. 14. and the word *El*, translated *God*, signifies mighty and powerful, and is true of all the three divine persons, to whom respect may be had in the use of these three words. What is proclaimed or declared concerning God is, that he is *merciful and gracious, long-suffering and abundant in goodness and truth*; first *merciful*, and he is so in the most tender and affectionate manner; he is rich and plenteous in mercy, freely giving it, delights in bestowing it, constantly shews it to his people; it is manifested and displayed in Christ, the mercy-seat; and it lays a foundation for faith and hope, and is the spring of all good things in time, and to eternity: and he is also *gracious*, good and kind to men, without any merit or desert of theirs, but bestows good things on them freely, of his own free grace, favour and good-will, as appears by various acts of his; in the eternal choice of them to everlasting happiness; in providing a Saviour for them, and giving all grace and spiritual blessings to them in him; by giving Christ to them, and for them, justifying them freely by his righteousness, pardoning their sins according to the riches of his grace, regenerating, calling, preserving and saving them by it: likewise *long-suffering*; both towards wicked men, the vessels of wrath, by whom his patience and long-suffering are abused and despised; and towards his elect, on whom he waits to be gracious, not willing that any of them should perish, but all be brought to repentance; and his long-suffering is their salvation: and it follows, *abundant in goodness and truth*; in providential goodness to all men; in special goodness to his chosen people, which he has laid up, and wrought out for them, and shewn them in Christ; in his truth and faithfulness, in fulfilling his promises, both with respect to the mission of his Son into the world, to be the Saviour of it, and with respect to all other things promised, whether relating to this life, or that to come, to grace or glory; he never suffers his truth and faithfulness to fail; his promises are all yea and amen in Christ.

℣. 7. *Keeping mercy for thousands*, &c.] In his own heart, in his purposes and decrees, in his counsels

[f] אל מול ההר ההוא πλησιον του ορους, Sept. prope montem illum, Noldius, p. 80.

[g] Seder Olam Rabba, c. 6. p. 19.

ſels and covenant, in his Son, with whom he keeps it for ever, and for all in him, *Pſ.* lxxxix. 28. and they are many who are ordained to eternal life, for whom Chriſt gave his life a ranſom, and for whom his blood was ſhed for the remiſſion of their ſins; and whom he juſtifies by his knowledge, and at laſt brings to glory as the great captain of their ſalvation; theſe are even a number which no man can number. All the *Targums* render it to a thouſand generations; and *Jarchi* interprets it of two thouſand generations. The firſt letter in the word, rendered *keeping*, is longer than is uſual, in the *Hebrew* text; which, according to the *Jews* [h], denotes the largeneſs of the grace of God, its great extent and long continuance: *forgiving iniquity, and tranſgreſſion, and ſin*; the word uſed ſignifies a lifting it up, and taking it away: thus *Jehovah* has taken it from the ſinner, and put it on his Son, who has borne it, and made ſatisfaction for it; and in ſo doing has taken it quite away, ſo as to be ſeen no more; and through the application of his blood to the conſcience of a ſinner, it is taken away from thence, and removed as far as the eaſt is from the weſt; from whence it appears, that it is in Chriſt, and for his ſake, that God forgives ſin, even thro' his blood, righteouſneſs, ſacrifice and ſatisfaction; and this forgiveneſs is of all ſin, of all ſorts of ſin, original or actual, greater or leſſer, public or private, open or ſecret, of omiſſion or commiſſion, of heart, lip and life. The *Jews* ſometimes diſtinguiſh theſe three words; *iniquity*, they ſay, ſignifies ſins through pride and preſumption; *tranſgreſſion*, intends rebellions againſt God; and *ſin*, what is committed through error and miſtake [i]; and much to this ſenſe is *Jarchi*'s interpretation of theſe words; they no doubt include all manner of ſin, which God for Chriſt's ſake forgives: *and will by no means clear* the guilty; without a full and proper ſatisfaction to juſtice; which is provided in Chriſt, whom God has ſet forth to be the propitiation for ſin, to declare his righteouſneſs, that he might appear to be juſt, whilſt he juſtifies and pardons thoſe that believe in Jeſus; otherwiſe all the world are guilty before God, and none would be cleared; but thoſe for whom ſatisfaction is made, and a righteouſneſs wrought out, they are cleared, acquitted and diſcharged, and they only: or *tho' he will by no means let* it *go unpuniſhed* [k]; that is, ſin, expreſſed by the ſeveral words preceding; and ſo to this purpoſe is this phraſe tranſlated in *Jer.* xxx. 11. and the meaning is, that though God pardons ſin, all manner of ſin, and ſo diſplays his grace and mercy, yet he takes care of the honour of his juſtice, and never ſuffers any ſin to go unpuniſhed, either on the ſinner, or on the ſurety. Pardon of ſin always proceeds upon the redemption that is through the blood of Chriſt, and is a branch of it, ſee *Rom.* iii. 24, 25, 26. *Eph.* i. 7. Some underſtand theſe words as relating not to the juſtice, but to the mercy and goodneſs of God; and render the words, either *in extirpating he will not extirpate*, as *Maimonides* [l]; and as *Jonathan* tranſlates the ſame phraſe in *Jer.* xxx. 11. *in deſtroying I will not deſtroy*; and ſo *De Dieu* here, *in emptying he will not empty*, or deſtroy; and this ſenſe is thought to be moſt agreeable to the prayer of *Moſes*, and the promiſe of God, that his goodneſs and glory ſhould paſs before him, to which the other ſenſe ſeems contrary; but the juſtice of God is as much his glory, and in it lies his goodneſs, as well as his grace and mercy; beſides, the following words cannot be thought to be ſo expreſſive of the grace, and mercy, and goodneſs of God, but of his punitive juſtice, and ſo the objection would ſtill remain: *viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third, and to the fourth* generation; ſee the note on ch. xx. 5.

℣. 8. *And Moſes made haſte*, &c.] Perceiving the voice ceaſed, and the Lord was paſſing on, leſt he ſhould be gone, and he loſe the favourable opportunity he had: *and bowed his head toward the earth, and worſhipped*; threw himſelf proſtrate upon it, and in the moſt humble manner put up his requeſts to God, which are expreſſed in the following verſe; he gladly laid hold on this opportunity to uſe his intereſt with God for the people of *Iſrael*, and to improve the proclamation of grace and mercy in the forgiveneſs of ſins, now made; which encouraged his faith and hope to draw nigh with a holy boldneſs, and uſe freedom with him, and yet with an awe of his majeſty, with reverence and godly fear.

℣. 9. *And he ſaid, if now I have found grace in thy ſight*, &c.] Or *ſeeing now*, for he could have no doubt upon his mind, but that he had found grace and favour in the ſight of God, ſince he had cauſed his goodneſs and glory to paſs before him, and made ſuch a proclamation of his grace and mercy to him; but he takes it for granted, and improves it, and argues upon it, as follows: *O Lord, let my Lord, I pray thee, go amongſt us*; as the Lord had ſignified as if he would not go among them, but leave them to the conduct of a created angel; and *Moſes* had before prayed, that his preſence or face might go with them, ch. xxxiii. 3, 14. and now having ſome freſh tokens of the favour and goodwill of God towards him, renews his requeſt with great earneſtneſs and importunity, intreating the Lord Jehovah the Father, that *Moſes*'s Lord Jehovah the Son, the angel of God's preſence, in whom his name was, might go with them, as he had ſaid he ſhould: *for it is a ſtiff-necked people*; and therefore have need of ſuch an one to be with them, to rule and govern them, to reſtrain and keep them within due bounds; or *though* [m] *it is a ſtiff-necked people*; for this is the reaſon given by the Lord why he would not go among them, ch. xxxiii. 3. wherefore *Moſes* prays that he would go notwithſtanding this; he owns the character of them was juſt, yet humbly prays that God would nevertheleſs vouchſafe his preſence: *and pardon our iniquity, and our ſin*; which he had the greater reaſon to hope he would, ſince he had juſt proclaimed his name, a God pardoning iniquity, tranſgreſſion and ſin; and the more to gain his ſuit, makes himſelf a party concerned, calling the ſin committed, *our iniquity, and our ſin*; even his among the reſt, who had found grace in the ſight of God, and therefore intreats others might alſo, ſince they were all ſinners, and there was forgiveneſs with him: *and take us for thine inheritance*; to poſſeſs and enjoy, protect and defend, cultivate and improve, keep and preſerve for ever.

℣. 10. *And he ſaid, behold, I will make a covenant*, &c.] Or renew the covenant before made the

[h] Vid. Buxtorf. Tiberiad. c. 14. p. 38.
[i] Moreh Nevochim, par. 1. c. 54.
[k] נקה לא ינקה at impunita minime dimittens, Tigurine verſion; & non exercens impunitatem, Coccei Lexic. in voce נקה.
[l] Maimon. & Bartenora in Miſn. Yoma, c. 4. §. 2. Abendana.
[m] Quamvis, Piſcator, Patrick; ſo R. Marinus in Aben Ezra; and ſome in

the people had broke; which on his part was, that he would, as *Moſes* had entreated, forgive the ſin of the people, go along with them, and introduce them into the land of *Canaan*, and drive out the inhabitants of it before them; and on their part, that they ſhould avoid idolatry, and every thing that led unto it, particularly making covenants, and entering into alliances with the idolatrous nations caſt out: *before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation*; both in their paſſage through the wilderneſs, and entrance into *Canaan*'s land, and the conqueſt of that; ſuch as the earth opening its mouth and ſwallowing alive *Korah*, *Dathan* and *Abiram*, and was a new thing God created; the ſmiting of the rock at *Kadeſh*, from whence flowed waters abundantly; the healing of ſuch as were bit by fiery ſerpents through looking at a ſerpent of braſs; *Balaam*'s aſs ſpeaking, and reproving the madneſs of the prophet; the diviſion of the waters of *Jordan*; the fall of the walls of *Jericho* at the ſound of rams horns; the ſun and moon ſtanding ſtill, until the Lord had avenged himſelf of his enemies: *and all the people among which thou art, ſhall ſee the work of the Lord*; for it ſhould be viſible, as the above things were, and plainly appear to be the Lord's doing, and not man's, being above the power of any created being to perform: *for it* is *a terrible thing that I will do with thee*; *Aben Ezra* reſtrains this to *Moſes*'s perſon, and interprets this of the wonderful ſhining of the ſkin of his face, when he came down from the mount, which made the children of *Iſrael* afraid to come nigh him; and of his vigorous conſtitution at the time of his death, when his eye was not dim, nor his natural force abated, contrary to the nature of ancient perſons: but it is better to underſtand it of the miniſtry of *Moſes*, and of the awful things that God would do by him; or rather of the people of *Iſrael*, among whom, and for whoſe ſake God would do ſuch things as ſhould cauſe a panic among the nations all around them; particularly what he did for them to *Og* king of *Baſhan*, and *Sihon* king of the *Amorites*, on account of which terror fell, as on the king of *Moab*, ſo on the inhabitants of *Canaan*; ſee *Numb.* xxi. 33, 34, 35. and xxii. 3. *Joſh.* ii. 9, 10, 11.

℣. 11. *Obſerve thou that which I command thee this day*, &c.] Which words are either ſaid to *Moſes* perſonally, as *Aben Ezra* thinks, as a direction to him to obſerve what had been ſaid to him, and declare them to the children of *Iſrael*; or rather to the children of *Iſrael*, and reſpect the commands which are afterwards delivered out to be obſerved by them in the following verſes; and what is expreſſed in the next clauſe, is ſuch as was not done by the miniſtry of *Moſes*, nor in his time: *behold, I drive out before thee*; not before *Moſes*, but the people of *Iſrael*, *the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite*; ſix nations are only mentioned, though there were ſeven, the *Gergaſites* being omitted, becauſe either they left the land before, as ſome think, or becauſe they at once ſubmitted; they are added in the *Septuagint* verſion.

℣. 12. *Take heed to thyſelf*, &c.] This is ſaid not to *Moſes*, but to the people of *Iſrael*, as a caution to them when they ſhould enter the land of *Canaan*, and poſſeſs it: *leſt thou make a covenant with the inhabitants of the land whither thou goeſt*; enter into a league and alliance, to live friendly and amicably, and ſupport and aſſiſt each other againſt the common enemy; whereas they were to ſmite the ſeven nations and deſtroy them, and ſhew them no mercy, *Deut.* vii. 1, 2. *leſt it be for a ſnare in the midſt of thee*; be the means of drawing them into the ſame ſinful practices with themſelves, eſpecially into idolatrous ones, and ſo of bringing ruin and deſtruction on them.

℣. 13. *But ye ſhall deſtroy their altars*, &c.] On which they had ſacrificed to their idols; ſince, if they were allowed to continue, they might be temptations to offer ſacrifice thereon, contrary to the command of God: *break their images*; of gold or ſilver, wood or ſtone, which they made for themſelves, and worſhipped as deities; ſeeing if theſe continued, the ſight of them might lead to the worſhip of them, and ſo bring under the divine diſpleaſure, as a breach of the command of God given them: *and cut down their groves*; which were cluſters of trees, where they had their temples and their idols, and did ſervice to them, and where, beſides idolatry, many impurities were committed. Such places were originally uſed by good men for devotion, being ſhady and ſolitary, but when abuſed to ſuperſtitious and idolatrous uſes, were forbidden. It is ſaid [n], the word for *grove* is general, and includes every tree they ſerve, or plant, for an idol.

℣. 14. *For thou ſhalt worſhip no other god*, &c.] Than the Lord their God, the one only living and true God, which was the firſt command given to the people of *Iſrael*, and binding upon all men: *for the Lord whoſe name is Jealous*, is *a jealous God*; his name and nature anſwer to one another; he admits of no rival or competitor in worſhip; he will not give his glory to another god, or one ſo called, nor his praiſe to graven images; and in this he is diſtinguiſhed from all nominal and fictitious gods, who have many joined with them, and are rivals of them, which gives them no concern, becauſe inſenſible; but it is otherwiſe with the Lord, who knows the diſhonour done him, and reſents it, and is as jealous of any worſhip being given to another, as the huſband is of the honour of his marriage-bed; for idolatry is ſpiritual adultery, as is ſuggeſted in the following verſe.

℣. 15. *Leſt thou make a covenant with the inhabitants of the land*, &c.] A marriage-covenant, taking their daughters in marriage to their ſons, and *vice verſa*, as the following words ſhew; here the caution is to be underſtood and the words ſupplied from ℣. 12. and inſerted and connected thus, *take heed to thyſelf, leſt thou make*, &c. *and they go a whoring after their gods*; that is, the inhabitants of the land, and particularly thoſe with whom the *Iſraelites* made a covenant, and entered into a marriage-relation with, and perhaps, on this condition, that they would abſtain from idolatry; and yet, contrary to the obligation they laid themſelves under, luſt after their idols, and commit ſpiritual fornication or adultery with them, which is explained by the next clauſe: *and do ſacrifice unto their gods*; ſuch as the firſt inſtitutors of their idolatry enjoined, and their anceſtors had obſerved, and were according to the rites and cuſtoms of of the country: *and* one *call thee, and thou eat of his ſacrifice*; invite to eat of what remained, that was offered to the idol: hence it appears, that having feaſts at ſacrifices, and eating things offered to idols in a feſtival way, are very ancient practices; ſee 1 *Cor.* x. 27, 28.

℣. 16. *And thou take of their daughters unto thy ſons*, &c.] That is, marry them to them, which explains what is meant by making a covenant with them,

[n] R. Sol. Urbin. Ohel Moed, fol. 72. 1.

them, entering into such a near relation, and joining families, and thus intermixing with one another: *and their daughters go a whoring after their gods*; the worship of whom they have been trained up in from their infancy, and therefore hanker after them, and commit whoredom in a spiritual sense with them: *and make thy sons go a whoring after their gods*; be the means of tempting and drawing them into idolatrous practices, as the wives of *Solomon* were a snare to him.

℣. 17. *Thou shalt make thee no molten gods.*] Made of a melted liquor, whether gold or silver, or brass, poured into a mould; and though graven images are not mentioned, they are included, a part being put for the whole, as appears not only from the injunction to break images in general whether graven or molten, ℣. 13. but from the second command, which expressly forbids the making and worshipping of them; but *molten* ones are particularly mentioned, because it is probable they were chiefly such the *Canaanites* worshipped, and especially, because the calf the *Israelites* had lately made and worshipped was a molten one.

℣. 18. *The feast of unleavened bread shalt thou keep*, &c.] Which was instituted at the time of their coming out of *Egypt*, and on that account, and then observed, ch. xii. 15, 18, 19. and xiii. 6, 7. and afterwards repeated, and the month expressed in which they were to keep it, and the reason of it, as it here follows, ch. xxiii. 15. see the note there.

℣. 19. *All that openeth the matrix* is *mine*, &c.] Or *the womb*, and therefore to be sanctified, and set apart for his use: this also was declared, and the law concerning it given, at the time of their coming out of *Egypt*, and here repeated, see the notes on ch. xiii. 2, 12.

℣. 20. *Every firstling of an ass thou shalt redeem*, &c.] This goes along with the former, ch. xiii. 13. see the note there: *and none shall appear before me empty*; at the grand festivals, the passover pentecost, and tabernacles, see the note on ch. xxiii. 15.

℣. 21. *Six days shalt thou work, but on the seventh day thou shalt rest*, &c.] This is the law of the seventh-day-sabbath, which is after repeated to fix it in the minds and memories of the people, see ch. xx. 10. and xxiii. 12. and xxxi. 15. and here it is added, which has not been mentioned before: *in earing and in harvest thou shalt rest*; that is, in the time of plowing, and in the time of reaping and gathering in the harvest, which are both very busy seasons; the rest of the sabbath was not to be violated; such sort of works, though they might require haste and expedition, yet the sabbath was not to be broken on account of them: this is the common sense of the law, as it is understood; but *Maimonides* [o] gives another sense from their doctors, who say, it is forbidden to plow in the sixth year what cannot be reaped but in the seventh; and so likewise that it is forbidden to reap on the seventh year, that of which profit may be had on the eighth year, and this is founded on what the scripture says, *Exod.* xxxiv. 21. *in earing*, &c. and they say, that here plowing and harvest are not to be understood of the seventh day, because this is included in the general rule, *thou shalt not do any work* — they say, of that which is plowed, whose reaping or harvest is forbidden, is the plowing at the evening of the seventh year, and at the going out of the seventh; and know this, that the evening of the seventh is the sixth year, and the going out of the seventh is the eighth year; and so *Jarchi* on the text observes, that some of their *Rabbins* say, this is to be understood of the plowing of the seventh year; the seventh year entering, and the harvest of the seventh year, at the going out of it; so that as there is a seventh day of rest, there is a year in which plowing and harvest are forbidden; but there are others, he says, who say, the text speaks only of the sabbath.

℣. 22. *And thou shalt observe the feast of weeks*; &c.] The feast of pentecost, called the feast of weeks, because seven sabbaths or weeks, or fifty days, were to be reckoned from the day in the passover feast, on which the sheaf of the wave-offering was brought, *Lev.* xxiii. 15, 16. and which was also called the feast *of the first-fruits of wheat-harvest*, to distinguish it from the barley-harvest, at the time of the passover, when a sheaf of barley was the wave offering to the Lord; but at this two loaves or cakes of fine wheaten flour were brought as the first-fruits of the wheat-harvest, see *Lev.* xxiii. 17. *and the feast of in gathering at the year's end*; which was the feast of tabernacles, called the feast of in-gathering, because at this time all the fruits of the earth, the corn, wine, and oil, and all others were gathered in; and this was at the close of the old year, and at the beginning of the new, according to the antient account, which made *Tisri* or *September* the first month in the year; see the note on ch. xxiii. 16.

℣. 23. *Thrice in the year shall all your men-children appear before the Lord God*, &c.] At the three above-mentioned feasts, see the note on ch. xxiii. 17. here it is added, *the God of Israel*; who had chosen them to be his special people, had redeemed them out of *Egypt*, and done great things for them since; had made a covenant with them, and had now renewed that covenant with them, and was their covenant-God, and they his people, and so were under great obligations to present themselves unto him at the times appointed by him.

℣. 24. *For I will cast out the nations before thee*; &c.] Who are particularly mentioned, ℣. 11. and therefore they need not be in any fear of them, when they should go up to the appointed place, and appear before the Lord; for to this they were not obliged, until they were come into the land of *Canaan*, and the inhabitants driven out before them: *and enlarge thy borders*; so that as they should have no enemies within them, to hinder and molest them, or discourage and deter them from attendance on the Lord at such set times, so they would be set at a great distance from them, that they should have nothing to fear from them; and should it be objected that at such times, when only women and children were left at home, and their borders were defenceless, it would be a proper opportunity for their enemies to invade them, it is further promised: *neither shall any man desire thy land*; tho' it is a desirable land; and their neighbours, and especially the old inhabitants of it, envied the happiness of the *Israelites*, and could not but wish it was in their possession; yet God, who has the hearts of all men in his hands, and can direct their thoughts, and turn the inclinations of their minds, and influence their affections, and engage them with other objects, promises that they should not think of an invasion of them, or have their minds, and the desires and affections of their hearts, in the least turned that way at these seasons, whatever they might have at other times; even *when thou shalt go up to appear before the Lord thy God thrice in a year*;

[o] In Misn. Shevüith, c. 1. §. 1.

year; at the feasts before-mentioned, which was a most wonderful display of the power and providence of God.

℣. 25. *Thou shalt not offer the blood of my sacrifice with leaven*, &c.] That is, not kill the passover, whilst there was any leaven in their houses; so the *Targum* of *Jonathan*, see the note on ch. xxiii. 18. *neither shall the sacrifice of the feast of passover be left unto the morning*; neither any of the flesh, nor of the fat of the passover-lamb; if any were left, it was to be burnt, see ch. xii. 10. and xxiii. 18.

℣. 26. *The first of the first-fruits of thy land thou shalt bring*, &c.] This and another law in this verse, concerning not seething a kid in his mother's milk, are repeated from ch. xxiii. 19. see the notes there.

℣. 27. *And the Lord said unto Moses*, &c.] Being still with him on the mount: *write thou these words*; expressed in the preceding verses, from ℣. 11. to this, as he before had written in a book all those laws, contained in ch. xxi. xxii. xxiii. called the book of the covenant, ch. xxiv. 4, 7. and which perhaps might be destroyed, as well as the two tables were broken; and therefore upon the renewal of the covenant here, there is a repetition made of the principal laws before given, which are ordered also to be written in a book, which may very well be called by the same name, since it follows: *for after the tenor of these words, I have made a covenant with thee and with Israel*; with *Moses*, as their representative and mediator, and with them represented by him: what is above related, carries in it the form of a covenant between them, God having declared on his part, what he would do for them, and what laws and rules he required to be observed on their part; which *Moses* assented to in their name, and was ordered to write them down, that he might repeat them to them.

℣. 28. *And he was there with the Lord forty days and forty nights*, &c.] These were other forty days and nights, besides those he had been with the Lord, when he came down and broke the two tables in his hand, on sight of the idolatry of the people; yea, not only the *Jewish* writers think, that he was on the mount three times forty days and forty nights, but also several learned christian writers, as doctor *Lightfoot* [p] and others; and it seems plain, that he went up to the mountain three times, ch. xxiv. 15. and xxxii. 30. and xxxiv. 4. and it is not improbable that he was each time so long there; about the first and third times there can be no doubt, see ch. xxiv. 18. and the text before us; and at the second time, when he went up to make reconciliation for the people, ch. xxxii. 30. he says, that he fell down before the Lord, as at the first forty days and forty nights, *Deut.* ix. 18. and from the 7th day of the month *Sivan*, the day after the giving of the law, to the tenth of *Tisri*, on which day he now descended, are just so many days: *he did neither eat bread nor drink water*; and it is very likely slept not, he being supported without either of these by the power of God; and having such nearness of communion with God, and his mind taken up with what he heard and saw, he had no thoughts of, nor desires and cravings after such things, as well as he stood in no need of them; all which must be ascribed to the miraculous interposition of God in the support of him, see the note on ch. xxiv. 18. *and he wrote on the tables the words of the covenant, the ten commandments*; not *Moses*, for these were tables of stone, which he could not write or engrave upon, without proper instruments, which it does not appear he had with him on the mount; but it was God that wrote them, who in ℣. 1. says he would write them, and from *Deut.* x. 2, 4. we are assured he did.

℣. 29. *And it came to pass, when Moses came down from mount Sinai*, &c.] Which was on the day of atonement, according to *Jarchi*, that is, the tenth of *Tisri* or *September*; and so the *Jewish* chronologers [q] fix his descent on this day: *with the two tables of testimony in Moses's hand*; the two tables he carried up, on which God had wrote the law, called *the testimony*, being a testification and declaration of his will to the children of *Israel*: *when he came down from the mount, that Moses wist not that the skin of his face shone, while he talked with him*; the *Targum* of *Jonathan* is, "*Moses* "knew not that the splendor of the form of his "face was become illustrious, which he had from "the brightness of the glory of the *Shekinah* of the "Lord, at the time he talked with him." And this the apostle calls *the glory of his countenance*, 2 *Cor.* iii. 7. the glory of the Lord as it passed before him, when in the clift of the rock, and that degree of it he was admitted to the sight of, whilst conversing with God, during his stay on the mount 40 days and 40 nights, left a shining glory on his countenance; which whilst he was with God he could not be at all sensible of, the glory of God so infinitely surpassing that; and when he came down the mount, as he could not see his own face without a glass, so though the rays of light and glory that darted from his face were so bright and strong, that they might have been observed by him, yet his mind was so intent on what he had seen and heard, that he took no notice of them. The *Vulgate Latin* version renders it very wrongly, *that his face was horned*, which has given occasion to painters to represent him in a ridiculous manner, as having horns coming out of his forehead; though the word has the signification of an horn, and the meaning of that version, as of others, may only be, that the skin of his face *darted out rays* [r] like horns, such as the rays of the sun appear to be like to the eye, see *Hab.* iii. 4. hence *Jupiter Ammon*, the same with the sun, is described as having horns [s]; and so *Bacchus*, who is supposed to be the same with *Moses*, is represented as having a horned face [t]. Now this glory was left on the countenance of *Moses*, to shew that he had had communion with God, and that the law he brought with him was from him; and to signify the glory of it, and to command awe and reverence, and make men afraid to break it.

℣. 30. *And when Aaron and all the children of Israel saw Moses*, &c.] Who very probably met him at the bottom of the mount; these *Israelites* with *Aaron* were the princes, as *Aben Ezra* seems rightly to interpret it, and as appears from the following

[p] Works, vol. 1. p. 715, 716. [q] Seder Olam Rabba, c. 6. p. 19. [r] קרן radios ejacularetur, Tigurine version; in modum cornu radiaret, Munster, Fagius, *vel* radiasset, Vatablus; splendere instar cornu, Drusius; so קרן Karnon † in the Arabic language signifies the rays of the sun. [s] Vid. Diodor. Sicul. l. 3. p. 201. Macrob. Saturnal. l. 1. c. 21. [t] Diodor. Sicul. l. 4. p. 212. so Orpheus calls Bacchus, διπρωλα. Hymn. p. 126. and Horace ascribes to him, cornu decorum, Carmin. l. 2. Ode 19.

† Golius, col. 1896. Castel. col. 3455.

lowing verſe; for *Moſes* could not well be ſeen by the whole body of the people at once, upon his deſcent from the mount: *behold, the ſkin of his face ſhone*; darted out rays of light and glory all around it, much perhaps in the ſame manner as the glory about our Lord, and others, is painted by the *Romaniſts*: *and they were afraid to come nigh him*; there was ſomething ſo majeſtic and ſtriking in it; and perhaps they could not tell whether it foreboded good or evil to them; and this may ſignify, that as by the light of the law ſin is diſcovered, it fills with a ſenſe of wrath, and fear of damnation; and being the miniſtration of condemnation and death, it is terrifying and killing, tho' it has a glory in it.

℣. 31. *And Moſes called unto them*, &c.] Who, as it appears by what follows, on ſight of him were ſo terrified, that they did not proceed on to meet him, but went back, and therefore he called unto them to return and come forward: *and Aaron and all the rulers of the congregation returned unto him*; knowing him by his voice, and encouraged by his call of them, who before might take him to be ſomething more than human, ſome glorious form, one of the heavenly angels appearing in this manner: *and Moſes talked with them*; after he had put a vail on his face, of which there is an account in the following verſes. He talked with them friendly, and told them all that had happened to him in the mount; what a glorious ſight he had been indulged with; what a proclamation of the grace and goodneſs of God had been made to him; and what laws and ordinances God had enjoined him, and them, the obſervance of.

℣. 32. *And afterward all the children of Iſrael came nigh*, &c.] That is, after *Aaron* and the rulers had had a converſation with *Moſes*, then the whole body of the people by turns were admitted to come before him, and hear the laws of God from him: *and he gave them in commandment all that the Lord had ſpoken with him on mount Sinai*; beſides the two tables of ſtone, and the teſtimony written on them, he gave them all the other commands he was ordered to write in a book, and which are recorded in this chapter; he kept back nothing from them, but enjoined them to keep all the Lord had commanded.

℣. 33. *And* till *Moſes had done ſpeaking with them*, &c.] Not *when* he had done, as the *Septuagint* verſion, for then there would have been no occaſion for it; but when he firſt began to ſpeak to *Aaron* and the *rulers*, and continued to ſpeak to the congregation until he had finiſhed what he had to ſay; even he did what follows, as ſoon as he perceived there was a glory on his face, which they could not bear to look at: *he put a vail on his face*; ſomething that covered it in a good meaſure, a maſk, or linen cloth, or ſome ſuch thing. The obſcurity of the law may be ſignified by this vail, both of the moral and ceremonial law; the moral law, which tho' it makes known the mind and will of God, with reſpect to what is to be done, or not done, yet not with reſpect to the affair of life and ſalvation; it makes known the one God as the object of worſhip, but gives no account of a trinity of perſons in the Godhead; no hint of God in Chriſt, nor revelation of the Son of God; no view of a Saviour, no notion of pardon; nor does it point out the righteouſneſs of Chriſt unto us; nor do we from it hear any thing of the Spirit of God, and his grace, nor of eternal life and glory: the ceremonial law, and its ordinances, did give ſome light into evangelical things, and did point out Chriſt, and the bleſſings of his grace, yet but darkly and obſcurely; they were ſhadows of good things to come, and gave ſome dark and diſtant views of them, but were not ſo much as the image of the things, and did not bring them near, and ſet them in a clear light: likewiſe this vail may be an emblem of the darkneſs of the minds of men, with reſpect to the law, and the knowledge of divine things; eſpecially of the *Jews*, who, as the apoſtle ſays, *could not ſtedfaſtly look at the end of that which is aboliſhed*; of the ceremonial law which is diſannulled, the end of which was Chriſt; he is the end for which it was made, the ſcope or mark at which it aimed, the term in which it iſſued, and in whom it had its compleat fulfilment; but this they had not a perfect view of, and could not ſtedfaſtly behold: the moral law alſo is in ſome ſenſe aboliſhed by Chriſt, as the miniſtration of *Moſes*, as a covenant of works, and as to the curſe and condemnation of it to thoſe that believe; and Chriſt he is the end of this, the fulfilling end of it, by conformity of nature, and obedience of life unto it, and by ſuffering the penalty of it; but ſuch was the blindneſs of the *Jews*, that they were ignorant of the nature of this law, of the ſpirituality and perfection of it, of its uſe to convince men of ſin, to condemn for it, but not to juſtify from it; were ignorant of the righteouſneſs of God which the law required, and of Chriſt, and of the way of life and righteouſneſs by him; and ſo of the Spirit of God, and his work, and of the myſteries of the goſpel, and of the books of the Old Teſtament; ſee 2 *Cor.* iii. 14, 15.

℣. 34. *But when Moſes went in before the Lord to ſpeak with him*, &c.] Went into the tabernacle to converſe with him, to pray unto him, and enquire about any matter of difficulty reſpecting the people of *Iſrael* he was concerned for, which he often did: *he took the vail off until he came out*; and ſo when men are truly converted, and turn to the Lord, the vail of darkneſs and unbelief is removed, and the true light ſhines, in which they ſee things in another light than they did before; and when they come into his preſence, they come with hearts opened and unvailed, all things being naked and open to him with whom they have to do; and particularly ſaints under the goſpel-diſpenſation, with an open face, as in a glaſs, behold the glory of the Lord; and when they get to heaven, they'll then ſee face to face, and know as they are known, 2 *Cor.* iii. 16, 18. 1 *Cor.* xiii. 12: *and he came out, and ſpake unto the children of Iſrael*, that *which he was commanded*; this reſpects not the preſent time of his coming down from the mount, or out of the tabernacle with the law and commands now given, for theſe he had already declared; but after-times, and all ſuch times when he went in to the Lord to enquire of him his mind and will concerning certain things, in which the people wanted information, when, upon his return, he acquainted them with whatſoever the Lord ordered to be done.

℣. 35. *And the children of Iſrael ſaw the face of Moſes, that the ſkin of Moſes's face ſhone*, &c.] That is, not only when he came down from the mount, but whenever he came out of the tabernacle, where he had been enquiring of God, and converſing with him: *and Moſes put the vail upon his face again, until he went in to ſpeak with him*; this he did from time to time, when he came out from the Lord he put on his vail, and when he went in again, he put it off. How long this brightneſs on his countenance remained, cannot be ſaid with any cer-

certainty; *Saadiah Gaon* says, it did not remove from him to the day of his death: hence 'tis said, *his eye was not dim, nor his natural force abated*, *Deut.* xxxiv. 7. and *Aben Ezra* seems to approve of it; and it is the opinion of many great and learned men, that it continued as long as he lived.

CHAP. XXXV.

THIS chapter begins with a renewal of the command of the sabbath, ℣. 1, 2, 3. and contains an order for a free-will offering to be brought for the service of the sanctuary, and specifies the things to be brought, and for what uses, ℣. 4—19. to which there was a ready compliance, and men and women, princes and the common people, every one according to what they had in possession, brought and offered it freely, ℣. 20—29. and for their encouragement, that their offering would not be in vain, they were informed there were two persons divinely inspired, to do, and teach to be done, all manner of work for the tabernacle, towards which they had made such a liberal and plentiful contribution, ℣. 30—35.

℣. 1. *And Moses gathered all the congregation of the children of Israel together*, &c.] According to *Jarchi*, on the morrow after the day of atonement; that is, the next day after his descent from the mount, being desirous of setting about the building of the tabernacle, and making all things appertaining to it as soon as possible; which had been retarded through the sin of the golden calf, and making reconciliation for that: *and said unto them, these are the words which the Lord hath commanded, that ye should do them*; namely, the law of the sabbath, as it had a peculiar relation to the making of the tabernacle, and the free-will offerings to be made on that account; for as for the ten commands, or other ordinances, whether ceremonial or judicial, the people had been made acquainted with them before.

℣. 2. *Six days shall work be done*, &c.] Or *may be done*[u]; every one might do what work he pleased, or the business of his calling, on the six days of the weeks; he had liberty granted him of God, and might make use of it for the advantage of himself and his family; unless this can be thought to have a peculiar respect, as this repetition and renewal of this law seems to have, to the building of the tabernacle; and so is an order for working at it closely and constantly all the six days of the week, and in things belonging to it, until the whole was finished: *but on the seventh day there shall be to you an holy day*; or *holiness*[w], wholly holy, and be separated and devoted to holy service and religious duties, abstaining from all manner of work, even from the work of the tabernacle; for though that was designed for the worship of God, and required dispatch, yet the sabbath was not to be violated on account of it: and as *Jarchi* observes, this admonition concerning the sabbath was given previous to the command of building the tabernacle; to shew that that did not drive away the sabbath, or that the sabbath was not to give way to it, or to be broken for the sake of it, it being *a sabbath of rest to the Lord*; in which the *Israelites* were to rest from bodily labour, and spend the day in the service of God, and to his honour and glory: *whosoever doth work therein*; even though it might be in any thing belonging to the tabernacle: *shall be put to death*; the *Targum* of *Jonathan* adds, by casting stones, stoning being the punishment of sabbath-breakers, *Numb.* xv. 35, 36.

℣. 3. *Ye shall kindle no fire throughout your habitations upon the sabbath-day.*] This law seems to be a temporary one, and not to be continued, nor is it said to be throughout their generations as elsewhere, where the law of the sabbath is given or repeated; it is to be restrained to the building of the tabernacle, and while that was about, to which it is prefaced; and it is designed to prevent all public or private working on the sabbath-day, in any thing belonging to that; having no fire to heat their tools or melt their metal, or do any thing for which that was necessary; for it can hardly be thought that this is to be taken in the strictest sense, as an entire prohibition of kindling a fire and the use of it on that day, which is so absolutely useful, and needful in various cases, and where acts of mercy and necessity require it; as in cold seasons of the year, for the warming and comforting of persons who otherwise would be unfit for religious exercises, and on the account of infants and aged persons, who could not subsist without it; and in cases of sickness, and various disorders which necessarily require it; and even for the preparation of food, which must be had on that day as on others, the sabbath being not a fast, but rather a festival, as it is with the *Jews*; and yet this law is interpreted by them in the most rigorous sense: they put kindling a fire among the principal works forbidden on that day[x], and that not only to bake bread and boil flesh, as *Aben Ezra* interprets it here, but to warm themselves with; nay, they think it unlawful to touch an hearth, or a coal of fire, or a firebrand, or any thing that may give them any warmth in a cold season; and if for the sake of infants or aged persons, there is need of a fire or heating a stow, they hire a christian to do it, or so prepare and order matters the day before that it kindle of itself[y]; and so *Leo Modena*[z] says, "they "do not meddle with any fire, nor touch any "wood that is on fire, nor kindle any, nor put it "out; nor do they so much as light a candle on "the sabbath-day; and if the place be cold where "they dwell, except they have any stows, or hot-"houses, or else have some one that is no *Jew* to "kindle a fire for them; or had so ordered the "matter before-hand that the fire should kindle of "itself at such a time; they must even be con-"tent to sit in the cold all that day:" but here they nicely distinguish and observe, that it is said, *throughout your habitations*; their private dwellings, but not the habitation of the Lord, or the house of the sanctuary; and on this score they allow of kindling a fire in *Beth Moked*[a], an apartment in the temple, where a fire was constantly kept for the priests that kept watch to warm themselves at.

℣. 4. *And Moses spake unto all the congregation of the children of Israel*, &c.] Continued his speech to

[u] יעשה fiat, Piscator. [w] קדש sanctitas, Pagninus, Montanus, Vatablus, Drusius. [x] Misn. Sabbat, c. 7. §. 2.
[y] Buxtorf. Synagog. Jud. c. 16. p. 361. [z] History of the Rites, &c. of the Jews, par. 3. c. 1. §. 3.
[a] T. Bab. Sabbat, fol. 20. 1.

to them, being convened by him, after by way of preface he had repeated the law of the ſabbath, with an additional circumſtance to it, *pro tempore: ſaying, this is the thing which the Lord commanded*; ordered *Moſes* to inform them of as his will, when he was with him upon the mount the firſt time; but through their idolatry, and time ſpent in making up matters between God and them, he had not had till now an opportunity of acquainting them with it: *ſaying*; as follows.

℣. 5. *Take ye from amongſt you an offering unto the Lord*, &c.] That is, they were to take a part of their ſubſtance, of what they were poſſeſſed of, every man according to his ability, out of what he had in his hand that was ſuitable, and preſent it as a free-will offering to the Lord, for the uſe of the tabernacle to be built, and the ſervice of it: *whoſoever is of a willing heart*; that is, of a generous and liberal diſpoſition: *let him bring it, an offering of the Lord*; or an offering to him, otherwiſe not; if brought niggardly and grudgingly it would not be acceptable, for God loves a willing and chearful giver: *gold, ſilver, and braſs*; here and in the four following verſes, the ſeveral things are particularly mentioned, which would be wanted in building the tabernacle, and in the ſervice of it, and therefore would be acceptable; and they being exactly the ſame, and delivered in the ſame words and in the ſame order as in ch. xxv. 3, 4, 5, 6, 7. the reader is referred to the notes there.

℣. 10. *And every wiſe-hearted among you ſhall come*, &c.] Every ingenious man, that is ſkilful in any mechanic art and buſineſs, who has a peculiar turn of mind, and employs his thoughts to improve, in a curious manner, in whatſoever manufactory he is concerned, every ſuch an one is invited by *Moſes* to come to him: *and make all the Lord hath commanded*; the particulars of which follow.

℣. 11. *The tabernacle*, &c.] Which is not a general name for the whole, the court, the holy place, and the holy of holies; but deſigns the ten fine linen curtains curiouſly wrought; or the under curtains, as *Jarchi* expreſſes it, which were within: *his tent*; the curtains of goats hair, which were a covering over the others, and were made for a roof of the tabernacle, as the ſame writer obſerves: *and his covering*; the covering for the tent, which was made of ramſkins, and badgers ſkins: *his taches*; which claſped, coupled the curtains together, both the one and the other; the one ſort were of ſilver, and the other of braſs: *and his boards, his bars, his pillars*; which were all of ſhittim-wood; the boards were the walls of the tabernacle, the bars which kept them tight together, and the pillars were thoſe on which the hanging of the door of the tent, and on which the vail that divided between the holy of holies were hung; of all which, ſee ch. xxvi. and the notes there: *and his ſockets*; which were of ſilver, into which the boards were let and faſtened, ſee ch. xxvi. 19, &c.

℣. 12. *The ark and the ſtaves thereof*, &c.] To carry it with, which were all made of ſhittim-wood: with *the mercy-ſeat*; made of pure gold; theſe were ſet in the moſt holy place: *and the vail of the covering*; which divided between the holy and the holy of holies; of theſe ſee ch. xxv. 10—22. and xxvi. 32, 33.

℣. 13. *The table and his ſtaves, and all his veſſels*, &c.] The table of ſhew-bread, and all things appertaining to it: *and the ſhew-bread*; which is mentioned for the ſake of the table, and to ſhew what was intended, and the uſe of it; for otherwiſe the ſhew-bread was not yet to be made, nor by the artificers here called together; and is to be interpreted of the diſhes of the ſhew-bread, in which it was put; and ſo *Junius* and *Tremellius* render it, the inſtruments or veſſels of the ſhew-bread; of theſe ſee ch. xxv. 23—30.

℣. 14. *The candleſtick alſo for the light, and his furniture*, &c.] The tongs and ſnuff-diſhes: *and his lamps, with the oil for the light*; the cups, in which were put the oil and the wicks to burn and give light, as *Jarchi* interprets them; of theſe ſee ch. xxv. 31—39.

℣. 15. *And the incenſe-altar, and his ſtaves*, &c.] Which were overlaid with gold; hence this altar was called the golden altar, of which ſee ch. xxx. 1—5. *and the anointing oil and ſweet incenſe*; each of which were made of various ſpices, ſee ch. xxx. 23—31: *and the hanging for the door at the entering in of the tabernacle*; at the eaſt end of it, there being there, as *Jarchi* obſerves, neither boards, nor curtains; ſee ch. xxvii. 16.

℣. 16. *The altar of burnt-offering with his brazen grate, his ſtaves, and all his veſſels*, &c.] Of which ſee ch. xxvii. 1—8. *the laver and his foot*; *Aben Ezra* here obſerves, that it had no ſtaves, and conjectures it was carried in waggons when removed.

℣. 17. *The hangings of the court*, &c.] Of the tabernacle, the outward court, which were of fine twined linen, a hundred cubits long on each ſide, north and ſouth, and fifty cubits broad, eaſt and weſt; ſee ch. xxvii. 9—13. *his pillars, and their ſockets*; the pillars were they on which the hangings were hung; and the ſockets were what the pillars were let into and faſtened in: *and the hanging for the door of the court*; at the eaſt of it, of which ſee ch. xxvii. 16.

℣. 18. *The pins of the tabernacle*, &c.] Which were to fix and faſten the ends of the curtains in the ground, that they might not be moved with the wind, as *Jarchi* obſerves: *and the pins of the court, and their cords*; which were for the ſame uſe; ſee ch. xxvii. 19.

℣. 19. *The cloths of ſervice, to do ſervice in the holy place*, &c.] To wrap up the various veſſels of the tabernacle, when removed from place to place; ſee ch. xxxi. 10. or the prieſts veſtments, in which they did their ſervice, and therefore it follows, by way of appoſition: *the holy garments for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſt's office*; for which there are particular directions in ch. xxviii.

℣. 20. *And all the congregation of the children of Iſrael departed from the preſence of Moſes.*] After they had heard what *Moſes* was ordered to propoſe unto them, they immediately went to their tents, and fetched what they had with them, or were willing to part with, and brought it directly as a free-will-offering to the Lord; as the next verſe ſhews: from hence *Aben Ezra* obſerves, we may learn, that the whole congregation of *Iſrael* came to the tabernacle, company after company.

℣. 21. *And they came every one whoſe heart ſtirred him up*, &c.] Who felt an impulſe upon his mind, a ſtrong inclination in him: *and every one whom his ſpirit made willing*; or was endowed with a free and liberal ſpirit, and was heartily willing to bear a part, and chearfully contribute to this ſervice; otherwiſe the willing mind, as well as the ability, were given them of God; ſee 1 *Chron.* xxix. 14: *and they brought the Lord's offering*; an offering to him, and ſuch as he directed and diſpoſed them to bring, and which was for his worſhip and ſervice, and

and the honour of his name, and was acceptable to him: *to the work of the tabernacle of the congregation*; for the making of that, the several parts of it, and all things in it: *and for all his service*; either the service of God, or of his tabernacle, which is the same: *and for the holy garments*; that is, of *Aaron* and his sons.

℣. 22. *And they came both men and women, as many as were willing-hearted*, &c.] And none else were asked to come; and this supposes, that as there were many of both sexes that were quite cordial, and heartily willing to contribute to the uttermost of what they had for this service, so there were others that were not: *and brought bracelets, and ear-rings, and rings, and tablets*; the first of these, according to our version, seem to be ornaments, not about the neck, but the hands and arms, or wrists, see *Gen.* xxiv. 22, 30. though the word seems to have the signification of an hook, and may mean buckles or clasps, with which some part of their garments were coupled and fastened; so *Kimchi* says [b], that in his opinion it was an ornament somewhat like a needle, with which they pierced and joined the two parts of the collar of a shirt under the throat: the next are such ornaments as were worn in the ears, and though many had been given for the making of the golden calf, yet not all; there were many that did not give their ear-rings for this service, especially the women, perhaps only the men, see ch. xxxii. 2, 3. the *rings* were such as were worn on the finger, as all seem to agree; but what the *tablets* were is hard to say, the word being only used in this place: some take them for ornaments worn on the right arm; others for the covering of another part, not to be named; others for girdles or aprons; *Aben Ezra* gives a different account of most of them; he says the first design ornaments in the ear, or ear-rings; the second such as were worn in the nose, or nose-jewels; and the third indeed such as were put on the finger; and the fourth, that were upon the arm: however, they were *all jewels of gold*; or were all such ornaments as were made of gold; and these are first mentioned, as being probably first brought, and were what were asked for in the first place, gold being wanted for several things: *and every man that offered*, offered *an offering of gold unto the Lord*; that is, every one of the first company that came, their offering was of gold, or something made of gold.

℣. 23. *And every man with whom was found blue, and purple, and scarlet*, &c.] Wool or yarn of either of the colours; unless it can be supposed, there might be with some of them the ingredients with which colours were made, brought with them out of *Egypt*: *and fine linen*; they had brought out of *Egypt*, and for which that country was famous: *and goats* hair; which in those countries was so long as to be shorn like the wool of sheep: *and red skins of the rams*; dyed red, for it does not mean any that were naturally so, of which none are known: *and badgers skins*; see ch. xxv. 5. of each of these, such who had them in their possession, and their hearts were willing to part with them: *brought* them; to *Moses*, to the tabernacle or tent where he was.

℣. 24. *Every one that did offer an offering of silver and brass, brought the Lord's offering*, &c.] Every one that had any quantity of either of these, whose heart was inclined freely to part therewith, brought it as a free-will offering to the Lord: *and every man with whom was shittim-wood*; or acacia, a sort of wood which grew pretty plentifully in those parts; and such who had cut it down for some use or another, and were disposed to part with it *for any work of the service*; of which many things were to be made, whether they were trees they had felled, or planks and boards they had cut them into: *brought* it; a sufficient quantity of it, for the various uses it was to be put unto.

℣. 25. *And all the women that were wise-hearted*, &c.] That were ingenious, and had a good hand at spinning particularly, these were of the common and lower sort; the more honourable and richer sort of women are before mentioned, as bringing jewels or ornaments of gold of different sorts: but these were such who *did spin with their hands*; in which way they got their living; some were more dextrous at it than others: *and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen*; that is, yarn of these several colours, and flaxen thread, of which fine linen was made, all ready for the weaver, whether in woollen or linen.

℣. 26. *And all the women whose hearts stirred them up in wisdom*, &c.] To be ingenious in their business, and to study to do it in a curious manner, and to do that which others could not: *spun goats* hair; some join the phrase, *in wisdom*, in the preceding clause with this, neglecting the accent *Athnach*, which divides them, thus, *in wisdom spun goats* hair; and which without being separated from the preceding clause, may be understood and repeated in this: for, as *Aben Ezra* says, to spin goats hair was an art that required excellent wisdom; and so *Jarchi*: in the eastern countries there is a sort of goats hair very bright and fine, and hangs to the ground, and the beauty of it is equal almost to that of silk, and is never sheared, but combed off, and the women of the country spin it; and at this day a great trade is driven with it at *Angora* and *Aleppo*.

℣. 27. *And the rulers brought onyx-stones, and stones to be set*, &c.] Or *stones of fillings* [c], to be set in ouches, and fill them up, as stones set in rings do: *for the ephod, and for the breast-plate*; the onyx-stones were for the shoulder-pieces of the ephod; and the other stones were for the breast-plate of judgment, and both to be borne by the high priest, for a memorial of the children of *Israel* before the Lord, whose names were engraven on these stones: the rulers are mentioned last, as bringing their offerings: the reason of which may not be, because they were backward to it, for they might offer earlier, though recorded last; or if they offered last, it might be because they brought things that others could not; namely, the precious stones here mentioned, and other things in the next verse, the common people had not; though some of the *Jewish* writers tax them with dilatoriness, and observe a letter wanting in the word for *rulers*, it generally has; omitted to denote, as they think, that they were slow and backward in offering; so *Jarchi* notes from *R. Nathan*.

℣. 28. *And spice and oil*, &c.] Such excellent spices and precious oil, pure oil olive, as the common people had not, and which they brought out of *Egypt*; the one was *for the light*; for the light of the candlestick only; the oil, and other spices were *for the anointing oil, and for the sweet incense*; the spices for the former were pure myrrh, sweet cinamon, sweet calamus and cassia; and for the latter,

2

[b] Sepher Shoras. rad. חרז. [c] Calmet in the word *hair*. אבני המלאים lapides plenitudinum, Pagninus, Montanus; repletionum, Vatablus; impletionum, Drusius.

ter, ſtacte, onycha, galbanum, with pure frankincenſe.

℣. 29. *The children of Iſrael brought a willing offering unto the Lord*, &c.] What they did, whether more or leſs, they did it chearfully and willingly, as to the Lord, for his ſervice and glory: *every man and woman, whoſe heart made them willing to bring for all manner of work, which the Lord had commanded to be done by the hand of Moſes*; ſee the note on ℣. 21. and as there were work and ſervice of God's appointment to be done in the legal tabernacle, ſo there are in the goſpel-church; ſuch as prayer, praiſe, preaching, and hearing the word, and the adminiſtration of ordinances; and for the ſupport of which contributions are made; and all this is to be done willingly and cordially: the goſpel is to be preached not by conſtraint but willingly, not for filthy lucre-ſake, but of a ready mind; the word is to be heard and received with all readineſs, and ordinances are to be ſubmitted to chearfully, and with the whole heart; and the contributions made for the poor, and the ſupport of divine ſervice, are to be generous and bountiful: and thoſe who have ſuch a willing heart and ſpirit, have it not by nature or of themſelves, but from the efficacious grace of God, which makes them a willing people in the day of his power; and from the free Spirit of God, who works in them both to will and to do of his good pleaſure; and from the love of God and Chriſt conſtraining them to it: and theſe act according to their ſeveral abilities, ſome have more grace and greater gifts, and others leſſer and meaner; as well as ſome have more of this world's goods than others, and ſo capable of doing more ſervice; but all, according to their capacity, of every ſex and claſs are to contribute all they can freely and willingly, to the carrying on of the cauſe of God and intereſt of religion: ſome bring gold, and ſome goats hair, ſome ſilver, and ſome braſs, &c. but all being offered willingly, from right principles, and with right views, is acceptable.

℣. 30. *And Moſes ſaid unto the children of Iſrael*, &c.] After they had brought their ſeveral free-will-offerings: *ſee*; obſerve, take notice of this, for your encouragement, that your ſervice will not be in vain, for want of proper perſons to perform this work, and to guide, direct, and overſee it: *the Lord hath called by name Bezaleel, the ſon of Uri, the ſon of Hur, of the tribe of Judah*; of this man, and of his deſcent, ſee the note on ch. xxxi. 2.

℣. 31. *And he hath filled him with the Spirit of God*, &c.] This and the two following verſes contain the account of the qualifications of *Bezaleel*, which he had in an extraordinary manner from the Lord, and theſe are expreſſed in the ſame words as in ch. xxxi. 3, 4, 5. wherefore ſee the notes there.

℣. 34. *And he hath put in his heart that he may teach*, &c.] Inſtruct others in the things he had knowledge of; the Lord not only gave him gifts of wiſdom, underſtanding, and knowledge, to deviſe and contrive curious works, and how to perform them, but gave him a capacity, and inclined his mind to teach others how to work theſe works; for not all that have knowledge, have a capacity and a will to teach others alſo; this is of God: both *he and Aholiab the ſon of Ahiſamach of the tribe of Dan*; who was joined with him as a companion and aſſiſtant in the ſame ſervice; him the Lord alſo qualified, both to deviſe things, and to teach them others; of this man ſee the note on ch. xxxi. 6.

℣. 35. *Them hath he filled with wiſdom of heart*, &c.] Or wiſdom in their heart, a large meaſure of it, ſignified by their being filled with it; and whatever wiſdom men have, whether in things natural, civil, moral, or ſpiritual, it is all of God: this was *to work all manner of work, of the engraver*; which the ſetting of ſtones in the ephod or breaſt-plate required: *and of the cunning workman*; and ſuch an one was neceſſary for the making the curtains of the tabernacle, the vail between the holy and the holy of holies, and the ephod and breaſt-plate of the high-prieſt: *and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen*; in which there were various works of things belonging to the tabernacle, and perſons employed in it: *and of the weaver*; both in linen and woolen, for the curtains and hangings of the tabernacle, and for the prieſts garments: even *of thoſe that do any work, and of thoſe that deviſe cunning work*; whether in the above things, or in any ſort of curious work, in gold, ſilver, braſs, wood, or ſtone.

CHAP. XXXVI.

BEZALEEL and *Aholiab*, with the artificers under them, having a call as well as qualifications for the ſervice of the ſanctuary, and having received from *Moſes* the materials for it, ſet about it, ℣. 1—3. but the people bringing more than was neceſſary, they acquaint *Moſes* with it, who by a proclamation reſtrained from it, ℣. 4—7. and next an account is given of the ſeveral things that were wrought by them, as firſt the curtains for the tabernacle, both of linen and goat's hair, and the coverings of them, ℣. 8—19. next the boards for the tabernacle, and the ſockets they were ſet in, and the bars for the boards, ℣. 20—34. and then the vail which parted the moſt holy place from the holy place, and the hanging which divided between the holy place and the court, ℣. 35—38.

℣. 1. *Then wrought Bezaleel and Aholiab, and every wiſe-hearted man*, &c.] Or every ingenious artificer under them: when they began to work is not preciſely ſaid, but it is very probable, they ſet about it directly, as ſoon as they were furniſhed with materials for it; nor is it ſaid where they wrought; it is very likely there was a particular place, where they were ranged according to their reſpective manufactories, and where they did their work under the inſpection, and by the direction of theſe two men: *in whom the Lord put wiſdom and underſtanding, to know how to work all manner of work, for the ſervice of the ſanctuary, according to all that the Lord had commanded*; for as all the wiſdom and underſtanding which *Bezaleel* and *Aholiab* had for the building of the tabernacle, and making every thing appertaining to it, and for inſtructing others to do the ſame, were from the Lord; ſo all the wiſdom, underſtanding and capacity in the artificers to learn of them, and work according to their directions, were alſo from him; who in a very extraordinary manner enlarged their faculties, and increaſed their natural abilities, to

take in what was ſuggeſted to them, and perform their work exactly agreeable thereunto.

℣. 2. *And Moſes called Bezaleel and Aholiab, and every wiſe-hearted man*, &c.] It was not enough that they had qualifications for this work, but they muſt have a call to it from *Moſes*, to whom the whole affair was committed, to ſee that it was done according to the pattern ſhown him in the mount; ſo all that are concerned in the public work and ſervice of the church of God, ſhould have a call unto it both from the Lord and from the church: *in whoſe heart the Lord had put wiſdom*, even *every one whoſe heart ſtirred him up to come unto the work to do it*; who had not only abilities given him of God, but a mind diſpoſed for it, a willingneſs of heart, a readineſs of ſoul for ſuch ſervice, was even eager upon it, and in haſte to be at it.

℣. 3. *And they received of Moſes all the offering*, &c.] That is, *Bezaleel* and *Aholiab* received it of him, who delivered it to the ſeveral workmen, as the nature of their work required, ſome one thing, and ſome another; to ſome gold, to others ſilver, to other braſs, and to ſome they delivered out fine linen, and blue, purple and ſcarlet yarn, and to others ſhittim-wood; *Moſes* gave all out faithfully that he received, and kept back nothing for his own uſe or private advantage, even all the above things of which the offering conſiſted: *which the children of Iſrael had brought for the work of the ſervice of the ſanctuary, to make it* withal; and which perhaps they went and fetched the ſame day they were called together, and acquainted with the mind of God concerning it; or at leaſt they brought it in a very ſhort ſpace of time, and as ſoon as it poſſibly could be; it was delivered to the workmen, that the work might be begun, and carried on with the utmoſt expedition: *and they brought yet unto him free-offerings every morning*; they continued for a courſe of time afterwards to bring their free-will offerings of one thing or another, to *Moſes* every morning, which perhaps was the moſt ſuitable time for him to receive them; and beſt expreſſes their readineſs and diligence in bringing them, and which, as they brought, he ſent to the workmen, as appears by what follows.

℣. 4. *And all the wiſe men that wrought all the work of the ſanctuary*, &c.] The ingenious artificers who were employed, ſome in one thing, and ſome in another, either on the tabernacle itſelf, or the veſſels of it, and things appertaining to it: *came every man from his work which they made*; left off their work by mutual conſent and agreement, and came in a body to *Moſes*.

℣. 5. *And they ſpake unto Moſes, ſaying*, &c.] One in the name of the reſt: *the people bring much more than enough for the ſervice of the work, which the Lord hath commanded to make*; they had taken an eſtimate of what was to be done, and of what was neceſſary for the doing of it, and of what the people brought for this ſervice; and they found there was a great deal more brought than would be wanted, and therefore they thought proper to adviſe *Moſes* of it, that no more might be brought: it is hard to ſay which is moſt to be wondered at, the great liberality of the people in contributing ſo freely and bountifully, and continuing to do ſo without being urged, or even aſked; or the honeſty of the workmen, one and all, who might have gone on to have received the gifts of the people by the hands of *Moſes*, and what was ſuperfluous might have converted to their own uſe; but inſtead of this, they agree as one man to let *Moſes* know how the ſtate of things was, and prevent the people from making any more contributions.

℣. 6. *And Moſes gave commandment*, &c.] Orders to ſome proper perſon or perſons about him: *and they cauſed it to be proclaimed throughout the camp*; or *cauſed a voice to paſs*; a crier or herald, as the *Targums*, who went through the camp and publiſhed in every quarter: *ſaying, let neither man nor woman make any more work for the offering of the ſanctuary*; as the men in cutting ſhittim-wood, and planing it, and the women in ſpinning blue, purple and ſcarlet yarn and goat's hair: *ſo the people were reſtrained from bringing*; that is, any more: inſtead of a ſpur to liberality, which moſt want, a reſtraint was laid upon theſe to check it, and prevent an exceſs in it, of which there is rarely any danger; ſo eager, forward and zealous were they in this good work.

℣. 7. *For the ſtuff they had was ſufficient for all the work to make it*, &c.] The gold, ſilver, braſs and precious ſtones, the wood and yarn, which had been already brought in, were ſufficient for every thing they were ordered to make: *and too much*; a great deal more than would be uſed; much would remain after all was wrought: what was done with this is not ſaid, whether it was returned to the people, or laid up for the uſe of the tabernable and ſervice, as might hereafter be wanted; which latter ſeems moſt probable.

℣. 8. *And every wiſe-hearted man among them that wrought the work of the tabernacle*, &c.] Did the part aſſigned him, what he was fitteſt for, and moſt ſkilful in: particularly ſome *made ten curtains*, &c. which were properly the tabernacle, and were made firſt, and then the ſeveral things appertaining to it; and from hence, to the end of the chapter, is only an account of the making of the tabernacle, its curtains, coverings, boards, ſockets and bars, the vail for the moſt holy place, and the hangings for the tabernacle, exactly as they are ordered to be made, ch. xxvi. ſee the notes there: and it may be obſerved, that throughout the account of the various articles, it is all along ſaid *he* did this and the other; either referring to *Moſes*, by whoſe orders they were done, or to *Bezaleel*, the chief director of the work, or to each and every one of the artificers ſeverally concerned.

CHAP. XXXVII.

THIS chapter continues the account of the making of the tabernacle, and the furniture of it, particularly the ark, mercy-ſeat and cherubim, ℣. 1—9. the ſhew-bread-table, and what appertained to that, ℣. 10—16. the candleſtick, and all the veſſels of it, ℣. 17—24. and the altar of incenſe, together with the anointing oil, and pure incenſe, ℣. 25—29.

℣. 1. *And Bezaleel made the ark of ſhittim-wood*, &c.] *Jarchi* ſays, becauſe he gave his mind to this work more than the reſt of the wiſe men, it is called by his name. It is a notion of ſome *Jewiſh* writers, that the ark was made by *Bezaleel*, without the help of others; but there is no ſufficient reaſon to be given for it; for other things are equally aſcribed to him in this and the fol-

following chapter, as the mercy-seat with the cherubim, the shew-bread-table, the candlestick of pure gold, the two altars, the laver of brass, with other things, which are only said to be made by him, because they were made by his direction, and he having the oversight of them whilst making; wherefore *Aben Ezra* observes, that this is particularly said for the glory of the ark. Of the ark, and all other things mentioned in this chapter, see the notes on ch. xxv. and xxx.

CHAP. XXXVIII.

THIS chapter is a continuation of the account of the making of the things belonging to the tabernacle, particularly the altar of burnt-offering, ℣. 1—7. the laver of brass, and the things it was made of, ℣. 8. the court and its hangings, pillars, sockets, hooks and pins, ℣. 9—20. then follows an account of the quantities of gold, silver and brass, expended in the making of the several things appertaining to the sanctuary, ℣. 21—31.

℣. 1. *And he made the altar of burnt-offering*, &c.] That is, *Bezaleel* made it, or it was made by his direction, he having the care and over-sight of it, wherefore the making of it is ascribed to him, 2 *Chron.* i. 5. the account of this, its horns, vessels, rings, and staves is carried on to the end of ℣. 7. of which see the notes on chap. xxvii. 1—8.

℣. 8. *And he made the laver of brass, and the foot of it of brass*, &c.] Not of the brass of the offering, for of that were made the brazen altar, its grate and vessels, the sockets of the court and court-gate, and the pins of the tabernacle, ℣. 29, 30, 31. but no mention is made there of the laver; for that was made as here said, *of the looking-glasses of* the women *assembling*, *which assembled at the door of the tabernacle of the congregation*; tho' these are called *looking-glasses*, it is not to be supposed that they were made of glass as ours are; for of what use could such be in the making of a brazen laver? Some indeed chuse to read the words *with the looking-glasses* [d], and take the sense to be, that there were looking-glasses about the laver, affixed to it, that when the priests came to wash, they might see their spots, and the better know how to cleanse themselves from them: but it should be observed, that the priests did not come hither to wash their faces, but their hands and feet, ch. xxx. 19. and so stood in no need of looking-glasses for that purpose. The particle ב is here, as *Aben Ezra* observes, instead of מ, and denotes the matter of which the laver was made, and therefore these instruments to behold the face in, or those mirrors, were of brass, as both he and *Philo* the *Jew* [e] affirm; and indeed what else could they be, for a laver of brass to be made of? mirrors in former times were made of various sorts of metal polished, some of gold, some of silver, some of brass, and some of brass and tin [f]; and the *Indians* to this day have mirrors made of brass, well polished, and exactly represent the complexion [g]. *Pliny* says [h], that those of *Brundusium*, which were made of brass and tin mixed, were with the ancient *Romans* reckoned the best. *Aristotle* [i] speaks of mirrors of brass, and of their receiving and shewing the least touch, because the brass is smooth and polished; and so in our times, there are such as are made of polished steel, and even of burnished brass too: *de la Hay* [k] says, that he had one in his study, which was given him, made of brass of *Damascus*, and was so finely polished that no crystal one could give a truer sight of the face than that; however, it is certain, the ancients used such kind of mirrors; see *Job* xxxvii. 18. these the good women of *Israel* in their great zeal, brought for the service of the sanctuary, though they were of daily use, and peculiarly serviceable to them in their dressing; for though the word *women* is not in the text, it is rightly supplied, as it is in all the three *Targums*, the word being feminine, and as may be justified by a parallel passage, 1 *Sam.* ii. 22. indeed *Vatablus* [l] proposes another, rendering the words thus, "of the looking "glasses in great number gathered together, which "they had heaped together at the door of the ta"bernacle of the congregation;" but the word used is active and not passive, and is used of persons gathering together, and not of things gathered, as appears from the above-quoted place, and others; and these women gathered together, not for devotion and religion, to pray, as the *Targums* of *Onkelos* and *Jonathan* paraphrase it, or to pray, and hear the words of the law, as *Aben Ezra*, much less, to bear any part in the ministry and service of the sanctuary, which as yet was not built; for this tabernacle of the congregation was no other than the tent of *Moses*; or however, some little tabernacle erected while the other was preparing, see ch. xxxiii. 7. hither the women crowded with their mirrours of brass for the service of the sanctuary; for the word signifies an assembling in troops like an army; and they came in great numbers and beset the door of the tent where *Moses* was, that he might take their offerings at their hands; not but that it will be allowed that devout women sometimes did assemble at the tabernacle and temple, to perform acts of religion and devotion; but this seems not to be the case here, nor this a time and place for it; see 1 *Sam.* ii. 22. *Luke* ii. 37.

℣. 9. *And he made the court*, &c.] The open court of the tabernacle, where the people met, of which, its pillars, sockets, hangings, hooks, and pins, an account is given, to the end of ℣. 20. of which see the notes on ch. xxvii. 9—19.

℣. 21. *This is the sum of the tabernacle*, &c.] Not of the several parts of the tabernacle, and the several things belonging to it, before enumerated, as made and delivered to the care and custody of the *Levites*, but of the materials of which they were made, particularly the gold, and silver, and the brass; the several sums, and weight of which are given in the following verses: even *of the tabernacle of the testimony*; in which the law, the testimony of the will of God was put inclosed in the ark: *as it was counted*, *according to the commandment of Moses*; when it was brought in to him by the people, and delivered by him to *Bezaleel*,

[d] במראת cum speculis, Oleaster. [e] De vita Mosis, l. 3. p. 673. [f] Vid. Doughtei Analecta Sacr excurs. 44. p. 124. [g] Agreement of customs between the East-Indians and Jews, art. 15. p. 65. [h] Nat. Hist. l. 33. c. 9. & l. 34. c. 17. [i] De Insomniis, c. 2. [k] Apud Habikhorst de mulier. Zobheoth in Thesaur. Theolog. Philolog. vol. 1. p. 321. [l] Apud Ib. p. 318.

leel, Aholiab, and the artificers: for *the ſervice of the Levites*; or by means of their miniſtry, who were employed in taking this account: *by the hand of Ithamar, ſon to Aaron the prieſt*; the youngeſt ſon of *Aaron*, who had the direction and overſight of this affair.

℣. 22. *And Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah*, &c.] Of whom and his deſcent ſee ch. xxxi. 2. *made all that the Lord commanded Moſes*; gave directions about them, and took care that the tabernacle and all things belonging to it were made, which the Lord commanded *Moſes*, and in the exact manner in which they were ordered to be made.

℣. 23. *And with him was Aholiab, ſon of Ahiſamach, of the tribe of Dan*, &c.] Of him ſee ch. xxxi. 6. *an engraver*; of precious ſtones, as thoſe in the ephod, and breaſt-plate: *and a cunning workman*; in deviſing and working curious figured works, either in weaving or with the needle: *and an embroiderer in blue, and in purple, and in ſcarlet, and in fine linen*; which were uſed in the curtains and hangings of the tabernacle, and in the prieſts garments.

℣. 24. *All the Gold that was occupied for the work, in all the work of the* place, &c.] That was expended in making the mercy-ſeat and cherubim, and the candleſtick, which were all of pure gold; beſides other things belonging to the ark and ſhew-bread-table; and the plates, with which the ark and many other things were covered or gilded: *even the gold of the offering*; which the people brought and offered freely; as their bracelets, earrings, and jewels of gold, ch. xxxv. 22. *was* 29 *talents, and* 730 *ſhekels, after the ſhekel of the ſanctuary*; now as it is clear from ℣. 25, 26. that a talent is of the value of 3000 ſhekels, which, according to *Brerewood*, amount to 375 pounds of our money; and reckoning as he does the value of gold to be 12 times that of ſilver, a talent of gold, with him, is, of our money, 4500 pounds; ſo that 29 talents, 730 ſhekels are reckoned by him, at 131595 pounds [m]; but according to doctor *Cumberland* [n], who is more exact in his calculation, and who reckons a talent of ſilver at 353 pounds, 11 ſhillings, and 10 pence halfpenny, and the value of gold to be 14 times that of ſilver; ſo that a talent of gold is, with him, 5067 pounds, 3 ſhillings, and 10 pence; wherefore this whole ſum of gold expended in the tabernacle, according to him, amounted to 148719 pounds ſterling: and according to *Waſerus* [o], the amount of the whole is 350920 *Hungarian* ducats, which make three tons and a half of gold, and 920 ducats: when one conſiders the diſtreſſed caſe of the *Iſraelites* in *Egypt*, their late deliverance from thence, and the deſert in which they were, it may be wondered how they come by theſe riches, here and after mentioned; but when it is obſerved, the riches of their anceſtors, particularly what *Joſeph* got in *Egypt*, which deſcended to their poſterity; the repayment of the labour of the *Iſraelites* at their departure, with what they borrowed of the *Egyptians*, and what they found upon their carcaſſes when caſt up by the *Red ſea*, it will in a good meaſure be accounted for; to which may be added, that according to *Jerom* [p], there were 11 miles from mount *Horeb* in the wilderneſs, fruitful mountains of gold called *Catachryſea*.

℣. 25. *And the ſilver of them that were numbered of the congregation*, &c.] This was not the offering of ſilver, ch. xxxv. 24. but what was collected in numbering the people, where every one of 20 years old and upwards, paid half a ſhekel, ch. xxx. 12—15. the ſum was, 100 *talents*, 175 *ſhekels, after the ſhekel of the ſanctuary*; which, according to *Brerewood* [q], make of our money, 37721 pounds, 17 ſhillings, and ſix pence; according to *Waſerus* [r], the whole amounted to 150887 dollars and a half; and ſo, according to *Lundius* [s], the ſum is ſo many imperials, and 45 creutzers or croſs pennies.

℣. 26. *A bekah for every man*, that is, *half a ſhekel, after the ſhekel of the ſanctuary*, &c.] A half ſhekel was called a *bekah*, from בקע *bakah* to divide; becauſe it was a ſhekel divided into two parts: *for every one that went to be numbered, from twenty years and upwards*; in order to give a ranſom, and make an atonement for their ſouls, as was ordered ch. xxx. 12—15. *for* 603550 men; ſo that from the time of their coming out of *Egypt*, which was now about ſix months ago, there was an increaſe of 3550 of the above age; ſee ch. xii. 37.

℣. 27. *And of the* 100 *talents of ſilver were caſt the ſockets of the ſanctuary, and the ſockets of the vail*, &c.] The ſockets for the boards of the tabernacle, into which they were put; and the ſockets for the vail, which divided between the holy and the moſt holy place, in which the pillars were ſet the vail was hung upon, and which was the ſilver-foundation of the whole fabrick: 100 *ſockets of the* 100 *talents, a talent for a ſocket*; there were 96 ſockets for the ſanctuary or tabernacle, and four for the vail; and on each of theſe a talent of ſilver was expended; which, according to doctor *Cumberland*, was 353 pounds, 11 ſhillings, and ſome odd pence; ſo much every ſocket coſt.

℣. 28. *And of the* 1775 ſhekels, &c.] Which remained of the ſum collected, ℣. 25. after the ſilver ſockets were caſt: *he made hooks for the pillars*; on each ſide of the court of the tabernacle on which the hangings were hung; theſe hooks, as *Kimchi* ſays [t], were in the form of the letter ן, and were made to hang the ſacrifices upon, when they took their ſkins off; and ſo it is ſaid in the *Miſnah* [u], that there were iron hooks fixed in the walls and pillars, on which they hung (the paſſover-lambs) and ſkinned them; this was done in the ſecond temple, when the hooks, it ſeems, were iron, but thoſe of the tabernacle were ſilver: *and overlaid their chapiters, and filleted them*; that is, overlaid the heads, tops, or knobs of the pillars with ſilver plates, and filleted, girded, or hooped other parts of them with ſilver.

℣. 29. *And the braſs of the offering* was 70 *talents, and* 2400 *ſhekels.*] Which, according to *Paris* weight, were 6177 pounds, 10 ounces, 2 drams, and 64 grains [w]: this might be had from the neighbouring mountains of *Arabia*, where it is ſaid [x] the metals of braſs and iron were firſt dug.

℣. 30. *And therewith he made the ſockets to the door of the tabernacle of the congregation*, &c.] Which were five; ſee ch. xxvi. 37. *and the brazen altar, and the brazen grate for it, and all the veſſels of the altar*; which were all made of braſs; ſee ch. xxvii. 2, 3, 4.

℣.

[m] De Ponder. & pretiis Vet. Num. c. 4, 5. [n] Of Scripture Weights and Meaſures, c. 4. p. 120, 121.
[o] De Antiq. Numis. l. 2. c. 18. [p] De locis Heb. fol. 90. A. [q] Ut ſupra. [r] Ut ſupra.
[s] Apud Scheuchzer. Phyſic. Sacr. vol. 2. p. 253. [t] Sepher Shoraſh. Rad. נצח. [u] Peſachim, c. 5. ſ. 9. [w] Vid. Scheuchzer. ut ſupra. [x] Ariſteas de 72. interpret. p. 42. Vid. Hieron. de loc. Hebr. fol. 90. A.

℣. 31. *And the ſockets of the court round about, tabernacle, and all the pins of the court round about; and the ſockets of the court-gate,* &c.] Theſe were the pins for the curtains of the tabernacle, and for alſo of braſs, in all ſixty: *and all the pins of the* the hangings of the court; ſee ch. xxvii. 19.

CHAP. XXXIX.

IN this chapter is continued the account of making the ſeveral things belonging to the ſanctuary, particularly the clothes for the ſervice of the tabernacle, and the garments of the prieſts, as the ephod and its curious girdle, ℣. 1—7. the breaſt-plate and the putting of the ſtones in it, and the faſtening of it to the ephod, ℣. 8—21. the robe of the ephod, with the bells and pomegranates to it, 21—26. and the coats, mitre, bonnets, breeches, and girdle of fine linen for *Aaron* and his ſons, ℣. 27—29. and the golden plate, ℣. 30, 31. and all being finiſhed the tabernacle and every thing belonging to it were brought to *Moſes*, and viewed by him; who ſeeing that all was done exactly according to the commandment of the Lord, bleſſed the people, and particularly the artificers, ℣. 32—43.

℣. 1. *And of the blue, and purple, and ſcarlet they made clothes of ſervice,* &c.] *Jarchi* obſerves that there is no mention made of linen, becauſe theſe were not the prieſtly garments in which there was linen; but theſe were they with which they covered the veſſels of the ſanctuary when they journeyed; and ſo ſays *Aben Ezra*; and thoſe were covered with clothes of blue, purple, and ſcarlet, *Numb.* iv. 5—15. though ſome think theſe were clothes wore by the prieſts: *to do ſervice in the holy place*; and which they only wore when in it, and employed in the ſervice of it; and therefore what follows muſt be by way of explanation: *and made the holy garments for Aaron, as the Lord commanded Moſes*; the particulars of which are given in the following verſes.

℣. 2. *And he made the Ephod of gold,* &c.] From hence to the end of ℣. 31. we have a very particular account of the making of the prieſts garments exactly according to the directions given to *Moſes*, ch. xxviii. the notes on which ſee; only it may be obſerved, that here in ℣. 3. an account is given of the manner in which they made the gold fit to be worked along with the blue, purple, and ſcarlet yarn; they beat the gold into thin plates, and then cut them into wires, and then twiſted them together with the yarn: the gold that was uſed in the weaving of the ephod and the breaſt-plate, ſpoken of in the law, was wrought after this manner; the workman took one thread of pure gold, and put it with 6 threads of blue, and twiſted the 7 threads as one, and ſo he wrought a thread of gold with 6 of purple, and another thread with 6 of ſcarlet, and another with 6 of linen or flax, ſo that there were 4 threads of gold, and all the threads were 28, as it is ſaid; *they did beat* or ſpread out *the gold*, &c. *to work in the midſt of blue*, &c. from whence is learnt that the thread of gold was twiſted in the midſt of them [y]: and it may be further obſerved, that after the enumeration of the ſtones in the breaſt-plate, ℣. 10, 11, 12, 13. no mention is made of the *Urim* and *Thummim*, which ſeems to confirm the opinion of many, and which is my own, that they are the ſame with the ſtones: moreover, in ℣. 28. it may be obſerved, that what the coats for the common prieſts were made of is expreſſed, which is not before, which was linen; expreſſive of their purity and holineſs, and in which they ought always to appear before God and man, and in which apparel they have been imitated among the heathens: the prieſts of *Hercules* are ſaid to be clothed with linen [z], and the *Egyptian* prieſts wore only a linen garment [a]; hence the prieſts of *Iſis*, with whom ſhe is repreſented as ſurrounded by *Juvenal* [b], are called by him *grex liniger*, and by *Martial*, *linigeri* [c].

℣. 32. *Thus was all the work of the tabernacle of the tent of the congregation finiſhed,* &c.] Both the tabernacle conſiſting of the court, the holy place, and the moſt holy place, and the tent or covering that was over it, with all things appertaining to the ſervice of it, as before deſcribed: *and the children of Iſrael did according to all that the Lord commanded Moſes, ſo did they*; both the people in general, and the artificers in particular; the people brought gold, ſilver and braſs, *&c.* as was propoſed to them; and the artificers wrought theſe and all other things, according to the directions and inſtructions they received.

℣. 33. *And they brought the tabernacle unto Moſes,* &c.] That is, the ſeveral parts of it before it was put together, with all its furniture, and every thing appertaining to it; which are examined in the order in which they were directed to be made, from hence to the end of ℣. 42. and this was done, that *Moſes* might inſpect the whole, and ſee whether it was done according to the pattern ſhewn him, and the inſtructions he had given to the workmen.

℣. 43. *And Moſes did look upon all the work,* &c.] Made a ſurvey of it, and with great care and accuracy examined every particular thing, and the manner in which it was finiſhed: *and behold they had done it as the Lord had commanded, even ſo had they done it*; both as to matter and manner in every punctilio, on all accounts, juſt as they were ordered and directed; they being throughout the whole filled by the Spirit of God with wiſdom and underſtanding, to do every thing juſt as it was the will and pleaſure of God it ſhould be done: *and Moſes bleſſed them*; commended them for what they had done, and implored the divine bleſſing upon them; and which may be underſtood both of the people who had ſo liberally and plentifully contributed to this good work, and of the artificers who had ſo carefully and punctually performed it. The form of bleſſing, as the *Targum* of *Jonathan* gives it, is, "may the ſhekinah (or the divine majeſty) of the "Lord dwell in the works of your hands;" or as *Jarchi* expreſſes it, "may it be the pleaſure (of "God) that the ſhekinah may dwell in the works of "your hands, and the beauty of the Lord our God "may be upon us, *&c.*" which laſt words were part of the prayer of *Moſes*, *Pſal.* xc. 17.

[y] Maimon. Cele Hamikdaſh, c. 9. §. 5. [z] Silius Ital. de bell. Punic. l. 3. [a] Herodot. Euterpe ſive, l. 2. c. 38. [b] Satyr. 6. [c] L. 12. Epigram. 26.

CHAP. XL.

THIS chapter contains the order for ſetting up the tabernacle, and placing the furniture of it where it was the will of God it ſhould be put, ℣. 1—8. and for the anointing it, and all its veſſels, and alſo *Aaron* and his ſons, ℣. 9—16. all which were accordingly done, the tabernacle was reared up, and every thing was put in its proper place, ℣. 16—33. upon which a cloud covered the tent, and the glory of the Lord filled the tabernacle, ſo that *Moſes* could not enter; which cloud afterwards was a direction in their journeys, by night and by day, ℣. 34—38.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] When the tabernacle, and the work of it, were finiſhed, and he had taken a ſurvey of it, and every thing belonging to it, which appeared to be done as was ordered: *ſaying*; as follows.

℣. 2. *On the firſt day of the firſt month*, &c.] Which was the month *Niſan*, as the *Targum* of *Jonathan* expreſſes it; which was the month the children of *Iſrael* came out of *Egypt*, out of which they had now been a whole year, excepting 14 days: *ſhalt thou ſet up the tabernacle of the tent of the congregation*; the tabernable, which had a tent or covering over it, to which the people were gathered at times for religious ſervice.

℣. 3. *And thou ſhalt put therein the ark of the teſtimony*, &c.] The ark or cheſt where the law was, a teſtimony of the divine will, and which was to be put into the moſt holy place of the tabernacle: *and cover the ark with the vail*; not with the propitiatory or mercy-ſeat, as the *Targum* of *Jonathan*; for though that was a covering or lid to the ark, yet not a vail; this was the vail that divided between the holy place and the moſt holy, and ſo covered or hid the ark from the ſight even of the prieſts that went into the holy place.

℣. 4. *And thou ſhalt bring in the table*, &c.] The table of ſhew-bread, which was to be ſet in the holy place: *and ſet in order the things that are to be ſet in order upon it*; beſides the diſhes, ſpoons, covers and bowls, there were the twelve loaves of ſhew-bread to be ſet in two rows: *and thou ſhalt bring in the candleſtick, and light the lamps thereof*; which was to be brought and ſet in the ſame holy place with the ſhew-bread-table; and though the lamps were to be lighted by *Aaron*, the prieſt of the Lord, he being not yet conſecrated, the office was performed by *Moſes*.

℣. 5. *And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony*, &c.] Not in the moſt holy place where the ark was, but overagainſt it in the holy place: *and put the hanging of the door of the tabernacle*; the door of entrance into the holy place, where there were to be no other things ſet but thoſe now mentioned, the ſhew-bread-table, the candleſtick, and the altar of incenſe; and theſe being brought in, the hanging was to be put up, which hid the ſight of the above things, and forbid the entrance of the people there.

℣. 6. *And thou ſhalt ſet the altar of the burnt-offering*, &c.] Where the ſacrifices of the people were to be brought, and offered up by the prieſts; and this was to be ſet up in the open court, as it was proper it ſhould, both becauſe of the ſmell and ſmoke of the ſacrifices: *before the door of the tabernacle of the tent of the congregation*; juſt a little before the entrance into the holy place.

℣. 7. *And thou ſhalt ſet the laver*, &c.] As is directed in ch. xxx. 18. ſee the notes there.

℣. 8. *And thou ſhalt ſet up the court round about*, &c.] Which conſiſted of various hangings, eaſt, weſt, north and ſouth; ſee ch. xxvii. 9—16.

℣. 9. *And thou ſhalt take the anointing oil and anoint the tabernacle*, &c.] In this, and the two following verſes, orders are given for the anointing of the tabernacle, and its veſſels, the altar of burnt-offering, and its veſſels, the laver, and its foot, whereby they were conſecrated for divine uſe and ſervice, according to ch. xxx. 26, 28, 29. ſee the notes there.

℣. 12. *And thou ſhalt bring Aaron and his ſons to the door of the tabernacle of the congregation*, &c.] To waſh, anoint, and clothe them, as in the two following verſes, that they might miniſter in the prieſt's office, according to ch. xxviii. 41. and xxix. 4—8. ſee the notes there.

℣. 15. *And thou ſhalt anoint them as thou didſt anoint their father*, &c.] For *Aaron* was firſt anointed, and then his ſons: *that they may miniſter unto me in the prieſt's office*; which they might not do before their anointing, though ſeparated for it, and called unto it: *for their anointing ſhall ſurely be an everlaſting prieſthood throughout their generations*; that is, this ceremony of anointing was to be uſed in all ages at the inveſtiture of the high-prieſt with his office, until the Meſſiah ſhould come, who would put an end to the *Aaronical* prieſthood; for not common prieſts, only the ſucceſſors of the high-prieſt, were anointed in after-times; this preſent unction ſerving for all the prieſts that ſhould follow in ſucceſſive generations, ſo long as the prieſthood continued.

℣. 16. *Thus did Moſes*, &c.] He ſet up the tabernacle, and every thing in its place, and anointed them, and *Aaron* and his ſons: *according to all that the Lord commanded him, ſo did he*; by which he approved himſelf to be a faithful ſervant in the houſe of God.

℣. 17. *And it came to paſs in the firſt month, in the ſecond year*, &c.] Of the departure of the children of *Iſrael* out of *Egypt*: *on the firſt day of the month, that the tabernacle was reared up*; ſo that this was in the ſpring of the year, about the vernal equinox, on a new year's day, that this was done, which was beginning the year well: it was within a fortnight of a year after their coming out of *Egypt*, and when they had been about five months and a half in building the tabernacle; for ſuch a time it ſeems they were in doing that, and which, conſidering the many things to be done, and in the winter-ſeaſon, it ſhews great diſpatch. Where was the place, in which the tabernacle was reared up, is not ſaid: it is [d] obſerved, that near the ſouth-weſt corner of that part of mount *Sinai*, which is called mount *Epiſteme*, there is a little hill called *Araone* by the *Arabs*, and by the *Greeks* the tabernacle of the teſtimony, where they ſay *Aaron* was conſecrated, and firſt performed the offices of the prieſthood: probably, ſays a learned man [e], on this hill was placed the tabernacle of the congregation, which *Moſes* was ordered to place without the camp afar off; but he ſeems to miſtake the tent of *Moſes*, or how-

[d] Pocock's Travels, p. 147. [e] Clayton's Chronology of the Hebrew Bible, p. 350.

however the little tabernacle erected before the grand one was made, for this tabernacle in ch. xxxiii. 7. which he ſeems to refer to; it is more probable that it was now reared up in the midſt of the camp of *Iſrael*, ſee *Numb.* ii. 2.

℣. 18. *And Moſes reared up the tabernacle*, &c.] Not of himſelf, but with the help of others: *and faſtened the ſockets, and ſet up the boards thereof*; fixed the ſilver ſockets all around, which were the foundation of the building, and placed and eſtabliſhed the ſhittim boards in them: *and put in the bars thereof*; to keep the boards cloſe and tight: *and reared up his pillars*; the pillars that ſupported the vail between the holy and holy of holies, and thoſe on which the hanging for the door of the tabernacle was put, as well as the ſeveral pillars all around the court of the tabernacle for the hangings of that.

℣. 19. *And he ſpread abroad the tent over the tabernacle*, &c.] Which were curtains of goat's hair: *and put the covering of the tent above upon it*; which was of rams ſkins dyed red, and over that another covering of badgers ſkins: *as the Lord commanded Moſes*; ch. xxvi. 7, 14.

℣. 20. *And he took and put the teſtimony into the ark*, &c.] The ten commands, called the *teſtimony*, becauſe they teſtified and declared what was the will of God with reſpect to things to be done, or not done. The *Targum* of *Jonathan* ſays, he put the broken pieces of the tables into it; but what became of them, or were done with them, we no where read; and it does not appear that any other, but thoſe that *Moſes* hewed by the order of God, were put into the ark; ſee *Deut.* x. 1—5. *and ſet the ſtaves on the ark*; that it might be ready to be carried whenever a remove was neceſſary: *and put the mercy-ſeat above upon the ark*; together with the cherubim.

℣. 21. *And he brought the ark into the tabernacle*, &c.] Into that part of it called the holy of holies: *and ſet up the vail of the covering, and covered the ark of the teſtimony*; the vail which divided between the holy and moſt holy place, and ſo kept out of ſight the ark of the teſtimony within, from being ſeen by any, even by the prieſts in the holy place: *as the Lord commanded Moſes*; ch. xxvi. 33, 34.

℣. 22. *And he put the table in the tent of the congregation*, &c.] In the holy place; for there the ſhew-bread-table, which is here meant, was put: *upon the ſide of the tabernacle northward, without the vail*; on the north ſide of the tabernacle, at a little diſtance from the walls, which were the curtains and boards, even in the holy place on the outſide of the vail, which divided from the moſt holy place.

℣. 23. *And he ſet the bread in order upon it before the Lord*, &c.] The ſhew-bread, the twelve cakes of it, in two rows, ſix in a row: *as the Lord had commanded Moſes*; ch. xxv. 30. ſee *Lev.* xxiv. 5, 6, 7, 8.

℣. 24. *And he put the candleſtick in the tent of the congregation*, &c.] In the ſame place, the holy place: *over againſt the table*; the ſhew-bread table: *on the ſide of the tabernacle ſouthward*; directly oppoſite to the table.

℣. 25. *And he lighted the lamps before the Lord*, &c.] The ſeven lamps belonging to it: this, though it was the buſineſs of the prieſts of *Aaron*, and his ſons, yet they not being at preſent inveſted with their office, was done by *Moſes*, who in this and ſeveral other things mentioned in this chapter officiated as a prieſt: *as the Lord commanded Moſes*, ch. xxv. 37.

℣. 26. *And he put the golden altar*, &c.] The altar of incenſe; ſo called becauſe it was overlaid with gold, and to diſtinguiſh it from the altar of burnt-offering, which was covered with braſs: to this altar there is an alluſion in *Rev.* viii. 3. *in the tent of the congregation, before the vail*; in the ſame place, the holy place, where the ſhew-bread-table and candleſtick were, and theſe were all the furniture of it; and this was put not within the vail but before it, over againſt the ark, as that ſtood within it, ℣. 5.

℣. 27. *And he burnt ſweet incenſe thereon*, &c.] Which is another branch of the prieſtly office exerciſed by *Moſes*, and which he would never have done had he not had a command from God for it, as follows: *as the Lord commanded Moſes*; he commanded *Moſes* indeed, to order and direct *Aaron* to do this, but he being not yet conſecrated, *Moſes* being the Lord's prieſt, did it.

℣. 28. *And he ſet up the hanging at the door of the tabernacle.*] That is, at the door of the holy place, all being brought into it that were to be placed there.

℣. 29. *And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation*, &c.] Of which ſee ℣. 6. *and offered upon it the burnt-offering and the meat-offering*; either the burnt-offering and the meat-offering of the daily ſacrifice, as *Jarchi* interprets it, ſee ch xxviii. 38—42. or it may be rather the burnt-offering and meat-offering of the conſecration of *Aaron* and his ſons, ch. xxix. 1, 2, 18, 23. *as the Lord commanded Moſes*; in the places referred to.

℣. 30. *And he ſet the laver between the tent of the congregation and the altar*, &c.] Of which poſition, ſee ch. xxx. 18. *and put water there to waſh* with it; for the prieſts to waſh their hands and feet with; a type of that laver or fountain opened for the houſe of *David* and inhabitants of *Jeruſalem* to waſh in, *Zech.* xiii. 1.

℣. 31. *And Moſes, and Aaron, and his ſons, waſhed their hands and their feet thereat.*] This laver was for the prieſts, and *Moſes* officiating as a prieſt, waſhed in it, with *Aaron*, and his ſons, whom he was now about to conſecrate to the prieſts office, and inveſt with it by offering ſacrifice for them; *Jarchi* ſays, this was on the 8th day of the conſecration.

℣. 32. *When they went into the tent of the congregation*, &c.] Not only at this time but at all other times: *and when they came near unto the altar, they waſhed*; to the altar of burnt-offering to offer ſacrifice; and alſo to the altar of incenſe, and burn incenſe on that; for before whatever ſervice they performed in the tabernacle they waſhed: *as the Lord commanded Moſes*, ch. xxx. 20. this phraſe is near twenty times expreſſed in this and the preceding chapter, to ſhew that every thing was done by the workmen, and every thing put in its proper place by *Moſes*, exactly according to the will of God; no one purſuing his own fancy and private judgment, but all conſulting the mind of God, and acting according to that.

℣. 33. *And he reared up the court round about the tabernacle and the altar*, &c.] Which conſiſted of hangings 100 cubits long and 50 broad; ſee ch. xxvii. 9, &c. *and ſet up the hanging of the court-gate*; which was at the eaſt end of it; and the

the hanging was of 20 cubits, hung upon 4 pillars, ch. xxvii. 16. *ſo Moſes finiſhed the work*; of the tabernacle, in making it by workmen, and in rearing it up by the help of others; and as the former was the work of ſome months, ſo the latter, it is highly probable, was the work of ſome days, at leaſt, in doing all that is ſaid to be done in this chapter relative to it; for though it is ſaid to be reared up on the firſt day of the firſt month, yet not then fully ſet up, or every thing done requiſite to the uſe and ſervice of it; ſee *Numb.* vii. 1.

℣. 34. *Then a cloud covered the tent of the congregation*, &c.] The outſide of it; this cloud was the ſame with the pillar of cloud that went before the *Iſraelites*, as ſoon almoſt as they came out of *Egypt*; and led them through the *Red ſea*, and conducted them to mount *Sinai*; only it now appeared in a different form, not erect as a pillar, but more expanded, ſo as to cover the tabernacle without: *and the glory of the Lord filled the tabernacle*; the inſide of it, not the moſt holy place only, but the holy place alſo: this was an uncommon brightneſs, luſtre, and ſplendor, a glorious ſtream of light, which the eye of man could not well bear to behold; ſuch a glory filled the temple of *Solomon* at the dedication of that, 1 *Kings* viii. 11. and was an emblem of Chriſt, the brightneſs of his Father's glory, dwelling in and filling the tabernacle of the human nature, where the Godhead, the Shekinah, the divine Majeſty dwells bodily, *Heb.* i. 3. *John* i. 14. *Col.* ii. 9.

℣. 35. *And Moſes was not able to enter into the tent of the congregation*, &c.] He had been there before, both in the holy, and in the moſt holy place, to ſee that the furniture of each were put as the Lord directed, which being done he came out again; and now a cloud being on the outſide of it and the glory of the Lord within, he was ſo ſtruck with an awe and reverence of the divine Being, of whoſe preſence theſe were a ſymbol, that he could not engage his heart, or had not boldneſs to go into the tabernacle until he was called, *Lev.* i. 1. for ſo it follows: *becauſe the cloud abode thereon, and the glory of the Lord filled the tabernacle*; there was ſomething, no doubt, very venerable in the ſpreading cloud, as well as very ſtriking in the refulgent glory, which commanded diſtance, even to a perſon that had been uſed to converſe with God; *Moſes* that went into the midſt of the cloud where the Lord was, now could not or durſt not go into the tabernacle it covered; and he who then was not deterred by the ſight of the glory of God, which was like devouring fire, ch. xxiv. 16, 17, 18. now could not, or at leaſt thought it not proper and adviſeable to enter into the holy place erected for the ſervice and worſhip of God; the chief reaſon of which may be, becauſe, as yet he had not a call to enter, as he then had, and as we find was afterwards given him, *Lev.* i. 1. and perhaps another reaſon may be, becauſe he was now no longer a prieſt; *Aaron* and his ſons being inveſted with the prieſtly office, whoſe buſineſs it was to draw nigh to God; and indeed, the call he afterwards had was not to come into the tabernacle, but was a call unto him out of it.

℣. 36. *And when the cloud was taken up from over the tabernacle*, &c.] By the Lord himſelf, or it removed by his order, that is, roſe up and ſtood above the tabernacle, and appeared in the form of a pillar, and went before it: *the children of Iſrael went onward in all their journeys*; the motion of the cloud was a direction to ſet forward and continue their journey as long as it laſted; but when it reſted and abode upon the tabernacle, then they ſtopped and reſted alſo, as is ſuggeſted in the following verſe, ſee *Numb.* ix. 17—23. thus the ſaints are to be followers of God as dear children, and to follow the lamb whitherſoever he goes or directs, and walk after the Spirit, the dictates and directions thereof; ſo the wheels in *Ezekiel*'s viſion went and ſtood, as did the living creatures, and the ſpirit in them, *Ezek.* i. 19, 20, 21.

℣. 37. *But if the cloud were not taken up, then they journeyed not*, &c.] Even if it continued ſo two days, or a month, or a year, as very probably it ſometimes did; which will in ſome meaſure, account for the long continuance of the *Iſraelites* in the wilderneſs, ſee *Numb.* ix. 22. *till the day that it was taken up*; or, *of its aſcent* [f], being *liſted up*, or going upwards, higher in the air, right over the tabernacle, or perhaps more to the front of it; the word uſed before in this and the preceding verſe has the ſignification of aſcending upwards.

℣. 38. *For the cloud of the Lord was upon the tabernacle by day*, &c.] Or *over* it [g], it covered it, when it abode upon it, and reſted; and ſtood on high over it, when it moved and the people journeyed: *and fire was on it by night*; the ſame phænomenon which had the appearance of a cloud in the day-time ſhone like fire in the night-time: or *fire was in it* [h]; that is in the cloud; ſo it appeared in the night, and was, as the *Targum* of *Jonathan* here calls it, a pillar of fire; the ſame with the pillar of cloud and fire, which departed not from the people all the while they were in the wilderneſs, ch. xiii. 21, 22. *Neh.* ix. 19. and this was *in the ſight of all the houſe of Iſrael, throughout all their journeys*; whether by night or by day; for in hot countries they travel much by night; and as the cloud was both a ſhelter from the heat of the ſun in the day-time, and a direction of their way; ſo the fire by night was of the ſame uſe for direction, and might be alſo terrifying to wild beaſts in the wilderneſs, who are afraid of fire, and ſo be a ſecurity to the *Iſraelites* from them; all which is an emblem of the guidance and protection, light, joy, and comfort the church of God has from his gracious preſence, whilſt in the wilderneſs of this world; ſee *Iſ.* iv. 5, 6.

[f] העלתו ſuſtolli ejus, Montanus. Junius & Tremellius, Druſius.

[g] על המשכן ſupra tabernaculum, Druſius.

[h] בו in ea, Fagius,

The Third Book of MOSES, called LEVITICUS.

THIS book is commonly called by the *Jews Vajikra*, from the firſt word with which it begins, and ſometimes תורת כהנים *the law of the prieſts* [a]; and this is its name in the *Syriac* and *Arabic* verſions: by the *Septuagint* interpreters it is called λευϊτικον, and by the *Latins*, *Leviticus*, or the *Levitical* book, becauſe it gives an account of the *Levitical* prieſthood, as the apoſtle calls it, *Heb.* vii. 11. It treats of the ſacrifices under the *Levitical* diſpenſation, and of the prieſts concerned in them, and of the times and ſeaſons in which they were offered, and of many other rites and ceremonies. That it was wrote by *Moſes*, is not only generally believed by the *Jews*, but is affirmed in the New Teſtament; ſee *Matt.* viii. 4. *John* viii. 5. compared with *Lev.* xiv. 2. and xx. 10. from whence, as well as from other citations out of it in other places, the authority of it may be concluded. The matter of it was delivered to *Moſes*, and very likely by him then written upon the erection of the tabernacle, which was in the ſecond year of the *Iſraelites* coming out of *Egypt*, in the firſt month, and the firſt day of the month, *Exod.* xl. 17. and it was on the ſame day that the Lord ſpake to *Moſes* out of it, and delivered to him the laws concerning ſacrifices, recorded in the firſt *ſeven* chapters; ſee *Numb.* i. 1. compared with *Lev.* i. 1. and on the eighth day of the ſame month, and ſome following days, the remainder of it was given to him, and written by him, ſee ch. viii. 1. and x. 1. and xvi. 1. to which agrees the *Targum* of *Jonathan* on ch. i. 1. "when "*Moſes* had made an end of erecting the taber-"nacle, *Moſes* thought and reaſoned in his heart, "and ſaid, mount *Sinai*, its excellency was the ex-"cellency of an hour, and its holineſs the holi-"neſs of three days, it was not poſſible for me "to aſcend unto it, until the time that the Word "was ſpeaking with me; but this tabernacle of "the congregation, its excellency is an excellency "for ever, and its holineſs an holineſs for ever, it "is fit that I ſhould not enter into it, until the "time that he ſpeaks with me from before the "Lord; and therefore the Word of the Lord cal-"led to *Moſes*, and the Word of the Lord ſpake "with him out of the tabernacle of the congre-"gation, ſaying;" and to the ſame purpoſe the *Jeruſalem Targum*. It was written in the year from the creation of the world 2514, and about 1490 years before the coming of Chriſt. The various ſacrifices, rites and ceremonies made mention of in it, were typical of Chriſt, and ſhadows of good things to come by him: there are many things in it, which give great light to ſeveral paſſages in the New Teſtament, and it is worthy of diligent reading and conſideration.

CHAP. I.

THIS chapter contains certain laws and rules concerning ſacrifices, particularly burnt-offerings, which were delivered by the Lord to *Moſes*, ℣. 1, 2. what thoſe offerings ſhould be of, ℣. 3, 10, 14. what rules ſhould be obſerved, what actions ſhould be done, firſt by the perſons that brought them, ℣. 3, 4. and then by the prieſt that offered them, with reſpect to the burnt-offering of the herd, ℣. 5—9. and to the burnt-offering of the ſheep and goats, ℣. 11, 12, 13. and to the burnt-offering of fowls, ℣. 15—17. all which, when offered aright, were of a ſweet ſavour to the Lord, ℣. 9, 13, 17.

℣. 1. *And the Lord called unto Moſes*, &c.] Or *met him*, as the phraſe is rendered in *Numb.* xxiii. 4. The word ויקרא tranſlated *called*, the laſt letter of it is written in a very ſmall character, to ſhew, as the *Jews* [b] ſay, that he met him accidentally, and unawares to *Moſes*: other myſteries they obſerve in it, as that it reſpects the modeſty of *Moſes*, who leſſened himſelf, and got out of the way, that

[a] T. Bab. Sanhedrin, fol. 103. 2.

[b] Vid. Buxtorf. Tiberias, c. 15. p. 39.

that he might not have the government laid upon him, and therefore the Lord called him; or to denote the wonderful condescension of the Lord, whose throne is in heaven, and yet vouchsafed to dwell in the tabernacle, out of which he called to *Moses*, and from mount *Sinai*, and out of the cloud [c]. The word *Lord* is not in this clause, but the following, from whence it is supplied by our translators, as it is in the *Syriac* version, and as the word *God* is in the *Arabic* version; the two *Targums* of *Jonathan* and *Jerusalem* paraphrase it, "the Word of the Lord called to *Moses*," by an articulate voice, though it may be it was a still small one; and which some think is the reason of the smallness of the letter before mentioned; and *Aben Ezra* says, that *Moses* heard it, but all *Israel* did not hear: *and spake unto him out of the tabernacle of the congregation*; from off the mercy-seat, between the cherubim over the ark, where the glory of the Lord, or the divine *Shekinah* and Majesty took up its residence, and from whence the Lord promised to commune with *Moses*, *Exod.* xxv. 22: *saying*; what follows concerning sacrifices; which shows, that these were not human inventions, but of divine institution, and by the appointment of God.

℣. 2. *Speak unto the children of Israel, and say unto them*, &c.] For unto no other was the law of sacrifices given; not to the *Gentiles*, but to the children of *Israel*: *if any man*; or woman, for the word *man*, as *Ben Gersom* observes, includes the whole species: *of you*; of you *Israelites*; the *Targum* of *Jonathan* adds, "and not of the apostates "who worship idols." *Jarchi* interprets it of yours, of your mammon or substance, what was their own property, and not what was stolen from another [d], see *Is.* lxi. 8: *bring an offering unto the Lord*; called *Korban* of *Karab*, to draw nigh, because it was not only brought nigh to God, to the door of the tabernacle where he dwelt, but because by it they drew nigh to God, and presented themselves to him, and that for them; typical of believers under the gospel-dispensation drawing nigh to God through Christ, by whom their spiritual sacrifices are presented and accepted in virtue of his: *ye shall bring your offering of the cattle*, even *of the herd, and of the flock*; that is of oxen, and of sheep or goats. The *Targum* of *Jonathan* is, "of a clean beast, of oxen, and of sheep, but "not of wild beasts shall ye bring your offerings." These were appointed, *Ben Gersom* says, for these two reasons, partly because the most excellent, and partly because most easy to be found and come at, as wild creatures are not: but the true reason is, because they were very fit to represent the great sacrifice Christ, which all sacrifices were typical of; the ox or bullock was a proper emblem of him for his strength and laboriousness, and the sheep for his harmlessness, innocence and patience, and the goat, as he was not in himself, but as he was thought to be, a sinner, being sent in the likeness of sinful flesh, and being traduced as such, and having the sins of his people imputed to him.

℣. 3. *If his offering* be *a burnt-sacrifice of the herd*, &c.] So called, because consumed by fire, see ch. vi. 9. even all of it except the skin, and therefore its name with the *Greeks* is *a whole burnt-offering*, as in *Mark* xii. 33. its name in *Hebrew* is עולה which comes from a word which signifies to *ascend* or *go up*; because not only it was carried up to the altar by the priest, which was common to other sacrifices, but being burnt upon it, it ascended upwards in smoke and vapour; it was typical of Christ's dolorous sufferings and death, who therein sustained the fire of divine wrath, and his strength was dried up like a potsherd with it. *Jarchi* on ℣. 1. says, there were in the burnt-offerings mysteries of future things: *let him offer a male*; and not a female, pointing at the Messiah's sex, and his strength and excellency, the child that was to be born, and the son to be given, whose name should be *Immanuel: without blemish*; or *perfect*, having no part wanting, nor any part superfluous, nor any spot upon it, see *Lev.* xxii. 19—24. denoting the perfection of Christ as man, being in all things made like unto his brethren, and his having not the least stain or blemish of sin upon him, either original or actual, and so could, as he did, offer up himself without spot to God, *Heb.* ii. 17. and ix. 14. 1 *Pet.* i. 19: *and he shall offer it of his own voluntary will*; not forced or compelled to it, or with any reluctancy, but as a pure free-will offering; so our Lord Jesus Christ laid down his life of himself, and freely gave himself an offering and a sacrifice, and became chearfully and readily obedient unto death: *at the door of the tabernacle of the congregation before the Lord*; it was to be done openly and publickly, and in the presence of the Lord, to whom it was offered up; shewing, that Christ's sacrifice would be offered up to God, against whom we have sinned, by which his law would be fulfilled, his justice satisfied, and wrath appeased, and that his death would be public and notorious; see *Luke* xxiv. 18—20.

℣. 4. *And he shall put his hand on the head of the burnt-offering*, &c.] According to the *Targum* of *Jonathan*, it was his right-hand; but it is generally thought by the *Jewish* writers, that both hands were laid on; so *Ben Gersom* and *Aben Ezra*, with whom *Maimonides* [e] agrees, who says, he that lays on hands ought to lay on with all his strength, with both his hands upon the head of the beast, as it is said, *upon the head of the burnt-offering*; not upon the neck, nor upon the sides; and there should be nothing between his hands and the beast: and as the same writer says [f], it must be his own hand, and not the hand of his wife, nor the hand of his servant, nor his messenger; and who also observes [g], that at the same time he made confession over the burnt-offering, both of his sins committed against affirmative and negative precepts: and indeed by this action he owned, that he had sinned and deserved to die as that creature he brought was about to do, and that he expected pardon of his sin through the death of the great sacrifice, that was a type of. Moreover, this action signified the transferring of his sins from himself to this sacrifice, which was to be offered up to make atonement for them; so *Gersom* observes; see *Lev.* xvi. 21, 22. This denotes the translation of our sins from us, and the imputation of them to Christ, who was offered up in our room and stead, to make atonement for them, as follows: *and it shall be accepted for him to make atonement for him*; that is, the burnt-offering should be accepted in his room and stead, and hereby an atonement of his sins should be made for him, typical of that true, real and full atonement made by the sacrifice of Christ, which this led his faith unto.

℣. 5.

[c] R. Abraham Seba, Tzeror Hammor, fol. 92. 1. 2. [d] Vid. T. Bab. Succah, fol. 30. 1. & not. Abendana in Michol Yophi in loc. [e] Hilchot Maaseh Hakorbanot, c. 3. §. 13. [f] Ib. §. 8. Vid. T. Bab. Menachot, fol. 93. 2. [g] Ib. §. 14.

℣. 5. *And he ſhall kill the bullock before the Lord*, &c.] That is, the man that brings the burnt-offering, for no other is yet ſpoken of; and according to the traditions of the elders [h], killing of the ſacrifice was right when done by ſtrangers, by women, and by ſervants, and by unclean perſons, even in the moſt holy things, ſo be it that the unclean did not touch the fleſh; and it is obſerved [i], that the ſervice of the prieſt begins in the next clauſe, killing being lawful by him that was not a prieſt, according to the *Targum* of *Jonathan*, the butcher; but *Aben Ezra* interprets it of the prieſts, and certain it is, that the burnt-offerings of the fowls were killed by the prieſts, ℣. 15. and the *Septuagint* verſion renders it, *and they ſhall kill*; but be this as it will, the burnt-offering was to be killed in the court before the Lord; and this was typical of the death of Chriſt, who, according to theſe types, as well as to other prophecies, was to die for the ſins of men, and accordingly did; and if this was the proprietor and not the prieſt that killed the ſacrifice, it may denote that the ſins of God's people, for whom Chriſt's ſacrifice was offered up, were the cauſe of his death: *and the prieſts Aaron's ſons ſhall bring the blood*; in veſſels or baſons, as the *Targum* of *Jonathan* adds, into which they received it when ſlain: *and ſprinkle the blood round about upon the altar, that is by the door of the tabernacle of the congregation*; which was the altar of burnt-offering, and not the altar of incenſe, as appears by the ſituation of it, ſee *Exod.* xl. 5, 6. and the blood was ſprinkled all around the altar with two ſprinklings: the rule in the *Miſnah* is [k]; the ſlaying of the burnt-offering is in the north, and the reception of its blood into the miniſtering veſſels is in the north, and its blood ought to have two ſprinklings, which anſwer to four; which *Maimonides* [l] explains thus; becauſe it is ſaid *round about*, it muſt needs be that the ſprinklings ſhould comprehend the four ſides of the altar; and this is done when the two ſprinklings are upon the two horns, which are diametrically oppoſite; and this is what is meant, *which are four*; the ſenſe is, that thoſe two ſhould include the four ſides, and the two oppoſite horns were the north-eaſt and the ſouth-weſt, as he and other *Jewiſh* writers obſerve [m], and which he expreſſes more clearly elſewhere [n]: when the prieſt took the blood in the baſon, he ſprinkled out of it in the baſon, two ſprinklings upon the two corners of the altar oppoſite from it; and he ordered it ſo to ſprinkle the blood upon the horn, that the blood might ſurround the corners in the form of the *Greek* letter *Gamma* [o]; ſo that the blood of the two ſprinklings might be found upon the four ſides of the altar; becauſe it is ſaid of the burnt-offerings, and of the peace offerings *round about*; and this is the law for the treſpaſs-offering, and the reſt of the blood was poured out at the bottom ſouthward: now this was always done by a prieſt, for though the bullock might be killed by a ſtranger, as *Gerſom* on the place obſerves, yet its blood muſt be ſprinkled by a prieſt; and it is the note of *Aben Ezra*, that this might be done by many, and therefore it is ſaid, the *prieſts Aaron's ſons*, when the ſlaying of it was only by one. The *altar* on which the blood was ſprinkled typified the divinity of Chriſt, which gave virtue to his blood, whereby it made atonement for ſin; and in alluſion to this rite Chriſt's blood is called *the blood of ſprinkling*, 1 *Pet.* i. 2. *Heb.* xii. 24. which being ſprinkled on the heart by the Spirit of God, clears it from an evil conſcience, and purges the conſcience from dead works, and ſpeaks peace and pardon there, *Heb.* x. 22. and ix. 14.

℣. 6. *And he ſhall flay the burnt-offering*, &c.] Take off its ſkin; this was the only part of it that was not burnt, and was the property of the prieſt, *Lev.* vii. 8. but who this was done by is not ſo manifeſt, ſince it is in the ſingular number *he*, and ſeems to be the bringer of the offering; for *Aaron*'s ſons, the prieſts that ſprinkled the blood, are ſpoken of plurally; and agreeably, *Gerſom* obſerves, that the flaying of the burnt-offering and cutting it in pieces were lawful to be done by a ſtranger; but *Aben Ezra* interprets *he*, of the prieſt; and the *Septuagint* and *Samaritan* verſions read in the plural number, *they ſhall flay*, &c. and this was the work of the prieſts, and who were ſometimes helped in it by their brethren the *Levites*, 2 *Chron.* xxix. 34. and as this follows upon the ſprinkling of the blood, it was never done till that was; the rule is, they don't flay them (the ſacrifices) until the blood is ſprinkled, except the ſin-offerings, which are burnt, for they don't flay them at all [p]. The flaying of the burnt-offering may denote the very great ſufferings of Chriſt, when he was ſtripped of his cloaths, and his back was given to the ſmiters, and his cheeks to them that plucked off the hair; and the ſkin of the ſacrifice, which belonged to the prieſt, may be an emblem of the righteouſneſs of Chriſt, and which alſo was ſignified by the coats of ſkins the Lord God made for *Adam* and *Eve*, *Gen.* iii. 21. that robe of righteouſneſs, and garments of ſalvation, which all that are made kings and prieſts to God are cloathed with: *and cut it into his pieces*; which was done whilſt he was flaying it, and after this manner, as *Maimonides* relates [q], he flays until he comes to the breaſt, and then he cuts off the head, then its legs, and finiſhes the flaying; then he rends the heart, and brings out its blood; then he cuts off the hands, and goes to the right foot, and cuts off that, and after that he cuts down the breaſt until its bowels are diſcovered; he takes the knife and ſeparates the lights from the liver, and the caul of the liver from the liver, and does not remove the liver out of its place; and he goes up to the right ſide, and cuts and deſcends to the back bone, and he does not go to the back bone until he comes to the two tender ribs; he comes to the neck, and leaves in it two ribs here and two ribs there; he cuts it and comes to the left ſide, and leaves in it two tender ribs above and two tender ribs below; then he comes to the point of the back bone, he cuts it, and gives it and the tail, and the caul of the liver, and the two kidneys with it; he takes the left foot and gives it to another; and according to this order, they flay and cut in pieces the burnt-offering of the cattle; and theſe are the pieces ſpoken of in the law, *Lev.* i. 6. ſome apply this to the miniſters of the goſpel, rightly dividing the word of God, and to the effect the word has in dividing aſunder ſoul and ſpirit; but it is beſt to apply it to Chriſt, either to the evidence given of him in the goſpel, in which he is clearly ſet forth in his perſon, natures, and offices, and in all the parts and branches thereof;

[h] Miſn. Zebachim, c. 3. §. 1. & Maimon. in ib. T. Bab. Yoma, fol. 27. 1. & Zebachim, fol. 32. 1. & Menachot, fol. 19. 1. [i] Bartenora in Miſn. Zebachim, ib. [k] Miſn. Zebachim, c. 5. §. 4. [l] Peruſh in Ib. [m] Jarchi, Bartenora & Yom Tob, in Ib. [n] Hilchot Korbanot, c. 5. §. 6. [o] Vid. T. Bab. Zebachim, fol. 53. 2. [p] Ib. §. 18. [q] Ib. c. 6. §. 5, 6, 7, 8, 9. Vid. Miſnah, Tamid c. 4 §. 2, 3.

thereof; where every thing is naked and open to view, as the creature was when thus cut up; or rather, to his ſufferings, which he endured in every part of his body from head to foot.

℣. 7. *And the ſons of Aaron the prieſt ſhall put fire upon the altar*, &c.] The fire of the altar originally came down from heaven, and conſumed the ſacrifice, and which was a token of God's acceptance of it, ſee *Lev.* ix. 24. 1 *Kings* xviii. 23, 24, 38. 1 *Chron.* xxi. 26. 2 *Chron.* vii. 1. and this fire was kept burning continually upon the altar, *Lev.* vi. 12, 13. and yet the *Jewiſh* writers ſay, it was the command of God, according to this paſſage, that fire ſhould be brought from another place and put here; *Jarchi*'s note on the text is, "though "fire came down from heaven, it was command-"ed to bring it from a common or private place:" and *Maimonides* [r] ſays the ſame thing, and ſo it is often ſaid in the *Talmud* [s]; and this, as *Gerſom* obſerves, was not done by any but a prieſt in the the time of his prieſthood, or when cloathed with his prieſtly garments; and ſo in the *Talmud* it is ſaid, that the putting fire upon the altar belonged to the prieſthood, but not flaying nor cutting in pieces [t]: this fire denoted the wrath of God, revealed from heaven againſt all unrighteouſneſs and ungodlineſs of men, and which is the everlaſting fire prepared for the devil and his angels, and all the workers of iniquity; and which Chriſt endured for his people in human nature, when he bore their ſins, and became a whole burnt-offering for them: *and lay the wood in order upon the fire*; the wood for the ſacrifice was an offering of the people, brought to the temple at times appointed, *Neh.* x. 34. and xiii. 31. where was a place called לשכת העציים *the wood-room* or wood-chamber, and which was in the north-eaſt part of the court of the women; and here ſuch prieſts as had blemiſhes, wormed the wood, or ſearched the wood for worms; for whatſoever wood had a worm found in it, it was not fit to be laid upon the altar; and it was from hence the prieſts fetched the wood and laid it on the altar [u]; for a private perſon might not bring it from his own houſe for his offering [w], tho' it was provided by the congregation [x], and brought thither by private perſons; and it might be any ſort of wood but that of the vine and olive [y], which were not uſed, becauſe they did not burn well, and were ſoon reduced to aſhes; and becauſe ſuch a conſumption would be made of ſuch uſeful trees hereby, that there would be no wine nor oil in the land of *Iſrael*, ſo neceſſary for private and religious uſes. The *Vulgate Latin* verſion renders it, *the pile of wood being laid before*; that is, before the fire was put upon the altar; but this is contrary to the text, for the wood was laid upon the fire, and therefore the fire muſt be firſt; the caſe ſeems to be this, the fire was firſt kindled, and then the wood laid in order upon it.

℣. 8. *And the prieſts Aaron's ſons ſhall lay the parts*, &c.] That were cut in pieces, ℣. 6. ſome of which are particularly mentioned: *the head and the fat*; the head which was cut off, and the body, the trunk of it; ſo *Aben Ezra* ſays, the wiſe men interpret the word פדר which is only uſed here and in ℣. 12. and in ch. viii. 20. and which he thinks is right; though others take it to be the fat caul or midriffe which parts the intrails; and the *Targum* of *Jonathan* renders it, the covering of fat: theſe are particularly mentioned, but include in general the reſt of the pieces, which were laid: *in order upon the wood that* is *on the fire which* is *upon the altar*; this diſpoſition of the ſeveral parts of the burnt-offering upon the altar, ſignifies the laying of Chriſt upon the croſs, and the diſpoſition of his head, his hands, and feet there; according to the uſual order of crucifixion: the ſkin, as before obſerved, was not burnt, but was the property of the prieſt, and the ſinew that ſhrunk was taken away, and caſt upon the aſhes in the middle of the altar [z].

℣. 9. *But the inwards and his legs ſhall be waſh in water*, &c.] This was firſt done in a room in the court of the temple, called לשכת המדחין *the room of the waſhers*, or the waſhing room, where they waſhed the inwards of the holy things [a]; and after that they waſhed them upon the marble tables between the pillars, where they waſhed them three times at leaſt [b]; and whereas this is ſaid to be done *in water*; *Maimonides* [c] obſerves, "not "in wine, nor in a mixture of wine and water, "nor in other liquids:" the waſhing of the inwards and legs denoted the internal purity of Chriſt's heart, and the external holineſs of his life and converſation, and the ſaints purification by him both in heart and life: with *Philo* the *Jew* [d], theſe things had a myſtical meaning; by the waſhing of the inwards was ſignified, that luſts were to be waſhed away, and ſuch ſpots removed as were contracted by ſurfeiting and drunkenneſs, very hurtful to the lives of men; and by the waſhing of the feet was ſignified, that we ſhould no more walk upon the earth, but mount up to the air, and paſs through that, even to heaven: *and the prieſt ſhall burn all on the altar*; all the other pieces, as well as the inwards and legs, excepting the ſkin, which denoted the painful ſufferings of Chriſt, and the extent of them to all parts of his body; and indeed his ſoul felt the fire of divine wrath, and became an offering for ſin: to be *a burnt ſacrifice, an offering made by fire*; that is, all the parts of the bullock were burnt on the altar, that it might appear to be a whole burnt-offering conſumed by fire: *of a ſweet ſavour unto the Lord:* he accepting of it, and ſmelling a ſweet ſavour of reſt in it, as an atonement for ſin, typical of the ſacrifice of Chriſt, which is to God for a ſweet ſmelling ſavour, *Eph.* v. 2. the *Jewiſh* doctors [e] gather from hence, that whether a man offers much or little, it matters not, if his heart is but directed to God; which *Maimonides* explains thus [f], he that ſtudies in the law, it is all one as if he offered a burnt-offering, or a meat-offering, or a ſin-offering, concerning which this phraſe is uſed.

℣. 10. *And if his offering be of the flocks*, &c.] As it might be: namely, *of the ſheep, or of the goats, for a burnt-ſacrifice*; which were both typical of Chriſt, ſee the note on ℣. 2. *he ſhall bring it a male without blemiſh*; ſee the note on ℣. 3.

℣. 11. *And he ſhall kill it on the ſide of the altar northward before the Lord*, &c.] This is a circumſtance not mentioned in the killing of the bullock:

[r] Hilchot Tamidin, c. 2. §. 1. [s] T. Bab. Erubin, fol. 63. 1. Yoma, fol. 21. 2. & 53. 1. [t] T. Bab. Yoma, fol. 26. 2. Vid. T. Bab. Zebachim, fol. 18. 1. [u] Miſn. Middot, c. 2. §. 5. [w] Iſſure Mizbeach, c. 5. §. 13. T. Bab. Cholin, fol. 27. 1. [x] T. Bab. Menachot, fol. 22. 1. [y] Miſn. Tamid. c. 2. §. 3. & T. Bab. Tamid, fol. 29. 2. [z] Ib. Maaſeh Hakorbanot, c. 6. §. 4. [a] Miſn. Middot, c 5. §. 2. Maimon. Bethhabechirah, c. 5. §. 17. [b] Ib c. 3. §. 5. & Tamid, c. 4. §. 2. Piſke, Toſaphot Middot, Art. 23. [c] Hilchot Hakorbanot, c. 6. § 6. Vid. T. Bab. Zebachim, fol. 22. 1. [d] De victimis, p. 839. [e] Miſn. Menachot, c. 13. §. 11. T. Bab. Shebuot, fol. 15. 1. [f] In Miſn Ib.

lock: *Maimonides* [g] says, there was a four-square place from the wall of the altar northward, to the wall of the court, and it was 60 cubits, and all that was over-against the breadth of this, from the wall of the porch to the eastern wall, and it is 76 cubits; and this four square place is called the *north*, for the slaying of the most holy things: so that it seems this being a large place, was fittest for this purpose. *Aben Ezra* intimates, as if some respect was had to the situation of mount *Zion*; his note is, *on the side of the altar northward*, i. e. without, and so *the sides of the north*, *Ps.* xlviii. 2. for many mistake who say, that the tower of *Zion* was in the midst of *Jerusalem*; and with this agrees Mr. *Ainsworth*'s note on *Lev.* vi. 25. hereby was figured, that Christ our sin-offering should be killed by the priests in *Jerusalem*, and mount *Sion*, which was on *the sides of the north*, *Ps.* xlviii. 2. crucified on mount *Calvary*, which was on the north-west side of *Jerusalem*; as by the *Jews* tradition, the morning-sacrifice was killed at the north-west horn of the altar [h]: *and the priests Aarons sons shall sprinkle the blood round about upon the altar*; see the note on ℣. 5.

℣. 12. *And he shall cut it into his pieces, with his head and his fat*, &c.] Or *his body*, as the *Targum* of *Jonathan*; this was to be cut in pieces in the same manner as the bullock, see the note on ℣. 6: *and the priest shall lay them in order on the wood that* is *on the fire, which* is *on the altar*; see the note on ℣. 8.

℣. 13. *But he shall wash the inwards and the legs with water*, &c.] As he did the bullock, ℣. 9: *and the priest shall bring* it *all*; all the parts to the ascent of the altar, as the *Jews* [i] interpret it; all the parts and pieces of it, even the very wool on the sheep's head, and the hair on the goat's beard, their bones, sinews, and horns, and hoofs [k], all were burnt, as it follows: *and burn* it *on the altar, it* is *a burnt-offering, an offering made by fire, of a sweet savour unto the Lord*; see the note on ℣. 9.

℣. 14. *And if the burnt-sacrifice for his offering to the Lord be of fowls*, &c.] As it might be for the poorer sort, who could not offer a bullock, nor a sheep, or a lamb, *Lev.* v. 7. and xii. 8: *then he shall bring his offering of turtle doves, or of young pigeons*; the *Jewish* writers all agree, that the turtles should be old, and not young, as the pigeons young, and not old; so the *Targum* of *Jonathan*, *Jarchi*, *Aben Ezra*, and *Gersom* [l]; the latter gives two reasons for it, because then they are the choicest and easiest to be found and taken: no mention is made of their being male or female, either would do, or of their being perfect and unblemished, as in the other burnt-offerings; but if any part was wanting, it was not fit for sacrifice, as *Maimonides* [m] observes. These creatures were proper emblems of Christ, and therefore used in sacrifice, whose voice is compared to the turtle's, and his eyes to the eyes of doves, *Cant.* ii. 12. and v. 12. and who is fitly represented by them for his meekness and humility, for his chaste and strong affection to his church, as the turtle dove to its mate, and for those dove-like graces of the Spirit which are in him.

℣. 15. *And the priest shall bring it unto the altar*, &c.] The south-east horn of it; near which was the place of the ashes, into which the crop and its feathers were cast [n]: *and wring off his head*; by twisting it back as it should seem; the word used is only to be found here, and in *Lev.* v. 8. the *Jews* say, it signifies to cut with the nail, and that the priest did this, not with a knife or any other instrument, but with his nail; so *Jarchi* and *Gersom* on the place observe: some think he only let out the blood this way, but did not separate the head from the body, which seems to be favoured by *Lev.* v. 8. though *Maimonides* and *Bartenora* [o] conclude the reverse from the same place; and that the meaning is, that he should cut off the head and divide it asunder at the time he cuts with the nail: the manner of cutting with the nail was this [p], the priest held both the feet of the bird with his two fingers of his left hand, and the wings between two other fingers, and the bird upon the back of his hand, that it might not be within the palm of it; then he stretches out its neck upon the thumb about two fingers breadth, and cuts it over against the neck with his nail, and this is one of the hardest services in the sanctuary: *and burn* it *on the altar*; that is, the head, after squeezing out the blood, and rubbing it with salt: *and the blood thereof shall be wrung out at the side of the altar*; or *the wall* of it: this though mentioned last, must be done before, and immediately upon the wringing of the head, and between that and the burning it on the altar: this wringing off the head, and wringing out the blood, denote violence, and shew that Christ's death, which this was a type of, was a violent one; the *Jews* laid violent hands upon him, and pursued his life in a violent manner, were very pressing to have it taken away, and his life was taken away in such a manner by men, though not without his father's secret will, and his own consent.

℣. 16. *And he shall pluck away his crop with his feathers*, &c.] Or *with its meat*, or *dung*, as *Onkelos* renders it, meaning that which was in its crop; and so the *Jerusalem Targum* interprets it, *with its dung*; and *Jonathan*'s paraphrase is, *with its collection*, or what was gathered together in the crop; it includes the intrails, as *Gersom* observes: *and cast it beside the altar on the east part, by the place of the ashes*; where the ashes of the burnt-offering were put every day, and every time such an offering was made; and all this answered to the washing of the inwards, and legs of the other burnt-offerings, and signified the same thing, the cleanness and purity of Christ, and of his people by him.

℣. 17. *And he shall cleave it with the wings thereof*, &c.] One wing being on one side, and the other on the other side: *but shall not divide* it *asunder*; the body of the bird, though it was cleaved down in the middle, yet not parted asunder, nor any of its wings separated from it; the *Targum* of *Jonathan* paraphrases it, *but shall not separate its wings from it*; this denoted, that though, by the death of Christ, his soul and body were separated from each other, yet the human nature was not separated from his divine person, the personal union between the two natures still continuing; nor was he divided from his divine father, though he was forsaken

[g] In Misn. Zebachim, c. 5. §. 1. & Yoma, fol. 27. 1 Chagigah, fol. 11. 1. [h] Misn. Tamid, c. 4. §. 1. [i] T. Bab. Pesachim, fol 65. 1. [k] Misn. Zebachim, c. 9. §. 5. Maimon. Hilchot Hakorbanot, c. 6. §. 2. [l] Vid. T. Bab. Cholin, fol. 22. 1, 2. [m] Issure Mizbeach, c. 3. §. 1, 2. Vid. Misn. Zebachim, c. 7. §. 5. & Maimon. & Bartenora, in ib. [n] Misn. Zebachim, c. 6. §. 5. & Bartenora in Ib. [o] In Misn. Ib. [p] Maimon. in Misn. Ib. §. 4. & Bartenora, in Ib.

forſaken by him, yet ſtill in union with him as the ſon of God; nor from the divine Spirit by which he offered up himſelf to God, and by which he was quickened; nor from his church and people, for whom he ſuffered, they being united to him as members to their head: *and the prieſt ſhall burn it upon the altar, upon the wood that* is *upon the fire*; in like manner as the ox, ſheep, or goat were burnt: according to the *Miſnah*, the prieſt went up the aſcent (of the altar) and turned round about the circuit, when he came to the ſouth-eaſt horn, he cut its head (or nipped it) with his nail, over-againſt its neck, and divided *it*, and ſqueezed out its blood by the wall of the altar; and turned the part nipped to the altar, and ſtruck it at it, and rubbed it with ſalt, and caſt it upon the fires; then he went to the body and removed the crop and its feathers (or dung) and the intrails that came out along with it, and threw them into the place of aſhes; he cleaved but did not divide aſunder, but if he divided it was right, then he rubbed it with ſalt, and caſt it upon the fires [q]: *it is a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the Lord*; ſee the note on ℣. 9. ſo with the heathens, to the gods of the air they ſacrificed fowls for burnt-offerings [r].

CHAP. II.

THIS chapter contains the law of the meat-offering, and gives an account of what it was made of, fine flour, with oil poured, and frankincenſe put upon it, ℣. 1. what was done with it; part of it burnt upon the altar, and the reſt was the property of the prieſts, ℣. 2, 3, 8, 9, 10. how it was to be when baked in an oven, or in a pan, or fried in a frying-pan, ℣. 4, 5, 6, 7. what was prohibited in it, leaven and honey, ℣. 11. what was to be uſed in it, ſalt, ℣. 13. and what was to be the oblation and meat-offering of the firſt-fruits, and what to be done with it, ℣. 12, 14, 15, 16.

℣. 1. *And when any man will offer a meat-offering unto the Lord*, &c.] Or, *when a ſoul*, and which *Onkelos* renders *a man*, ſo called from his more noble part; and, as the *Jews* ſay, this word is uſed becauſe the *Minchah* or meat-offering here ſpoken of, was a free-will offering, and was offered up with all the heart and ſoul; and one that offered in this manner, it was all one as if he offered his ſoul to the Lord [s]: there were ſome meat-offerings which were appointed and fixed at certain times, and were obliged to be offered, as at the daily ſacrifice, the conſecration of prieſts, the waving of the ſheaf, &c. *Exod.* xxix. 40, 41. *Lev.* vi. 20. and xxiii. 13. but this was a free-will offering; wherefore it is ſaid, *when any man will offer*; the *Hebrew* word מנחה *a meat-offering*, may be derived from נחה to *bring* or *offer*, and ſo is a name common to offerings of any ſort; or from הנית to *recreate* and delight, it being of a ſweet ſavour to the Lord, as other offerings were; others derive it from מנה a root not in uſe, and in the *Chaldee* language ſignifies a gift or preſent, in which ſenſe this word is uſed, *Gen.* xxxii. 13, 20. *his offering ſhall be of fine flour*; of flour of wheat, *Exod.* xxvii. 2. for, as the *Jews* ſay, there is no fine flour but wheat, and this was for the meat-offering, 1 *Chron.* xxi. 23. and this was to be of the fineſt of the wheat; for all offerings, whether private or public, were to be of the beſt, and to be brought from thoſe places which were noted for having the beſt; and the beſt places for fine flour were *Mechmas* and *Mezonicha*, and the next to them were *Capharſim*, in the valley; and though it might be taken out of any part of the land of *Iſrael* and uſed, yet it chiefly came from hence [t]; and according to the *Jewiſh* writers [u], the leaſt quantity of fine flour uſed in a meat-offering was the tenth part of an *Ephah*, which was about three pints and a half, and a fifth part of half a pint: Chriſt was prefigured by the meat-offering; his ſacrifice came in the room of it and put an end to it, *Pſ.* xl. 7, 8. *Dan.* ix. 27. whoſe fleſh is meat indeed, the true meat or bread, in diſtinction from this typical meat-offering, *John* vi. 55. the fine flour denotes the choiceneſs, excellency, and purity of Chriſt; the dignity of his perſon, the ſuperiority of him to angels and men, being the chiefeſt, and choſen out of ten thouſand; the purity of his human nature being free from the bran of original corruption, and the ſpotleſſneſs of his ſacrifice: and fine flour of wheat being that of which bread is made, which is the principal part of human ſuſtenance, and what ſtrengthens the heart of man, and nouriſhes him, and is the means of maintaining and ſupporting life; it is a fit emblem of Chriſt, the bread of life, by which the ſaints are ſupported in their ſpiritual life, and ſtrengthened to perform vital acts, and are nouriſhed up unto everlaſting life, and who, as the meat-offering, is called the bread of God, *Lev.* xxi. 6, 8. *John* vi. 33. *and he ſhall pour oil upon it*; upon all of it, as *Jarchi* obſerves, becauſe it was mingled with it, and it was the beſt oil that was uſed; and though it might be brought from any part of the land of *Iſrael*, which was a land of oil olive, yet the chief place for oil was *Tekoah*, and the next to it was *Ragab* beyond *Jordan*, and from hence it was uſually brought [w]; and the common quantity was a log, or half a pint, to a tenth deal of fine flour, as *Gerſom* aſſerts from the wiſe men, and to which *Maimonides* [x] agrees; and *Gerſom* on the place obſerves, that it is proper that ſome of the oil ſhould be put in the lower part of the veſſel, and after that the fine flour ſhould be put in it, and then he ſhould pour ſome of it upon it and mix it: the oil denotes the grace of the Spirit poured out upon Chriſt without meaſure, the oil of gladneſs, with which he was anointed above his fellows, and from whence he has the name of Meſſiah or Chriſt, or anointed; and with which he was anointed to be prophet, prieſt, and king, and which renders him very deſireable and delightful to his people, his name being as ointment poured forth, *Pſ.* xlv. 7. *Cant.* i. 3. *and put frankincenſe thereon*; on a part of it, as *Jarchi*'s note is; and according to him, the man that brought the meat-offering left an handful of frankincenſe upon it on one

[q] Miſn. Zebachim, c. 6. §. 5. [r] Porphyr. apud. Euſeb. Præpar. Evangel. l. 4. c. 9. p. 146. Vid. Macrob. Saturnal. l. 3. c. 8. [s] Jarchi, Aben Ezra & Baal Hatturim in loc. [t] Miſn. Menachot, c. 8. §. 1. [u] Jarchi & Gerſom in loc. [w] Miſn. Menachot, c. 8. §. 3. [x] Hilchot Maaſeh, Hakorbanot, c. 13. §. 5.

one ſide; and the reaſon of this was, becauſe it was not to be mixed with it as the oil was, and it was not to be taken in the handful with it [z]; and the quantity of the frankincenſe, as *Gerſom* ſays, was one handful: this denoted the ſweet odour and acceptableneſs of Chriſt, the meat-offering, both to God and to his people: it is an obſervation of the *Jewiſh* writers, that the pouring out of the oil on the fine flour, and mixing it with it, and putting on the frankincenſe, might be done by a ſtranger, by any man, by the man that brought the meat-offering, but what follows after the bringing of it to the prieſt were done by him [a].

℣. 2. *And he ſhall bring it to Aaron's ſons, the prieſts*, &c.] And this is all that he did with it; he left it with the prieſt, who carried it to the altar, to the ſouth-weſt horn of it [b]: the order of bringing it, according to *Maimonides* [c], was this, "a "man brings fine flour from his houſe in baſkets "of ſilver or of gold, or of other kind of metals, "in a veſſel fit to be a miniſtring veſſel; and if it is a meat-offering of fine flour, he puts it into a "miniſtring veſſel, and ſanctifies it in a miniſtring "veſſel;" then did what follows: *and he ſhall take thereout his handful of the flour thereof, and of the oil thereof*; as mixed together: the *Jews* ſay [d], this was done with the right hand, which is very likely, that being generally uſed in this way: the *Talmudiſts* thus deſcribe the manner in which the handful was taken; the prieſt ſtretched out his three fingers over the palm of his hand, and gathered the handful in the plate or pan, and parted it off with his thumb above, and with his little finger below; and this was the moſt difficult piece of ſervice in the ſanctuary [e]: though *Maimonides* [f] rejects this notion of difficulty, and ſays, it was done in the common way, in which men take up a handful of any thing: but *Bartenora* ſays [g], it was not in the uſual way, but much as before deſcribed; the prieſt put the ſides of his fingers into the flour, and gathered the flour with the ſides of his fingers within his hand, and took of the flour only three fingers full, upon the palm of his hand, and no more; and that it might not be heaped or go out, he pared it off, above with his thumb, and below with his little finger; and this he affirms, according to the *Gemara*, and what his maſters had taught him, was one of the hardeſt pieces of ſervice in the ſanctuary: *with all the frankincenſe thereof*; this was not taken along with the handful of flour and oil; for if there was ever ſo ſmall a quantity of frankincenſe in the handful it was not right [h]; for the frankincenſe, when brought, was put on one ſide of the fine flour, and when the handful was taken, then that was taken all together, and put upon it: *and the prieſt ſhall burn the memorial of it upon the altar*; that is, he was to burn the handful of fine flour and oil with the frankincenſe, as a *memorial*; either to put the Lord in mind of his loving kindneſs to his people, and of his covenant with them, and promiſes unto them, to which the alluſion is, *Pſ.* xx. 3. or to put the offerer in mind of the great ſacrifice of Chriſt, who was to be offered for his ſins, and to be a meat-offering to him: this was the part the Lord had in this offering, and which related to his worſhip, as the word uſed ſometimes ſignifies, as *De Dieu* has obſerved: to be *an offering made by fire, of a ſweet ſavour unto the Lord*; ſee the note on ch. i. 9.

℣. 3. *And the remnant of the meat-offering ſhall be Aaron's and his ſons*, &c.] Which not only ſhows the care taken by the Lord for the maintenance of the prieſts, from whence the apoſtle argues for the ſupport of miniſters of the goſpel, 1 *Cor.* ix. 13, 14. but denotes that ſuch who are made prieſts unto God by Chriſt, have a right to feed upon Chriſt the meat-offering by faith; who is that altar and meat-offering, which none but ſuch have a right to eat of: *it is a thing moſt holy of the offerings of the Lord made by fire*; ſome offerings with the *Jews* were only holy things, or as they call them, *light* holy things, comparatively ſpeaking; others were heavy holy things, or moſt holy; or, as it is in the original, *holineſs of holineſs*, the moſt holy of all.

℣. 4. *And if thou bring an oblation of a meat-offering baken in an oven*, &c.] This is another kind of meat-offering, or in another form; the former was only fine flour and oil mixed together, and frankincenſe put on it, but this was made up into cakes, and baked in an oven, and not in any thing elſe, according to the *Jewiſh* tradition [i]; he that ſays, lo, upon me be a meat-offering baked in an oven, he may not bring that baked otherwiſe; and this meat-offering was made into cakes and wafers, and then baked, as follows: and it ſhall be *an unleavened cake, of fine flour mingled with oil, or unleavened wafers anointed with oil*; which according to the *Jews* were made after this manner [k]; the prieſt put the oil into a veſſel before the making of it, then put the fine flour to it, and put oil upon it, and mixed it, and kneaded it, and baked it, and cut it in pieces, and put oil upon it, and mixed it, and again put oil upon it, and took the handful, and it was the fourth part of an hin of oil that was divided into the ſeveral cakes; the cakes, they ſay, were obliged to be mixed, and the wafers to be anointed; the cakes were mixed, but not the wafers; the wafers were anointed, and not the cakes. The oil denoted the grace of the Spirit of God in Chriſt, and in his people; and being unleavened, the ſincerity and truth with which the meat-offering, Chriſt, is to be fed upon.

℣. 5. *And if thy meat-offering be an oblation* baken *in a pan*, &c.] Which had no edge or covering, and the paſte on it hard, that it might not run out: *it ſhall be of fine flour unleavened, mingled with oil*; ſignifying the ſame as before.

℣. 6. *Thou ſhalt part it in pieces*, &c.] This anſwered to the dividing of the pieces of the burnt-offering, ch. i. 6, 12. and ſignified the ſame thing; ſee the note there. All meat-offerings, 'tis ſaid [l], that were prepared in a veſſel, were obliged to be cut to pieces; the meat-offering of an *Iſraëlite*, one (cake) was doubled into two, and two into four, and then divided, each piece was about the quantity of an olive: *and pour oil thereon*; after parted into pieces, ſee the note on ℣. 4: it is *a meat-offering*; as well as that of fine flour, or that which was baked in an oven.

℣. 7. *And if thy oblation* be *a meat-offering* baken *in the frying-pan*, &c.] It is aſked [m], what difference there is between the pan, and the frying-pan; the frying-pan has a cover, but the pan has no cover; the frying-pan is deep, and its works (or paſte) flow, or are thin, but the pan is extended, and

[z] Vid. T. Bab. Sotah, fol. 14. 2. [a] T. Bab. Menachot, fol. 9. 1. & 18. 2. & Peſachim, fol. 36. 1. & Jarchi in loc. [b] T. Bab. Sotah, ib. & Menachot, fol. 8. 2. [c] Hilchot Maaſeh Hakorbanot, c. 13. §. 12. [d] Miſn. Menachot, c. 1. §. 2. [e] T. Bab. Menachot, fol. 11. 1. [f] In Miſn. Menachot, ib. [g] In ib. [h] Miſn. ib. & Jarchi in loc. [i] Miſn. Menachot, c. 5. §. 9. Maimon. & Bartenora in ib. [k] T. Bab. Menachot, fol. 75. 1. [l] Miſn. Menachot, c. 6. §. 4. Maimon. Maaſeh Hakorbanot, c. 13. §. 10. [m] Miſn. ib. c. 5. §. 8.

and its works (or paſte) are hard or ſtiff; which *Maimonides* [n] explains thus, the frying-pan is a deep veſſel, which has a lip or edge round about it, and the paſte which is baked in it is thin and flows; the pan is a veſſel which has no lip or edge, and therefore its paſte is hard or ſtiff, that it flow not: now all theſe acts of mixing the flour, and kneading, and baking, and frying, and cutting in pieces, as well as burning part on the altar, ſignify the dolorous ſufferings of Chriſt when he was ſacrificed for us, to be both an atonement for our ſins, and food for our faith: *it ſhall be made of fine flour with oil*; as the other ſort of meat-offerings before mentioned.

℣. 8. *And thou ſhalt bring the meat-offering, that is made of theſe things, unto the Lord*, &c.] Either to the tabernacle, the houſe of the Lord, or to the Lord's prieſt, as it follows: *and when it is preſented to the prieſt*; by the owner of it: *he ſhall bring it unto the altar*; to the ſouth-weſt horn of the altar [o].

℣. 9. *And the prieſt ſhall take from the meat-offering a memorial thereof*, &c.] That is, an handful of it; as of the fine flour, ℣. 2. ſo of the pieces of that which was baked, whether in the oven, or pan, or frying-pan: *and ſhall burn it upon the altar*; the memorial or handful: it is *an offering made by fire, of a ſweet ſavour unto the Lord*; ſee the note on ch. i. 9.

℣. 10. *And that which is left of the meat-offering*, &c.] Not burnt with fire: ſhall be *Aaron's and his ſons*; the high-prieſt took his part firſt, and then the common prieſts: it is *a thing moſt holy of the offerings of the Lord made by fire*; ſee the note on ℣. 3.

℣. 11. *No meat-offering which ye ſhall bring unto the Lord, ſhall be made with leaven*, &c.] It might be uſed in peace-offerings, and in the wave-loaves, ch. vii. 13. and xxiii. 17. but not in meat-offerings; not only in the handful that was burnt, but in the reſt that was eaten by *Aaron* and his ſons; for ſo is the rule [p], "all meat-offerings are knead-"ed in hot water, and are kept that they might "not be leavened; and if what is left of them be "leavened, a negative precept is tranſgreſſed, *Lev.* "i. 11." It denoted in Chriſt, the antitype of the meat-offering, freedom from hypocriſy and all falſe doctrines, which were the leaven of the Scribes and Phariſees, *Luke* xii. 1. *Matt.* xvi. 6, 11, 12. and in his people that feed upon him by faith, that they ſhould be clear of malice and wickedneſs, and of communion with prophane and ſcandalous perſons, 1 *Cor.* v. 6, 7, 8, 13. ſo the *Jews* [q] ſay, the corruption of nature is like to leaven, and therefore forbid: *for ye ſhall burn no leaven, nor any honey, in any offering of the Lord made by fire*; as leaven was uſed in ſome offerings, ſo honey was brought with the firſt-fruits, 2 *Chron.* xxxi. 5. but neither of them might be uſed in offerings made by fire; they are forbidden to be burnt: the reaſon why they were forbidden, ſome think is, becauſe they were uſed by the heathens in their ſacrifices, ſo *Maimonides* [r], whoſe cuſtoms were not to be followed; and certain it is that honey was uſed in heathen ſacrifices: *Homer* ſpeaks of honey as the ſweet food of the gods [s], and what they deſire; and ſo *Pauſanias* [t] relates of the *Eleans*, that according to an ancient cuſtom, they uſed to offer on the altar frankincenſe, and wheat mixed with honey: *Porphyry* [u] obſerves, that the ancient ſacrifices with moſt were ſober, the libations of water; after theſe, libations of honey, ready prepared by the bees, the firſt of moiſt fruits, next libations of oil, and laſt of all, libations of wine; the *Egyptians* uſed honey in their ſacrifices [w]: or the reaſon is becauſe it was much of the ſame fermenting nature with leaven, as *Aben Ezra*, and when burnt gave an ill ſmell, which was not proper in offerings made by fire, of a ſweet ſavour to the Lord; or rather becauſe a ſymbol of ſin and ſinful pleaſures. *Baal Hatturim* on the place ſays, the corruption of nature is ſweet to a man as honey, and intimates that that is the reaſon of its prohibition: it denotes unto us that ſuch as would feed by faith on Chriſt, ought to relinquiſh ſinful luſts and pleaſures; and that thoſe that will live godly in Chriſt Jeſus, muſt not expect their ſweets, but bitters, even afflictions, reproaches, and perſecutions, for Chriſt's ſake, in this life.

℣. 12. *As for the oblation of the firſt-fruits, ye ſhall offer them unto the Lord*, &c.] Or *in* or *with the oblation*, as ſome render it; that is along with the oblation of the firſt-fruits, leaven and honey might be offered: the *Arabic* verſion is very expreſs, *but for a ſacrifice of firſt-fruits ye* ſhall offer both to God; as they might be, as before obſerved; ſo the *Targum* of *Jonathan*, "for the leavened "bread of the firſt-fruits ſhall be offered, and "dates in the time of the firſt-fruits; the fruits "with their honey ſhall be offered, and the prieſt "ſhall eat them:" *but they ſhall not be burnt on the altar for a ſweet ſavour*; which they could not make, and beſides, were to be the portion of the prieſts.

℣. 13. *And every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt*, &c.] Which makes food ſavoury, and preſerves from putrefaction; denoting the ſavourineſs and acceptableneſs of Chriſt as a meat-offering to his people, he being ſavoury food ſuch as their ſouls love, as well as to God the Father, who is well pleaſed with his ſacrifice; and alſo the perpetuity of his ſacrifice, which always has the ſame virtue in it, and of him as a meat-offering, who is that meat which endures to everlaſting life, *John* vi. 27. and alſo the grave and gracious converſation of thoſe that by faith feed upon him, *Mark* ix. 50. *Col.* iv. 6. *neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering*; this ſeems to ſuggeſt the reaſon why ſalt was uſed in meat-offerings, and in all others, becauſe it was a ſymbol of the perpetuity of the covenant, which, from thence is called a covenant of ſalt, *Numb.* xviii. 19. namely, the covenant of the prieſthood, to which theſe ſacrifices belonged, *Numb.* xxv. 13. hence the *Targum* of *Jonathan*, "becauſe the twenty-four gifts "of the prieſts are decreed by the covenant of "ſalt, therefore upon all thine offerings thou ſhalt "offer ſalt:" *with all thine offerings thou ſhalt offer ſalt*; even thoſe that were not to be eaten, as well as thoſe that were; as the burnt-offering of the herd, of the flock and of fowls, and their ſeveral parts; all were obliged to be ſalted that were offered, excepting wine, blood, wood, and incenſe [x]; hence there

[n] Miſn. ib. & Maaſeh Hakorbanot, c. 5. §. 7. Vid. Jarchi, Gerſom & Ben Melech in loc. T. Bab. Sotah, fol. 14. 2. Menachot, fol. 8. 2. Zebachim, fol. 63. 1. [o] Jarchi & Gerſom in loc. [p] Miſn. Menachot, c. 5. §. 2. [q] Baal Hatturim in loc. [r] Moreh Nevochim, par. 3. c. 46. p. 481.

[s] —— μιλι χλωρον, &c. Hymn. in Mercur. prope finem.
Χρησον Μελιτωμα, &c. Batrachomyo.

[t] Eliac. 1. ſive l. 5. p. 316. [u] De Abſtinentia, l. 2. c. 20, 21. [w] Herodot. Euterpe, ſive l. 2. c. 40. [x] Maimon. Iſſure Mizbeach, c. 5. §. 11.

there was a room in the temple where ſalt was laid up for this purpoſe, called לשכת מלח *the ſalt-room* [y]; and which was provided by the congregation and not by a private perſon [z]; our Lord has reference to this law in *Mark* ix. 49. the heathens always made uſe of ſalt in their ſacrifices [a].

℣. 14. *And if thou offer a meat-offering of thy firſt-fruits unto the Lord*, &c.] This, according to *Aben Ezra*, was not any of the offerings of the firſt-fruits, which they were obliged to, as at the paſſover or pentecoſt, or feaſt of tabernacles, but a free-will offering; but *Jarchi* thinks, it is to be underſtood of the meat-offering of the *Omer*, *Lev.* xxiii. 13, 14. and ſo *Gerſom*, which was offered up on the 16th of *Niſan*; and this is the general ſenſe of the *Jewiſh* writers [b]: *thou ſhalt bring for the meat-offering of thy firſt-fruits green ears of corn dried by the fire*; theſe were ears of barley, which began to be ripe in the month *Abib*, which month had its name from hence, and is the word here uſed; theſe were dried by the fire, being green and moiſt, or otherwiſe they could not have been ground; for, according to *Gerſom*, theſe were afterwards ground into fine flour: even *corn beaten out of full ears*; and ſo made the fineſt flour: the firſt-fruits were a type of Chriſt, who is ſo called, 1 *Cor.* xv. 23. the beating of the ears of corn, and drying of them by the fire, and the grinding of them, denoted the ſufferings of Chriſt.

℣. 15. *And thou ſhalt put oil upon it, and lay frankincenſe thereon*, &c.] Either on the ears of corn dried, or on the fine flour of them when ground; in like manner as the oil and frankincenſe were put upon the fine flour of wheat, and upon the cakes and wafers baked, ℣. 1, 4, 5, 7. *it* is *a meat-offering*; one ſort of it, and like the reſt.

℣. 16. *The prieſt ſhall burn the memorial of it*, &c.] That which is taken out of it for a memorial, the ſame with the handful of fine flour and cakes of the meat offering: *part of the beaten corn thereof*; or that which was ground in a mill: *and part of the oil thereof, with all the frankincenſe thereof*; as was done in the other meat-offerings: it is *an offering made by fire unto the Lord*, ſee ℣. 2.

CHAP. III.

THIS chapter contains the law of the peace-offerings, and gives an account what they conſiſted of, and of the various rites and ceremonies uſed at them, as of the bullock and the rites appertaining to that, ℣. 1—5. and of the lamb, and of the rites peculiar to it, ℣. 6—11. and of the goat, and of the rites belonging to it, ℣. 12—16. and the chapter is concluded with a law forbidding the eating of fat and blood throughout their dwellings for ever, ℣. 17.

℣. 1. *And if his oblation* be *a ſacrifice of peace-offering*, &c.] The *Targums* of *Onkelos* and *Jonathan* render it, the *ſacrifice of holineſſes* or *ſanctifications*; ſo called, not becauſe they were more holy than other ſacrifices; for they were what the *Jews* [c] call the lighter holy things, in diſtinction from the moſt holy things, ſuch as the meat offerings were, ch. ii. 10. but as *Ainſworth* ſuggeſts, either becauſe none but holy perſons might eat of them, *Lev.* ix. 19, 20. though this alſo was enjoined in other ſacrifices, or becauſe hereby the name of God was ſanctified. Theſe offerings were either by way of thankſgiving for favours received, or for free devotion, or as a vow, and in order to obtain for himſelf that offered and family health and ſafety, peace and proſperity, ſee *Lev.* vii. 19, 20. all which the word uſed ſignifies; and theſe ſacrifices are by the *Septuagint* called *ſacrifices of ſalvation* or *health*, becauſe offered either in gratitude for it, or to enjoy it; or elſe they were offered to make peace and reconciliation, and therefore are called peace-offerings, and that they were for this purpoſe is certain from *Ezek.* xlv. 15. and *Gerſom* ſays, they had their name from hence, becauſe they bring peace between God and men; they were a kind of a pacific feſtival between God, the prieſts, and the owner, and were typical of Chriſt, who has made peace for us by his blood and ſacrifice. There is ſomething very offenſive to God in ſin, it being a breach of his law, and contrary to his nature and will, provoking to the eyes of his glory, deſerving of wrath, and death itſelf, and ſo not only ſets man at a diſtance from him, but creates an enmity between them; hence a peace-offering became neceſſary; ſuch an one man could not bring acceptable to God; for neither his repentance nor good works would do; but Chriſt has offered up himſelf a ſacrifice, and thereby has made reconciliation for ſin and ſinners, and procured peace with God for them; the conſequence of which is ſpiritual peace here, and eternal peace hereafter; and ſo is a *ſacrifice of peaces*, as the *Hebrew* phraſe here may be literally rendered, and is the proper antitype and full completion of this ſort of ſacrifice: *if he offer* it *of the herd*; that is, a bullock: *whether* it be *a male or female*; as it might be either; ſhewing, as ſome think, that in Chriſt Jeſus, and in the goſpel-churches, and under the goſpel-diſpenſation, there is no diſtinction of male and female, with reſpect to bleſſings and privileges, *Gal.* iii. 28. or rather as others, denoting both ſtrength and weakneſs in Chriſt; ſtrength in his obedience, and weakneſs in his ſufferings; ſtrong he was as the man of God's right hand made ſo by him, and yet was crucified through weakneſs: *he ſhall offer it without blemiſh before the Lord*; ſignifying the perfection and purity of Chriſt's ſacrifice of peace-offering in the ſight of God: *before the Lord*; this, according to *Gerſom*, was on the weſt ſide of the court.

℣. 2. *And he ſhall lay his hand upon the head of his offering*, &c.] *His right hand with ſtrength*, the *Targum* of *Jonathan* ſays; perhaps both his hands were impoſed; the *Septuagint* and *Arabic* verſions read it in the plural number, *hands*; this ſame rite was uſed in the ſacrifice of burnt-offering, ch. i. 4. ſee the note there; which might be done in any place in the court where it was ſlain, only with this difference: according to *Maimonides* [d], there was

[y] Miſn. Middot, c. 5. §. 2. [z] Maimon. Iſſure Mizbeach, c. 5. §. 13. [a] Ante Deos Homini, &c. Ovid. Faſtor. l. 1. Vid. Horat. Carmin. l. 3. Ode 23. [b] Maimon. & Bartenora in Miſn. Menachot, c. 10. §. 4. [c] Miſn. Zebachim, c. 5. §. 7. [d] Maaſeh Hakorbanot, c. 3. §. 15.

was no confeſſion of ſin made at laying on of hands upon the peace-offerings, but words of praiſe were ſpoken: *and kill it at the door of the congregation*; it ſeems as if it was not the prieſt, but the owner that brought it, and laid his hands on it, that killed it; and ſo the laſt mentioned writer ſays, that ſlaying the peace-offering by a ſtranger was right; and as he and others [e] ſay, it might be ſlain in any part of the court; it was not obliged to be ſlain in the north part of it, as the burnt-offering was, ch. i. 11. *and Aaron's ſons the prieſts ſhall ſprinkle the blood upon the altar round about*; in like manner as the blood of the burnt offering was, and it was done with two ſprinklings, which were as four [f]; ſee the note on ch. i. 5. this was typical of the blood of Chriſt, called *the blood of ſprinkling*.

℣. 3. *And he ſhall offer of the ſacrifice of the peace-offering*, &c.] That is, the prieſt, not all of it, but ſome of it, even what is after mentioned: *an offering made by fire unto the Lord*; for what was offered to the Lord was burnt, and is that part of it which is next mentioned in this and the following verſe: *the fat that covereth the inwards, and all the fat that is upon the inwards*; both that which covered them, and that which ſtuck to them; and the fat being the beſt, it was the Lord's, and offered to him, and denoted Chriſt the fatted calf, whoſe ſacrifice is beſt and moſt excellent; and which was typified by that which *Abel* offered up, and which being of the fat of the flock, and offered up by faith in Chriſt's ſacrifice, was more excellent than *Cain*'s, *Gen.* iv. 4. *Heb.* xi. 4.

℣. 4. *And the two kidneys, and the fat that* is *on them, which* is *by the flanks*, &c.] Meaning either the two kidneys which were next the flanks, or the fat upon them, which was next to them; theſe and the burning of them, may ſignify the burning zeal, and flaming love and affections of Chriſt for his people, which inſtructed him, and put him upon offering himſelf a ſacrifice of peace-offering for them, ſee *Pſ.* xvi. 7. *and the caul above the liver, with the kidneys, it ſhall he take away*; or the caul, which is a thin membrane or ſkin, in which the liver is encloſed, with the liver, together with the kidneys, he ſeparated from the reſt in order to burn, at leaſt with a part of the liver; ſo *Jarchi* and *Gerſom* interpret it, that he ſhould take a little of the liver with the caul; and indeed ſome think, the word rendered *caul*, ſignifies a part of the liver, that which the *Greeks* call the *table*, the broader part of it like a table; and which word the *Talmudiſts* [g] retain, who ſpeak of טרפשיה דכבדא *the table of the liver*; and by which *Jarchi* on *Exod.* xxix. 13. interprets the caul above the liver, the ſame as here.

℣. 5. *And Aaron's ſons ſhall burn it on the altar*, &c.] That is, the fat of the ſeveral parts before mentioned; this ſignified the ſufferings of Chriſt, by which our peace is made, and by whoſe death we are reconciled to God: this rite of burning the fat of the inwards of ſacrifices was uſed by the *Pagans*, and is ſtill retained by the idolatrous *Indians* to this day [h]: *upon the burnt ſacrifice*; which, as *Gerſom* ſays, was the burnt-offering of the daily ſacrifice of the morning, which was offered firſt of all ſacrifices; ſo *Jarchi* ſays, "we learn that the "daily burnt-offering preceded every other offer-"ing:" this was an eminent type of Chriſt's ſacrifice: *which is upon the wood that* is *on the fire*; that is, which burnt-offering was laid upon the wood on the fire, and the fat of the peace-offering upon that: it is *an offering made by fire, of a ſweet ſavour unto the Lord*; as Chriſt's ſacrifice is, *Eph.* v. 2. ſee the note on ch. i. 9.

℣. 6. *And if his offering for a ſacrifice of peace-offering unto the Lord, be of the flock*, &c.] As it might be: and be either *male or female*; which he pleaſed: *he ſhall offer it without blemiſh*; ſee the note on ℣. 1.

℣. 7. *If he offer a lamb for his offering*, &c.] Which was of the flock, and muſt be of the firſt year; this is a rule laid down by *Maimonides* [i], that wherever this word is uſed in the law, it ſignifies one of the firſt year: *then ſhall he offer it before the Lord*; bring it into the court, and preſent it to the prieſt.

℣. 8. *And he ſhall lay his hand upon the head of his offering*, &c.] The *Targum* of *Jonathan* adds here, as before, "his right-hand with ſtrength:" *and kill it before the tabernacle of the congregation*; in the court, in any part of it; for as *Gerſom* ſays, all places were right for this; the man that brought it killed it, or the butcher, as the *Targum* of *Jonathan* ſays here alſo as on ℣. 2: *and Aaron's ſons ſhall ſprinkle the blood thereof round about upon the altar*; upon the four horns of it, ſee the note on ℣. 2.

℣. 9. *And he ſhall offer of the ſacrifice of the peace-offering*, &c.] That is, the prieſt, *Aaron*, or one of his two ſons: *an offering made by fire unto the Lord*; that part of it which was to be burnt with fire; and in the peace-offering of the lamb, there was ſomething more than in the peace-offering of the bullock, or of the goat, which follows: *the fat thereof*, and *the whole rump, it ſhall he take off hard by the back-bone*; not the rump or tail, but the fat of it; the copulative *and* is not in the text; wherefore *Aben Ezra* ſays, that *Gaon* was miſtaken in reading it as we do, *the fat thereof*, and *the whole rump*; but it ſhould be rendered, *its fat of the whole rump*, or *tail:* in the eaſtern countries [k], ſome ſheep and lambs had very large tails, and very fat ones, the leaſt weighing 10 or 12 pounds, the largeſt above 40, and were put in little carts for eaſe and ſafety; ſee the note on *Exod.* xxix. 22. now ſuch as were *whole*, entire, perfect, and without blemiſh, as the word ſignifies, the fat of them that was next to the back-bone, was to be taken off of ſuch as were brought for peace-offerings: *and the fat that covereth the inwards, and all the fat that is upon the inwards*; as before; ſee the note on ℣. 3.

℣. 10. *And the two kidneys*, &c.] The ſame direction is given here as about the bullock of the peace-offering, ℣. 4. ſee the note there.

℣. 11. *And the prieſt ſhall burn it upon the altar*, &c.] The fat of the tail, of the inwards, the two kidneys, and the caul of the liver: it is *the food of the offering made by fire unto the Lord*; or *bread*; this part of the offering that was burnt belonged to the Lord; it was his food, and what was accepted of by him, and therefore is elſewhere called the bread of God, *Levy.* xxi. 8, 22. *Numb.* xxviii. 2.

℣. 12. *And if his offering be a goat*, &c.] As it might be, and which alſo was of the flock: *then he ſhall offer it before the Lord*; in the ſame place and manner as the bullock and the lamb, ℣. 1, 7.

℣. 13. *And he ſhall lay his hand upon the head of it*, &c.] His right-hand, according to the *Targum* of *Jonathan*, as before; the ſame directions are

[e] Miſn. Zebachim, c. 5. §. 7. [f] Miſn. ib. [g] T. Bab. Cholin, fol. 46. 1. [h] See the Abridgment of Mr. Brainerd's Journal, publiſhed in 1748. p. 30. [i] Maaſeh Hakorbanot, c. 1. §. 14. [k] Vid. Ludolf. Hiſt. Ethiop. l. 1. c. 10. §. 14.

are given for the killing of it, and for the ſprinkling of its blood, as in the offerings of the bullock and lamb.

℣. 14, 15. *And he ſhall offer thereof his offering*, &c.] The ſame rules are laid down about taking the fat off of ſeveral parts, as in the ſacrifice of the bullock; but nothing is ſaid of the fat of the rump and tail, as is ſaid of the lamb.

℣. 16. *And the prieſt ſhall burn them upon the altar*, &c.] Which ſhows that not the fat only, but the inwards, and the kidneys were burnt alſo; ſo *Maimonides* ſays [l], that the prieſt ſalted the parts, and burned them upon the altar; and the prieſts might not have the breaſt and ſhoulder (which were what belonged to them) until the parts were burnt: it is *the food of the offering made by fire*; which the Lord eat of, or accepted of: *for a ſweet ſavour*; as a type of the ſweet-ſmelling ſacrifice of Chriſt, with which he is well pleaſed: *all the fat* is *the Lord's*; that is, all that was upon the parts mentioned in the ſeveral ſacrifices of peace-offerings, which was to be taken off and burnt: though the *Jewiſh* writers underſtand it of all fat in general, and ſo interpret the law that follows.

℣. 17. It ſhall be *a perpetual ſtatute for your generations*, &c.] That is, unto the end of the *Moſaic* diſpenſation, until the Meſſiah comes, and his ſacrifice is offered up, and his blood is ſhed, till that time in all generations: and *throughout all your dwellings*; wherever their habitations ſhould be, it is a law to be obſerved: *that ye eat neither fat nor blood*; the *Jewiſh* writers think, that this is not to be reſtrained to the fat and blood of ſacrifices, becauſe theſe were not offered in their dwellings, but in the tabernacle and temple, and therefore interpret it of fat and blood in general; but what fat and blood are meant, may be ſeen in *Lev.* vii. 23—27. the *Targum* of *Jonathan* adds, "but "upon the top of the altar it ſhall be offered to "the name of the Lord," which ſeems to reſtrain it to the ſacrifices.

CHAP. IV.

THIS chapter contains the law of the ſin-offering, which was offered for ſins committed through ignorance, error and miſtake, ℣. 1, 2. and gives an account of the matter of them, and the rites belonging thereunto, which were different according to the perſons for whom it was made, as for the anointed prieſt, ℣. 3—12. for the whole congregation, ℣. 13—21. and for the ruler, ℣. 22—26. and for any of the common people, ℣. 27—35.

℣. 1. *And the Lord ſpake unto Moſes, ſaying.*] Continued to ſpeak to him, or after ſome pauſe made, proceeded to ſpeak to him, and give things in commandment concerning the ſin-offering, what it ſhould be, and for whom, as follows.

℣. 2. *Speak unto the children of Iſrael*, ſaying, &c.] For this law concerning the ſin-offering, as the reſt, only belonged to them, and ſuch as were proſelyted to them: *if a ſoul ſhould ſin through ignorance*; ſin is from the ſoul, though committed by the body; it is the ſoul that ſins, *Ezek.* xviii. 4. it includes, as *Aben Ezra* obſerves, both *Iſraelites* and proſelytes; who ſinned through ignorance either of the law, that ſuch things were forbidden, or of having committed them, they being done unobſerved, and through inadvertency; or were forgotten that they were done, or were done through error and miſtake; theſe ſins are what the apoſtle calls the errors of the people, their ſtrayings out of the way through ignorance and inadvertency, *Heb.* v. 2. and ix. 7. ſuch ſins as a man is overtaken with unawares, and is drawn into at once through temptation and the prevalence of corruption; theſe are the errors and ſecret faults which *David* diſtinguiſhes from preſumptuous ſins, *Pſ.* xix. 12, 13: *againſt any of the commandments of the Lord*, (concerning things *which ought not to be done.*) The *Jewiſh* writers [m] diſtinguiſh the commandments of the Lord into affirmative and negative, and make their number to be 613; 248 are affirmative, according to the number of bones in a man's body, and 365 are negative ones, according to the number of the days of the year; and they obſerve [n], it is only the tranſgreſſion of negative precepts that is here meant, and for which a ſin-offering was to be brought: *and ſhall do againſt any of them*; it muſt be ſomething done, and not merely ſaid: hence the *Jews* [o] ſay, that as the neglect of circumciſion, and of the paſſover, does not come under this law, becauſe they are affirmative precepts; ſo neither blaſphemy, becauſe there is nothing done, only ſomething ſaid: of theſe ſins of ignorance, they give inſtances as follows; if any man eats the fat that is about the kidneys, thinking it is the fat that is about the heart; or that lies with a woman forbidden by the law, thinking her to be his wife; or that commits idolatry, by bowing to the idol, thinking that the law forbids ſacrifice, incenſe and libation, but not bowing; or that prophanes the ſabbath, thinking it is a common day [p].

℣. 3. *If the prieſt that is anointed do ſin*, &c.] That is, the high-prieſt; as the *Targums* of *Onkelos* and *Jonathan*, and the *Septuagint* verſion render it; who in after-times was only anointed, tho' at firſt *Aaron*'s ſons were anointed with him; ſo an high-prieſt is deſcribed in *Lev.* xxi. 10. and ſuch an one was liable to ſin, and often did; which ſhows not only that the greateſt and beſt of men are not without ſin, but proves what the apoſtle obſerves, that the law made men high-prieſts which had infirmity, even ſinful infirmities, who needed to offer for themſelves as well as for the people; by which it appeared that perfection could not be had by the *Levitical* prieſthood, and that it was proper it ſhould ceaſe, and another prieſthood take place, *Heb.* vii. 11, 12, 18, 19, 27, 28: *according to the ſin of the people*; committing the like ſins of error and ignorance as the common people, to which he was liable as they; or *to make the people guilty*, as the margin reads; to which agrees the *Septuagint* verſion, *ſo that the people ſin*; and the *Vulgate Latin* verſion, *making the people to ſin*; either by his doctrine or example, and both thro' ignorance, heedleſſneſs and inadvertency: the *Targum* of *Jonathan* is, "when he offers the offering "of ſin for the people, not according to its man-"ner" or rite; as if his ſin lay in erring whilſt he

[l] Ut ſupra, c. 9. §. 11. [m] T. Bab. Maccot, fol. 23. 2. [n] Maimon. in Miſn. Horayot, c. 2. §. 3. Bartenora in Miſn. Ceritot, c. 1. §. 1. Gerſom in loc. [o] Miſn Ceritot, c. 1. §. 2. & Bartenora in Ib. Maimon. Hilchot Shegagot, c. 1. §. 2. [p] Maimon. & Bartenora in Miſn. Ceritot, Ib.

he was offering; but be it in which way it may, whether by any unadviſed, inadvertent action of his own, or ignorant inſtruction of the people, ſo cauſing them to err, or any ignorance or miſtake in offering the ſacrifices of the people: *then let him bring for the ſin which he has ſinned*; in either way: *a young bullock*; not an ox which was three years old, nor a calf which was but of one year, but a bullock which was of two years; ſo *Maimonides* [q] obſerves, that wherever it is ſaid a calf, that is a young one of the firſt year, but a bullock it is a young one of the ſecond year: as are mens characters, ſo are the aggravations of their ſins, and ſacrifices were proportioned thereunto; the high-prieſt was obliged to bring the ſame offering as the whole congregation did in a like caſe; ſee ℣. 13, 14. *without blemiſh*; a type of the ſacrifice of Chriſt offered up without ſpot to God, as it follows: *unto the Lord*; againſt whom ſin is committed, and therefore ſacrifice both in the type and antitype muſt be brought and offered up to him, by whom it is accepted, and to whom it is of a ſweet-ſmelling ſavour, namely, the unblemiſhed ſacrifice of Chriſt: *for a ſin-offering*; or *for ſin*; the ſin-offering is called ſin itſelf, and ſo is Chriſt the antitype of it, 2 *Cor.* v. 21. Chriſt is moſt holy in himſelf, had no ſin in him, nor knew any, nor were any committed by him; yet he appeared in the likeneſs of ſinful fleſh, took the place of ſinners, and was their ſubſtitute, had all their ſins laid upon him, and was by imputation made ſin itſelf, and became an offering for it, and ſo fully anſwered the type of the ſin-offering.

℣. 4. *And he ſhall bring the bullock unto the door of the tabernacle of the congregation before the Lord*, &c.] As the bullock of the burnt-offering; ſee the note on ch. i. 3: *and ſhall lay his hand on the bullock's head*; the *Targum* of *Jonathan* ſays his right-hand; ſee the note on ch. i. 4: *and kill the bullock before the Lord*; at the door of the tabernacle, that is, in the court, as *Gerſom* obſerves; according to the above *Targum*, the butcher killed it, and not the prieſt; ſee the note on ch. i. 5. all this is typical of the imputation of ſin to Chriſt, and of his death.

℣. 5. *And the prieſt that is anointed ſhall take of the bullock's blood*, &c.] Let out and received into a baſon; this he did himſelf, and not another, for he offered for himſelf, and the blood was to make atonement for him: *and bring it to the tabernacle of the congregation*; out of the court where the bullock was ſlain, into the holy place, where were the vail that divided between the holy of holies, and the altar of ſweet incenſe, after mentioned.

℣. 6. *And the prieſt ſhall dip his finger in the blood*, &c.] The finger of his right-hand, as *Gerſom* obſerves, and ſo *Maimonides* [r]; for blood was always taken and ſprinkled with the right-hand, if done with the left it was wrong, according to the *Jewiſh* canons [s]; and though it is only ſaid the prieſt, and not that is anointed, as before, yet it ſeems to mean him and not another; though if a private prieſt did this, *Gerſom* ſays, it would be right, and ſo *Maimonides* [t]: *and ſprinkle of the blood ſeven times before the Lord*; a figure of the blood of Chriſt, called, in alluſion to this rite, the blood of ſprinkling; which being preſented before the Lord, calls for pardon from him, and ſprinkled on the conſcience, ſpeaks peace there, and perfectly cleanſes from all ſin, which the ſeven times ſprinkling is a ſymbol of: *before the vail of the ſanctuary*; the words may be literally rendered, *the face of the vail of the ſanctuary*; as if the blood was ſprinkled on the outſide of the vail. *Jarchi*'s note is, "over-againſt the place of its holineſs, he directed (it) "over-againſt between the ſtaves; the blood ſhall "not touch the vail, but if it touches, it touches "it;" that is, it is no matter. And according to *Maimonides* [u], the blood of bullocks and goats burnt, was ſprinkled ſeven times upon the vail, which divided between the holy and the holy of holies This typified the vail of Chriſt's fleſh, whoſe blood gives boldneſs to enter into the holieſt of all, *Heb.* x. 19, 20.

℣. 7. *And the prieſt ſhall put* ſome *of the blood*, &c.] With his finger, which he dipt into it: *upon the horns of the altar of ſweet incenſe before the Lord, which is in the tabernacle of the congregation*; this was the golden altar on which incenſe was offered; it was placed before the vail, on the outſide of it, in the holy place, ſee *Exod.* xxx. 1—6. and the prieſt, when he put the blood on the horns of it, began at the north-eaſt horn, ſo to the north-weſt, then to the ſouth-weſt, and laſt to the ſouth-eaſt [x]; and the prieſt dipped his finger at every horn, and when he had finiſhed at one horn, he wiped his finger at the edge of the baſon, and after that dipped a ſecond time; for what remained of the blood on his finger was not fit to put upon another horn [y]. This rite ſhows, that the interceſſion of Chriſt, ſignified by the altar of ſweet incenſe, proceeds upon the foot of his blood and ſacrifice, *Rev.* viii. 3, 4. 1 *John* ii. 1, 2: *and ſhall pour all the blood of the bullock at the bottom of the altar of burnt-offering, which is at the door of the tabernacle of the congregation*; this altar ſtood without the holy place, and the altar of incenſe within; and after the prieſt had ſprinkled of the blood of the bullock, upon the horns of the altar of incenſe, what remained he poured at the bottom of the altar of burnt-offering; for though it is ſaid *all* the blood, it can mean no more than what was left; wherefore the *Vulgate Latin* verſion renders it, *all the remaining blood*; and *Jarchi*'s explanatory note is, the reſt of the blood. The place where this was poured, according to *Maimonides* [z], was the weſt-bottom of the altar; and *Gerſom* on the place obſerves the ſame. This denotes the efficacy of Chriſt's blood to make atonement for ſin, and the reverent eſteem it ought to be had in, being precious blood.

℣. 8. *And he ſhall take off from it all the fat of the bullock for the ſin-offering*, &c.] When the prieſt had killed the bullock, and ſprinkled and poured the blood, as before commanded; he then cut up the bullock, and took out its inwards, and put them in a veſſel, and ſalted them, and ſtrowed them on the fires [a], and burnt them, and the fat of them, as he did with the ſacrifice of the peace-offerings; ſo that what is here ſaid, and in the two next verſes, is the ſame with what is ordered concerning them in ch. iii. 3, 4, 5. ſee the notes there. *Jarchi* and *Gerſom* both obſerve that they agree, that as one brings peace into the world, ſo does the other.

℣. 11. *And the ſkin of the bullock*, &c.] Not taken off; for the ſin-offerings that were burnt, were not flayed at all, but were cut in pieces with their ſkins on them [b]; in other burnt-offerings the ſkin was

[q] Maaſeh Hakorbanot, c. 1. §. 14. Zebachim, c. 2. §. 1. & Bartenora in Ib.
[r] Ibid. c. 5. §. 7. Bartenora in Miſn. Menachot, c. 3. §. 4.
[s] Maaſeh Hakorbanot, c. 5. §. 15.
[t] Miſn. Yoma, c. 5. §. 5. Maimon. Ib. §. 10. 14.
[u] Maimon. Ib. §. 8.
[x] Maimon. ib. c. 7. §. 2.
[y] Ib. c. 5. §. 18. & 7. 2
[z] Miſn. Ib. § 13.
[a] Ib. §. 11.
[b] Miſn.

was taken off, and was a perquiſite of the prieſt, *Lev.* vii. 8. but this being an offering for the prieſt, the ſkin was burnt with the reſt: *and all his fleſh, with his head, and with his legs, and his inwards, and his dung*; the burning of theſe denoted the ſufferings of Chriſt, and theſe ſeveral parts the extent of them, they reaching to all parts of his body as ſtretched upon the croſs; and the dung particularly the reproach of them, he dying the death of the croſs, and was made ſin and a curſe for his people.

℣. 12. *Even the whole bullock ſhall he carry forth without the camp*, &c.] The *Jewiſh* writers interpret it without the three camps [b], the camp of the tabernacle, the camp of the *Levites*, and the camp of the *Iſraelites*; when the temple was built, ſuch ſacrifices were carried and burnt without the city of *Jeruſalem*; there were three places for burning, one was in the midſt of the court where they burnt ſuch ſacrifices as were unfit and rejected; the other was in the mountain of the houſe called *Birah*, where they burned ſuch as any accident befel them, after the carrying of them out of the court; and the third place was without *Jeruſalem*, called the place of aſhes [c]: this was typical of Chriſt being had out of the city of *Jeruſalem*, and ſuffering without the gates of it, *Heb.* xiii. 11, 12: *unto a clean place where the aſhes are poured out*; the aſhes of the burnt-offerings. This, according to *Ainſworth*, anſwered to the place where Chriſt was crucified, being a place of ſkulls, or dead mens aſhes, *John* xix. 17: *and burn him on the wood with fire*; any wood might be uſed for the burning of it, even ſtraw or ſtubble, which in the *Hebrew* language are called wood, as *Gerſom* on the place obſerves, and ſo *Maimonides* [d]; and it is added, *with fire*, as the laſt writer ſays [e], to exclude lime and cinder-coals: *where the aſhes are poured out ſhall be be burnt*; openly without; and ſeeing it is not ſaid, that the prieſt ſhall carry forth the bullock, and ſhall burn it, it is concluded by *Gerſom* on the place, that both may be done lawfully by a ſtranger, and ſo *Maimonides* [f].

℣. 13. *And if the whole congregation of Iſrael ſin through ignorance*, &c.] That is, all *Iſrael*, or the greateſt part of them, as *Gerſom* interprets it, thro' the ignorant teaching of the judges, who by their inſtruction cauſe the people to err, and commit ſins of ignorance, as *Baal Hatturim* on the place obſerves, and *Maimonides* elſewhere [g]; wherefore *Jarchi*, and ſome others, by the congregation of *Iſrael* underſtand the *Sanhedrim*, or the bench of judges, conſiſting of ſeventy-one. *Ainſworth* remarks on the words, that the church may err: *and the thing be hid from the eyes of the aſſembly*; congregation or church, ſo that they don't know that it is a ſin which they have committed: *and they have done* ſomewhat againſt *any of the commandments of the Lord*, concerning things *which ſhould not be done*; tranſgreſſed negative precepts: *and are guilty*; of ſin, though as yet they know it not.

℣. 14. *When the ſin which they have ſinned againſt it*, &c.] Any of the commandments of the Lord forbidding ſuch a thing to be done: *is known*; is made known to them by the prieſt, or any other, ſo that they are convinced that what has been done is wrong, though done through ignorance: *then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of the congregation*; the ſame offering with that of the anointed prieſt, he being, as *Aben Ezra* on the place obſerves, equal to all *Iſrael*.

℣. 15. *And the elders of the congregation ſhall lay their hands upon the head of the bullock before the Lord*, &c.] Theſe muſt be two at leaſt, ſome ſay three, and ſome ſay five [h]; the more generally received notion is, that they were three of the *Sanhedrim* [i]; though the *Targum* of *Jonathan* makes them to be the 12 rulers of the 12 tribes: *and the bullock ſhall be killed before the Lord*; in the court near the altar of burnt-offering, either by a prieſt, or levite, or by a butcher, as the above *Targum* expreſſes it.

℣. 16. *And the prieſt that is anointed, ſhall bring of the bullock's blood*, &c.] That is, the chief-prieſt, as the *Targums* of *Onkelos* and *Jonathan* explain it: *to the tabernacle of the congregation*; as he brought the blood of his own bullock, ℣. 5. from hence, to the 22d verſe, an account is given of the ſame rites to be obſerved in the ſin-offering, for the congregation, as for the anointed prieſt; ſee the notes on ℣. 6, 7, 12.

℣. 22. *When a ruler hath ſinned*, &c.] Or *prince*, the *naſi*, one that is lifted up above others in honour, power and authority, or that bears the weight of government: the word comes from one which ſignifies to *lift up*, or to *bear*; it may be underſtood of a governor of a family, or of a tribe, as *Aben Ezra* obſerves; and ſo in the *Talmud* [k] it is ſaid, it means the prince of a tribe, ſuch as *Nachſon* the ſon of *Amminadab*, prince of the tribe of *Judah*. *Maimonides* [l] ſays a king is deſigned, over whom none has power; and ſo *Gerſom* on the place, who obſerves, that *David* the king is called a prince, *Ezek.* xxxiv. 24. ſee *Ezek.* xlvi. 2. *and done* ſomewhat *through ignorance* againſt *any of the commandments of the Lord his God*; the phraſe, *his God*, is here added, and is not uſed neither of the anointed prieſt, nor of the congregation, nor of one of the common people; only of the prince, to ſhew, that though he is above others, God is above him, and he is accountable to him; he is his God, of whom he is, and by whom he rules; wherefore if he breaks any of his commandments, though ignorantly, he muſt bring a ſacrifice for it: concerning things *which ſhould not be done, and is guilty*; of tranſgreſſing negative precepts, which are as binding on him as others.

℣. 23. *Or if his ſin which he hath ſinned, come to his knowledge*, &c.] Or rather, *and if his ſin*, &c. [m] either by means of others informing him of it, or of himſelf calling to mind what he has done, and conſidering it to be a tranſgreſſion of the law: *he ſhall bring his offering, a kid of the goats, a male without blemiſh*; his offering was to be a *kid of the goats*, a fat and a large one; becauſe, as *Baal Hatturim* obſerves, he ate fat things every day; and to diſtinguiſh it from the offering of one of the common people; and *without blemiſh*, as all ſacrifices were, that they might be typical of the offering of Chriſt without ſpot.

℣.

[b] T. Bab. Yoma, fol. 68. 1. 2. & Sanhedrin, fol. 42. 2. Maimon. & Bartenora in Miſn. Zebachim, c. 12 §. 5. Jarchi in loc. [c] Maimon. Maaſeh Hakorbanot, c. 7. §. 3, 4. [d] Maimon. Hilchot Maaſeh Hakorbanot, c. 7. §. 5. [e] Ib. Vid. T. Bab. Peſachim, fol. 75. 1. [f] Maimon. ib. [g] Hilchot Shegagot, c. 12. §. 1. [h] Miſn. Sotah, c 9. §. 1. [i] Maimon. & Bartenora in Miſn. Menachot, c. 9. §. 7. Maimon. Hilchot Maaſeh Hakorbanot, c. 3. §. 10. [k] T. Bab. Horayot, fol. 11. 1. [l] Hilchot Shegagot, c. 15. §. 6. [m] ℵ και Sept. & poſtea, V. L. & Noldius, p. 3. N°. 23.

℣. 24. *And he shall lay his hand upon the head of the goat*, &c.] His right hand, as the *Targum* of *Jonathan*; see the note on ch. i. 4. *and kill it*; not the prince, but the priest after-mentioned, or the butcher, as the same *Targum*: *in the place where they kill the burnt-offering before the Lord*; in the court on the north side of the altar, see ch. i. 11. and vi. 25: *it* is *a sin offering*; an offering for his sin of ignorance, or *sin*; so Christ our offering is said to be, 2 *Cor.* v. 21.

℣. 25. *And the priest shall take of the blood of the sin-offering with his finger*, &c.] With the finger of his right hand, as the *Talmudists* [n] observe, and *Gersom* on the place; the priest first received the blood into a bason or ministring vessel, and then dipped the finger of his right hand into it, that next the thumb: *and put it upon the horns of the altar of burnt-offering*; the four horns of it; in this there was a difference between the sacrifice of the anointed priest and of the congregation, and this of the ruler; the blood of the former was put upon the horns of the altar of incense, this upon the horns of the altar of burnt-offering: *and shall pour out his blood at the bottom of the altar of burnt-offering*; the south bottom of it; the order of the priests proceeding in putting the blood was different from that used in putting it on the horns of the altar of incense; here he first put the blood upon the south-east horn, then upon the north-east, next upon the north-west, and then upon the south-west; and upon the bottom of that horn where he finished, he poured the remainder of the blood, which was the southern bottom [o].

℣. 26. *And he shall burn all his fat upon the altar*, &c.] Of burnt-offering, that is, the priest shall do it: *as the fat of the sacrifice of peace-offerings*; see ch. iii. 3, 4, 5. *and the priest shall make an atonement for him as concerning his sin*; in a typical way, directing to the great sacrifice of Christ, which is the only real atonement and propitiation for sin: the *Vulgate Latin*, *Syriac*, and *Arabic* versions render, *the priest shall pray for him*; for the pardon of his sin: *and it shall be forgiven him*; not for the prayers of the priest, nor for the sacrifice offered up, but for the sake of Christ, the antitype of such sacrifices, and when faith was exercised on him; or the meaning is, he shall not be punished for it.

℣. 27. *And if any one of the common people sin through ignorance*, &c.] Or, *if one soul of the people of the earth*; that is, a single person, and so is distinguished from the congregation, one of the common sort of people; however is neither an high priest, nor a prince, or king, but either a common priest, or *Levite*, or *Israelite*; no man is free from sin; all sorts of persons, of all ranks and degrees, high and low, rich and poor, men in office, civil or ecclesiastical, or in whatsoever state of life, are liable to sin, and do sin continually, either ignorantly or willingly; and Christ is a sacrifice for all sins and for all sorts of sinners: *whilst he doeth somewhat*, &c. see the notes on ℣. 2, 13, 22.

℣. 28. *Or if his sin which he hath sinned come to his knowledge*, &c.] So that he is convinced that he has sinned: *then he shall bring his offering*; to the door of the tabernacle of the congregation, to the priest there: *a kid of the goats*; a young goat: *a female without blemish*; and so inferior to the offering of the ruler or prince; for the characters of men are aggravations of their sins, and sacrifices were to be in some measure answerable to them, and suitable to their circumstances: *for the sin which he hath sinned*; to atone for it in a typical way.

℣. 29. *And he shall lay his hand upon the head of the sin-offering*, &c.] His right hand, as the *Targum* of *Jonathan*; not the priest that shall offer it, but the man that has sinned, that brings it, thereby confessing his sin, and transferring it to the sacrifice: *and slay the sin-offering in the place of the burnt-offering*; that is, on the north side of the altar.

℣. 30, 31. *And the priest shall take of the blood*, &c.] So that all the preceding actions, the bringing the offering, the putting the hand upon the head of it, and slaying it, were done by the man that sinned; of this and what follows here and in the next verse, see the notes on ℣. 25, 26.

℣. 32. *And if he bring a lamb for a sin-offering*, &c.] As he might if he would; the *Jews* observe, that in all places a lamb is put before a goat, as being more excellent in its kind; but here it is mentioned after, which shews, they say, that they are equally alike [p]: *he shall bring it a female without blemish*; typical of Christ the lamb of God, without spot and without blemish, 1 *Pet.* i. 19.

℣. 33. *He shall lay his hand upon the head of the sin-offering*, &c.] On the head of the lamb, as on the head of the goat, even his right hand, as the above *Targum*, as before: *and slay it for a sin offering, in the place where they kill the burnt-offering*; for if it was not slain for a sin-offering but for something else, or on any other account, as for a burnt-offering, it was not right [q].

℣. 34, 35. *And the priest shall take of the blood*, &c.] See the notes on ℣. 25, 26.

CHAP. V.

THIS chapter treats of the trespass-offering, points at the sins for which it was to be made, and the matter of it; it was for secret sins, and sins of ignorance, such as refusing to bear witness in a known case, ℣. 1. touching unclean things and false swearing, ℣. 2, 3, 4. the things directed to in such cases are confession, ℣. 5. sacrifice of a lamb, or kid of the goats, ℣. 6. and in case of poverty, two turtle doves, or two young pigeons; concerning the offering of which instructions are given, ℣. 7—10. and if not able to bring them, then a meat-offering of fine flour, about which rules are laid down, ℣. 11—13. and for sins committed through ignorance in holy things or sacrileges, the sacrifice of a ram is enjoined, and satisfaction ordered to be made for the injury done in the holy thing, by adding a fifth part to it, ℣. 14—16. and for sins committed ignorantly against negative precepts, only a ram is appointed for the trespass-offering, ℣. 17—19.

℣. 1. *And if a soul sin*, &c.] The soul is put for the person, and is particularly mentioned, as *Ben Melech* says, because possessed of will and desire:

[n] T. Bab. Zebachim, fol. 24. 1. Pesachim, fol. 57. 2. & Ceritot, fol. 28. 2.

[o] Maimon. Hilchot Maasch Hakorbanot, c. 5. §. 10.

[p] T. Bab. Zebachim, fol. 7. 1. & Menachot, fol. 4. 1.

[q] T. Bab.

fire: *and hear the voice of ſwearing*; or curſing, or adjuration; not of prophane ſwearing, and taking the name of God in vain, but either of falſe ſwearing, or perjury, as when a man hears another ſwear to a thing which he knows is falſe; or elſe of adjuration, either the voice of a magiſtrate or of a neighbour adjuring another, calling upon him with an oath, to bear teſtimony in ſuch a caſe; this is what the *Jews* [r] call the oath of teſtimony or witneſs, and which, they ſay [s], is binding in whatſoever language it is heard: *and is a witneſs*; is able to bear witneſs to the thing he is adjured about: *whether he hath ſeen or known* of it; what he has ſeen with his eyes, or knows by any means: of ſuch a caſe, the *Jews* obſerve [t], that there may be ſeeing without knowing, or knowing without ſeeing, and in either caſe a man ought to bear witneſs: *if he do not utter it*; tell the truth, declare what he has ſeen or known: *then he ſhall bear his iniquity*; he ſhall be charged with ſin, and be obliged to acknowledge his offence, and bring a treſpaſs-offering for it: it is ſaid [u], that the witneſſes are not guilty of the oath of the teſtimony, but in theſe ten caſes; if they are required; if the teſtimony is concerning goods; if the goods are moveable; if he that requires binds himſelf to pay for their teſtimony only, in caſe they bear witneſs; if they refuſe after required; if they refuſe in the Sanhedrim; if the adjuration or oath is made there by the name of God, or his titles; if knowledge of the teſtimony goes before the oath; if he particularizes his witneſſes in the time of the oath, or at the time of the requirement; and if the oath is in a language they underſtood.

℣. 2. *Or if a ſoul touch any unclean thing*, &c.] Meaning an *Iſraelite*, for only ſuch were bound by this law, which pronounced a perſon unclean that touched any thing that was ſo in a ceremonial ſenſe; this is the general, including whatſoever by the law was unclean; the particulars follow: *whether* it be *a carcaſe of an unclean beaſt*, as the camel, the coney, the hare, and the ſwine, *Lev.* xi. 2—8. *or a carcaſe of unclean cattle*; as the horſe, and the aſs, which were unclean for food, and their dead carcaſſes not to be touched, *Lev.* xi. 26, 27, 28. *or the carcaſe of unclean creeping things*; ſuch as are mentioned in *Lev.* xi. 29, 30, 31. *and if it be hidden from him*; that he has touched them; or the uncleanneſs contracted by touching, he having inadvertently done it; or being ignorant of the law concerning ſuch uncleanneſs: *he alſo ſhall be unclean*; in a ceremonial ſenſe, by thus touching them: *and guilty*; of a breach of the command which forbids the touching of them: this is by way of prolepſis or anticipation; for as yet the law concerning unclean beaſts, and creeping things, and pollution by touching them, was not given: *Jarchi* and *Gerſom* interpret this guilt, of eating of holy things, and going into the ſanctuary when thus defiled: in the *Jewiſh Miſnah* [w] it is ſaid, the word *hidden* is twice uſed, to ſhew that he is guilty, for the ignorance of uncleanneſs, and for the ignorance of the ſanctuary.

℣. 3. *Or if he touch the uncleanneſs of man*, &c.] The dead body of a man, or the bone of a dead body, or a grave, or any profluvious or menſtruous perſon: *whatſoever uncleanneſs* it be *that a man ſhall be defiled withal*; not morally, but ceremonially: *and it be hid from him*; he is not ſenſible that he has touched any thing ceremonially unclean: *when he knoweth* of it, *then he ſhall be guilty*; acknowledge his guilt, and offer a ſacrifice for it, as after directed.

℣. 4. *Or if a ſoul ſwear*, &c.] A raſh or vain oath: *pronouncing with his lips*; not in his heart, as *Jarchi* notes; not ſaying within himſelf that he would do this, or that, or the other thing, but expreſſing his oath plainly and diſtinctly, with an audible voice: *to do good, or to do evil*; which was either impoſſible or unlawful for him to do; whether the good or evil he ſwears to do is to himſelf or to another; whether he ſwears to do good to himſelf, and evil to another, or good to another, and evil to himſelf, ſee *Pſ.* xv. 4, 5. The *Targum* of *Jonathan* paraphraſes it, "whatſoever a man "expreſſes, whether of any thing preſent or fu-"ture;" as if he ſwears he has done ſuch and ſuch a thing, whether good or evil; or that he will do it, be it what it will, and it is not in the power of his hands to do it, or if he did it, it would be doing a wrong thing: *whatſoever* it be *that a man ſhall pronounce with an oath, and it be hid from him*; he has forgot that he ever ſwore ſuch an oath: *and when he knoweth* of it, *then he ſhall be guilty in one of theſe*; when he is told of it, and it is made clearly to appear to him, that he did at ſuch a time, and in ſuch a place, deliver out a raſh oath concerning this, or the other thing, then he ſhall be chargeable with guilt in one of theſe; either in raſhly ſwearing to do good when it was not in his power, or to do evil, which would have been unlawful. The *Targum* of *Jonathan* is, "if he knows "that he has falſified, and repents not, he is "guilty."

℣. 5. *And it ſhall be when he ſhall be guilty in one of theſe* things, &c.] Before expreſſed in the preceding verſes; the *Targum* of *Jonathan* is, "in "one of the four things," which *Ben Gerſom* particularly mentions in the oath of witneſs, or the pollution of the ſanctuary, or the pollution of its holy things, or a vain oath: *that he ſhall confeſs that he hath ſinned in that* thing; not make confeſſion of ſin in general, but of that particular ſin he is guilty of; and this he was to do before he brought his offering, or at leaſt at the time of his bringing it; for without confeſſion his offering would be of no avail; and which he made, as *Ben Gerſom* ſays, by laying his hand on the head of the offering, thereby ſignifying and declaring his guilt, and that he deſerved to die as the creature would, about to be ſacrificed for him; or he might make a verbal confeſſion and acknowledgment of his offence. *Fagius*, from the *Jewiſh* writers, has given us the form of it, which was this; "I beſeech "thee, O Lord, I have ſinned, I have done wick-"edly, I have tranſgreſſed before thee, ſo and ſo "have I done; and lo I repent, and am aſhamed "of what I have done, and I will never do the "ſame again." Though perhaps this form may be of too modern a date, yet doubtleſs ſomewhat like this was pronounced; and they make confeſſion of ſin neceſſary to all ſacrifices, and ſay [x] atonement is not made by them without repentance and confeſſion.

℣. 6. *And he ſhall bring his treſpaſs-offering unto the Lord, for the ſin which he hath ſinned*, &c.] To make atonement for it; this was typical of the ſacrifice of Chriſt, whoſe ſoul was made an offering for ſin, *Aſham* a treſpaſs-offering, *Iſ.* liii. 10. where the ſame word is uſed as here: *a female from the flock*,

[r] Miſn. Sotah, c. 7. 1. [s] Maimon. & Bartenora in Ib. T. Bab. Sotah, fol. 33. 1. [t] T. Bab. Shebuot, fol. 33. 2. & 34. 1.
[u] Maimon. Hilchot, Shebuot, c. 9. §. 3. [w] Miſn. Shebuot, c. 2. §. 5.
[x] Maimon. Hilchot Teſhubah, c. 1. §. 1.

flock, a lamb, or kid of the goats for a sin-offering; it is generally thought there was a difference between a trespass-offering and a sin-offering; but it is not easy to say wherein the difference lies; and what has been observed by learned men is not very satisfactory: and certain it is, that the same offering is here called both a trespass-offering and a sin-offering; and such as were men of substance, and capable of it, were to bring a female lamb or kid, it being for sins of ignorance, a sacrifice of a less value was admitted; yet it must be a lamb, typical of Christ the Lamb of God; and atonement cannot be made, even for sins of ignorance, but by the blood and sacrifice of Christ: *and the priest shall make an atonement for him concerning his sin*; that is, by offering his sacrifice for him, which was a type of the atonement made by the precious blood of Christ, as of a lamb without spot and blemish.

℣. 7. *And if he be not able to bring a lamb*, &c.] He is not possessed of a lamb, nor able to purchase one: *then he shall bring for the trespass which he hath committed, two turtle doves, or two young pigeons, unto the Lord*; either the one or the other; these were common, and in great plenty in the land of *Israel*, as *Maimonides* [y] observes, which was the reason of their being ordered, since to be had cheap. The turtle doves were larger, as the *Targum* of *Jonathan* calls them, being older, and the pigeons lesser, being young; or the one were grown, and not little, and the other little, and not grown, as the *Jewish* writers [z] observe; and either of them were proper emblems of Christ in his purity, innocence and meekness, by whom an atonement is made both for the rich and poor: *one for a sin*-offering, *and the other for a burnt-offering*; one of the turtle-doves or pigeons, which soever were brought was offered up as a sin-offering, and the other that remained was offered up as a burnt-offering; so that the poor man had two sorts of offerings out of what he brought, when the rich had but one; and may denote the compleatness of his sacrifice, and the full atonement made by it.

℣. 8. *And he shall bring them unto the priest*, &c.] Either two turtle-doves, or two young pigeons: *who shall offer* that *which* is *for the sin*-offering *first*; that which is chosen for it, as the *Targum* of *Jonathan*; and this choice was made, not by the priest, but by the man that brought the offering, who separated it, and said, lo, this is a sin-offering, and after that said, lo, this is a burnt-offering [a]; the sin-offering was offered first, which was to make atonement for sin, and then the burnt-offering, to denote the divine acceptance of it; and so *Ben Gersom* observes, it was proper to offer the sin-offering first, to atone for his sin, that after he (God) was appeased this way, he might receive his gift; for the burnt-offering was as a gift. *Jarchi* compares it to an advocate, who first goes in to appease, and when he has appeased, the gift goes in after him: *and wring off his head from his neck, but shall not divide* it *asunder*; be it a turtle-dove or a young pigeon, so it was to be served; the head was not to be separated from the body, but was nipped by the nail of the priest *in* the neck, as it might be rendered [b]; over against the neck, as the *Targums* of *Onkelos* and *Jonathan* render it; the hinder part, or what is behind the throat, as *Jarchi* and *Ben Melech* interpret it; so that the part which was nipped was the neck; and this nip was made so large, as that the blood was let out by it, as appears from the following verse, and yet the head was not divided from the body; the head hung by a piece of skin on the back part; of the manner of performing this, and the mystery of it, see the note on ch. i. 15.

℣. 9. *And he shall sprinkle of the blood of the sin*-offering *upon the side of the altar*, &c.] Or *wall* [c]; it is asked [d], "what is the wall at which the rest "of the blood is wrung out? this is the lower "wall, namely, the half of the height of the altar below, under the thread (of scarlet that goes "round the middle of the altar) that the rest of "the blood may be squeezed at the bottom of the "altar, and because of this the sin-offering of the "fowl is below," that is, the sprinkling of its blood. And so *Ben Gersom* observes; from hence we learn, says he, that the sprinkling of the sin-offering of the fowl was in the lower part of the altar; and I think this sprinkling, adds he, was not in the length, but in the breadth: *and the rest of the blood shall be wrung out at the bottom of the altar*; the blood sprinkled was that which dropped from it, when nipped by the priest; this here was squeezed out by him, and was shed at the foot of the altar; so that the altar had all the blood, and nothing but the blood of the fowl, all the rest belonged to the priest [e]: this might be an emblem both of the drops of blood which fell from Christ in the garden, and of the shedding of his blood upon the cross, whereby remission of sin was obtained, and atonement made: *it* is *a sin*-offering; an offering whereby sin was typically expiated and atoned.

℣. 10. *And he shall offer the second* for *a burnt-offering, according to the manner*, &c.] That is, the second turtle dove or young pigeon, after the other was made a sin-offering; and the manner according to which this was offered, was not according to the rite or manner of the bird chosen first for a sin-offering, as the *Targum* of *Jonathan*, but according to the burnt-offering of the fowl in ch. i. 15, 16, 17. so *Jarchi* and *Ben Gersom*: *and the priest shall make an atonement for him, for his sin which he had sinned, and it shall be forgiven him*; upon the atonement made; and so forgiveness of sin with God proceeds upon the atonement made by the blood of Christ, *Heb.* ix. 22. God never took one step towards it, without a regard to Christ the propitiation for sin; he promised it with a view to him; there is no instance of pardon under the Old Testament but in this way, and God always has respect to Christ in pardon, it is for his sake; and this way of forgiveness best provides for the glory of the divine perfections; there can be no better way, or infinite wisdom would have used it; there could be no other way, considering the council, and covenant of peace; to pardon, without atonement and satisfaction, is not consistent with the purity, justice and veracity of God; and to observe this great truth, the phrase is afterwards frequently repeated.

℣. 11. *But if he be not able to bring two turtle-doves, or two young pigeons*, &c.] Which is supposing a man to be in the poorest circumstances he can well be; and such is the grace and goodness of God, that he has provided for the atonement and forgiveness of the poorest, as well as of the rich:

[y] Moreh Nevochim, par. 3. c. 46. Zebachim, c. 10. §. 4.

[z] Maimon. & Bartenora in Misn. Cholin, c. 1. §. 5. [b] Vid. Noldium, p. 611. N°. 1637. Pagninus, Montanus, Junius & Tremellius, Piscator, Drusius; Zebachim, c. 6. §. 4.

[c] קיר ע' אמו של הטוכ, Sept. super parietem, ad parietem, Tigurine version. [d] Maimon. in Misn. [e] Misn. ib. [a] Ib. in Misn.

rich: *then he that hath ſinned ſhall bring for his offering the tenth part of an ephah of fine flour for a ſin*-offering; which is an omer, *Exod.* xvi. 36. and is as much as a man can eat in one day, as *Aben Ezra* remarks: *he ſhall put no oil upon it, neither ſhall he put* any *frankincenſe thereon*; to diſtinguiſh it from the common meat-offering, which had both, ch. iii. 1. and to make it as eaſy, and as little chargeable to the poor as poſſible, both oil and frankincenſe being things of value; and ſome think that theſe were prohibited, to ſhew that atonement and forgiveneſs, and even the ſalvation of men, are not owing to grace in them, comparable to oil, or to their prayers, ſignified by frankincenſe, and ſo to any or all of their duties, but to Chriſt alone, and his atoning ſacrifice: or theſe were forbidden, becauſe emblems of joy and gladneſs, and therefore not ſo proper at a confeſſion of ſin, and humiliation for it: or rather to ſhew how diſagreeable and offenſive ſin was to the Lord, being contrary to grace, of which oil was an emblem, and far from being acceptable to him, which frankincenſe might ſignify; and therefore being prohibited, might denote how unacceptable, yea nauſeous, ſin is to him; which agrees with the reaſon given; *for it* is *a ſin*-offering, and therefore muſt not be honoured, as *Jarchi*, or muſt have every thing removed from it that is beautiful and amiable, as *Ben Gerſom*, ſuch as oil and frankincenſe.

℣. 12. *Then ſhall he bring it to the prieſt*, &c.] The flour juſt as it was, not kneaded and made into a cake, as appears by what follows: *and the prieſt ſhall take his handful of it*; as much of the flour as he could hold in one hand: even *a memorial thereof*; to bring to mind his ſin, and the goodneſs of God in admitting of an offering for it, and forgiving it upon that: *and burn* it *on the altar, according to the offerings made by fire unto the Lord*; in the ſame manner as other burnt-offerings were made: *it* is *a ſin*-offering; or an expiatory ſacrifice for ſin.

℣. 13. *And the prieſt ſhall make an atonement for him*, &c.] By burning the handful of flour brought by him, as an emblem of the painful ſufferings of Chriſt, whereby he made atonement for the ſins of his people: *as touching his ſin that he hath ſinned in one of theſe*; for whatſoever ſin he had committed in any of the above caſes, ℣. 1, 2, 3, 4: *and it ſhall be forgiven him*; upon the foot of the atonement made; ſee the note on ℣. 10: *and* the remnant *ſhall be the prieſt's, as a meat-offering*; the whole tenth part of an ephah of fine flour was the prieſt's, excepting the handful he took and burnt, juſt as in the caſe of a common meat-offering, ch. ii. 3.

℣. 14. *And the Lord ſpake unto Moſes*, &c.] Out of the tabernacle of the congregation, ch. i. 1. he continued to ſpeak to him: *ſaying*; as follows.

℣. 15. *If a ſoul commit a treſpaſs, and ſin through ignorance in the holy things of the Lord*, &c.] In the payment of tithes, or offering firſt-fruits as he ought, by withholding them, or any part of them, or through eating of ſacred things he ought not: *then ſhall he bring for his treſpaſs unto the Lord*; for it being a treſpaſs in holy things, it might be properly called a treſpaſs to or againſt the Lord; unleſs this is rather to be underſtood of the offering brought to the Lord for his treſpaſs as follows: *a ram without blemiſh out of the flocks*; out of the ſheep and not the goats, as *Ben Gerſom* obſerves; and this being for ſacrifice, or for a treſpaſs in holy things, though ignorantly done, an offering of more value is required than for ſins of ignorance in other caſes, ℣. 6. a type of Chriſt, who for his ſtrength may be compared to a ram, and to one without blemiſh, for his purity and holineſs, and to a choice one, ſelected out of the flock, for his being choſen out from among the people: *with thy eſtimation by ſhekels of ſilver, after the ſhekel of the ſanctuary, for a treſpaſs offering*; that is, either an eſtimation was to be taken of the damage done in the holy things, an account of which was to be brought along with the ram, and the coſt paid; or elſe the ram brought was to be of the value of, or worth ſhekels of ſilver; and the leaſt of many, being two, as *Aben Ezra* and *Ben Gerſom* obſerve, the ſenſe is, that the ram brought for the treſpaſs-offering ſhould be at leaſt worth two ſhekels of ſilver; ſo *Jarchi* and *Ben Gerſom*.

℣. 16. *And he ſhall make amends for the harm that he hath done in the holy thing*, &c.] This ſeems to favour the ſenſe of the word *eſtimation*, in the preceding verſe, as underſtood of the eſtimate of the damage done in the holy things, which belonged to the prieſts, for which recompence was to be made according as the damage was valued: *and ſhall add the fifth part thereto, and give it unto the prieſt*; beſides paying for the whole damage, he was to give a fifth part of the whole to the prieſt; which was ordered to ſhew the evil nature of the ſin of ſacrilege, tho' done ignorantly, and to make men careful and cautious of committing it: the fifth part, according to the *Jewiſh* writers [f], is the fourth part of that of which a man eats, (*viz.* of the holy things) which is the fifth of the whole; thus, if he eats the value of a penny, he pays the penny and the fourth part of one, and ſo it is in all the fifths mentioned in the law; or, as *Ben Gerſom* on the place expreſſes it, if he has had profit by the holy things to the value of four ſhekels, he pays five ſhekels; for the fifth of the ſhekels they add the fifth part to the four ſhekels; in this he obſerves, all are alike, the prieſt, the anointed, the prince, and a private perſon, for the law makes no difference between them in this: *and the prieſt ſhall make an atonement for him with the ram of the treſpaſs*-offering; by offering it up for him: *and it ſhall be forgiven him*; after he has paid the whole damage, and a fifth part beſides, and offered the treſpaſs-offering for atonement; ſee the note on ℣. 10.

℣. 17. *And if a ſoul ſin, and commit any of theſe things which are forbidden to be done by the commandments of the Lord*, &c.] Reſpecting holy things: *though he wiſt it not*; or did not know that he had tranſgreſſed a negative command: *yet he is guilty, and ſhall bear the iniquity*; be chargeable with guilt, and is liable to puniſhment, and muſt make an atonement and ſatisfaction for it; ſee *Luke* xii. 48.

℣. 18. *And he ſhall bring a ram without blemiſh out of the flock*, &c.] See the note on ℣. 15. *with thy eſtimation for a treſpaſs*-offering *to the prieſt*; along with the offering was to be brought an eſtimate of whatſoever damage had been done through the breach of any of the commands of God, where damage could take place, that ſo recompence be made as before directed; or elſe the ram brought was to be valued, and examined whether it was worth two ſhekels of ſilver, as before explained, ℣. 15. but no fifth was required as in the former caſes: *and the prieſt ſhall make atonement for him concerning his ignorance wherein he erred, and wiſt* it

[f] Maimon. & Bartenora in Miſn. Trumot, c. 6. 1.

it *not, and it ſhall be forgiven him*; ſee the note on ℣. 10. this is what the *Jews* call *Aſham Talui*, doubtful treſpaſs-offering.

℣. 19. *It* is *a treſpaſs*-offering, &c.] An offering for a treſpaſs committed: *he hath certainly treſpaſſed againſt the Lord*; though committed ignorantly, and therefore an offering muſt be brought; for no ſin of any kind muſt be over-looked, paſſed by, or forgiven, without a ſacrifice, or without atonement made by ſacrifice: or, *he ſhall offer a treſpaſs-offering to the Lord*, or before the Lord, as *Onkelos*; or before the Word of the Lord, as *Jonathan*; and *Maimonides* out of *Siphri* [g] obſerves, that whereas it is ſaid, a treſpaſs or treſpaſs-offering to the Lord, it was not lawful for the prieſts to eat of it.

CHAP. VI.

THIS chapter treats of the treſpaſs-offering for ſins committed knowingly and wilfully, ℣. 1—7. and of the law of the burnt-offering, and of cleanſing the altar of burnt-offering, and keeping the fire burning on it continually, ℣. 8—13. and of the meat-offering, which is repeated with ſome additional circumſtances, ℣. 14—18. and of the offering at the conſecration of the high-prieſt, ℣. 19—23. and of the ſin-offering, and where to be killed and eaten, and by whom, ℣. 24—30.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] Continuing his ſpeech with him, for the ſame law of the treſpaſs-offering is ſtill diſcourſed of, only with reſpect to different perſons: *ſaying*; as follows.

℣. 2. *If a ſoul ſin, and commit a treſpaſs againſt the Lord*, &c.] All ſin is againſt the Lord, contrary to his nature and will, and a tranſgreſſion of his law; but ſome ſins are more apparently ſo than others, and againſt which he expreſſes greater indignation and abhorrence, being attended alſo with very aggravating circumſtances, as theſe that follow; which are ſuch as are not only contrary to the will of God, but to the good of ſociety, and tend to the ſubverſion of it, of which he is the founder and ſupporter, and eſpecially when he is ſworn by, and appealed to as a witneſs, in a caſe not only injurious but falſe: *and lie unto his neighbour in that which was delivered him to keep*; whether money or goods, or any living creature, ſheep, cow, horſe, &c. and ſhould deny that ever any thing was delivered to him, and take his oath upon it; which is a very grievous crime, and not to go unpuniſhed, as was known by the light of nature, and declared by the heathen oracle [h]; and yet there was to be a treſpaſs-offering to make atonement for ſuch a ſin: *Jarchi* thinks, by his neighbour is meant a third perſon between them; but if that third perſon was a witneſs of the goods being delivered, there would have been no occaſion of an oath, as follows: the caſe ſuppoſed ſeems to be, when any thing was delivered to the care and cuſtody of another, without the knowledge of any but the perſon that delivered it, and he to whom it was delivered; who retaining it for his own uſe, embezzling the goods, and acting the unfaithful part, affirms to the owner, he never had any thing of him, and ſo lies to him, and to that lie adds an oath of perjury: *or in fellowſhip*; in partnerſhip; as for inſtance, having received money belonging to them both, denies he ever received any, and ſo cheats his partner of what was his due, and being put to his oath, takes it: or, *in putting of the hand* [i], as perſons uſually do when they enter into fellowſhip or partnerſhip, they give each other their hand in token of it; or in putting any thing into the hand, as money to trade with, and he denies he received any; or by way of purchaſe for any thing bought, and the perſon of whom the purchaſe is made, affirms the purchaſer never put any thing into his hand, or paid him any thing, but inſiſts upon being paid again; or, in a way of lending, as *Jarchi* and *Ben Gerſom*, becauſe then money is put into the hand of him that receives it, and in the caſe ſuppoſed, the borrower denies that ever any was put into his hand, or he borrowed any; and being called upon to ſwear, ſwears falſly: *or in a thing taken away by violence*; without the will and knowledge of the owner; privately and ſecretly, but being ſuſpected, is challenged with it, and denying it, is made to ſwear, which he does falſly: *or hath deceived his neighbour*; cheated him in trade and commerce, over-reached him in buſineſs, extorted money from him; or by calumny and falſe accuſation, got any thing out of his hands, ſee *Luke* xix. 8. or by detaining the wages of the hireling; ſo *Jarchi* and *Ben Gerſom*.

℣. 3. *Or have found that which was loſt, and lieth concerning it*, &c.] Who having found any thing loſt, at once concludes it his own, and converts it to his own uſe, never enquiring after the proprietor of it, or taking any method to get knowledge of him, and reſtore it to him; but ſo far from that, being ſuſpected of finding it, and charged with it denies it: *Maimonides* [k] gives a reaſon why a loſt thing ſhould be reſtored, not only becauſe ſo to do, is a virtue in itſelf praiſe-worthy, but becauſe it has a reciprocal utility; for if you do not reſtore another's loſt things, neither will your own be reſtored to you: *and ſweareth falſely*; which is to be underſtood, not of the laſt caſe only, but of all the reſt, or of any one of them, as it follows: *in any of all theſe that a man doth ſinning therein*; by unfaithfulneſs in a truſt, cheating, cozening, lying, and falſe ſwearing.

℣. 4. *Then it ſhall be, becauſe he hath ſinned and is guilty*, &c.] Owns his guilt thro' remorſe of conſcience, and makes a confeſſion of it; or otherwiſe upon conviction, without ſuch confeſſion he was to pay double, ſee *Exod.* xxii. 7, 8, 9. whereas, in this caſe it is only ordered, *that he ſhall reſtore that which he took violently away*; whether money, goods, or cattle: *or the thing which he hath deceitfully gotten*; by over-reaching, by extortion, by falſe accuſation, or detention of wages: *or that which was delivered him to keep*; in which he was unfaithful to his truſt, be it what it will: *or the loſt thing which he found*; and denied he had it.

℣. 5. *Or all that about which he hath ſworn falſly*, &c.] In all and each of the above caſes, in which he had committed a treſpaſs and denied it, and to the denial adds a falſe oath, and yet after all acknowledges it: *he ſhall even reſtore it in the principal*; whatſoever he has embezzled, or cheated another

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[g] Maimon in Miſn. Temurah, c. 7. §. 6.
[i] בתשומת יד in poſitione manus, Montanus.
[h] Spartano cuidam reſpondit, &c. Juvenal. Satyr. 13. prope finem.
[k] Moreh Nevochim, par. 3. c. 40.

another of, or detained from the right owner, the whole of that was to be restored: *and shall add the fifth part more thereto*; to the principal, see ch. v. 16. but *Maimonides* [l] says, this was an instruction to add a fifth to a fifth; and *Aben Ezra* takes the word to be plural, and observes, that the least of many is two, and so two fifths were to be added to the principal, but the first sense seems best: and *give it unto him to whom it appertaineth*; as, to his neighbour, who had deposited any thing in his hands; or his partner, he had any ways wronged; or whomsoever he had defrauded in any respect; or the proprietor of lost goods; *Ben Gersom* observes, it was not to be given to his son, nor to his messenger: in the case of taking any thing away by violence, though but the value of a farthing, it is said, that he shall be obliged to bring it after him (from whom he has taken it) even unto *Media*, (should he be there) he shall not give it to his son, nor to his messenger, but he may give it to the messenger of the Sanhedrim; and if he dies, he must return it to his heirs [m]: *in the day of his trespass*-offering; when he brings that, but restoration must first be made: the *Targum* of *Jonathan* renders it, in the day he repents of his sin: and so *Aben Ezra* interprets it, "in the day he returns "from his trespass;" when he owns and confesses it, is sorry for it, and determines to do so no more. *Maimonides* observes [n], that one that takes away any thing by violence, (which is one of the cases supposed) is not mulcted so much as a thief; he only restores the principal; for the fifth part is for his false oath; the reasons of which are, because robbery is not so frequently, and is more easily committed, and is more open, and against which persons may guard and make resistance, and the robber is more known than a thief who steals secretly; see *Exod.* xxii. 1.

℣. 6. *And he shall bring his trespass*-offering *unto the Lord*, &c.] That is, to the tabernacle of the Lord, to the altar of the Lord in it, and to his priest ministring therein, as it follows: *a ram without blemish out of the flock, with thy estimation, for a trespass*-offering *unto the priest*; the same offering that was ordered for a trespass through ignorance, ch. v. 16. typical of the sacrifice of Christ offered up both for sins of ignorance and wilful transgressions, for his blood cleanses from all sin, see the note there; the phrase, *with thy estimation*, used there also, is here interpreted by *Ben Gersom*, of two shekels, the value of the ram was to be of, brought for the trespass-offering.

℣. 7. *And the priest shall make an atonement for him before the Lord*, &c.] By offering the ram he brought, by which a typical, but not real atonement was made; for the blood of bulls and goats, of sheep and rams, could not take away sin; but as they were types of Christ, and led to him, the lamb of God that takes away the sin of the world: *and it shall be forgiven him, for any thing of all that he hath done in trespassing therein*; any and every one of the above sins, with all the aggravations of them, were forgiven, upon the atonement made, though they were so enormous; and indeed all manner of sin is forgiven for Christ's sake, except the sin against the holy Ghost: and *L'Empereur* [o] rightly observes, against the *Socinians*, who deny that sacrifices were offered for crimes very grievous, that these were of such a nature; for what more vile than unfaithfulness in a trust, than cheating and cozening, stealing, lying, and perjury?

℣. 8. *And the Lord spake unto Moses*, &c.] It may be after some intermission, or pause made; for some here begin a new chapter, and indeed a new section here begins in the *Hebrew* copies: *saying*; as follows:

℣. 9. *Command Aaron and his sons*, &c.] Who were nominated, selected, and appointed to the priest's office, though not yet consecrated to it and invested with it, see ch. viii. 1. *saying, this is the law of the burnt-offering*; of the daily sacrifice, morning and evening: *it* is *the burnt-offering, because of*, or *for the burning upon the altar all night unto the morning*; as there was nothing offered on the altar of burnt-offering after the evening-daily sacrifice, nor any thing before the morning-daily sacrifice; it was the more difficult to keep the fire of the altar burning in the night; wherefore a slow fire was used in the evening-sacrifice, and several things remained to be burnt in the night: so *Maimonides* [p] says, the remainder of the fat of the members were burnt all night until the pillar of the morning: *and the fire of the altar shall be burning in it*; not without it, as *Aben Ezra* observes, but on it; that is, should be ever burning on it, night and day, as it is after declared.

℣. 10. *And the priest shall put on his linen garment*, &c.] *His measure* [q], as the word signifies, a garment that was just the measure of his body, and exactly fitted it; it was a sort of a shirt, which he wore next his body, and reached down to his feet; and in this he always officiated, and was an emblem of the purity and holiness of Christ our high priest, who was without sin, and so a fit person to take away the sin of others, by offering up himself without spot to God: *and his linen breeches shall he put upon his flesh*; to cover his nakedness; that indecency might be prevented, and that he might not be exposed to ridicule; and tho' these two garments are only mentioned, yet the wise men say, the word *put on*, includes the bonnet and the girdle; for the removing of the ashes from the altar, which is the thing he was to be thus cloathed to do, was done in the four garments, though the scripture mentions but two [r]: *and take up the ashes which the fire hath consumed, with the burnt-offering on the altar*; this was the first thing the priests did in a morning, and which in after-times, they cast lots for, and the first lot was for this service, and which was performed very early [s]; "every day they cleansed or swept the altar, at "cock-crowing or near it, whether before or after, "and on the day of atonement at midnight, and "at the feasts from the time of the first watch:" *and he shall put them beside the altar*; without, at the corner of the altar, as *Aben Ezra*, on the east-side of it; so says *Jarchi*, the priest takes a full censer of the innermost consumptions; (that is, of the innermost parts of the sacrifice reduced to ashes) and puts them in the east of the rise of the altar; or, as by another [t] expressed, he takes the ashes in a censer, more or less, and lays them down at the east of the rise of the altar, and there leaves them, and this is the beginning of the morning service: and we are told by another writer [u], that there was a place called, the house of ashes,

[l] In Misn Trumot, c. 6. §. 1.
[m] Misnah Bava Kama, c. 9. §. 5.
[n] Ut supra, c. 41.
[o] In Misn. Bava Kama, c. 9. §. 5.
[p] In Misn. Beracot, c. 1. §. 1.
[q] מדן, est מד proprie vestis commensurata corpori, Munster; so Jarchi.
[r] Maimon. in Misn. Tamid, c. 5. §. 3
[s] Misn. Yoma, c. 1. §. 8.
[t] Bartenora in Ib.
[u] Jacob. Jud. Leo. Tabnitid Hecal, No. 90. apud Wagenseil. Sotah, p. 426.

aſhes, and it was at the eaſt of the riſe of the altar, at a diſtance from the foot of it ten cubits and three hands breadth; where the prieſt, before they began to ſacrifice, laid the aſhes of the ſacrifices, and of the candleſtick, and of the altar of incenſe, and of the offering of the fowl that were caſt out.

℣. 11. *And he ſhall put off his garments*, &c.] Thoſe before mentioned, he is ſaid to put on: *and put on other garments*; not common garments or lay-habits, what the prieſts wore when they were not on duty; for, as *Ben Gerſom* ſays, theſe were prieſtly garments, though meaner than the firſt, or thoſe that were put off: and ſo *Jarchi* ſays, they were worſe than they were: it ſeems as if they were ſuch that were ſpotted and dirty, and threadbare, almoſt worn out, and only fit for ſuch ſort of work as to carry out aſhes: and ſo *Maimonides*[w] obſerves, that theſe other garments are not to be underſtood of common garments; but of ſuch that are meaner in value and eſteem, for both are holy garments; and indeed nothing belonging to the prieſtly office was to be performed but with the prieſtly garments, and they were only to be worn by the prieſts whilſt in ſervice: *and carry forth the aſhes*; when theſe gathered on a heap were become large, as *Jarchi* ſays; and there was no room for the pile of wood, they carried them out from thence; and this he obſerves, was not obligatory every day, but the taking of them up, as in the preceding verſe, they were bound to every day: and theſe they carried *without the camp, unto a clean place*; for though they were aſhes, yet being aſhes of holy things, were not to be laid in an unclean place, or where unclean things were: as the burnt-offering was a type of Chriſt in his ſufferings and death, enduring the fire of divine wrath in the room and ſtead of his people; ſo the carrying forth the aſhes of the burnt-offering, and laying them in a clean place, may denote the burial of the body of Chriſt without the city of *Jeruſalem*, wrapped in a clean linen cloth and laid in a new tomb, wherein no man had been laid, *Matt.* xxvii. 59, 60. *Luke* xxiii. 53.

℣. 12. *And the fire upon the altar ſhall be burning in it, it ſhall not be put out*, &c.] There were three fires, or piles of wood for fire continually; the firſt was a large one, on which the daily ſacrifice was burnt; the ſecond leſs, and called the pile of the incenſe, becauſe they took from it fire in a cenſer to burn the morning and evening-incenſe; and the third was only for preſerving the fire that it might not go out; and of this it is written, *Lev.* vi. 12.[x] and *Maimonides*[y] obſerves, that ſome ſay, the firſt of theſe is meant by the burning all night, ℣. 9. and the ſecond, by the fire of the altar burning in it, ℣. 12. but his own ſenſe is, the third is meant by it; and in the ſenſe of *R. Joſes*, theſe three fires were all burning upon the altar; the firſt was towards the eaſt ſide of the altar, the ſecond towards the ſouth-weſt, as being nearer to the riſe of the altar, where the prieſts were, and the third was made in any part of the altar as was thought fit[z]; and this is the fire not to be put out, and he that quenched it, though but one coal, was to be beaten, yea, though it be brought down from the altar[a]: *and the prieſt ſhall burn wood in it every morning*; until the fourth hour of the day, according to the *Targum* of *Jonathan*; that is, unto ten o'clock in the morning: *and lay the burnt-offering in order upon it*; both morning and evening, and as often as any ſacrifices of that kind were offered up: *and he ſhall burn thereon the fat of the peace-offerings*; that which was upon the inwards and covered them, and upon the kidneys, and flanks, and caul of the liver; ſee ch. iii. 3, 4.

℣. 13. *The fire ſhall ever be burning upon the altar*, &c.] This was what firſt fell from heaven, ch. ix. 24. and which in after ages was maintained by conſtant fuel put unto it, there being every day burnt-offerings upon it; which was an emblem of the love of Chriſt to his people, which is ever in a flame and burning, and can never be quenched by the many waters of their ſins and iniquities; nor by all the ſufferings he underwent to atone for them; nor by all the meanneſs and afflictions they are attended with; his love is fervent towards them, and always the ſame: and alſo of their love to him, which is unquenchable by the perſecutions of men, by afflictions by the hand of God, by divine deſertions, by ſatan's temptations, or their own corruptions: it likewiſe may be an emblem of the graces of the Spirit of God in the hearts of his people, which have both light and heat in them; and though they are ſometimes very low as to exerciſe, yet are in a wonderful manner preſerved amidſt great oppoſitions made unto them from within and from without; and may alſo be a ſymbol of the word of God, ſometimes compared to fire for its light and heat, and may be ſignified by the fire on the altar for its perpetuity, which continues and abides, notwithſtanding the attempts of men and devils to get it out of the world; and though the miniſters of it die, that lives, and has been preſerved in the worſt of times, and will burn moſt clearly, and ſhine moſt brightly in the end of the world. This perpetual fire may alſo point at the prayers of ſaints, the fervency of them, and their perſeverance in them; or rather to the efficacy and acceptance of the ſacrifice of Chriſt, which always continues; nor may it be amiſs applied to the afflictions of God's people, which conſtantly attend them in this world, and they muſt expect to have whilſt in it; and even to the wrath of God on wicked men to all eternity, and which is the fire that cannot be quenched: *it ſhall never go out*; as it is highly probable it never did, until the deſtruction of the temple by *Nebuchadnezzar*; tho' the author of the ſecond book of the *Maccabees*, ch. i. 19. pretends that ſome devout prieſts, who were carried captives into *Perſia*, hid the fire of the altar privily in the hollow of a pit, where was no water, and in which it was kept ſure and unknown to men, and was found and reſtored in the times of *Nehemiah*, ℣. 20, 21, 22. but this is contrary to what the *Jews* always aſſert[b], that the fire from heaven was wanting in the ſecond temple; and yet from the account *Joſephus*[c] gives of a feſtival called *Xylophoria*, or the feaſt of the wood-carrying, it ſeems to have been then in being, and great care was taken to preſerve it that it might not go out; for, he ſays, at that feaſt it is a cuſtom for all to bring wood to the altar, that ſo there might never be wanting fuel for the fire, for it always remained unextinguiſhed: as to what ſome have obſerved out of *Diodorus Siculus*[d], that *Antiochus*

[w] In Miſn. Tamid, c. 5. §. 3. & in Yoma, c. 4. §. 6. [x] Maimon. Hilchot Tamidin, c. 2. §. 4. Bartenora in Miſn. Tamid c. 2. §. 4. [y] In Ib. §. 5. & in Yoma, c. 4. §. 6. [z] Maimon. Hilchot Tamidin, c. 2. §. 7, 8, 9. [a] Ibid. §. 6 [b] T. Hieroſ. Taaniot, fol. 65. 1. T. Bab. Yoma, fol. 21. 2. [c] De Bello Jud. l. 2. c. 17. §. 6. [d] Eclog. 1. ex l. 34. p. 902.

chus Epiphanes, when he went into the temple, quenched this fire; it appears to be a miſtake; for *Diodorus* does not ſay that he put out the fire of the altar, but that he extinguiſhed the immortal lamp, as it was called by them (the *Jews*) which was always burning in the temple; by which he plainly means the lamp in the candleſtick, and perhaps, what the *Jews* call the weſtern lamp, which was always burning, and was the middle lamp bending to the weſt, and to which the reſt bent: the *Heathens* in many places, imitated this perpetual fire: the *Brahmans* among the *Indians*, ſpeak of fire falling from heaven, kept by them on everlaſting hearths, or in fire-pans [e] for that purpoſe: the *Perſians* had their perpetual fire, having a great opinion of that element: in the march of *Darius* againſt *Alexander*, it is obſerved by the hiſtorian [f], that the fire which the *Perſians* call ſacred and eternal, was placed on altars of ſilver, and he is ſaid to adjure his ſoldiers by the gods of their country, and by the eternal fire on the altars, &c. to reſcue the *Perſian* name and nation from the laſt degree of reproach [g]: the *Grecians* have many traces of this continual fire on the altar, among them: at *Mantinia*, as *Pauſanias* [h] relates, was a temple of *Ceres* and *Proſerpina*, where a fire was kindled, and great care taken that it might not be extinguiſhed; and in the temple of *Pan*, a fire burned which was never quenched: and the ſame writer ſays [i], with the *Eleans* was an altar which had fire continually burning on it night and day: and *Ælianus* [k] makes mention of an altar of *Venus* at *Eryce* in *Sicily*, which burnt night and day; and of which, he ſays many things wonderful and fabulous: and it is well known, that the *Romans* had their goddeſs *Veſta*, whom *Velleius Paterculus* [l] calls the keeper of the perpetual fires; and there were certain virgins, called the *veſtal* virgins, whoſe buſineſs it was to take care that the fire never went out; and is by *Virgil* [m] called the eternal fire: and *Veſta* itſelf is thought by ſome learned men to be the ſame with אש־יה *Eſh-jah*, the fire of Jehovah: now theſe were all ſatanical imitations of the perpetual fire on the altar of God.

℣. 14. *And this* is *the law of the meat-offering*, &c.] Or the rules to be obſerved concerning that, for which, though directions are given, ch. ii. 1, &c. yet is here repeated with ſome additions to it: *the ſons of Aaron ſhall offer it before the Lord*; being brought unto them by the children of *Iſrael*: *before the altar*; or at the face of it, for what was properly offered was burnt upon it, as in the following verſe: for it ſhould be rather rendered *in*, or *on the altar* [n]; the face of it is the top of it, on which every ſacrifice was offered, and not before it.

℣. 15. *And he ſhall take of it his handful*, &c.] See the note on ch. ii. 2.

℣. 16. *And the remainder thereof ſhall Aaron and his ſons eat*, &c.] What quantity of fine flour the meat-offering conſiſted of is not ſaid; very probably it was left to the offerer to bring what he would, ſince it was a free-will-offering: with *unleavened* bread *ſhall it be eaten in the holy place*; or rather, *unleavened ſhall it be eaten*; for it cannot well be thought that bread of any ſort ſhould be eaten with this offering, which, properly ſpeaking, was itſelf a bread-offering, and ſo it ſhould be called, rather than a meat-offering; and certain it is, that no meat-offering was to be made of leaven, but of fine flour unleavened, and ſo to be eaten, not by the prieſts in their own houſes, but in the tabernacle; not in that part of it properly called the holy place, in diſtinction from the holy of holies, but as it follows: *in the court of the tabernacle of the congregation they ſhall eat it*; in a room provided in that court for that purpoſe, as afterwards in the temple.

℣. 17. *It ſhall not be baked with leaven*, &c.] Which, as it was a type of Chriſt may denote his ſincerity both in doctrine, life and converſation; and as it may reſpect the offerer, may ſignify his uprightneſs and integrity, and his being devoid of hypocriſy and inſincerity: *I have given it* unto thee for *their portion of my offerings made by fire*; this was part of the proviſion made for the maintenance of the prieſts, as it was but juſt that they that miniſtred at the altar ſhould live of it; and the rather, as the prieſts and levites had no portion and inheritance in the land of *Iſrael*, and therefore muſt be ſupported in another way, which the Lord took care of: *it* is *moſt holy*, *as the ſin*-offering, *and as the treſpaſs*-offering; as they, ſo this being devoted to ſacred uſes, what were not conſumed upon the altar belonged to the prieſts, and were their perquiſites, nor might they be appropriated to the uſe of any other.

℣. 18. *All the males among the children of Aaron ſhall eat of it*, &c.] And they only, for none but they might eat in the holy place, and therefore theſe holy things that were to be eaten there, were only eaten by them; what might be eaten by the prieſts in their own houſes, their wives and daughters ate of, but in the holy place only their males, and a male was one that was thirteen years of age: it ſhall be *a ſtatute for ever in your generations*, *concerning the offerings of the Lord made by fire*; a ſtatute to laſt till the Meſſiah ſhould come, the true meat or bread-offering; and the bread he gave was his fleſh, and he that eats of it ſhall not die, but live for ever, *John* vi. 27, 51: *every one that toucheth them ſhall be holy*; ſignifying, that no one ought to touch them but a holy perſon, one devoted to holy ſervices, the prieſts and their ſons; or *whatſoever* [o] toucheth them, the diſhes they ate thoſe offerings out of, or the knives they cut them with, were not to be uſed for any thing elſe.

℣. 19. *And the Lord ſpake unto Moſes*, &c.] At the ſame time the above laws were delivered: *ſaying*; as follows.

℣. 20. *This is the offering of Aaron and his ſons*, &c.] That is, of ſuch of them as ſucceeded him in the high-prieſtood, as appears from ℣. 22. ſo *Aben Ezra*, of him, or of one of his ſons in his room; though ſome think the common prieſts offered the following oblation at the time of their initiation into their office, though they were not anointed as the high-prieſt was, nor obliged as he to continue the offering daily: *which they ſhall offer unto the Lord in the day when he is anointed*; when he, or any of his ſons in his ſtead, were anointed, for as yet he himſelf was not; ſee ch. viii. 2. ſome, as *Aben Ezra* obſerves, think that ב *in*, is inſtead of מ *from*, and that the ſenſe is, that *Aaron*, or his ſucceſſor, and every of them, were to offer the following offering perpetually from the time of their being anointed, and put into the office of

[e] Ammian. Marcellin. l. 23. [f] Curt. Hiſt. l. 3. c. 3. [g] Ib. l. 4. c. 14. [h] Arcadica five, l. 8. p. 469. 516. [i] Eliac. 1. five, l. 5. p. 316. [k] Hiſt. Animal. l. 10. c. 50. [l] Hiſt. l. 2. in fine. [m] Vos æterni igneis, &c. Æneid. l. 2. [n] אל פני המזבח in altari, Noldius, p. 82. N°. 591. [o] כל אשר quicquid, Junius & Tremellius, Piſcator, Druſius.

of the high-prieſt, and which certainly was the caſe, as appears by what follows: *the tenth part of an ephah of fine flour perpetual*; which was an *omer*, and as much as a man could eat in one day; and this the high-prieſt offered every day, as long as he lived, or was in his office, and that at his own expence, as *Joſephus* ſays [p], not all together, but in the following manner: *half of it in the morning, and half of it at night*; ſo that this conſtantly returned as the morning and evening-ſacrifices did, and followed them. *Jarchi* ſays of this, that it was the common meat-offering at the conſecration of a prieſt, but the high-prieſt offered it every day; and it appears from the *Miſnic* writers [q], that this meat-offering conſiſted of 12 cakes, the ſame number as thoſe of the ſhew-bread; the ſame phraſe, a *perpetual ſtatute*, being uſed of one as the other; and ſix of theſe were offered in the morning, and ſix at evening; and this as the daily ſacrifice had the ſame myſtical meaning, and reſpected the continual efficacy of the ſacrifice of Chriſt.

℣. 21. *In a pan it ſhall be made with oil*, &c.] With oil-olive, as the *Targum* of *Jonathan*; the pan in which it was made was a veſſel that had no covering, nor hollow in the middle, nor any lip or edge, but was a plane, and extended, and the dough made on it was hard and ſtiff, that it might not run off [r]. In the temple was a chamber of thoſe that made the cakes [s], where, as *Bartenora* [t] obſerves, was prepared the meat-offering, which the high-prieſt offered, one half in the morning, and the other half in the evening: and when it is *baked, thou ſhalt bring it in*; not thoroughly baked, but very little, as ſays *Joſephus*, haſtily, ſo that it ſwells and riſes up in bubbles. *Jarchi* ſays, the flour was firſt mixed in hot water, and after that it was baked in an oven, and then fried in a pan: *and the baked pieces of the meat-offering ſhalt thou offer* for *a ſweet ſavour unto the Lord*; or the meat-offering cut in pieces ſhalt thou offer, as both the *Targums* of *Jonathan* and *Jeruſalem*; the 12 cakes were broken each into two, and 12 halves were offered in the morning, and 12 at evening: the manner in which it was done was, the prieſt divided every cake into two by meaſure, ſo that he might offer half in the morning, and half in the evening; and he took the halves and doubled every one of them into two, and broke them, until he found every broken piece doubled into two, and he offered the halves with half the handful of frankincenſe in the morning, and in like manner in the evening [u]: this may have reſpect to the body of Chriſt being broken for us, whereby he became fit food for faith, and an offering of a ſweet-ſmelling ſavour to God.

℣. 22. *And the prieſt of his ſons that is anointed in his ſtead, ſhall offer it*, &c.] The ſucceſſor of the high-prieſt: *it is a ſtatute for ever unto the Lord*; which he by an everlaſting ſtatute appointed to be offered to him by every high-prieſt, until the Meſſiah ſhould come: *it ſhall be wholly burnt*; of a common meat-offering only a handful was burnt, and the reſt was the prieſt's; ſee ℣. 15, 16.

℣. 23. *For every meat-offering for the prieſt ſhall be wholly burnt*, &c.] Wherefore the prieſt that offered this for the high-prieſt got nothing by it; he ſerved him gratis: *it ſhall not be eaten*; neither by himſelf, nor any other prieſt. The prieſts by eating the offerings of the people bore their iniquities, and made atonement for them, *Lev.* x. 17. but the prieſts might not eat their own ſacrifices, to ſhew that they could not bear their own ſins, and make atonement for them; and this proves the inſufficiency of the legal ſacrifices, and the need there was for one to ariſe of another order to take away ſin; and it is thought by ſome to be typical of the active obedience of Chriſt [w], every day yielded to the law and will of God, and is perfect, as the word here ſignifies, and to be diſtinguiſhed from עולה a burnt-offering.

℣. 24. *And the Lord ſpake unto Moſes*, &c.] Continued his diſcourſe with him: *ſaying*; as follows.

℣. 25. *Speak unto Aaron, and to his ſons, ſaying, this* is *the law of the ſin*-offering, &c.] Or the rules to be obſerved concerning that, beſides what had been already delivered in ch. iv: *in the place where the burnt-offering is killed, ſhall the ſin*-offering *be killed before the Lord*; and that was on the north ſide of the altar, ſee ch. i. 11. and ſo *Aben Ezra* and *Ben Gerſom* obſerve, that the place of ſlaying every ſin-offering was the north; and ſome have obſerved that mount *Calvary*, where our Lord was crucified, lay pretty much to the north of *Jeruſalem*, ſee *Pſ.* xlviii. 2: *it* is *moſt holy*; ſacred to the Lord, offered up to him, and accepted by him, and typical of the moſt pure and holy ſacrifice of Chriſt, who was made ſin, and an offering for ſin, in the room and ſtead of his people.

℣. 26. *The prieſt that offereth it for ſin ſhall eat it*, &c.] Thereby ſignifying that he bore the ſin of the perſon that brought the offering, and made atonement for it; as a type of Chriſt, who bore the ſins of his people in his own body on the tree, and made ſatisfaction for them; ſee *Lev.* x. 17. *Hoſ.* iv. 8. This is to be underſtood not of that ſingle individual prieſt only that was the offerer, but of him and his family; for, as *Ben Gerſom* obſerves, it was impoſſible for one man to eat all the fleſh of a beaſt at one meal or two; but it means, as he ſays, the family of the prieſt that then officiated, the male part: *in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation*; within the hangings, as *Ben Gerſom*'s note is, with which the court of the tabernacle was hung and made; in ſome room in that part of the ſanctuary did the prieſt, with his ſons, eat of the holy offerings that were appropriated to them; an emblem of ſpiritual prieſts, believers in Chriſt, feeding in the church upon the proviſions of his houſe, the goodneſs and fatneſs of it.

℣. 27. *Whatſoever ſhall touch the fleſh thereof ſhall be holy*, &c.] None but holy perſons, ſuch as were devoted to holy ſervices, even the prieſts and their ſons, might touch and eat of the fleſh of the ſin-offering: all that did ſo were ſacred perſons; and even what were uſed in eating it, diſhes and knives, were to be put to no other uſe, not to any common ſervice, or for any thing but holy things; which was done to keep up a veneration for the ſacrifices, and eſpecially for the great ſacrifice they typified, the ſacrifice of Chriſt, whoſe fleſh is meat indeed; and whoever eats of that by faith dwells in Chriſt, and Chriſt dwells in him, *John* vi. 55, 56: *and when there is ſprinkled of the blood thereof upon any garment*; the garment of the prieſt that ſlays and offers it: *thou ſhalt waſh that whereon it was ſprinkled in the holy place*; it was not to be carried out of the tabernacle, and waſhed elſewhere, but in the ſanctuary; either at the laver, where the prieſts waſhed their hands and feet, or in ſome room in the

[p] Antiq. l. 3. c. 10. §. 7. & Maimon. & Bartenora in ib.
[q] Miſn. Menachot, c. 6. §. 5. & Maimon. & Bartenora in ib. Maimon. Maaſeh Hakorbanot, c. 13. §. 7.
[r] Ib. c. 5. §. 8.
[s] Miſn. Middot, c. 1. §. 4.
[t] In ib.
[u] Maimon. ib. §. 4.
[w] Vid. Michaelis Obſerv. Sacr. Exercitat. 6. p. 57. & Mede in ib. p. 58.

the court for that purpoſe. This was done to preſerve an eſteem and value for the blood of the ſacrifice, as typical of the precious blood of Chriſt.

℣. 28. *But the earthen veſſel wherein it is ſodden, ſhall be broken*, &c.] That being porous, the liquor in which the ſin-offering was boiled might ſoak into it, and the ſmell of it be retained, and therefore as ſuch veſſels were not very coſtly, they were ordered to be broken; but where the broken pieces were carried and laid, the *Jewiſh* writers are at a loſs about; for, that veſſels, which had ſerved for holy uſes, ſhould be laid in an open publick place and expoſed, they thought was indecent; and as there might be in a courſe of time great quantities broken, it would look very diſagreeable and unſeemly to have them lie in heaps in the ſanctuary; they therefore have framed a miracle, and conceit that they were ſwallowed up in the ground where they were laid [x]: *and if it be ſodden in a brazen pot, it ſhall be both ſcoured and rinſed in water*; braſs being more valuable, muſt not be deſtroyed; and beſides the liquor could not ſoak into that, and whatever ſcent it retained was eaſily and ſoon removed by ſcouring and rinſing; the former was with hot water, and the latter with cold, as *Ben Gerſom* affirms.

℣. 29. *And all the males among the prieſts ſhall eat thereof*, &c.] As of the meat-offerings, ℣. 18. and this ſhows that not the ſingle prieſt that offered only ate of it, ℣. 26. but his male-children, and not thoſe only, but thoſe of other prieſts then upon duty, or in the court: *it* is *moſt holy*; ſee the note on ℣. 25.

℣. 30. *And no ſin*-offering, *whereof* any *of the blood is brought into the tabernacle of the congregation to reconcile* withal *in the holy place, ſhall be eaten*, &c.] Every offering, and ſo every ſin-offering, was killed in the court of the tabernacle, on the north ſide of the altar; and the blood of ſome of them, as on the day of atonement, was carried within the vail and ſprinkled on the mercy-ſeat for reconciling the holy place, and making atonement for it; now the fleſh of ſuch ſin-offerings might not be eaten by the prieſts, though all others might: *it ſhall be burnt in the fire*. *Ben Gerſom* ſays, it was burnt in its place in the court, in a place prepared there to burn things rejected, and ſanctified; and I think, adds he, this place was on the eaſt ſide, *i. e.* of the court; but it is clear from *Lev.* xvi. 27. where the above caſe is mentioned, that it was to be carried out, without the camp, and burnt there. What uſe the apoſtle makes of this, applying it to Chriſt, ſee *Heb.* xiii. 11—13.

CHAP. VII.

THE ſeveral things contained in this chapter are the law of the treſpaſs-offering, ℣. 1—7. the portion the prieſts had in the burnt-offerings and meat-offerings, ℣. 8—10. the law of the peace offerings, whether by way of thankſgiving, or a vow, or voluntary oblation, ℣. 11—21. the prohibition of fat and blood, ℣. 22—27. the parts the prieſts ſhould have in the peace-offerings, the breaſt and right-ſhoulder, ℣. 28—36. and the chapter is concluded with a recapitulation of the various things contained in this and the preceding chapters, ℣. 37—38.

℣. 1. *Likewiſe this* is *the law of the treſpaſs*-offering, &c.] Or the various rites and rules to be obſerved, at the offering of it: the perſons for whom it was to be made are deſcribed in the two preceding chapters, both ſuch that ſinned through ignorance, and knowingly, and here the place and parts of the offering, and how to be diſpoſed of, are declared: *it* is *moſt holy*; wholly devoted for ſacred uſe, either to the Lord, or to his prieſts; there were ſome things the *Jews* call light holy things, and others, moſt holy in the higheſt degree, of this ſort was the treſpaſs-offering.

℣. 2. *In the place where they kill the burnt-offering, ſhall they kill the treſpaſs*-offering, &c.] See ch. i. 11: *and the blood thereof ſhall be ſprinkle round about upon the altar*; on the upper part of it. There was a ſcarlet thread that was drawn around the altar in the middle, the blood of ſome of the ſacrifices was ſprinkled below it, and ſome above it, as was the blood of the treſpaſs-offering.

℣. 3. *And he ſhall offer of it, all the fat thereof*, &c.] To the Lord, that being claimed by him, as in the peace-offerings of the herd, and of the flock, whether a bullock or cow, a lamb or a goat, ch. iii. 3, &c. and in the ſin-offering of the bullock, ch. i. 8: *and the rump*; or tail, which of ſheep and rams, for the treſpaſs-offering, was very large and fat in thoſe countries; ſee the note on *Exod.* xxix. 22. and on ch. iii. 9: *and the fat that covereth the inwards*; called the *omentum*.

℣. 4. *And the two kidneys, and the fat that* is *on them*, &c.] Which are uſually covered with fat: *which* is *by the flanks*; or rather that which is *upon* them [y]; for this reſpects not the ſituation of the kidneys, nor the fat upon them, but the fat which is upon the flanks, as diſtinct from that, and where there are great collops of it, ſee *Job* xv. 27: *and the caul* that is *above the liver*; the lobe upon the liver, according the *Septuagint*: *with the kidneys, it ſhall he take away*; all the fat before mentioned, together with the kidneys, were to be taken away from the ram of the treſpaſs-offering, and burnt, as follows.

℣. 5. *And the prieſt ſhall burn them upon the altar*, &c.] Fat taken off of the ſeveral parts before mentioned, and the kidneys: which were to be for *an offering made by fire unto the Lord*; and was acceptable to him, being typical of the offering of Chriſt, which is a ſweet-ſmelling ſavour, bearing the fire of divine wrath in the room and ſtead of his people: *it* is *the treſpaſs* offering; an offering for a treſpaſs committed, to make atonement for it; and this part of it, the burning of the fat, was properly the offering to the Lord, all the reſt were the prieſt's, as follows.

℣. 6. *Every male among the prieſts ſhall eat thereof*, &c.] Of the fleſh of it, after the fat was taken off and burnt, the reſt belonged to the prieſts and their ſons, and to them only, not to their wives and daughters: *it ſhall be eaten in the holy place*; in the court of the tabernacle, in ſome apartment in it, for that purpoſe as afterwards in the temple; it was not to be carried home to their houſes, for all in the family to partake of, only the prieſts and their ſons were to eat of it: *it* is *moſt holy*; and therefore none but ſuch who were devoted to holy ſervices might eat of it; only ſanctified perſons,

[x] T. Bab. Yoma, fol. 21. 1.

[y] אשר על הכסלים & qui eſt ſuper iliis, Tigurine verſion.

ſons, true believers, who are made prieſts unto God, have a right to eat of the altar Chriſt, or can eat his fleſh in a ſpiritual ſenſe, and feed upon him by faith, and receive nouriſhment from him, *Heb.* xiii. 10.

℣. 7. *As the ſin*-offering is, *ſo* is *the treſpaſs*-offering, there is *one law for them*, &c.] The ſame as in ch. vi. 27, 28: *the prieſt that maketh atonement therewith ſhall have it*; who by offering it made atonement for the treſpaſs of the perſon that brings it, as typical of the atonement by the ſacrifice of Chriſt, he was to have all but what was burnt, for himſelf and his ſons; though no doubt but other prieſts then on duty in the court eat with him.

℣. 8. *And the prieſt that offereth any man's burnt-offering*, &c.] In which the fleſh was wholly burnt, and nothing of it remained to requite the prieſt for his trouble, as in other offerings: even *the prieſt ſhall have to himſelf the ſkin of the burnt-offering, which he hath offered*; in ſome caſes the ſkin itſelf was burnt, and then he could have nothing, ſee ch. iv. 11, 12. but in others the ſkin was reſerved for the prieſt. There ſeems to be an emphaſis upon the phraſe *to himſelf*, and may ſignify, that though in other things other prieſts might partake with him, yet not in this; and ſo *Maimonides* [z] obſerves, that the ſkin was not given to every prieſt, but to him that offered the ſacrifice; and elſewhere [a] he ſays, the ſkins of light holy things are the owners, but the ſkins of the moſt holy things are the prieſts. And ſome have thought this law has ſome reſpect to the caſe of *Adam*, and is agreeable thereunto; who having offered ſacrifice according to divine directions given him, had coats made for him and his wife of the ſkins of the ſlain beaſts; and it was uſual with the heathen prieſts to have the ſkins of the ſacrifices, and in which they ſlept in their temples; and others alſo were deſirous of the ſame, in order by dreams or otherwiſe to get knowledge of things future; ſee the note on *Amos* ii. 8.

℣. 9. *And all the meat-offering that is baked in the oven*, &c.] Or *every meat-offering* [b], whether dreſſed in one way or another, and which was done in one or other of theſe three ways, of which this was one, baked in an oven heated for that purpoſe: *and all that is dreſſed in the frying-pan*; ſuch as we call pan-cakes: *and in the pan*; which was different from the frying-pan; it ſeems to be what was ſet upon an hearth made hot, and ſoon baked; ſee the note on ch. vi. 21. of theſe three different ways of dreſſing the meat-offering, ſee ch. ii. 4, 5, 7.

℣. 10. *And every meat-offering mingled with oil, and dry*, &c.] Rather it ſhould be rendered *or dry* [c]; that is, as *Jarchi* interprets it, that has no oil in it; the meat-offering in common, let it be dreſſed in what way ſoever, was mingled with oil; but in the poor man's offering for ſin, which was as a meat-offering, no oil was to be put upon it, ch. v. 11. but whether the offering was with or without oil, moiſt or dry, it *ſhall all the ſons of Aaron have, one* as much *as another*; it was to be equally divided among them; or a prieſt offering it at one time, was to have the ſame as another prieſt at another time; it was always alike; all that remained, except the handful that was burnt, was the prieſt's.

℣. 11. *And this* is *the law of the ſacrifice of peace-offerings, which he ſhall offer unto the Lord.*] Some other laws and rules reſpecting the oblation of them: in ch. iii. an account is given of what they ſhould be, both of the herd and flock, and of the burning of the fat of them; and here the ſeveral ſorts of them are diſtinctly obſerved, what ſhould be offered with them, and the part the prieſt ſhould have of it, and when the fleſh of them ſhould be eaten.

℣. 12. *If he offer it for a thankſgiving*, &c.] Which *Jarchi* reſtrains to the wonderful deliverances of ſea-faring perſons, of travellers, and of ſuch as have been confined in priſon, or have laboured under violent diſeaſes and diſorders of body; and ſo *Aben Ezra* ſeems to underſtand it, only of thankſgivings on account of being delivered out of diſtreſs; but it might be for the common mercies of life, or any particular mercy or inſtance of divine goodneſs, a man was ſenſible of, and thought proper in this way to make an acknowledgement of it: *then he ſhall offer with the ſacrifice of thankſgiving*; which, if of the herd, was either a bullock or a cow; and if of the flock, was either a lamb or a goat: *unleavened cakes mingled with oil*; ten of them, according to the *Jewiſh* writers; the meaſure of flour, of which they were made, were, as *Jarchi* ſays, five *Jeruſalem*-ſeah's or peeks, which were ſix of thoſe uſed in the wilderneſs, and made 20 tenths or omers, an omer being the tenth part of an *ephah* [d]; the oil they were mingled with, as to the quantity of it, was half a log [e]; a fourth part of it was for the cakes, haſtily baked, (ſaid in the latter part of this verſe to be fried) an 8th part for thoſe baked, (intended in this clauſe) and an 8th part for the wafers next mentioned: *and unleavened wafers anointed with oil*; theſe were a thinner ſort of cakes, made without leaven as the others, but the oil was not mixed with the flour in the making of them, but put upon them when made, and therefore ſaid to be anointed with it; there were alſo ten of theſe: *and cakes mingled with oil of fine flour fried*; theſe were ſuch as were haſtily and not thoroughly baked, ch. vi. 21. or, as *Jarchi* and *Ben Gerſom*, they were mixed and boiled with hot water, as much as was ſufficient; or, according to *Maimonides* [f], were fried in oil; and there were ten of theſe, in all 30.

℣. 13. *Beſides the cakes*, &c.] The unleavened cakes, and the unleavened wafers, and the fried cakes; or with theſe, as *Aben Ezra* and *Abendana* interpret it: *he ſhall offer for his offering, leavened bread, with the ſacrifice of thankſgiving of his peace-offerings*; not that this was offered upon the altar, for all leaven was forbidden there, ch. ii. 11. but it was given to the prieſt, that he might have change of bread, and ſuch as was agreeable to him, to eat with the fleſh of the peace-offerings he had a ſhare of, and to the owners alſo; and the whole of this conſiſted of ten cakes likewiſe, as will appear by what *Maimonides* [g] ſays; he (the offerer) takes 20 tenths of fine flour, and makes 10 leavened, and 10 unleavened; the 10 leavened he makes into 10 cakes, and the 10 unleavened he makes of them 20 cakes alike, ten cakes of every ſort, 10 cakes baked in an oven, 10 cakes wafers, and 10 cakes ſlightly baked.

℣. 14. *And of it he ſhall offer one out of the whole oblation*, for *an heave-offering unto the Lord*, &c.] That is, one out of the unleavened cakes, and out of

[z] In Miſn. Challah, c. 4. §. 9. [a] In Miſn. Zebachim, c. 12. §. 3. [b] כל מנחה omne munus, Pagninus, Montanus, Junius & Tremellius, Piſcator, &c. [c] וחרבה vel aridum, Junius & Tremellius, Piſcator. [d] Vid. Miſn. Menachot, c. 7. §. 1. & Bartenora in ib. [e] Maimon. Maaſeh Hakorbanot, c. 9. §. 20. [f] In Miſn. Menachot, c. 9. §. 3. [g] Maaſeh Hakorbanot, c 9. §. 17, 18, 21.

of the unleavened wafers, and out of the cakes fryed, and out of the cakes leavened; lo, ſays *Aben Ezra*, four at leaſt, and the truth is, adds he, there were 10; and ſo *Maimonides* [h] ſays, the prieſt took out of all the four cakes, one out of every ſort, as it is ſaid, *and of it he ſhall offer one*, &c. *and it ſhall be the prieſt's that ſprinkleth the blood of the peace-offerings*; that is, that part of the cakes and bread which is offered as an heave-offering to the Lord, was the portion of the prieſts; and ſo *Maimonides* [i] ſays, "the bread waved (rather "heaved) with the thank-offering was eaten by "the prieſts, and the reſt of the bread by the "owners."

℣. 15. *And the fleſh of the ſacrifice of his peace-offerings for thankſgiving*, &c.] Having given directions about the cakes and bread that went along with the peace-offerings, offered in thankfulneſs for mercies received; inſtructions are next given about eating the fleſh of them; and the order is, that that *ſhall be eaten the ſame day that it is offered*; partly by him that brought them and his family, and partly by the poor he was to invite to eat thereof; and alſo by the prieſts and *Levites*, who were to have their ſhare of it; ſee *Deut.* xii. 11, 12, 17, 18. *he ſhall not leave* any *of it until the morning*; which was ordered to encourage liberality to the prieſts, *Levites*, and others, ſince all muſt be eat up before morning: according to the *Jewiſh* canons, they might eat it no longer than midnight; by that time it was to be all conſumed; and it is ſaid [k], the wiſe men made an hedge to the law to keep men from ſin.

℣. 16. *But if the ſacrifice of his offering be a vow*, &c.] Be on account of a vow made, as, that if he was favoured with ſuch and ſuch benefits, or delivered out of ſuch and ſuch troubles and diſtreſſes, then he would offer ſuch a ſacrifice: *or a voluntary offering*; without any condition or obligation; what from the mere motion of his mind, he freely offered, not being directed to it by any command of God, or under any neceſſity from a vow of his own, and without any view to any future good to be enjoyed: *Aben Ezra* deſcribes both the one and the other thus; a *vow* which he uttered with his lips in his diſtreſſes, a *voluntary offering*, which his ſpirit made him willing to bring, a ſacrifice to God neither for a vow nor for thankſgiving: *it ſhall be eaten the ſame day that he offereth his ſacrifice*; that is, it ſhall be begun to be eaten then, and if all is eat up it is very well, but they were not obliged in either of theſe caſes, as in the preceding, to eat up all, and leave none to the morning, for it follows: *and on the morrow alſo the remainder of it ſhall be eaten*; ſome of it, if thought fit, and could not be conveniently eaten, might be kept till the day after the ſacrifice, but no longer.

℣. 17. *But the remainder of the fleſh of the ſacrifice on the third day*, &c.] What remained of it un-eaten on the ſecond day, and was kept till the third: *ſhall be burnt with fire*; that it might neither corrupt, nor be put to ſuperſtitious uſes, nor be of any profit in any reſpect; that ſo niggardlineſs and diſtruſt of the care of providence, might be diſcouraged: perhaps ſome reſpect may be had in the type to the reſurrection of Chriſt on the third day, having ſeen no corruption.

℣. 18. *And if* any *of the fleſh of his peace offerings be eaten at all on the third day*, &c.] Any part of it even the leaſt: *it ſhall not be accepted*; as a ſacrifice well pleaſing to God; he will take no delight in it, or expreſs any ſatisfaction therein; but on the contrary, reject it with abhorrence: *neither ſhall it be imputed to him that offereth it*; the *Targum* of *Jonathan* adds, for merit or righteouſneſs; it ſhall not be accounted a righteous action, or the offerer receive any benefit by it: *it ſhall be an abomination*; to God, the fleſh being kept ſo long, through a ſordid and niggardly diſpoſition: *and the ſoul that eateth of it ſhall bear his iniquity*; it ſhall not be forgiven him; he ſhall bear the puniſhment of it.

℣. 19. *And the fleſh that toucheth any unclean* thing *ſhall not be eaten*, &c.] That is, the fleſh of the peace-offerings; ſhould it be touched by any unclean perſon, man or woman; that was ſo in a ceremonial ſenſe, being profluvious or menſtruous, or having touched any thing unclean, or touched by any unclean creature, as a dog or the like, as it might be while carried from the tabernacle to any of their tents or houſes: *it ſhall be burnt with fire*; that no profit might be had of it; and this was to make them careful in carrying it from place to place: *and as for the fleſh, all that be clean ſhall eat thereof*; that are clean in a ceremonial ſenſe; as all that are clean in an evangelic ſenſe, through the blood and righteouſneſs of Chriſt, may, by faith, eat his fleſh and drink his blood. *Jarchi* obſerves, that whereas it is ſaid, *Deut.* xii. 27. *thou ſhalt eat the fleſh*; ſome might object and ſay, that none might eat of the peace-offerings but the owners of them, therefore it is ſaid here, *all that be clean ſhall eat*; not the owners only, nor the prieſts and *Levites* only, but whoever the offerer ſhould invite to eat thereof, provided he was but clean.

℣. 20. *But the ſoul that eateth* of *the fleſh of the ſacrifice of the peace-offerings*, *that* pertain *unto the Lord*, &c.] That are offered up to him, and ſo are holy, and therefore not to be eaten by unholy perſons, or by any *having his uncleanneſs upon him*; a profluvious perſon that has an iſſue running out of him, a gonorrhea; ſee ch. xv. 2. *even that ſoul ſhall be cut off from his people*; be diſfranchiſed as an *Iſraelite*, be debarred the privileges of the ſanctuary, or be cut off by death before the uſual time and term of man's life; ſo thoſe that eat and drink unworthily in the ſupper of our Lord, where his fleſh is eaten and his blood drank, eat and drink damnation to themſelves, 1 *Cor.* xi. 29.

℣. 21. *Moreover the ſoul that ſhall touch any unclean* thing, &c.] Perſon or thing, the dead body of a man, or the bone of a dead body, or a grave in which it was laid: *as the uncleanneſs of man*; the iſſue that runs from a profluvious perſon: *or* any *unclean beaſt*; that was ſo by the law ceremonial; ſee ch. xi. 4—8. *or any abominable unclean thing*; which the *Targum* of *Jonathan* interprets, of every unclean reptile; ſee ch. xi. 20, 24, 29. *and eat of the fleſh of the ſacrifice of peace-offerings, which* pertain *unto the Lord, even that ſoul ſhall be cut off from his people*; ſee the note on the preceding verſe.

℣. 22. *And the Lord ſpake unto Moſes*, &c.] Continued ſpeaking to him: *ſaying*; as follows.

℣. 23. *Speak unto the children of Iſrael, ſaying*, &c.] Putting them in mind, by repeating to them the laws concerning fat and blood, ch. iii. 17. *ye ſhall eat no manner of fat*; of any creature fit for food, whoſe fleſh otherwiſe may be eaten, and particularly *of ox, or of ſheep, or of goats*; creatures uſed in ſacrifice; though this is not to be reſtrained to

[h] Maaſeh Hakorbanot, c. 9. §. 17, 18. 21. [i] Ibid. §. 12. [k] Miſn. Zebachim, c. 5. §. 3.

to such of them, and the fat of them that were sacrificed, whose fat was claimed by the Lord as his, and was burnt on his altar; but this is to be understood of the fat of these creatures, when killed for their common use, for the food of them and their families; the fat even of these was not to be eaten; that which was not separated from the flesh but mixed with it might be eaten, but not that which was separated [l].

℣. 24. *And the fat of the beast that dieth of itself*, &c.] Of any disease, and is not regularly killed: *and the fat of that which is torn with beasts*; with wild beasts: *may be used in any other use*; as in medicine, for plasters, or for making candles, or for greasing of any thing to make it smooth and pliable, or the like: *but ye shall in no wise eat of it*; such carcasses themselves were not to be eaten of, and one would think their fat in course must be unlawful; but however, to prevent the doing of it, this particular law was given, and those that broke this were doubly guilty, as the *Jews* observe [m]; once in eating things that died of themselves, or were torn with beasts, and again by eating the fat of them.

℣. 25. *For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord*, &c.] As oxen, sheep, rams, goats; meaning, not only the fat of those that are offered, but the fat of all those of the like kind: *even the soul that eateth it shall be cut off from his people*; see the note on ℣. 20. *Maimonides* [n] observes, that the punishment of cutting off is enjoined for the eating of fat, because men used to count it delicious, for which reason also God would honour his sacrifices with it: and he further observes [o], that the fat of the intestines too much saturates, hinders concoction, generates gross and frigid blood, hence it is much better it should be burnt than eaten; and that blood and what dies of itself are of difficult digestion, and of bad nourishment, wherefore the latter is forbidden in the preceding verse, and the former in the next: of the punishment for eating fat the same writer [p] observes, he that eats fat the quantity of an olive, presumptuously, is guilty of cutting off, if ignorantly, he must bring the fixed sin-offering: and elsewhere [q] he says, he that eats fat is beaten for it; and he eats it a second time and is beaten for it; but if he eats it a third time they don't beat him, but put him into a prison, which is a strait place according to his heighth, where he cannot stand upright, nor can he lie down in it; and they give him bread and water of affliction till his bowels are distressed and he become sick, and then they feed him with barley till his belly bursts.

℣. 26. *Moreover ye shall eat no manner of blood*, &c.] Of any of the above creatures, or any other, even of any clean creature, and much less of an unclean one: whether it be *of fowl or of beast*; of all sorts and kinds. *Jarchi* thinks, the words being thus expressed, the blood of fishes and locusts is excepted, and so lawful to eat: *in any of your dwellings*; this shews that this law is not to be restrained to creatures slain in sacrifice in the tabernacle, and to the blood of them, but to be understood of all such as were slain in their own houses for food, and the blood of them.

℣. 27. *Whatsoever soul* it be *that eateth any manner of blood*, &c.] The *Targum* of *Jonathan* adds, of any living creature, that is, of any while it is alive; for the *Jews* always interpret the law in *Gen.* ix. 4. of the member of a living creature torn off from it, and its flesh with the blood eaten directly: *even that soul shall be cut off from his people*; *Maimonides* [r] observes, that to some sorts of food cutting off is threatened, particularly to blood, because of the eager desire of men to eat it in those times, and because it precipitated them to a certain species of idolatry; he means that of the *Zabians*, of which see the note on *Ezek.* xxxiii. 25. of the true reason of the prohibition of eating blood under the law, see *Lev.* xvii. 10, &c.

℣. 28. *And the Lord spake unto Moses*, &c.] At the same time the above laws were delivered; for what follows relates to the sacrifice of the peace-offerings: *saying*; as follows.

℣. 29. *Speak unto the children of Israel, saying*, &c.] Giving them the further instructions concerning their peace-offerings: *he that offereth the sacrifice of his peace-offerings unto the Lord*; whether it be for thanksgiving, or as a vow, or a voluntary oblation, and whether it be of the herd or of the flock, an ox or a cow, a lamb or a goat: *shall bring his oblation unto the Lord, of the sacrifice of his peace-offerings*; that is, the unleavened cakes, wafers, and fried cakes, and unleavened bread, which are called the whole oblation, ℣. 12—14.

℣. 30. *His own hands shall bring the offerings of the Lord made by fire*, &c.] That is, such parts of the peace-offerings as were to be burnt with fire, as the fat on several parts described in ch. iii. 3, 4. the owners of the offerings were to bring them in the manner as will be presently observed: *the fat with the breast it shall he bring*; the fat to be burnt, and the breast for the priest and his sons, as in the following verse: *that the breast may be waved* for *a wave-offering before the Lord*; how this waving was performed, see the note on *Exod.* xxix. 24. particularly with respect to these peace-offerings it was thus; if a thank-offering, the priest takes of the bread brought with it one (cake) out of ten, and lays it with the breast, the shoulder, and the inwards, and waves all upon the hands of the owners; on which he puts the fat, then the breast and the shoulder above, (*i. e.* upon the fat) then the two kidneys, and the caul, and the liver above them; and if there was any bread, he put it over them, and waved all; putting his hand under the hands of the owner [s].

℣. 31. *And the priest shall burn the fat upon the altar*, &c.] Of burnt-offering, even the fat upon the inwards, the two kidneys, the flanks, the caul and liver: *but the breast shall be Aaron's and his sons*; which being waved before the Lord for a wave-offering, was the Lord's, and so was given to his priests to eat of, for the service done by them, it being but reasonable that they that serve at the altar, should live of it; and thus, with other things, a maintenance was provided for the priests, and their families, as ought also to be for gospel-ministers under the present dispensation.

℣. 32. *And the right shoulder shall ye give unto the priest* for *an heave-offering*, &c.] Whether of an ox or a cow, a lamb or a goat: *of the sacrifices of your peace-offerings*; which were of either of these creatures; the *Targum* of *Jonathan* paraphrases it, "the

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[l] Bechai in Lev. 3. 17. [m] Maimon. Hilchot Maacolot Asurot, c. 7. §. 2. [n] Moreh Nevochim, par. 3. c. 41. [o] Ib. c. 48. [p] Hilchot Maacolot Asurot, c. 7. §. 1. [q] Hilchot Sanhedrim, c. 18. §. 4. [r] Moreh Nevochim, par. 3. c. 41. [s] Maimon. Maaseh Hakorbanot, c. 9. §. 6, 7. so Ben Gersom in loc.

" the right arm from the ſhoulder to the elbow." The breaſt being the ſeat of wiſdom, and the ſhoulder of ſtrength, ſome think denote Chriſt as the wiſdom and power of God unto his people, his prieſts, who have all their knowledge and ſtrength from him, and who bears them on his heart and on his ſhoulder.

℣. 33. *He among the ſons of Aaron that offereth the blood of the peace-offerings, and the fat*, &c.] Who ſprinkled the blood of them upon the altar round about, and burnt the fat upon it, which were rites enjoined to be obſerved, ch. iii. 2—5: *ſhall have the right ſhoulder for* his *part*; his particular part and ſhare, becauſe of his ſervice: *Aben Ezra* remarks, that the right ſhoulder was given to him that ſprinkled the blood, and the breaſt to all the prieſts; and *Jarchi* obſerves, that he that was fit for ſprinkling the blood, and burning the fat, and went out an unclean perſon in the time of ſprinkling the blood, or burning the fat, had no part in the fleſh.

℣. 34. *For the wave-breaſt, and the heave-ſhoulder have I taken of the children of Iſrael*, &c.] Theſe two parts were particularly pitched upon and ſelected: *from off the ſacrifices of their peace-offering*; the reſt being allowed the owners, beſides what were burnt: *and have given them unto Aaron the prieſt, and unto his ſons, by a ſtatute for ever, from among the children of Iſrael*; as long as the prieſthood laſted, even to the coming of the Meſſiah, in whom all theſe ſacrifices would have their accompliſhment and their end.

℣. 35. *This* is the portion *of the anointing of Aaron*, &c.] Of his being anointed to the prieſtly office; this is the part allotted and aſſigned him for the execution of it; this is the reward, as *Aben Ezra* interprets it, of his faithful performance of it, namely, his having the wave-breaſt and heave-ſhoulder of the peace-offerings, and a cake out of every one of the unleavened cakes, together with the leavened bread, beſides other perquiſites from other offerings: *and of the anointing of his ſons*; the ſucceſſors of him in the prieſtood; the *Targum* of *Jonathan* adds, above all their brethren the *Levites: out of the offerings of the Lord made by fire*; out of ſuch whoſe fat on the ſeveral parts of them was burnt with fire, ſuch as the peace-offerings were: *in the day when he preſented them to miniſter unto the Lord in the prieſt's office*; when they were ordered to be taken out from among the children of *Iſrael*, and to be conſecrated to, and inveſted with, the prieſt's office, as they were by *Moſes*, and preſented by him unto him as his prieſts; at that time the above portion was aſſigned them, as follows.

℣. 36. *Which the Lord commanded to be given them of the children of Iſrael*, &c.] Whenever they brought their offerings to be offered up by them, ſuch parts thereof were ordered to be allowed them as theirs: *in the day that he anointed them*; or from the day they were anointed of *Moſes*, by the direction of the Lord, from that time they had a right and claim to the above things, out of the ſacrifices brought, ſo *Aben Ezra:* and this was *by a ſtatute for ever throughout their generations*; in all ſucceſſive generations, unto the coming of the Meſſiah, which would put an end to their prieſthood. Thus the Lord provided for the maintenance of his miniſters, till that time came; and ſince it has been the ordinance of Chriſt, that they which preach the goſpel, ſhould live of the goſpel, 1 *Cor.* ix. 13, 14.

℣. 37. *This* is *the law of the burnt-offering*, &c.] As delivered, ch. vi. 9—13: *of the meat-offering*; as in ch. vi. 14—18: *and of the ſin-offering*; as in ch. vi. 25, 30: *and of the treſpaſs*-offering; as in ch. vii. 1—7: *and of the conſecrations*; of *Aaron* and his ſons to the prieſt's office, as in ch. vi. 20—23: *and of the ſacrifice of the peace-offerings*; as in this chapter, ℣. 11—33. for this is only a recapitulation of the ſeveral laws reſpecting theſe things before obſerved.

℣. 38. *Which the Lord commanded Moſes in mount Sinai*, &c.] Or *by* or *near* [t] mount *Sinai*; for the above laws were not given to *Moſes* when on the mount, but after the tabernacle was erected, and out of it, as appears from ch. i. 1. and to which what follows agrees: *in the day that he commanded the children of Iſrael to offer their oblations unto the Lord in the wilderneſs of Sinai*; where they were when the above laws were delivered to them, and which wilderneſs had its name from the mount near to which they now were, and where the tabernacle was pitched, from whence the Lord ſpoke; and ſo the *Targum* of *Jonathan* paraphraſes it, " in the " tabernacle which they made for him in the wil- " derneſs of *Sinai*;" there they were ordered to offer their oblations of every ſort, as before directed. It ſhould be obſerved, that this is to be underſtood of the command given in the wilderneſs to offer ſacrifices, but not of the ſacrifices themſelves then offered, which were not done while there; ſee *Jer.* vii. 22. *Amos* v. 25.

CHAP. VIII.

THE order for the conſecration of *Aaron* and his ſons is renewed, ℣. 1—3. which accordingly was ſet about and performed by *Moſes*, ℣. 4, 5. who having firſt waſhed and clothed them, firſt *Aaron*, and then his ſons, with the garments of the prieſthood, anointing at the ſame time the tabernacle of the altar, and what appertained to them and *Aaron* alſo, ℣. 6—13. and then he ſlew the bullock for the ſin-offering, and the ram for the burnt-offering, and the ram of conſecration; and did with the blood, fat, ſhoulder and breaſt, and the meat-offering belonging thereunto, as he had been directed, ℣. 14—30. and the chapter is concluded with ſome inſtructions about boiling the fleſh, and burning the remainder of it, and keeping the charge of the Lord night and day for ſeven days. ℣. 31—36.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] The following ſection or paragraph relating to the conſecration of *Aaron* and his ſons, was delivered, according to *Jarchi*, ſeven days before the ſetting up of the tabernacle; but to me it ſeems to have been delivered after the ſetting it up, ſince it was out of the tabernacle that the Lord ſaid all thoſe things recorded in the preceding chapters; and after he had given out the laws concerning ſacrifices, then he renewed the order for the conſecration of *Aaron* and his ſons, that they might offer them: *ſaying*; as follows.

℣.

[t] בהר by the mount; ſo Patrick in loc.

℣. 2. *Take Aaron and his ſons with him*, &c.] That is, order them to come, or ſend a meſſage to them, that they appear at ſuch a time at the door of the tabernacle of the congregation, where the ceremony of conſecration was to be performed, and was performed, ℣. 3. which is obſerved and recorded by *Moſes*, to ſhew, that he had a divine warrant for what he did, and that it was not from favour and affection to his brother, and becauſe of the relation he and his family ſtood in to him, that he inveſted him and them with the prieſtly office, but it was by a command from the Lord; nor did *Aaron* take this honour to himſelf, but was called of God to it, *Heb.* v. 4: *and the garments*; the garments for the prieſthood, ordered and deſcribed, and now made, ſee *Exod.* ch. xxviii. and ch. xxxix. *and the anointing oil*; which alſo was ordered to be made, and now was made, *Exod.* xxx. 23. and xxxvii. 29: *and a bullock for the ſin-offering, and two rams, and a baſket of unleavened bread*; which were all to be uſed at the conſecration with the anointing oil *Aaron* was to be anointed, and alſo the tabernacle and the altar; and the bullock was to be a ſin-offering, and one of the rams a burnt-offering for *Aaron* and his ſons, and the other ram was the ram of conſecration of them; and out of the baſket of unleavened bread one cake of each ſort was to be taken, and waved with other things, and burnt, which finiſhed the conſecration; but with it was no oath, as in the conſecration of the antitypical high-prieſt Chriſt Jeſus, which difference is obſerved by the apoſtle, *Heb.* vii. 21. ſee *Exod.* xxix. 1, 2.

℣. 3. *And gather thou all the congregation together*, &c.] That is, the heads of the tribes and the elders of the people, as *Aben Ezra* interprets it; for the whole body of the people, and every individual of them, could not be got together: *unto the door of the tabernacle of the congregation*; taking this for the whole court itſelf, as it ſometimes is; though no doubt on this occaſion as great a number was convened, as well could be admitted into the court, or about it, to be ſpectators and witneſſes of the ſolemn inveſtiture of *Aaron* and his ſons with the prieſtly office.

℣. 4. *And Moſes did as the Lord commanded him*, &c.] He convened *Aaron* and his ſons, and the heads of the people, at the door of the tabernacle, and came himſelf, and brought with him the garments, the oil and ſacrifices, even every thing neceſſary for the conſecration: *and the aſſembly was gathered together unto the door of the tabernacle of the congregation*; and this was, according to the *Targum* of *Jonathan*, on the 23d day of the month *Adar* or *February*; but it rather ſeems to be later, ſome time in the beginning of *Niſan* or *March*, and before the paſſover began, ſee *Numb.* ix. 1—5.

℣. 5. *And Moſes ſaid unto the congregation*, &c.] Having convened them, he opened to them the reaſon of their being called together, which was not done of himſelf, but by divine direction: *this is the thing which the Lord commanded to be done*; namely what follows, concerning the conſecration of *Aaron* and his ſons to be prieſts, and the inveſtiture of them with that office, attended with various rites and ceremonies to be performed, of which they were to be witneſſes.

℣. 6. *And Moſes brought Aaron and his ſons*, &c.] To the laver which was in the court of the tabernacle: *and waſhed them with water*; to ſhew that they ſhould be clean that bear the veſſels of the Lord, and offer the ſacrifices of the people; all that are in publick office in the houſe of God, ought to have both clean hands and a pure heart, to hold the myſtery of the faith in a pure conſcience, and to be of a pure and holy converſation; and indeed all that are made kings and prieſts to God, as all the ſaints are they are waſhed from their ſins in the blood of Jeſus, *Rev.* i. 5, 6.

℣. 7. *And he put upon him the coat*, &c.] The embroidered coat of fine linen which was next to his fleſh, *Exod.* xxviii. 39. and all the garments were put on juſt in the order they are here declared; no mention is made indeed of the linen breeches, ſince it is highly probable theſe were put on by *Aaron* himſelf in ſome apartment in the tabernacle, or before he came thither; it not being ſo decent to put on, or have theſe put on, in the ſight of the whole congregation: *and girded him with the girdle*; the girdle of needlework with which the linen coat was girt to him, and was diſtinct from the curious girdle of the ephod after mentioned, *Exod.* xxviii. 39. *and clothed him with the robe*; the robe of the ephod, which had at the hem of it golden bells and pomegranates, *Exod.* xxviii. 31—35. *and put the ephod upon him*; made of gold, blue, purple, ſcarlet, and fine twined linen, which had two ſhoulder-pieces, and on them two onyx ſtones, on which were engraved the names of the twelve tribes, *Exod.* xxviii. 6—12. *and he girded him with the curious girdle of the ephod, and bound it unto him therewith*; which was made of the ſame with the ephod, and by which it was girt cloſe unto him; of the myſtical meaning of theſe garments, ſee the notes on the places referred to.

℣. 8. *And he put the breaſt-plate upon him*, &c.] Which was made of the ſame materials with the ephod, and was put upon it, and faſtened to it: *alſo he put in the breaſt-plate the Urim and Thummim*; that is, *Moſes* did it, as all the reſt; for there is no reaſon to be given why this ſhould be appropriated to God as a divine work, diſtinct from the reſt; and theſe ſeem to be the twelve precious ſtones ſet in the breaſt-plate, whoſe names are given, *Exod.* xxviii. 17—20. and if they are not intended, no account is here given of them; but ſince in *Exod.* xxxix. 8—14. an account is given of the ſtones, and of the ſetting of them in the breaſt-plate, and no mention is made of the *Urim* and *Thummim*, and here notice is taken of them, but nothing ſaid of the ſtones; it ſeems pretty plain they muſt be the ſame; ſee the note on *Exod.* xxviii. 30.

℣. 9. *And he put the mitre upon his head*, &c.] Which was made of fine linen, and was a wrap of that of a conſiderable length about his head, *Exod.* xxviii. 39. *alſo upon the mitre*, even *upon his fore-front did he put the golden plate*; which was put upon the forehead of the high-prieſt, reaching from ear to ear, and was faſtened to the mitre with a blue lace, and had on it this inſcription, *holineſs to the Lord*, *Exod.* xxviii. 36, 37. and is here therefore called *the holy crown*; denoting both the ſanctity and the dignity of the high-prieſt, and typical of Chriſt, who is holineſs itſelf, and to his people, and is now crowned with glory and honour, being a prieſt upon the throne: hence the *Jews*[u] ſpeak of the crown of the law, and of the crown of the kingdom, and of the crown of the prieſthood: and this as all the reſt was done, *as the Lord commanded Moſes*; all theſe were made according to the divine order, and were put on in the manner and form he directed him; of the myſtery

[u] Pirke Abot, c. 4. § 13.

mystery of the mitre and the crown; see the notes on the places above referred to.

℣. 10. *And Moses took the anointing oil*, &c.] Which *Bezaleel* had made, according to the directions which *Moses* had given him, and he had received from the Lord: this *Moses* brought with him to the door of the tabernacle as he was ordered, ℣. 2. and now he took it and made use of it as follows: *and anointed the tabernacle and all that* was *therein*; the altar of incense, the candlestick, and table of shew-bread: *and sanctified them*; separated and devoted them to sacred use and service.

℣. 11. *And he sprinkled thereof upon the altar seven times*, &c.] The altar of burnt-offering, the order for anointing it is given in *Exod.* xxx. 28. and xl. 10. but in that no directions are given for the manner of doing it by sprinkling, nor the number of times it was to be sprinkled: hence *Jarchi* confesses his ignorance, and says, "I know "not how it was ordered about these sprinklings;" but no doubt *Moses* was instructed of God in what manner to anoint it, and how often; and the number seven may denote the perfect unction of it, and made it a fitter type of Christ, who received the unction of the Spirit without measure: *and anointed the altar, and all its vessels*; pans, shovels, basons, flesh-hooks, and fire-pans: *both the laver and his foot*; which was for the priests to wash at; and very probably this was done before *Moses* brought *Aaron* and his sons thither and washed them, ℣. 6. since it seems most proper that it should be consecrated before used, as it follows: *to sanctify them*; set them apart for sacred use.

℣. 12. *And he poured of the anointing oil upon Aaron's head*, &c.] Which ran down to his beard, and to the collar of his coat, the robe of the ephod, but not to the skirts of his garments, as we wrongly render it, *Ps.* cxxxiii. 2. *Jarchi* says it was first poured on his head, and after that he put it between his eye-brows, and drew it with his finger here and there, or from one eye-brow to another: *Maimonides* [w] gives a like account, with some addition; he says, the oil was poured on his head, and he was anointed between the eye brows, in the form of the Greek letter χ *chi*: a greater profusion of oil was used in the anointing of *Aaron* than of the tabernacle, altar, and laver, and their vessels, he being so eminent a type of Christ, our high-priest, anointed with the oil of gladness above his fellows: *and anointed him to sanctify him*; to signify that he was set apart and devoted to the sacred office of the priesthood. The *Targum* of *Jonathan* observes, that this anointing was after he had cloathed him; though some have thought it was done before the mitre and holy crown were put on; but if they were put on to complete the investiture, they might be taken off while the ceremony of anointing was performed.

℣. 13. *And Moses brought Aaron's sons*, &c.] His four sons, *Nadab* and *Abihu*, *Eleazar* and *Ithamar*, to the door of the tabernacle of the congregation; he ordered and directed them to come there, or sent proper persons to fetch them, or from one part of the court where they were, he might accompany them thither: *and put coats upon them, and girded them with girdles*; which were made of fine linen, *Exod.* xxxix. 27, 28. and the coats being made long to reach down to the ancles, needed girdles, especially when in service, that they might perform it more expeditiously: *and put bonnets on them*; which were made of fine linen also, and differed from the mitre of the high-priest, only in the manner of rolling up the linen: *as the Lord commanded Moses*; as all the above things were made, so they were all put on, according to the directions *Moses* received of the Lord, who was faithful in his house, with respect to every thing he enjoined him, *Heb.* iii. 2, 5.

℣. 14. *And he brought the bullock for the sin-offering*, &c.] To the tabernacle, into the court of it, to the altar of burnt-offering there; that is, he caused it to be brought thither as he was ordered, *Exod.* xxix. 10. *and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering*; their right hands, according to the *Targum* of *Jonathan*, which is not improbable, thereby as it were transferring their sins to it, and confessing them over it; acknowledging their guilt, and that they deserved to die, as that creature would; which was to be a vicarious sacrifice for sin, and whose blood was to purify and sanctify the altar, at which they, sinful men, were to serve.

℣. 15. *And he slew* it, &c.] Not *Aaron*, nor any of his sons, who as yet were not fully consecrated and installed into their office, but *Moses*, as follows: *and Moses took the blood*; which was received into a bason when the bullock was slain: *and put* it *upon the horns of the altar round about with his finger*; upon the four horns of the altar, which were at the four corners of it, and dipping his finger into the blood, he besmeared the horns with it, and drew it about with his finger here and there; and so is said to be done round about the altar, as these horns were: *and purified the altar*; or cleansed it; not from moral guilt and pollution, which it was uncapable of, but from all ceremonial pollution it might be supposed to have: *and poured the blood at the bottom of the altar*; the rest of the blood he did not use about the horns: *and sanctified it*; separated it from common to sacred use: *to make reconciliation upon it*; that it might be fit to have sacrifices offered on it to make atonement and reconciliation for sins; for which reason, it was necessary it should itself be pure and holy, in such sense it was capable of being so.

℣. 16. *And he took all the fat that was upon the inwards*, &c.] Called the *omentum*: *and the caul* above *the liver*; the lobe upon the liver, as the *Septuagint*; or *the caul* and *the liver*, so says *Jarchi*; the liver separately, for he took a little of the liver with it, the caul: *and the two kidneys, and their fat, and Moses burned* it *upon the altar*; the fat of these several parts, which has been often observed, was done; and in imitation of which, the same has been done by the *Persians* and their *Magi*, as related by *Strabo* [x] and others [y]; and by the *Romans*, to which *Persius* [z] refers; and these several parts are generally covered with fat in fat creatures, and especially sheep, as *Aristotle* [a] observes.

℣. 17. *But the bullock and his hide, his flesh, and his dung, he burnt with fire without the camp*, &c.] *Aben Ezra* observes, that some say that he did this himself; and others, that it was done by orders, that is, he ordered others to do it, which seems probable enough: *as the Lord commanded Moses*; *Exod.* xxix. 14.

℣.

[w] In Misn. Ceritot, c. 1. §. 1. [x] Geograph. l. 15. p. 504. [y] Omentum in flamma pingue, &c. Catullus. [z] Tot tibi cum in flammis, &c. Satyr. 2. [a] Hist. Animal. l. 3. c. 17.

℣. 18. *And he brought the ram for the burnt-offering*, &c.] One of the two he was ordered to take, ℣. 2. *and Aaron and his sons laid their hands on the head of the ram*; as they had done before on the head of the bullock, see ℣. 14. their right hands, as the *Targum* of *Jonathan*, and that at the same time; not first *Aaron* and then his sons, as a famous grammarian *Aben Ezra* makes mention of, thought; but as he himself says, they laid them on together.

℣. 19. *And he killed* it, &c.] That is, *Moses* killed the ram, as the *Septuagint* version expresses it: *and Moses sprinkled the blood upon the altar round about*; as he did the blood of the bullock, ℣. 15.

℣. 20. *And he cut the ram into pieces*, &c.] Cut off its head and quartered it: *and Moses burnt the head, and the pieces, and the fat*; even all of it, as the following verse shews.

℣. 21. *And he washed the inwards and the legs in water*, &c.] The one being taken out, the other cut off: *and Moses burnt the whole ram upon the altar, it* was *a burnt-sacrifice for a sweet savour*, and *an offering made by fire unto the Lord, as the Lord commanded Moses*; see *Exod.* xxix. 18.

℣. 22. *And he brought the other ram, the ram of consecration*, &c.] Or *filling* [b], or *fullnesses*; because, as *Jarchi* says, these filled and perfected the priests in their priesthood; this was the finishing and consummation of their consecration: what is said in this and the three following verses, is the the same as is ordered, *Exod.* xxix. 19, 20, 21, 22. and needs no further explanation; see the notes there.

℣. 26. *And out of the basket of unleavened bread*, &c.] *Moses* was ordered to take, ℣. 2. *that* was *before the Lord*; being brought to the tabernacle, where now the Lord had taken up his residence: *he took one unleavened cake*; which had no oil in it or upon it: *and a cake of oiled bread*; which was mixed and tempered with oil: *and one wafer*; which was anointed with oil: *and put them upon the fat, and upon the right shoulder*; of the ram of consecration, which he took from it, and laid the cakes uppermost upon them.

℣. 27. *And he put all upon Aaron's hands, and upon his sons hands*, &c.] The fat and the right shoulder, with the cakes upon them: *and waved them* for *a wave-offering before the Lord*; see the note on *Exod.* xxix. 24.

℣. 28. *And Moses took them from off their hands*, &c.] After they had been waved before the Lord: *and burnt* them *upon the altar, upon the burnt-offering*; of the other ram; or after that burnt-offering, as *Jarchi*, who observes, that we do not find that the shoulder of the peace-offerings was offered in any place but this, for it belonged to the priest; but this being at the consecration of the priests, it was offered to the Lord by *Moses*, to whom it seems to have belonged, as the breast also, but that was not burnt but eaten: and the same writer affirms, that *Moses* ministred all the seven days of the consecration in a white shirt, or surplice; and that he might wear a linen coat, as priests did, is not improbable, since he now officiated as one: *they* were *consecrated for a sweet savour*; acceptable to the Lord, and so the priests, *Aaron* and his sons likewise, on whose account they were made: *it* is *an offering made by fire unto the Lord*; the fat, the shoulder, and the cakes.

℣. 29. *And Moses took the breast*, &c.] Of the ram of consecration: *and waved it for a wave-offering before the Lord*; this *Moses* seems to have waved with his own hands, and not upon the hands of *Aaron* and his sons, putting his under them, as in the wave-offering of the fat, shoulder and cakes, and for which the following words seem to give a reason: for *of the ram of consecration it was Moses's part*; the breast of it was his: *as the Lord commanded Moses*; see *Exod.* xxix. 26.

℣. 30. *And Moses took of the anointing oil, and of the blood which* was *upon the altar*, &c.] Which was sprinkled upon the altar round about, ℣. 24. and these two seem to be mixed together, since it follows: *and sprinkled* it *upon Aaron*, &c. see the note on *Exod.* xxix. 21.

℣. 31. *And Moses said unto Aaron, and to his sons*, &c.] After he had offered the bullock, the two rams, and cakes of unleavened bread for the consecration of them: *boil the flesh at the door of the tabernacle of the congregation*; the remainder of the flesh of the ram of consecration, which was all but the fat, the shoulder, and the breast: *and there eat it with the bread that* is *in the basket of consecration*; what was left of that, there being one cake of a sort taken out of it and burnt: *as I commanded, saying, Aaron and his sons shall eat it*; see *Exod.* xxix. 32.

℣. 32. *And that which remaineth of the flesh and of the bread*, &c.] Until the next morning, which could not be eaten by *Aaron* and his sons: *shall ye burn with fire*; that it might not be corrupted, nor put to common nor superstitious uses.

℣. 33. *And ye shall not go out of the door of the tabernacle of the congregation* in *seven days*, &c.] Which was the time of their consecration, so long it lasted; and they had provision enough every day from the ram of consecration, whose flesh they were to boil and eat. The *Jewish* writers [c] are puzzled where they should ease nature, since the place was holy; but the orders are not to be considered as so strict, but that they might go in and out, though they were not to stay long, or to attend to any other business; and it was always necessary there should be some upon the spot, keeping the Lord's charge in their turns; and it was always requisite that they should also sleep alternately; for it cannot be thought that they should be all this time without rest, any more than without food: *until the days of your consecration be at an end*; which were to continue so long: *for seven days shall he consecrate you*; that is *Moses*, who here speaks of himself in the third person, as appears from *Exod.* xxix. 35. *Aben Ezra* observes, that the word *end* is wanting, and that the sense is, at the end of seven days he shall consecrate you, finish their consecration; all the seven days he was doing it, and at the end of the seventh concluded it.

℣. 34. *As he hath done this day*, so *hath the Lord commanded to do*, &c.] The same were to be repeated every day until the seven days were ended; so *Jarchi* and *Aben Ezra*; the former of these observes, that their *Rabbins* explain the phrase *to do*, in the preceding clause, of the business of the red heifer, and that which follows, *to make an atonement for you*, of the business of the day of atonement; and say, that it may be learned from hence that the high-priest was obliged to be separate (from his own house and family) seven days before that, and so the priest that burned the red heifer; and the same is observed by other *Jewish* writers [d]: but this refers to neither of these cases, but to the present

[b] המלאים plenitudinum, Montanus; impletionum, *vel* potius completionum, Drusius; Heb. impletionum, Piscator.
[c] Aben Ezra, Hiscuni in loc. [d] Maimon. & Bartenora in Misn. Yoma, c. 1. §. 1. & in Parah, c. 3. §. 1.

ſent conſecration of *Aaron* and his ſons, and the making atonement by ſacrifice for them, and the ſanctification of them to miniſter in the prieſt's office.

℣. 35. *Therefore ſhall ye abide at the door of the tabernacle of the congregation*, &c.] Or rather *within* it, as *Noldius* renders it, ſince they were not to go out of the door of it, ℣. 33. whereas our verſion ſeems to leave it undetermined, whether they abode without the door or within; where they were to continue, *day and night, ſeven days*; even the ſeven days of their conſecration: *and keep the charge of the Lord, that ye die not*; not the charge of the tabernacle, and the ſervice of it committed to them upon their inveſtiture with their office, hereafter to be obſerved by them; but what was charged upon them to attend unto, during the ſeven days of their conſecration; and the penalty being death in caſe of failure, was to make them more careful and cautious of tranſgreſſing; and which was the more neceſſary, as they were to be pure and holy at their entrance upon their work: and though this may ſeem ſomewhat ſevere; yet the aggravation of their ſin would be the greater, as it was to a ſacred and honourable work they were called, and to which they were now conſecrating; and as what was required of them, was what might eaſily be complied with: however *Moſes*, to ſhew that this was not of himſelf, but by divine authority, adds; *for ſo I am commanded*; that is, to declare unto them, that if they did not punctually obſerve the above orders, they muſt expect to die.

℣. 36. *So Aaron and his ſons did all things which the Lord commanded by the hand of Moſes.*] They ſubmitted to have them done to them, and for them, what was done on the firſt day of their conſecration, all the reſt of the days; and they kept within the tabernacle all that time as was enjoined them.

CHAP. IX.

AARON and his ſons being conſecrated to, and inveſted with the prieſt's office, are called upon to the exerciſe of it, to offer a ſin-offering and a burnt-offering for themſelves, and all ſorts of offerings, a ſin-offering, a burnt-offering, peace-offerings, and a meat-offering for the people; and a promiſe is made for their encouragement, that the glory of the Lord would appear to them, ℣. 1—7. and which were in their courſe accordingly offered; firſt, *Aaron*'s ſin-offering for himſelf, ℣. 8—11. then his burnt-offering, ℣. 12—14. after that the ſeveral offerings of the people before mentioned, ℣. 15—21. when *Aaron* and *Moſes* bleſſed the people, the one as ſoon as he had done offering, and both together when they came out of the tabernacle, ℣. 22, 23. upon which a fire came forth from the Lord, and conſumed the burnt-offering upon the altar, ℣. 24.

℣. 1. *And it came to paſs on the eighth day*, &c.] When the ſeven days of conſecration were ended, as *Ben Gerſom*, the day following them, ſo ſoon was *Aaron* called to the execution of his office; and ſo both the *Targum* of *Jonathan* and *Jarchi* make it to be the eighth day of the conſecration, or the day after the anointing of *Aaron* and his ſons, and which they both ſay was the beginning, or firſt day of *Niſan*, the day the tabernacle was erected by *Moſes*; but that ſeems to have been ſet up before the conſecration: rather this was, as *Aben Ezra* ſays, the eighth day of the month *Niſan* or *March*, and was the eighth day of the conſecration, which began at the firſt day, on which day the tabernacle was ſet up, *Exod.* xl. 2: that *Moſes called Aaron and his ſons, and the elders of Iſrael*; *Aaron* and his ſons to enter upon their office, by offering ſacrifices for themſelves, and for the people, and the elders to be witneſſes thereof.

℣. 2. *And he ſaid unto Aaron*, &c.] In the preſence of the people of *Iſrael*: *take thee a young calf for a ſin*-offering; one not exceeding a year old, as in ℣. 3. but this was not for the ſin of making the calf only, to which the *Jewiſh* writers reſtrain it, but for all other ſins of his, which it was neceſſary ſhould be expiated before he offered ſacrifices for the ſins of others: *and a ram for a burnt-offering*; being a ſtrong and innocent creature was a proper emblem of Chriſt, the Lamb of God, that takes away by his ſacrifice the ſins of men: *without blemiſh*; this character belongs, as *Aben Ezra* obſerves, both to the calf and ram, which were both to be without ſpot, and ſo proper types of Chriſt the Lamb without ſpot and blemiſh, free both from original and actual ſin: *and offer* them *before the Lord*; on the altar of burnt-offering, which ſtood in the court of the tabernacle near where Jehovah was, to whom every ſacrifice for ſin was to be offered, being committed againſt him, and whoſe juſtice muſt be ſatisfied for it.

℣. 3. *And unto the children of Iſrael thou ſhalt ſpeak*, &c.] That is, *Aaron* ſhould ſpeak to them, for being now high-prieſt, *Moſes* had no more to do with the ſacrifices of the people, but it was incumbent on *Aaron* to call upon them to bring them to him ſuch as the Lord by his law required of them: *ſaying*, *take ye a kid of the goats for a ſin*-offering; this creature fitly repreſented Chriſt as made ſin, and an offering for ſin, in the room of his people: *and a calf, and a lamb*; both of them, as before obſerved, were proper emblems of Chriſt in his ſtrength and innocence, ſometimes called the fatted calf, and frequently the lamb of God, *Luke* xv. 23. *John* i. 29, 36: both *of the firſt year, without blemiſh, for a burnt-offering*; denoting the tenderneſs of Chriſt, his ſpotleſs purity, and painful ſufferings.

℣. 4. *Alſo a bullock, and a ram for peace-offerings, to ſacrifice before the Lord*, &c.] An offering being made for the atonement of ſin, and the gift of a whole burnt-offering accepted by the Lord upon that, peace-offerings were to be ſacrificed thereupon; one part of which belonged to the Lord, as the fat and the blood; another part to the prieſt, as the ſhoulder and the breaſt; and the reſt to the owners to make a feaſt with, expreſſive of the peace and joy which ariſe from the expiation and atonement of ſin, by the great ſacrifice of Chriſt, in commemoration of which a feaſt is kept by the Lord's people: *and a meat-offering mingled with oil*; with oil-olive; each of theſe offerings are treated of in the preceding chapters, where an account is given of them, and the myſtery of them explained: *for to day the Lord will appear unto you*; or *and to-day*, as in ℣. 6. ſo *Noldius*[e]; for this is not

[e] P. 395. N°. 1340.

not obſerved as a reaſon why the ſacrifices were to be offered, but as a promiſe of the divine appearance, as an encouragement thereunto; and may have ſpecial reſpect to ſome viſible ſplendor and luſtre of the divine glory more than ordinary; and particularly to the fire that ſhould come out from before the Lord, and conſume the ſacrifice, ℣. 24 and ſo *Ben Gerſom* interprets it. And this being on the eighth day of the conſecration of the prieſts, may lead our thoughts to the day when our great high-prieſt roſe from the dead, the day after the ſeventh, or the *Jewiſh* ſabbath, even on the eighth day, or firſt day of the week, on which he made frequent appearances to his diſciples; ſee *Mark* xvi. 9, 12, 14. *John* xx. 19, 26.

℣. 5. *And they brought* that *which Moſes commanded, before the tabernacle of the congregation*, &c.] That is, *Aaron* and his ſons, and all the children of *Iſrael*, as the *Targum* of *Jonathan* paraphraſes it. All the above ſacrifices they brought into the court of the tabernacle to be offered up: *and all the congregation drew near, and ſtood before the Lord*; that is, the elders of *Iſrael*, who were called together, ℣. 1. the heads of the tribes who repreſented the people; as many as well could be admitted into the court, no doubt, were, to be ſpectators of *Aaron* and his ſons officiating firſt in their new office, and to ſee their own ſacrifices offered; and they ſtood over-againſt where was the ſymbol of the divine preſence; and the *Targum* of *Jonathan* ſays, they ſtood with a perfect heart; and no doubt but they were heartily ſincere and upright in their ſacrifices, as they had been in their donations toward the building the tabernacle, and providing things belonging to it; and they ſtood with all humility, reverence and devotion.

℣. 6. *This* is *the thing which the Lord commanded that ye ſhould do*, &c.] Namely, what they had done, bring the creatures and things for ſacrifice they had: *and the glory of the Lord ſhall appear unto you*; either Chriſt, the brightneſs of his Father's glory, in an human form, as a preſage of his future incarnation, as he frequently did; or ſome more than ordinary refulgence of glory breaking out of the holy of holies, where God had now taken up his dwelling between the cherubim; or, as *Aben Ezra* explains it, the fire that ſhould go out from him, and conſume the ſacrifice, which would be a demonſtration of his preſence with them, and of his acceptance of the ſacrifice.

℣. 7. *And Moſes ſaid unto Aaron*, &c.] This is only obſerved to ſhew, that as *Aaron* did not take upon him this office of himſelf, but was called unto it, and inveſted with it, by the appointment of God, ſo neither did he enter upon it but through the call of God by *Moſes*, in the ſight of the congregation: *go unto the altar, and offer thy ſin*-offering, *and thy burnt-offering*; the young calf and ram: *and make an atonement for thyſelf, and for the people*; firſt for himſelf, and then for the people; for, as *Aben Ezra* ſays, a man cannot atone for another, until he is pure from all ſin; which is a character only to be found in Chriſt, our great high-prieſt, and ſo a proper perſon to atone for, and take away the ſins of others: hence the prieſts under the law, with their ſacrifices, could never take away ſin really, only typically; and this ſhews the imperfection of the levitical prieſthood, that the prieſts of that order were obliged to offer firſt for their own ſins; this our high-prieſt, of another order, needed not to do; ſee *Heb.* vii. 27, 28. *and offer the offering of the people, and make atonement for them*; typical of the true and full atonement made by Chriſt, when he offered himſelf without ſpot to God: *as the Lord commanded*; *Aaron* to do, and as he commanded Chriſt, his ſon and our ſurety, the antitype of *Aaron*, *John* x. 18. and xiv. 31.

℣. 8. *Aaron therefore went unto the altar*, &c.] Of burnt-offering, freely and chearfully, at the direction and introduction of *Moſes*, who acted in this affair in the name of the Lord: *and ſlew the calf of the ſin*-offering, *which* was *for himſelf*; which was to be offered firſt, as it was proper it ſhould, that atonement being made for his ſins, his after burnt-offering might be accepted with God, and he be fit to offer the ſacrifices of the people: the calf he ſlew on the north ſide of the altar, where all the ſin-offerings and burnt-offerings were ſlain; ſee ch. i. 11. and vi. 25.

℣. 9. *And the ſons of Aaron brought the blood unto him*, &c.] The blood of the calf of the ſin-offering, which they had received in a baſon when it was ſlain: *and he dipped his finger in the blood, and put* it *upon the horns of the altar*; the four horns of it, as *Moſes* had done at his conſecration, which was an example to him, ch. viii. 15. This was typical of the blood of Chriſt, to which perſons may have recourſe from the four quarters of the world for atonement and pardon: *and poured out the blood at the bottom of the altar*; what remained after he had put what was proper on the horns of it.

℣. 10. *But the fat, and the kidneys, and the caul* above *the liver of the ſin*-offering, *he burnt upon the altar*, &c.] The *Septuagint* verſion is, *he offered them: as the Lord commanded Moſes*; ſee ch. iv. 8, 9.

℣. 11. *And the fleſh and the hide he burnt with fire without the camp.*] With common fire, for the fire from the Lord came only upon the altar, which perhaps may be the reaſon of this expreſſion being uſed when any thing was burnt without the camp, and not on the altar, ſee *Exod.* xxix. 14. *Lev.* viii. 17. *Jarchi* obſerves, that we do not find a ſin-offering burnt without the camp but this; which is a great miſtake; ſee ch. iv. 11, 12, 20, 21. and viii. 17.

℣. 12. *And he ſlew the burnt-offering*, &c.] The ram, which was for himſelf alſo; this he ſlew at the north-ſide of the altar, ch. i. 11. *and Aaron's ſons preſented unto him the blood*; which they had received into a baſon, when it was ſlain: *which he ſprinkled round about upon the altar*; as he had ſeen *Moſes* do before him, ch. viii. 19.

℣. 13. *And they preſented the burnt-offering to him*, &c.] After it was cut in pieces, as the ram of the burnt-offering was by *Moſes*, ch. viii. 20. and ſo it was done to this, as appears by what follows: *with the pieces thereof, and the head, and he burnt them upon the altar*; the *Septuagint* verſion is, *he put them on the altar.*

℣. 14. *And he did waſh the inwards and the legs*, &c.] As *Moſes* alſo had done, ch. viii. 21. *and burnt* them *upon the burnt-offering on the altar*; upon the pieces, and the head, before mentioned, ſaid to be burnt, or *after* the burnt-offering, after they were burnt: the *Septuagint* verſion is as before.

℣. 15. *And he brought the people's offering*, &c.] To the altar, having offered his own firſt: *and took the goat, which* was *the ſin*-offering *for the people, and ſlew it*; where he had ſlain his own: *and offered it for ſin, as the firſt*; the firſt offering he offered for himſelf, which was of the ſame ſort.

℣. 16. *And he brought the burnt-offering*, &c.] The calf and the lamb, ℣. 3. *and offered it according to the manner*; judgment, ordinance, and appointment

pointment of God respecting that sort of offerings; see ch. i.

℣. 17. *And he brought the meat-offering*, &c.] Made of fine flour, with oil and frankincense put upon it, see ch. ii. 1. *and took a handful thereof, and burnt* it *upon the altar*; see ch. ii. 2, 3. *beside the burnt sacrifice of the morning*; the daily morning-sacrifice, which was not to be omitted on account of these extraordinary sacrifices, both for the priest and for the people; or *after the burnt-sacrifice of the morning*; for no sacrifice was offered up before that: so *Jarchi*.

℣. 18. *He slew also the bullock and the ram, a sacrifice of peace offerings, which* was *for the people*, &c.] That they might feast, rejoice, and be glad, that atonement was made for their sins, and their gifts and sacrifices accepted of God, see *Rom.* v. 11. *and Aaron's sons presented unto him the blood*; of the peace-offerings, the bullock and the ram, which they had received into a vessel as they were killing: *which he sprinkled upon the altar round about*; as he did with the blood of his own burnt-offering, ℣. 12.

℣. 19. *And the fat of the bullock, and of the ram*, &c.] Which in all offerings was the Lord's, and was burnt, see ch. iii. 16. *the rump*; or tail of the ram; which in those countries was very large, and had a great deal of fat upon it; see the note on *Exod.* xxix. 22. and on ch. iii. 9. *and that which covereth* the inwards; called the *omentum*: *and the kidneys, and the caul* above *the liver*; and the fat that was upon each of these: *Ben Gersom* observes, that the kidneys and liver are mentioned last, to shew that they were laid uppermost in waving, (after directed to) that the owners might be stirred up, or moved by these things.

℣. 20. *And they put the fat upon the breasts*, &c.] Both of the bullock and of the ram, whilst they were waving: *and he burnt the fat upon the altar*; after having been waved.

℣. 21. *And the breasts and the right shoulder*, &c.] The breasts of the bullock and the ram, and the right shoulders of them both: *Aaron waved for a wave-offering before the Lord*; which was given to him as his part of the peace-offerings, after they had been thus waved before the Lord; whereby an acknowledgment was made, that he was Lord of all, and had a right to all they had; in token of which, these parts were given to his priests towards their maintenance: *as Moses commanded*; see *Exod.* xxvii. 27, 28. *Lev.* vii. 34, 35, 36.

℣. 22. *And Aaron lift up his hand towards the people, and blessed them*, &c.] After he had offered the above sacrifices both for himself and them: the manner of the priests lifting up their hands when they blessed is thus described; in the provinces the priests lift up their hands to their shoulders, and in the sanctuary above their heads, excepting the high-priest, who did not lift up his hands above the plate of gold: but *R. Judah* says, the high-priest lift up his hands above the plate, as it is said *Lev.* ix. 22. [f] the modern *Jews* describe it thus [g], they lift up their hands to their shoulders, and they lift up the right hand somewhat higher than the left; then they stretch out their hands, and part their fingers, and frame them so as to make five airs; between two fingers and two fingers one air, and between the fore-finger and the thumb, and between the two thumbs; they spread out their hands so, that the middle (or palm) of the hand may be towards the earth, and the back-part of it towards heaven: *Aaron* lift his hands upwards, signifying from whence he implored the blessing, and towards the people on whom he desired it might descend; in this he was a type of Christ, who, after he had offered himself a sacrifice for the sins of his people, when he was risen from the dead and about to ascend to heaven, blessed his disciples, *Luke* xxiv. 50, 51. in Christ the saints are blessed with all spiritual blessings; by him they are procured for them, through his blood, sacrifice, and satisfaction; and he ever lives to make intercession for the application of them to them, see *Eph.* i. 3. *Gal.* iii. 13, 14. *Acts* iii. 26. *and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings*; from the altar with joy, as the *Targum* of *Jonathan*; being glad he had done his service with acceptance; he is said to *come down*, there being a rise or ascent to the altar, which, as *Aben Ezra* observes, was three cubits high, and therefore it is with propriety said, he came down; which he did as soon as he had made an end of offering all the sacrifices.

℣. 23. *And Moses and Aaron went into the tabernacle of the congregation*, &c.] They went out of the court where the altar of burnt offering stood, and where *Aaron* had been offering the sacrifices; and they went into the holy place, where stood the altar of incense, the shew-bread-table, and the candlestick; and it is probable *Moses* went in with *Aaron* thither, to shew him how to offer the incense, to order the shew-bread on the table, and to light and trim the lamps of the candlestick; and so *Jarchi* observes, that he went in to teach him concerning the business of the incense; but it may be, it was also to pray for the people, as the *Targum*, and for the Lord's appearance to them, as was promised and expected, and that fire might descend on the sacrifices as a token of acceptance of them, as *Aben Ezra* notes: *and came out, and blessed the people*; *Aaron* had blessed them before, but now both *Moses* and *Aaron* blessed them, atonement being made by the sacrifice of Christ, and law and justice thereby fully satisfied; Christ and the law agree together in the blessing of the Lord's people; way was hereby made for the communication of blessings to them, consistent with the law of God, and his holiness and justice, *Gal.* iii. 10, 13, 14: *and the glory of the Lord appeared unto all the people*; some visible signs of his glory, some very great splendor or lustre, or breaking forth of his glory; or Christ, the glory of the Father, appeared in an human form, as a pledge of his future incarnation, when all the above sacrifices, which were types of him, would have their accomplishment; and this being immediately upon the offering of them, may signify that the glory of God greatly appears in the sacrifice and satisfaction of Christ, and in the redemption and salvation of his people in that way, *Ps.* xxi. 4. and lxxxv. 10. and the glorious and gracious presence of God is enjoyed by his people, in consequence of the propitiatory sacrifice of Christ, which was signified by the mercy-seat, from whence the Lord communed; and it is through Christ, his blood and sacrifice, saints have access to God, and fellowship with him; *Eph.* ii. 18. and iii. 12. 1 *John* i. 3.

℣. 24. *And there came a fire out from before the Lord*, &c.] Either from heaven, or from the holy of holies, where was the symbol of the divine presence, and Jehovah had now took up his residence: *and*

[f] Misn Sotah, c. 7. §. 6.

[g] Schulchan Aruch, par. 1. Orach Chayim, c. 128. §. 12.

and consumed upon the altar the burnt-offering, and the fat; according to *Aben Ezra*, the burnt-offering of *Aaron*, and of the people, and of the daily sacrifice, for so it is written, besides the burnt-offering of the morning, ℣. 17. and the fat of the calf and ram of *Aaron*, and of the goat, ox and ram of the people, which though they were laid upon the altar at the time of their offering, yet it is thought by some they were not burnt till now: it is a conjecture of bishop *Patrick*'s, that this burnt-offering was the burnt-offering of the evening-sacrifice, which was consumed by the fire from the Lord; he supposes that the offering of the above sacrifices had taken up the whole day, from the time of the morning-sacrifice until the evening; and that all the other sacrifices were burnt with common fire, but this with fire from the Lord; but then, what was the fat that was consumed? however, this was a token of acceptance; in like manner as it descended on the sacrifice of *Abel*, as is thought, *Gen.* iv. 4. and on the sacrifices offered at the dedication of the temple, 2 *Chron.* vii. 1. and on the burnt-sacrifice of *Elijah*, 1 *Kings* xviii. 38. testifying the divine approbation and acceptance of them: for though in the mystery, the fire may design the wrath of God as a consuming fire, which was very distressing to Christ, and brought him to the dust of death; yet with respect to the persons for whom this sacrifice was offered, it denotes acceptance of it, that it was an offering by fire, and of a sweet-smelling savour to God, his law and justice being satisfied, and having honour done them: concerning this fire, and the perpetual burning of it, see the note on ch. vi. 12, 13. The heathens, in imitation of this, have pretended to have fire come down also from heaven on their altars, as the *Brahmans*, among the *Indians*, taken notice of in the above note. And so *Solinus* [b] speaks of the *Vulcanian* hill in *Sicily*, where they that serve in sacred things lay wood of vines on the altar, but put no fire; and if God is present (and so the sacrifice is approved) the branches, tho' green, will take fire of themselves, and a flame is kindled by the deity sacrificed to, no one setting them on fire. And *Servius* says [l], that with the ancients, fires on altars were not kindled, but they procured a divine fire by their prayers, which kindled on the altars; but these were mere pretences, and juggling tricks, in which they were assisted by satan to vie with this wonderful appearance of God in the acceptation of the sacrifice of his people: which *when all the people saw, they shouted, and fell on their faces*; *Aaron* blessing them, and the appearance of the glory of God unto them, no doubt, gave them joy and pleasure, as the spiritual blessings by Christ, and the gracious presence of God do to his people, *Ps.* ciii. 1—4. and iv. 6, 7. but what filled them with joy unspeakable, was the acceptance of their sacrifices, as typical of the sacrifice of Christ, and atonement by it, which made them shout, and the court to ring with it; and yet fell down on their faces with all reverence and humility, under a sense of the divine majesty being so near unto them, in this sensible token of his presence.

CHAP. X.

THIS chapter begins with the sin and punishment of two sons of *Aaron*, *Nadab* and *Abihu*, ℣. 1—5. for whose death *Aaron* and his sons are commanded not to mourn, nor to depart from the tabernacle, ℣. 6, 7. and an order is given, prohibiting the priests from drinking wine when they went into it, ℣. 8—11. the law of eating holy things, both those that were more, and those that were less holy is enjoined, ℣. 12—15. and the flesh of the sin-offering not being eaten, but burnt, *Aaron*'s sons are blamed for it, for which he makes an apology to the satisfaction of *Moses*, ℣. 16—20.

℣. 1. *And Nadab and Abihu the sons of Aaron*, &c.] His two eldest sons, as seems from *Exod.* vi. 23: *took either of them his censer*; a vessel in which coals of fire were put, and incense upon them, and burnt it, and so it follows: *and put fire therein, and put incense thereon*; which, as *Aben Ezra* says, was on the eighth day, that is, of their consecration, the day after their consecration was compleatly finished, and the same day that *Aaron* had offered the offerings for himself and for the people, see ch. ix. 1: *and offered strange fire before the Lord*; upon the golden altar of incense, which stood in the holy place right against the vail, within which were the ark, mercy-seat, and cherubim, the symbol and seat of the divine majesty: this fire was not that which came down from heaven, and consumed the sacrifice, as related at the end of the preceding chapter, but common fire, and therefore called strange; it was not taken off of the altar of burnt-offering, as it ought to have been, but, as the *Targum* of *Jonathan*, from under the trivets, skillets, or pots, such as the flesh of peace-offerings were boiled in, in the tabernacle; *which he commanded not*; yea forbid, by sending fire from heaven, and ordering coals of fire for the incense to be taken off of the altar of burnt-offering; and this as *Aben Ezra* observes, they did of their own mind, and not by order. It does not appear that they had any command to offer incense at all at present, this belonged to *Aaron*, and not to them as yet; but without any instruction and direction they rushed into the holy place with their censers, and offered incense, even both of them, when only one priest was to offer at a time, when it was to be offered, and this they also did with strange fire. This may be an emblem of dissembled love, when a man performs religious duties, prays to God, or praises him without any cordial affection to him, or obeys commands not from love, but selfish views; or of an ignorant, false and misguided zeal, a zeal not according to knowledge, superstitious and hypocritical; or of false and strange doctrines, such as are not of God, nor agree with the voice of Christ, and are foreign to the scriptures; or of human ordinances, and the inventions of men, and of every thing that man brings of his own, in order to obtain eternal life and salvation.

℣. 2. *And there went out fire from the Lord*, &c.] They sinned by fire, and they were punished by fire, either from heaven, or from the most holy place, where the Lord dwelt between the cherubim; this was of the nature of lightening, as appears by what follows: *and devoured them*; not reduced them to ashes, for neither their bodies nor their clothes were burnt with this fire, as is clear from

[b] Polyhistor. c. 11.

[l] In Virgil. Æneid. l. 12. ℣. 200.

from ℣. 4, 5. but their lives were deſtroyed, they were exanimated, their ſouls were ſeparated from their bodies by it, and they died; which is often the caſe by lightening, that the clothes of thoſe who are killed with it are untouched, and ſcarce any marks of violence on their bodies; and ſo the *Targum* of *Jonathan* ſays of theſe, their bodies were not burnt: *and they died before the Lord*; upon the ſpot where they were offering incenſe, in the holy place, over-againſt the moſt holy place. This was very awful, like the caſe of *Ananias* and *Sapphira*, and may ſeem ſevere: it was for the terror of others in the prieſthood, or who ſhould come after, to take care that they performed their office according to the divine precepts, and brought in no innovation into their ſervice. And when it is conſidered that theſe were the ſons of the high-prieſt, newly inveſted with an high and honourable office, and juſt had the laws of the prieſthood delivered unto them, and yet deviated from them as ſoon as in their office; and very probably, from what follows, went drunk into their ſervice, their ſin will appear aggravated, and the puniſhment leſs ſevere. This ſhews there's nothing in carnal deſcent, theſe were the ſons of *Aaron* the high-prieſt, that acted this part, and came to this end; the proneneſs of men to tranſgreſs the laws of God as ſoon as given them; thus the people of *Iſrael* fell into idolatry as ſoon as the moral law was given; and here the prieſts, as ſoon as the ceremonial laws, relating to the prieſthood, were delivered to them; and alſo that the law made ſinful men prieſts, and that the levitical prieſthood was imperfect; and that no order of men are free from ſin, or exempt from puniſhment: and the whole of the divine conduct in this affair may lead us to obſerve, how jealous God is in matters of worſhip; how much he diſlikes hypocrites, and formal profeſſors; how ſevere he will be againſt ſuch who bring in ſtrange doctrines; what will be the fate of the contemners of goſpel-doctrines and ordinances; and how much he reſents thoſe who truſt in themſelves, and their works, and bring in any thing of their own in the buſineſs of ſalvation, which is ſtrange fire, ſparks of their own kindling, a burning incenſe to their own drag, and ſacrificing to their own net.

℣. 3. *And Moſes ſaid unto Aaron*, &c.] Upon this awful occaſion, and in order to quiet and humble him under the mighty hand of God: *this* is it *that the Lord ſpoke, ſaying*; but when he ſpoke it, and where it is ſaid and recorded, is not ſo very clear; it might have been ſaid, and yet not recorded, or the ſubſtance of it may be recorded, though not in the expreſs words here delivered; it may refer, as ſome think, to *Exod.* xix. 22. or elſe to *Exod.* xxix. 43. which ſeems to come neareſt to what follows, ſo *Jarchi*: *I will be ſanctified in them that come nigh me*; in the prieſts that drew nigh to him, and offered ſacrifice and burnt incenſe to him; by theſe he expected to be ſanctified, not to be made holy, but to be declared to be ſo, and obeyed and worſhipped as ſuch; as he is, when his commands and ordinances are obſerved, as he would have them be, in faith and fear, which were not done by theſe ſons of *Aaron*; and therefore the Lord, by the puniſhment he inflicted, ſhewed himſelf to be an holy, righteous and jealous God: *and before all the people I will be glorified*; as he is when he is believed and truſted in; when his worſhip is carried on in his own houſe, according to his will; when his ordinances are kept as they were delivered, and when he is reverenced in the aſſembly of his ſaints; all which were wanting in this caſe. And this may alſo have reſpect to the glory of divine juſtice, in the public puniſhment of the ſin of thoſe men, that ſince he was not glorified by them before the people in the way of their duty, he would glorify himſelf in their puniſhment: *and Aaron held his peace*; was in a ſtupor, as the *Septuagint*, quite amazed, thunder-ſtruck, as we ſay; he was ſilent, ſaid not one word againſt what was done; murmured not at the providence, nor complained of any ſeverity, but was patient under the hand of God, and reſigned to his will; and ſince God was ſanctified and glorified, he was contented.

℣. 4. *And Moſes called Miſhael and Elzaphan, the ſons of Uzziel, the uncle of Aaron*, &c.] *Uzziel* was a ſon of *Kohath*, a brother of *Amram*, the father of *Aaron*, and ſo *Aaron*'s uncle, as here; he had four ſons, two of which are here mentioned, as called by *Moſes*; theſe were firſt-couſins to *Aaron*, and ſecond to his ſons; ſee *Exod.* vi. 18, 22: *and ſaid unto them, come near*; it is very probable they were in the court of the tabernacle, being *Kohathites*, of the tribe of *Levi*; but not being prieſts, had no right to go into the holy place, where the two ſons of *Aaron* lay dead, without a ſpecial order for it, which they here had for this time, and upon this occaſion: *carry your brethren from before the ſanctuary, out of the camp*; the ſons of *Aaron* are called their brethren, though but couſins, it being uſual to call any relations brethren, and even if only of the ſame tribe, yea of the ſame nation. Now theſe were ordered to take the dead bodies of *Aaron*'s ſons out of the holy place, and out of the tabernacle, even from before it, which, as *Aben Ezra* ſays, was the court over-againſt the camp; and they were to carry them out of the camp into ſome field, or place adjacent, and there bury them; it not being uſual in thoſe times to bury in cities and towns, and much leſs in places devoted to ſacred worſhip, as the tabernacle was; and therefore they were carried from both the ſanctuary and the camp: it is an obſervation of *Aben Ezra*, that "ſome ſay, the incenſe was before the "altar of burnt-offering, and the *Levites* entered "there;" but if by incenſe is meant the altar of incenſe, the place where theſe ſons of *Aaron* offered theirs, that was in the holy place, and not in the court, where ſtood the altar of burnt-offering: but they ſeem to mean as if their incenſe was offered in another place and not on the altar, ſomewhere in the court and before you come to the altar of burnt-offering; and ſo the perſons *Moſes* called could come in thither, and take up their bodies there fallen: but the ſame writer obſerves, that others ſay, that "it was upon the altar of incenſe (*i. e.* "that their incenſe was offered) and *Moſes* brought "them out of the tabernacle of the congregation," and then called theſe men to carry them from thence without the camp.

℣. 5. *So they went near*, &c.] To the place where the bodies lay, having an order from *Moſes* ſo to do, let them have been where they will: *and carried them in their coats out of the camp, as Moſes had ſaid*; or bid them do; they took them up in their clothes as they found them, and carried them in them; not that theſe men carried them in their own coats, but in the coats of the dead, as *Jarchi* expreſſes it; and had them without the camp and there buried them, probably in their coats in which they had ſinned, and in which they died: the *Targum* of *Jonathan* ſays, they carried them on iron hooks in their coats, and buried them without the camp.

℣.

℣. 6. *And Moſes ſaid unto Aaron, and unto Eleazar, and unto Ithamar, his ſons*, &c.] His two younger ſons, which yet remained; and ſo the *Septuagint* verſion adds, as in ℣. 12, 16. *uncover not your heads*; that is, do not take off your mitre, as the *Septuagint* verſion; or the bonnets which they wore in the time of their miniſtry; for the *Jewiſh* prieſts always had their mitres and bonnets on when they ſacrificed; in imitation of which, the heathens had their heads covered when they offered their ſacrifices [k]: now it was the way, or cuſtom of a mourner, as *Ben Melech* obſerves, to remove his mitre, bonnet or tiar, from his head; but in this caſe, that no ſign of mourning might be ſhewn, *Aaron* and his ſons are forbid to uncover the head: the *Targum* of *Onkelos* is, "don't increaſe the "hair," or nouriſh it, or ſuffer it to grow, as *Jarchi* and *Ben Gerſom* interpret it: now in times of diſtreſs and mourning, they uſed to let the hair grow, whether on the head or beard, ſee 2 *Sam.* xix. 24. and in this the *Jews* were imitated by the *Egyptians*, contrary to other nations; the prieſts of the gods in other places, ſays *Herodotus* [l], took care of their hair, (or wore their hair), in *Egypt* they are ſhaved; with others, the cuſtom is, for the head immediately to be ſhaved at funerals; but the *Egyptians*, at death, ſuffer their hair to grow in the parts before ſhaved; but this cuſtom with the *Jews*, though at other times uſed, is here forbid *Aaron* and his ſons: *neither rend your clothes*; which was ſometimes done at the report of the death of near relations, as children, in token of mourning, *Gen.* xxxvii. 34. *Job* i. 20. but here it is forbid, that there might be no ſign of it: it is a particular word that is here uſed: *Ben Melech* ſays, there is a difference between rending and tearing; tearing is in the body of a garment where there is no ſeam, but rending (which is what is here meant) where there is a ſeam: the prieſts rending their garments was after this manner, according to the *Jewiſh* canons [m], "an high prieſt rends below and a common "prieſt above;" that is, as one of their commentators [n] interprets it, the former rends the extreme part of his garment next the feet, and the latter at the breaſt near the ſhoulder; but in this caſe no rent at all was to be made: *leſt ye die, and leſt wrath come upon all the people*; ſo very provoking to God would be any ſigns of mourning in *Aaron* and his ſons, on this account: *but let your brethren, the whole houſe of Iſrael, bewail the burning which the Lord hath kindled*; though *Aaron* and his ſons might not mourn on this occaſion, the whole body of the people might, though not bewail ſo much the death of the perſons, as the cauſe of it; and be concerned for the awful judgment of God, and for the wrath that was gone forth, leſt it ſhould proceed and deſtroy others alſo, all being ſinners.

℣. 7. *And ye ſhall not go out from the door of the tabernacle of the congregation, leſt ye die*, &c.] That is, they were not to relinquiſh the ſervice of the ſanctuary, on the account of the death of theſe relations of theirs, and through grief for it, but go on in it; not *Aaron* on account of his children, nor his ſons on account of their brethren: from hence, ſays *Ben Gerſom*, we learn, that whatſoever prieſt leaves his ſervice, and goes out of the ſanctuary, is guilty of death: ſome think the ſeven days of conſecration were not quite over, during which time *Aaron* and his ſons were obliged to continue there, on pain of death, ch. viii. 33, 35. but it is pretty plain thoſe days were over, and that it was the day after the conſecration was finiſhed; ſee ch. ix. 1. and the note on ℣. 2. wherefore this reſpects their continuance in the tabernacle on the day the above affair happened, and they were obliged to continue in, and go through the ſervice of the day notwithſtanding that: *for the anointing oil of the Lord is upon you*; a learned man [o] infers from hence, that this affair happened within the days of conſecration, they being every day afreſh anointed with oil, at leaſt, had it, with the blood of the ſacrifices, ſprinkled on them, on their garments, taking it in the ſtrict ſenſe, for the oil being ſtill upon them; whereas it ſeems only to ſignify, that inaſmuch as they were conſecrated with oil to the prieſt's office, they were under obligation to continue and perform their ſervice without being let or hindered by what had happened: *and they did according to the word of Moſes*; they ſhewed no tokens of mourning on account of the dead, and did not offer to go out of the tabernacle and leave their ſervice.

℣. 8. *And the Lord ſpake unto Aaron*, &c.] Becauſe he was a prophet, *Aben Ezra* ſays; but the reaſon rather ſeems to be, becauſe he was the high-prieſt, and now inveſted with his office, and in the execution of it, and therefore the following law reſpecting the prieſt's drinking of wine was given: ſome ſay, as the ſame writer obſerves, that God ſpake to him by *Moſes*; but it rather ſeems, that he ſpoke to *Aaron* immediately: according to *Jarchi*, this order was delivered to him as a reward for his ſilence, and to do honour to him on that account: *ſaying*; as follows.

℣. 9. *Do not drink wine or ſtrong drink*, &c.] This law following, upon the affair of *Nadab* and *Abihu*, have cauſed ſome to think, and not without ſome reaſon, that they were drunk with wine or ſtrong drink, when they offered ſtrange fire; and indeed, it is hardly to be accounted for upon any other foot, that they ſhould do it; but having feaſted that day upon the peace-offerings, and drank freely, it being the firſt day of their entrance on their office, they were, it may be ſuppoſed, elated and merry, and drank more than they ſhould; wherefore this law was given, to reſtrain from ſuch a diſorderly and ſcandalous practice; not only wine, which is inebriating, but ſtrong drink alſo is forbidden, which, as *Aben Ezra* ſays, is made either of a ſort of wheat, or honey, or dates: and ſo *Kimchi* [p], and *Ben Melech* on the place after him obſerve, that this includes whatſoever inebriates, beſides wine; and that their doctors ſay, whoſoever drinks milk or honey, (they muſt mean ſome ſtrong liquor extracted from thence) if he enters into the tabernacle he is guilty: *thou nor thy ſons with thee*; the *Targum* of *Jonathan* adds, as did thy ſons, who died by the burning of fire; that is, he and his ſons were to avoid drinking wine or ſtrong drink to exceſs, as his two ſons had done, which led them to offer ſtrange fire, for which they ſuffered death: *when ye go into the tabernacle of the congregation, leſt ye die*; they might drink wine at other times, in a moderate manner; but it ſeems by this, they were not to drink any at all when they were about to go to ſervice, or to enter into the tabernacle in order to do it: indeed, according to the *Jewiſh* canons, every prieſt that is fit for ſervice, if he drinks wine, it is forbidden him to enter in (to the tabernacle, and ſo) from the altar (of burnt-offering) and

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[k] Purpureo velare comas, &c. Virgil. Æneid. l. 3. Vid. Kipping. Rom. Antiq. l. 1. c. 12. §. 17. p. 495. [l] Euterpe five, l. 2. c. 36. [m] Miſn. Horayot, c. 3. §. 5. [n] Bartenora in Ib. [o] Clayton's Chronology of the Hebrew Bible, p. 353. [p] Sepher Shoraſhim, Rad. שכר.

and inward (into the holy place); and if he goes in and does his ſervice it is prophane (unlawful and rejected) and he is guilty of death by the hand of Heaven; and he that drinks the fourth part (of a log) of wine at one time, of wine forty days old; but if he drinks leſs than a fourth part of wine, or drinks a fourth part and ſtops between, and mixes it with water, or drinks wine out of the preſs within forty days (*i. e.* not quite ſo many days old) though more than a fourth part, he is free, and does not prophane his ſervice; if he drinks more than a fourth part of wine, though it is mixed, and though he ſtops and drinks little by little, he is guilty of death, and his ſervice is prophane (or rejected); if he is drunk with the reſt of liquors that make drunk, he is forbid to go into the ſanctuary; but if he goes in and ſerves, and he is drunk with the reſt of liquors that make drunk, whether of milk or of figs, (a ſtrong liquor made of them) he is to be beaten, but his ſervice is right; for they are not guilty of death but on account of wine in the hour of ſervice; and it does not prophane ſervice, but being drunken with wine [q]: in imitation of this, heathen prieſts were forbid wine, and abſtained from it, particularly the *Egyptian* prieſts; of whom it is ſaid [r], ſome of them never drink any wine, and others taſte but a little of it, becauſe it is ſaid to hurt the nerves, to fill the head, or make it heavy, to hinder invention and excite to luſt: it ſhall be *a ſtatute for ever throughout all your generations*; even to the coming of the Meſſiah; and now under the goſpel-diſpenſation, though wine in moderation is allowed goſpel-miniſters, yet they are not to be given to it; it is a ſhame to any chriſtian man to be drunk with wine, and more eſpecially a miniſter, and ſtill more ſo when in his ſervice; ſee *Ezek.* xliv. 21.

℣. 10. *And that ye may put difference between holy and unholy*, &c.] That being ſober they might be able to diſtinguiſh between the one and the other; which a drunken man, having his mind and ſenſes diſturbed, is not capable of; as between holy and unholy perſons, and between holy and unholy things; particularly, as *Aben Ezra* interprets it, between a ſacred place and one that is common, and between a holy-day and a common week-day; the knowledge and memory of which may be loſt through intemperance; and ſo that may be done in a place and on a day which ought not to be done, or that omitted on a day and in a place which ought to be done: *and between unclean and clean*; between unclean men and women, beaſts and fowls, and clean ones; and between unclean things in a ceremonial ſenſe, and thoſe that are clean, which a man in liquor may be no judge of: hence, as the above writer obſerves, after this ſection follow laws concerning fowls clean and unclean, the purification of a woman after child-birth, the leproſy in men, garments and houſes, and concerning profluvious and menſtruous perſons; all which the prieſts were to be judges of, and therefore ought to be ſober.

℣. 11. *And that ye may teach the children of Iſrael all the ſtatutes*, &c.] Laws, precepts, ordinances, moral, ceremonial, and judicial, which was the buſineſs of the prieſts to do, *Mal.* ii. 7. but one inebriated with liquor would be uncapable of giving inſtructions about any of thoſe things: *which the Lord hath ſpoken unto them by the hand of Moſes*; particularly thoſe delivered and recorded in *Exod.* ch. xx. xxii. xxiii. and as not the prieſts, ſo neither any other *Iſraelite* might inſtruct [s]; nor indeed would be capable of inſtructing others when in liquor; and therefore exceſſive drinking, as it ſhould be carefully avoided by all men, ſo more eſpecially by thoſe who by their office are teachers of others; ſee *Prov.* xxxi. 4, 5.

℣. 12. *And Moſes ſpake unto Aaron, and unto Eleazar, and unto Ithamar, his ſons that were left*, &c.] Of the burning, as the *Targum* of *Jonathan*; who ſurvived his other two ſons that were burnt, who remained alive, not being concerned with them in their ſin, and ſo ſhared not in their puniſhment: *take the meat-offering that remaineth of the offerings of the Lord made by fire*; for all but the handful that was burnt of that kind of offerings belonged to the prieſts, ſee ch. vi. 14—18. this meat-offering, according to *Jarchi*, was the meat-offering of the eighth day, that is, of the conſecration, or the day after it was finiſhed, on which the above awful caſe happened, ch. ix. 17. and alſo the meat-offering of *Nahſhon* the ſon of *Amminadab*, of the tribe of *Judah*, who offered his offering firſt at the dedication of the altar, on the day the tabernacle was ſet up, which he ſuppoſes was on this day, ſee *Numb.* vii. 1. 10. 13. now theſe meat-offerings were not as yet eaten, and which may be true of the firſt of them, wherefore *Aaron* and his ſons, notwithſtanding their mourning, are bid to take it: *and eat it without leaven beſide the altar*; the altar of burnt-offering in the court of the tabernacle, as directed ch. vi. 16; ſee the note there: *for it* is *moſt holy*; and ſo might be eaten by none but holy perſons, ſuch as were devoted to ſacred ſervices, and only in the holy place, as follows; within hangings, where the moſt holy things were eaten, as *Jarchi*, that is, within the court of the tabernacle, which was made of hangings.

℣. 13. *And ye ſhall eat it in the holy place*, &c.] Not in that which was properly ſo called, but in the court of the tabernacle; at the door of the tabernacle of the congregation, as *Aben Ezra*, in ſome apartment there; for it was not to be carried out of the ſanctuary, and eaten in their own houſes or tents, as others might, after mentioned: *becauſe it* is *thy due and thy ſons due, of the offerings of the Lord made by fire*; and not any others; neither his wife nor his daughters, nor any other related to him, or whom he might invite, as in other caſes, might eat of it; this none but he and his ſons might eat of, and no where elſe but in the ſanctuary: *for ſo I am commanded*; to make known and declare this as the will of God.

℣. 14. *And the wave breaſt, and heave-ſhoulder, ſhall ye eat in a clean place*, &c.] The breaſt of the peace-offerings that was waved, and the ſhoulder of them that was heaved before the Lord; theſe were given by him to the prieſts, towards the maintenance of their families, ch. vii. 34. and they might be eaten any where, provided the place was clean from all ceremonial pollution, and in which there were no polluted perſons, as leprous ones; they were to be eaten within the camp, as *Jarchi* obſerves, where lepers came not; for, as he adds, the light holy things, ſuch as theſe were, might be eaten in every city; and ſo it is ſaid in the *Miſnah* [t], and by the commentators on it: *thou and thy ſons, and thy daughters with thee*; theſe were not reſtrained to

[q] Maimon. Hilchot Biath Hamikdaſh, c. 1. §. 1. 2.
[s] Maimon. Hilchot Biath Hamikdaſh, c. 1. §. 3.
[r] Chæremon apud Porphyr. de Abſtinentia, l. 4. c. 6.
[t] Zebachim, c. 5. §. 6. & Bartenora in Ib.

to him and his ſons only, as the meat-offerings, and the fleſh of the ſin-offerings were, but were common to the whole family: *for* they be *thy due, and thy ſons due*; for their ſervice of the ſanctuary, and by the appointment and direction of the Lord: which *are given out of the ſacrifices of peace-offerings of the children of Iſrael*; of which ſee ch. vii. theſe are ſaid to be *given out* of them, for the whole was not given, only the breaſt and ſhoulder; and after the fat was burnt, the reſt belonged to the owners, with which they kept a feaſt of joy and thankfulneſs.

℣. 15. *The heave-ſhoulder, and wave-breaſt ſhall they bring*, &c.] Not the prieſts, but the owners to the prieſts, ch. vii. 29, 30: *with the offerings made by fire of the fat*; upon the inwards, kidneys and caul of the liver, which was all burnt: *to wave* it *for a wave-offering before the Lord*; the ſhoulder was lifted up, and the breaſt waved to and fro before the Lord of the whole earth, and towards the ſeveral parts of it, to ſhew and own his right to all they had, and then they were given to the prieſts as a token of it: *and it ſhall be thine, and thy ſons with thee*; both the ſhoulder and the breaſt: *by a ſtatute for ever*; to be obſerved as long as the ceremonial law and levitical prieſthood laſted, even to the end of the *Jewiſh* age and œconomy, and the coming of the Meſſiah: *as the Lord hath commanded*; ch. vii. 33, 34.

℣. 16. *And Moſes diligently ſought the goat of the ſin*-offering, &c.] The *Targum* of *Jonathan* ſays, "three goats were offered on that day, the goat "of the new moon, of the ſin-offering for the "people, and of the ſin-offering, which *Nahſhon* the "ſon of *Amminadab* offered at the dedication of the "altar; *Aaron* and his ſons, it adds, went and "burnt theſe three, *Moſes* came and ſought, *&c.*" *Jarchi* alſo ſpeaks of three goats offered, but ſays that only one was burnt, the goat of the new moon; and ſo *Ben Gerſom*, who gives this reaſon for the diligent ſearch after it, becauſe it was always to be offered up, and was not a temporary affair, as the others were: but it rather ſeems to be the goat of the ſin-offering for the people, for it is not certain that the other goats were offered on this day, but this was, ſee ch. ix. 15. now according to the law, the fleſh of this goat was not to be burnt, but to be eaten by the prieſts in the holy place, ſee ch. vi. 25, 26. *Moſes* now ſuſpecting that *Aaron* and his ſons, through their grief for the death of *Nadab* and *Abihu*, had neglected the eating of it, ſought diligently after it, and ſo it proved: *and behold, it was burnt*; as they had no appetite to it themſelves, they burnt it, that it might not be eaten by any others, for none but they might eat it, and that it might not corrupt: *and he was angry with Eleazar and Ithamar, the ſons of Aaron*, which were *left* alive; when their two elder brothers were killed with lightening for doing what was not commanded, which ſhould have made them more obſervant of the laws of God, to do that which was commanded them; and though they were ſpared, and ſurvived their brethren, yet they tranſgreſſed, in burning the ſin-offering of the people, when they ſhould have eaten it. *Jarchi* obſerves, that he expreſſed his anger not to *Aaron*, but to his ſons, which he did for the honour of *Aaron*, laying the blame not on him, who was overwhelmed with grief, but on his ſons: *ſaying*; as follows.

℣. 17. *Wherefore have ye not eaten of the ſin*-offering *in the holy place, ſeeing it* is *moſt holy*, &c.] The ſin-offering was one of the moſt holy things, and therefore to be eaten only in the ſanctuary; though this was not the fault they are here charged with that they had eat it, but not in the holy place; for they had not eaten it at all, but burnt it, as appears from the preceding verſe; this is what they are blamed for particularly, though they are reminded of the whole law concerning it, that it was to be eaten by them; that it was to be eaten in the holy place, the reaſon of which is given; but they had not eaten it any where: *and* God *hath given it to you, to bear the iniquity of the congregation, to make atonement for them before the Lord?* for by eating the ſin-offering, or ſin itſelf, as it is in the original text, ſee *Hoſ.* iv. 8. they made the ſins of the people, for whom the offering was, in ſome ſenſe their own; and they bore them, and made a typical atonement for them; in which they were types of Chriſt, who was made ſin for his people, took their ſins upon him, and by imputation they were made his own, and he bore them in his own body on the tree, and made full ſatisfaction and atonement for them. Now ſince the eating of the ſin-offering of the people was of ſo great importance and conſequence, the neglect of it by the prieſts was very blameworthy.

℣. 18. *Behold, the blood of it was not brought in within the holy place*, &c.] When that was the caſe indeed, the fleſh of the ſin-offering was not to be eaten, but burnt, ſee ch. vi. 30. but this was not the caſe now, and therefore its fleſh ſhould have been eaten, and not burnt: *ye ſhould indeed have eaten it in the holy* place, *as I commanded*, ch. vi. 26.

℣. 19. *And Aaron ſaid unto Moſes*, &c.] For what *Moſes* had ſaid, was ſaid in his preſence, tho' not addreſſed to him directly, but to his ſons; and he was ſenſible that he was pointed at, and that if there was any blame in this affair, it lay as much or more on him than on his ſons; and therefore he takes it upon him to give an anſwer, and to excuſe the fact as well as he could: *behold, this day they have offered their ſin*-offering, *and their burnt-offering before the Lord*; that is, the people of *Iſrael* had brought a kid of the goats for a ſin-offering, and a calf and a lamb for a burnt-offering, and he and his ſons aſſiſting him, had offered them for them, even on the very day his two eldeſt ſons were removed by death in an awful manner: *and ſuch things have befallen me*; at this very time, ſoon after the above ſacrifices were offered, happened the death of his two ſons, which occaſioned great anguiſh and diſtreſs, grief and ſorrow, ſo that he could not eat of the ſin-offering; he had no appetite for it, and if he had, he thought in his preſent circumſtances it would not have been right, as follows: *and* if *I had eaten the ſin*-offering *to-day, ſhould it have been accepted in the ſight of the Lord?* he being a mourner. The *Jews* ſay [u], an high-prieſt may offer being a mourner, but not eat; a common prieſt may neither offer nor eat; and which they illuſtrate by this paſſage, that *Aaron* offered and did not eat, but his ſons did neither.

℣. 20. *And when Moſes heard* that, *he was content.*] He ſaid no more, he did not proceed in blaming him and his ſons, but was ſatisfied with the anſwer returned; he conſidered the grief and trouble of mind that attended *Aaron*, which might not only cauſe him to diſregard food, but even to forget what was commanded to be done in this caſe; and beſides he might obſerve, that there was ſome difficulty attending it; in ſome caſes the fleſh of

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[u] Miſn. Horayot, c. 3. §. 5. Maimon. & Bartenora in ib.

of the ſin-offering was to be eaten, and not burnt, in others, to be burnt, and not eaten; and this being the firſt time of offering one, the miſtake might be the more eaſily made; and fearing one might be made, and eſpecially when *Aaron* was in ſuch circumſtances, might be the reaſon *Moſes* ſo diligently ſought after the goat of the ſin-offering: moreover, what *Aaron* had done appeared to be not out of any wilful neglect of the command of God, but with a good deſign, as judging it would be unacceptable to him, ſhould he have eaten of it in his circumſtances. *Moſes* upon the whole thought him excuſable, at leaſt inſiſted no more upon the blame. The *Jewiſh* writers make the miſtake to lie on the ſide of *Moſes* and not *Aaron*; and which the former acknowledged, according to the *Targums* of *Jonathan* and *Jeruſalem*; ſee *Deut.* xxvi. 12, 13, 14.

CHAP. XI.

THIS chapter treats of creatures clean and unclean, as fit or not fit to be eaten; and firſt of beaſts, whoſe ſigns are given, ℣. 1—8. then of fiſhes, which are likewiſe deſcribed, ℣. 9—12. after that of fowls, and thoſe that are not to be eaten are particularly named, ℣. 13—19. next of creeping things, which are diſtinguiſhed into two ſorts, as flying creeping things, of which thoſe that are unclean, their carcaſſes are not even to be touched, as neither the carcaſſes of unclean beaſts, ℣. 20—28. and creeping things on the earth, which defile by touching, as well as eating, and make every thing unclean, upon which, being dead, they fall, ℣. 29—43. and theſe laws are enforced from the holineſs and goodneſs of God, ℣. 44, 45. and the chapter is concluded with a recapitulation of them, ℣. 46, 47.

℣. 1. *And the Lord ſpake unto Moſes, and unto Aaron*, &c.] The one being the chief magiſtrate, and the other the high-prieſt, and both concerned to ſee the following laws put into execution; according to *Jarchi*, the Lord ſpoke to *Moſes* that he might ſpeak to *Aaron*; but *Aaron* being now in office, and one part of his office being to diſtinguiſh between clean and unclean, the following diſcourſe is directed equally to him, as to *Moſes: ſaying unto them*; as follows.

℣. 2. *Speak unto the children of Iſrael, ſaying*, &c.] For to them only belong the following laws, and not unto the *Gentiles*, as *Jarchi* rightly obſerves; theſe were parts of the ceremonial law, which was peculiarly given to them, and lay, among other things, in meats and drinks, and now aboliſhed; for it is not what goes into a man that defiles him; nor is any thing common or unclean of itſelf, but every creature of God is good if received with thankſgiving. The ſons of *Noah* had free liberty, without any reſtraint or limitation of uſing for food any living creature that moved upon the face of the earth; in the choice of which they were left to exerciſe their reaſon and judgment, and is the caſe with us now; but as men have not ſo nice a ſmell as ſome animals have, and cannot diſtinguiſh by their ſenſes ſo well as they what food is moſt wholeſome, which makes the exerciſe of their reaſon and judgment neceſſary, and the people of the *Jews* being a ſpecial people, and for whom the Lord had a peculiar regard; for the ſake of their health, and to preſerve them from diſeaſes they were ſubject to, ſuch as the leproſy and others, and to direct them to what was moſt ſalubrious and healthful, gave them the following laws; and which, though they are not obligatory upon us, yet may be a direction to us, in the uſe of what may be moſt ſuitable and proper food for us, the difference of climates, and of the conſtitutions of mens bodies being conſidered: not that we are to ſuppoſe, that the caſe of health was the only reaſon of delivering out theſe laws to the children of *Iſrael*, for other ends, beſides that, may be thought to be had in view; as to aſſert his ſovereign right to the creatures, and his diſpoſal of them to them according to his will and pleaſure; to lay a reſtraint on their appetites, to prevent luxury, and to teach them ſelf-denial, and compliance with his will; as alſo to keep them the more from the company and converſation of the Gentiles, by whom they otherwiſe might be led into idolatry; and to give them an averſion to their idols, to whom the creatures forbidden them to eat, many of them were either now or would be ſacred to them; and chiefly to excite to a care for purity, both inward and outward, and create in them an abhorrence of thoſe vices which may be ſignified by the ill qualities of ſeveral of the creatures; and to inſtruct them in the difference between holy and unholy perſons, with whom they ſhould or ſhould not have communion; ſee *Acts* x. 11—15. 28. *theſe* are *the beaſts that ye ſhall eat among all the beaſts that* are *on the earth*; they are not particularly mentioned here, but they are in *Deut.* xiv. 4, 5. and they are theſe ten; the ox, the ſheep, and the goat, the hart and the roebuck, and the fallow-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois; of all which, ſee the notes there: here only ſome general things are obſerved to deſcribe them by, as follow.

℣. 3. *Whatſoever parteth the hoof and is cloven-footed*, &c.] That is, whoſe hoof is parted and cloven quite through; for there are ſome creatures that have partitions in their feet but not quite through, they are parted above, but underneath are joined together by a ſkin; wherefore both theſe phraſes are uſed to deſcribe the beaſts lawful to be eaten: the *Egyptians* ſeem to have borrowed this law from the *Jews*, for *Chæremon* ſays [x], that they abſtain from ſuch four-footed beaſts that have only one hoof, or have many partitions, or have no horns: and ſo the *Targum* of *Jonathan* adds here, "which have horns," which, though not in the text, agrees well with the creatures allowed by this law to be eaten, ſee *Deut.* xiv. 4, 5. for ſuch are all horned cattle; nor are there any cattle horned forbid to be eaten: *and cheweth the cud among the beaſts, that ſhall ye eat*; who having no upper teeth cannot thoroughly chew their food at once, and therefore bring it up again out of their ſtomachs into their mouths and chew it over again, that it may be better prepared for digeſtion in the ſtomach, and ſo yield better nouriſhment; and this makes the fleſh of ſuch creatures fitter for food: and theſe creatures have more ſtomachs than one; the ventricles for rumination are four; the firſt is the paunch, which in oxen is ſo big as to hold food of

[x] Apud Porphyr. de abſtinentia, l. 4. §. 7.

of fifty pound weight, the ſecond the honey-comb, the third the tripe, the fourth the honey-tripe, and to which are helpful the pectoral muſcle, the abdomen, with the diaphragm [y]: all this might have a moral and ſpiritual meaning in it, and may be applied either to miniſters of the word; who ought rightly to divide the word of truth, and give to every one their part, and who ſhould walk uprightly according to it, and who ſhould give themſelves up wholly to the meditation of it, and thoroughly digeſt it; and ſtudy to ſhew themſelves workmen, that need not to be aſhamed; or to private chriſtians, who have a diſcerning ſpirit in ſpiritual things, and can diſtinguiſh not only morality from immorality, but ſpiritual things from carnal, heavenly things from earthly, the voice of Chriſt from the voice of a ſtranger, and the doctrines of Chriſt from the doctrines of men; and who alſo walk as they ſhould do, by faith on Chriſt, in the ways of God, and according to the goſpel; theſe chew the cud, meditate on the word, feed upon it whilſt delivered, recal it, and have it brought to their remembrance by the divine Spirit, and ponder it in their hearts; ſee *Pſ.* i. 1, 2.

℣. 4. *Nevertheleſs, theſe ſhall ye not eat*, &c.] To whom one of theſe deſcriptive characters may agree but not the other: *of them that chew the cud, or of them that divide the hoof*: there being ſome that chewed the cud but did not divide the hoof; others that divided the hoof but did not chew the cud, of which inſtances are given as follow: as *the camel, becauſe he cheweth the cud, but divideth not the hoof*; *he* is *unclean unto you*; and not to be eaten, whether male or female; or rather, *though he cheweth the cud*; and this account agrees with what naturaliſts give of it; ſo *Ariſtotle* [z] ſays it has not both rows of teeth, but wants its upper teeth, and chews as horned cattle do, and has bellies like theirs; for they have more bellies than one, as the ſheep, and goat, and hart, and others; ſince the ſervice of the mouth is not ſufficient to grind the food for want of teeth, this is ſupplied by the bellies which receive the food one after another; in the firſt it is indigeſted, in the ſecond ſomewhat more digeſted, in the third more fully, in the fourth compleatly: and ſo many bellies the camel has, as a very learned ſearcher [a] into theſe things obſerves; the firſt is the biggeſt, the ſecond very ſmall, the third much greater than the ſecond, and the fourth equal to the ſecond; in the ſecond belly between the tunicks, he ſays, ſeem to be the hydrophylacia, in which the water they drink is kept, very commodious for theſe animals paſſing through ſandy deſerts, ſo that they can long bear thirſt: *Pliny* [b] ſays four days: *Leo Africanus* [c] relates a method uſed by travellers in the deſerts of *Lybia*, who being in extreme want of water kill one of their camels, out of whoſe inteſtines they preſs out water; this they drink, this they carry about till they find a well, or muſt die with thirſt: and the account alſo which is given of the feet of theſe creatures agrees; it parts the hoof but not thoroughly, it is not cleft quite through, and ſo comes not up to *Moſes*'s deſcriptive character of clean creatures; its hoof is divided in two, but ſo divided, as *Ariſtotle* [d] obſerves, that it is but little divided on the back part unto the ſecond joint of the toes; the forepart is very little divided, to the firſt joint of the toes, and there is ſomething between the parts, as in the feet of geeſe: and ſo *Pliny* ſays [e], it has two hoofs, but the lower part of the foot is but very little divided, ſo that it is not thoroughly cleft: but though the fleſh of theſe creatures was forbidden the *Jews*, it was eaten by people of other nations; both *Ariſtotle* [f] and *Pliny* [g] commend the milk of camels; and by the former, the fleſh of them is ſaid to be exceeding ſweet; and *Diodorus Siculus* relates [h], that what with their milk and their fleſh, which is eaten, as well as on account of their carrying burdens, they are very profitable unto men; and *Strabo* [i] ſays, the *Nomades* eat the fleſh and milk of camels; and ſo the *Africans*, according to *Leo Africanus* [k]; and a countryman of ours [l], who lived ſome time in *Arabia*, relates, that when a camel falls they kill it, and the poorer ſort of the company eat it; and he ſays, that he himſelf eat of camel's fleſh, and that it was very ſweet and nouriſhing: theſe creatures, in the myſtic ſenſe, may be an emblem of ſuch perſons that carry their heads high, are proud and haughty, that boaſt of their riches, or truſt in their righteouſneſs.

℣. 5. *And the coney*, &c.] Or rabbet: *becauſe he cheweth the cud*; or *tho' he cheweth*; which yet ſome obſerve, the coney or rabbet does not, it having upper teeth, and therefore they think ſome other creature is meant, by *Shaphan*, the word here uſed; and *Bochart* [m] is of opinion, that the *Aljarbuo* of the *Arabians*, a ſort of mountain-mouſe, is meant, which chews the cud and divides not the hoof, and reſides in rocks, which agrees with the account of the *Shaphan* in *Prov.* xxx. 26. but this is rejected by Dr. *Shaw* [n], who takes the creature here to be the *Daman Iſrael*, or *Iſrael's lamb*, an animal of mount *Lebanon*, a harmleſs creature, of the ſame ſize and quality with the rabbet, and with the like incurvating poſture, and diſpoſition of the fore-teeth, but is of a browner colour, with ſmaller eyes, and a head more pointed, like the *Marmots*; the fore-feet likewiſe are ſhort, and the hinder are nearly as long in proportion as thoſe of the *Jerboa*; and tho' this animal is known to burrow ſometimes in the ground, yet its uſual reſidence and refuge is in the holes and clifts of the rocks; but a learned man [o], and very inquiſitive in the things of nature, tells us, that the *Cuniculus*, coney or rabbet, this ſort of animals do chew half an hour after eating: *but divideth not the hoof*; which is well known of this creature: *he* is *unclean unto you*; not fit or proper to be eat of, but to be abſtained from as an unclean animal; and may be an emblem of timorous perſons, as theſe creatures, by *Ariſtotle* [p] are obſerved to be, and it is well known, they are; even of the fearful and unbelieving, reckoned among the impure, who will have their portion in the lake of fire, *Rev.* xxi. 8.

℣. 6. *And the hare, becauſe he cheweth the cud*, &c.] Or, *though he chews* it: *but divideth not the hoof, he* is *unclean to you*; and ſo not to be eaten; ſo *Plutarch* [q] ſays, that the *Jews* are ſaid to abſtain from the hare, diſdaining it as a filthy and unclean animal, and yet was in the greateſt eſteem with the

[y] Scheuchzer. Phyſic. Sacr. vol. 2. p. 278, 279. Ib. p. 280. [a] Scheuchzer. [b] Nat. Hiſt. l. 8. c. 18. [c] Deſcriptio Africæ, l. 1. p. 75. [d] Hiſt. Animal. l. 2. c. 1. [e] l. 11. c. 45. [f] Hiſt. Animal. l. 6. c. 26. [g] Nat. Hiſt. l. 11. c. 41. [h] Bibliothec. l. 2. p. 137. [i] Geograph. l. 16. p. 535. [k] Deſcriptio Africæ, l. 1. p. 48. l. 6. 617, 620. Arab. Geogr. Clim. 1. par. 1. 3. [l] Pitt's Account of the Mahometans, c. 8. p. 106. Vid. Hieron. adv. Jovinian. l. 2. [m] Hierozoic. par. 1. l. 3. c. 33. col. 1015, 1016. [n] Travels, p. 177, 348. Ed. 2. [o] Scheuchzer. ut ſupra, p. 281. [p] Hiſt. Animal. l. 1. c. 1. [q] Sympoſ. l. 9. c. 5.

the *Romans* of any four-footed beaſt, as *Martial* ſays [r]: *Moſes*, as *Bochart* [s] and other learned men obſerve, is the only writer that ſpeaks of the hare as chewing the cud; though they alſo obſerve, that *Ariſtotle* [t] makes mention of that in common with thoſe that do chew the cud, namely a *coagulum* or *runnet* in its ſtomach; his words are, "all that "have many bellies have what is called πυετια, a "coagulum or runnet, and of them that have "but one belly, the hare;" only that: this creature being prone to luſt, may be an emblem of luſtful perſons, who give up themſelves to laſciviouſneſs, to work all uncleanneſs with greedineſs, *Eph.* iv. 19.

℣. 7. *And the ſwine, though he divide the hoof, and be cloven-footed*, &c.] Not only its hoofs are parted but cloven quite through, and ſo in this reſpect anſwers *Moſes*'s firſt deſcriptive character of clean creatures; though *Ariſtotle* [u] and *Pliny* [w] ſpeak of ſome kind of ſwine in *Illyricum*, *Pæonia* and other places, which have ſolid hoofs; but perhaps theſe were not properly ſwine, though ſo called: *yet he cheweth not the cud*; and a learned phyſician obſerves [x], that ſuch creatures that chew not the cud, ſo perfect a chyle cannot be elaborated by them as is by thoſe that chew the cud, and therefore their fleſh muſt be leſs wholeſome; and of the ſwine, he ſays [y], they have but one belly, and ſo there is no rumination or chewing the cud by them; wherefore they are to be placed, and are in a lower degree than the camel, the coney, and the hare; and as they cannot digeſt the chyle ſo well as thoſe that chew the cud, and alſo live upon moſt ſordid and filthy food, the eating of ſwines fleſh, he obſerves, muſt produce many inconveniences to the body, as eſpecially ſcorbutic, arthritic, ſcabious, and leprous diſorders: ſo *Manetho* the *Egyptian* ſays [z], that he that eats ſwines milk is liable to be filled with the leproſy; and *Maimonides* [a] gives it as the principal reaſon of its being forbid the *Jews*, becauſe it is ſuch a filthy creature, and eats ſuch filthy things: *he* is *unclean to you*; and ſo it has always been accounted by the *Jews*, and nothing is more abominable to them, as is even teſtified by heathen [b] writers; and in this they have been imitated by many nations, particularly the *Egyptians*, who, as *Herodotus* ſays [c], reckon ſwine a very filthy creature; ſo that if any one does but touch it paſſing by, he is obliged to plunge himſelf into a river with his clothes on; and keepers of them may not go into any of their temples, nor do the reſt of the *Egyptians* intermarry with them, but they marry among themſelves; the reaſon of this their abhorrence of ſwine, *Ælianus* ſays [d], is becauſe they are ſo gluttonous that they won't ſpare their own young, nor abſtain from human fleſh; and this, ſays he, is the reaſon why the *Egyptians* hate it as an impure and voracious animal: likewiſe the *Arabians* entirely abſtain from ſwines fleſh, as *Solinus* ſays [e], who adds, that if any of this ſort of creatures is carried into *Arabia*, it immediately dies; and the ſame *Pliny* [f] atteſts: and ſo the *Phœnicians*, the near neighbours of the *Jews*, would not eat the fleſh of them; hence *Antoninus* is ſaid to abſtain from it after the manner of the *Phœnicians* [g], unleſs the hiſtorian ſhould mean the *Jews*; alſo the *Gallo-Grecians* or *Galatians* [h]; nay, even the *Indians* have ſuch an abhorrence of it, that they would as ſoon taſte of human fleſh as taſte of that [i]; and it is well known that the *Mahometans* abſtain from it; and they have ſuch an averſion to it, that if any chance to kill a wild pig, for tame they have none, they look on the merit of it to be almoſt equivalent to the killing a chriſtian in fight [k]: now theſe creatures may be an emblem of filthy and impure ſinners, eſpecially apoſtates, who return to their former impurities and wallow in them, 2 *Pet.* ii. 22.

℣. 8. *Of their fleſh ſhall ye not eat*, &c.] Meaning, not of ſwine only, but of the camel, coney, and hare: *and their carcaſe ſhall ye not touch*; which muſt not be underſtood of touching them in any ſenſe; for then it would have been unlawful for a *Jew* to have rode upon a camel, or to take out and make uſe of hogs lard in medicine; but of touching them in order to kill them, and prepare them for food, and eat them; and indeed all unneceſſary touching of them is forbidden, leſt it ſhould bring them to the eating of them; though perhaps it may chiefly reſpect the touching of them dead: *they* are *unclean to you*; one and all of them; for as this was ſaid of each of them in particular, ſo now of all of them together; and which holds good of all wild creatures not named, to whom the deſcription above belongs, and which uſed to be eaten by other nations; ſome of which were called *Pamphagi*, from eating all ſorts, and others *Agriophagi*, from eating wild creatures, as lions, panthers, elephants [l], &c.

℣. 9. *Theſe ſhall ye eat of all that* are *in the waters*, &c.] In the waters of the ſea, or in rivers, pools, and ponds; meaning fiſhes; for though ſome perſons abſtain from eating them entirely, as the *Egyptian* prieſts, as *Herodotus* [m] relates; and it was a part of religion and holineſs, not with the *Egyptians* only, but with the *Syrians* and *Greeks*, to forbear eating them [n]; and *Julian* [o] gives two reaſons why men ſhould abſtain from fiſhes; the one becauſe what is not ſacrificed to the gods, ought not to be uſed for food; and the other is, becauſe theſe being immerſed in the deep waters, look not up to heaven; but God gave the people of *Iſrael* liberty of eating them, under certain limitations: *whatſoever hath fins and ſcales, in the waters, in the ſeas, and in the rivers, them ſhall ye eat*; ſome render it disjunctively, *fins or ſcales* [p]; but as *Maimonides* [q] obſerves, whatſoever has ſcales has fins; and who alſo ſays, if a fiſh has but one fin and one ſcale, it was lawful to eat: fins to fiſhes are like wings to birds, and oars to boats, with which they ſwim and move ſwiftly from place to place; and ſcales are a covering and a protection of them; and ſuch fiſhes being much in motion, and ſo well covered, are leſs humid and more ſolid and

[r] L. 13. Epigr. 87. [s] Ut ſupra, c. 31. col. 977. [t] De part. Animal. l. 3. c. 15. & Hiſt. Animal. l. 3. c. 21. [u] Hiſt. Animal. l. 2. c. 1. [w] Nat. Hiſt. l. 11. c. 46. [x] Scheuchzer, ut ſupra, p. 282. [y] Ib. p. 284. [z] Apud Ælian. de Animal. l. 10. c. 16. [a] Moreh Nevochim, par. 3. c. 48. [b] Et vetus indulget, &c. Juvenal. Satyr. 6. nec diſtare putant, &c. Ib. Satyr. 14. Vid. Porphyr. de abſtinentia, l. 4. §. 11. 12. [c] Euterpe, ſive, l. 2. c. 47. [d] Ut ſupra. [e] Polyhiſtor. c. 46. [f] Nat. Hiſt. l. 8. c. 52. [g] Herodian. Hiſt. l. 5. c. 16. [h] Pauſan. Achaica, ſive. l. 7. p. 430. [i] Cteſias apud Ælian. de Animal. l. 16. c. 37. [k] Pitt's Account of the Mahometans, p. 163. [l] Plin. l. 6. c. 30. Solinus, c. 43. [m] Euterpe, ſive. l. 2. c. 37. [n] Plutarch. Sympoſ. p. 730. [o] Orat. 5. p. 330. [p] So Bootius. [q] Hilchot Maacolot Aſurot, l. 1. §. 24.

and ſubſtantial, and more wholeſome: in a ſpiritual ſenſe, fins may denote the exerciſe of grace, in which there is a motion of the ſoul, Godward, Chriſtward, and heavenward; and ſcales may ſignify good works, which adorn believers, and protect them from the reproaches and calumnies of men.

℣. 10. *And all that have not fins nor ſcales in the ſeas, and in the rivers*, &c.] Such as eels, lampreys, &c. *of all that move in the waters, and of any living thing which* is *in the waters*; the former of theſe are interpreted by *Aben Ezra* and *Ben Gerſom*, of little fiſhes that have but a ſmall body, and ſuch as are created out of the waters; and the latter, of ſuch as are produced of a male and female; or as *Maimonides* [r] explains it, the one ſignifies the leſſer creatures, ſuch as worms and horſeleeches; the other greater ones, ſea-beaſts, as ſea-dogs, &c. *they ſhall be an abomination to you*; not only unclean, and ſo unfit to eat, but to be had in abhorrence and deteſtation, as being exceeding diſagreeable and unwholeſome; and as a learned man obſerves [s], to theſe prohibited in general, belong all thoſe animals in lakes, rivers, or ſeas, which are of a ſlow motion, and which, becauſe of the ſlow motion of their bodies, do not ſo well digeſt their food; and for that may be compared with four-footed beaſts that have but one belly, and ſo unwholeſome as they.

℣. 11. *They ſhall be even an abomination to you*, &c.] This is repeated again and again, to deter from the eating of ſuch fiſhes, leſt there ſhould be any deſire after them: *ye ſhall not eat of their fleſh*; here mention is made of the fleſh of fiſhes, as is by the apoſtle, 1 *Cor.* xv. 39. *Aben Ezra* obſerves, that their wiſemen ſay, this is according to the uſage of words in thoſe ages: *but you ſhall have their carcaſes in abomination*; not only abſtain from eating them and touching them, but expreſs the utmoſt averſion to them.

℣. 12. *Whatſoever hath no fins nor ſcales in the waters*, &c.] Which is repeated that they might take particular notice of this law, and be careful to obſerve it, this being the only ſign given: *that* ſhall be *an abomination unto you*; the *Targum* of *Jonathan* ſays, that not only the fleſh of ſuch fiſh, but the broth, and pickles made of them, were to be an abomination; which contradicts what *Pliny* [t] relates, that the *Jews* made a pickle of fiſhes that wanted ſcales; ſo *Grotius* underſtands him: this law of the *Jews* is taken notice of by *Porphyry* [u], who ſays, it is forbidden all the *Jews* to eat horſefleſh, or fiſhes that want ſcales, or any animal that has but one hoof: and *Pliny* [w] from an ancient author, *Caſſius Hemina*, makes mention of a law of *Numa*, forbidding the uſe of fiſh that had not ſcales, in feaſts made for the gods.

℣. 13. *And theſe* are they which *ye ſhall have in abomination among the fowls*, &c.] No deſcription or ſign is given of fowls, as of beaſts and fiſhes, only the names of thoſe not to be eaten; which, according to *Maimonides* are 24; ſo that all the reſt but theſe are clean fowls, and might be eaten; wherefore the ſame writer obſerves [x], that, "whoever was expert in theſe kinds, and in their "names, might eat of every fowl which was not "of them, and there was no need of an enquiry:" but what creatures are intended by theſe, is not now eaſy to know; very different are the ſentiments both of the *Jews* and Chriſtians concerning them; and indeed it does not much concern us chriſtians, to know what are meant by them, but as curioſity may lead us to ſuch an enquiry, not thinking ourſelves bound by theſe laws; but it is of moment with the *Jews* to know them, who think they are; wherefore to ſupply this deficiency, they venture to give ſome ſigns by which clean and unclean fowls may be known, and they are three; ſuch are clean who have a ſuperfluous claw, and alſo a craw, and a crop that is uncovered by the hand [y]; and on the contrary, they are unclean, and not to be eaten, as ſays the *Targum* of *Jonathan*, which have no ſuperfluous talon, or no craw, or a crop not uncovered: *they ſhall not be eaten, they* are *an abomination*; and they are thoſe that follow: *the eagle, and the oſſifrage, and the oſpray*; about the firſt of theſe there is no difficulty, all agree the eagle is intended; which has its name either from the nature of its ſight, or from the caſting of its feathers, or from its tearing with its bill: it is a bird of prey, a very rapacious creature, and ſometime called the bird of *Jupiter*, and ſacred to the gods; and theſe may be the reaſons why forbid to be eaten, as well as becauſe its fleſh is hard, and not fit for food, and unwholeſome; *the oſſifrage* or *bonebreaker* has its name from its tearing its prey and breaking its bones for the marrow, as the word *Peres* here uſed ſignifies, *Mic.* iii. 3. it is ſaid to dig up bodies in burying places to eat what it finds in the bones [z]: this is thought to be of the eagle-kind, as it is reckoned by *Pliny* [a], though *Ariſtotle* [b] ſpeaks of it as very different from the eagle, as larger than that, and of an aſh colour; and is ſo kind to the eagle's young, that when they are caſt out by that, it takes them and brings them up: the *Oſpray* is the *Haliæetus* or ſea-eagle, as the *Septuagint* verſion and ſeveral others render it; which *Ariſtotle* [c] deſcribes, as having a large and thick neck, crooked wings, and a broad tail, and reſides about the ſea and ſhores: *Pliny* [d] ſpeaks of it as having a very clear ſight, and poizing itſelf on high, having ſight of a fiſh in the ſea, will ruſh down at once and fetch it out of the water; and he alſo reports that ſhe will take her young before they are fledged, and oblige them to look directly againſt the rays of the ſun, and if any of them wink, or their eyes water, ſhe caſts them out of her neſt as a ſpurious brood. *Ariſtotle* [e], who relates the ſame, ſays, ſhe kills them. The name of this creature, in the *Hebrew* text, ſeems to be taken from its ſtrength; wherefore *Bochart* [f] is of opinion, that the *melanæetos*, or black eagle, which though the leaſt of eagles as to its bigneſs, exceeds all others in ſtrength, as both *Ariſtotle* [g] and *Pliny* [h] ſay; and therefore, as the latter obſerves, is called by the *Romans*, *valeria*, from its ſtrength. *Maimonides* [i] ſays of theſe two laſt fowls, which we render the oſſifrage and the oſpray, that *they are* not to be found on the continent, but in the deſart places of the iſles of the ſea very far off, even thoſe which are at the end of the habitable world.

℣. 14. *And the vulture, and kite after his kind.*] Perhaps it might be better if the verſion was inverted, and the words be read, *and the kite, and the*

[r] Ib. c. 2. §. 12. abſtinentia, l. 4. c. 14.
[s] Scheuchzer, ut ſupra, p. 287.
[t] Nat. Hiſt. l. 31. c. 8.
[u] De
[w] Nat. Hiſt. l. 32. c. 2.
[x] Maacolot Aſurot, c. 1. §. 14. 15.
[y] T. Bab. Cholin, fol. 75. 1. Maimon. Ib. §. 15.
[z] Calmet's Dictionary in the word Oſſifraga.
[a] Nat. Hiſt. l. 10. c. 3.
[b] Hiſt. Animal. l. 6. c. 6. l. 8. c. 3. & l. 9. c. 34.
[c] Ib. l. 9. c. 32.
[d] Ut ſupra.
[e] Ib. c. 34.
[f] Hierozoic. par. 2. l. 2. c. 6. col. 188.
[g] Ut ſupra, c. 32.
[h] Ut ſupra.
[i] Maacolot Aſurot, c. 1. §. 17.

the vulture after his kind; and the laſt word is by us rendered the vulture in *Job* xxviii. 7. and very rightly, ſince the kite is not remarkable for its ſight, any other than all rapacious creatures are, whereas the vulture is to a proverb; and beſides, of the vulture there are two ſorts, as *Ariſtotle* ſays [k], the one leſſer and whiter, the other larger and more of an aſh-colour; and there are ſome that are of the eagle-kind [l], whereas there is but one ſort of kites; tho' *Ainſworth* makes mention of two, the greater of a ruddy colour, common in *England*, and the leſſer of a blacker colour, known in *Germany*, but produces no authority for it; however theſe are both ravenous creatures: of the kite, *Ælianus* ſays [m], it is very rapacious, and will take meat out of the ſhambles, but not touch any ſacrificed to *Jupiter*; the truth of which may well be queſtioned; and of vultures he reports [n], that they will watch a dying man, and follow armies going to battle, expecting prey; ſee the note on *Matt.* xxiv. 28.

℣. 15. *Every raven after his kind.*] The red raven, night-raven, the water-raven, river-raven, wood-raven, *&c.* this alſo includes crows, rooks, pies, jays and jackdaws, *&c.* The raven was with the heathens ſacred to *Apollo* [o], is a voracious creature, and ſo reckoned among unclean ones, and unfit for food; nor does the care that God takes of theſe creatures, or the uſe he has made of them, contradict this; ſee *Job* xxxviii. 41. *Pſ.* cxlvii. 9. 1 *Kings* xvii. 4, 6.

℣. 16. *And the owl*, &c.] The great and little owls being after mentioned, it ſeems beſt by the word here uſed, to underſtand the *oſtrich* with the *Septuagint*, *Vulgate Latin*, the *Oriental* verſions, and the *Targums* of *Onkelos* and *Jonathan*: the account which *Pliny* [p] gives of the *African* and *Ethiopic* oſtriches is this; that they are the largeſt of birds, and almoſt of the kind of beaſts; that they exceed the height of a horſeman on horſeback, and are ſwifter than the horſes; that their wings are given them to help them in their running, otherwiſe they are not flying fowls, nor are they lifted up from the earth. Their hoofs are like to thoſe of harts, with which they fight, and are cloven, and ſerve to gather up ſtones, which in their flight they throw with their feet againſt them that follow them; they have a wonderful concoction, digeſting whatever is ſwallowed down; and, according to *Galen* [q], all the parts of them, their fleſh and their eggs are hard and difficult of digeſtion and excrementitious: *Aben Ezra* ſays [r], their fleſh is as dry as a ſtick, and it is not uſual to eat it, for there is no moiſture in it; and therefore nothing can be eaten of the whole ſpecies, but the daughter or young one, for that being a female and little, there is ſome moiſture in it; but not ſo the male when little; wherefore as the fleſh of this creature is always reckoned by the *Jews* as unlawful to be eaten, it may the rather be ſuppoſed to be intended here, ſince if not here, it cannot be thought to be any where obſerved; and yet we find that both the eggs and the fleſh of this creature have been eaten by ſome people: their eggs with the *Indians* were reckoned delicate eating, as *Ælianus* [s] reports; and near the *Arabians* and *Ethiopians*, were a people, as both *Diodorus Siculus* [t] and *Strabo* [u] relate, who were called *Struthophagi*, from their living on oſtriches; and they eat them in *Peru*, where they are common [w]; and in ſeveral parts of *Africa*, as *Nubia*, *Numidia*, and *Lybia*, as *Leo Africanus* [x] relates: *and the night hawk*; which, according to *Pliny* [y], is ſometimes called *Cymindis*, and is ſeldom to be found in woods, ſees not ſo well in the day-time, and wages a deadly war with the eagle, and they are often found joined together: *Bochart* [z], who thinks that the female oſtrich is meant by the preceding bird, is of opinion that the male oſtrich is meant here, there being no general name in the *Hebrew* language to comprehend both ſexes: *and the cuckow*; a bird well known by its voice at leaſt: ſome have thought it to be the ſame with the hawk, changing its figure and voice; but this has been refuted by naturaliſts [a]: but though it is here forbid to be eaten, yet its young, when fat, are ſaid to be of a grateful ſavour by *Ariſtotle*: and *Pliny* [b] ſays, no bird is to be compared to it for the ſweetneſs of its fleſh, though perhaps it may not be here intended: the word is by the *Septuagint* rendered *a ſea gull*, and ſo it is by *Ainſworth*, and which is approved of by *Bochart* [c]: *and the hawk after his kind*; a well known bird, of which, according to *Ariſtotle* [d], there are not leſs than ten ſorts: *Pliny* [e] ſays ſixteen; it has its name in *Hebrew* from flying, it being a bird that flies very ſwiftly; ſee *Job* xxxix. 26. the hawk was a ſymbol of deity with the *Egyptians*, and was reverenced and worſhipped by them [f].

℣. 17. *And the little owl, and the cormorant, and the great owl.*] *Ainſworth* tranſlates the words juſt the reverſe, and takes the firſt word to ſignify the great owl, and the laſt the little one: the great owl may intend the great horn-owl, called ſometimes the eagle-owl, which is thus deſcribed; it is of the bigneſs of a gooſe, and has large wings, capable of extending to a ſurprizing breadth: its head is much of the ſize and figure of that of a cat, and has cluſters of black feathers over the ears, riſing to three fingers height; its eyes are very large, and the feathers of its rump long, and extremely ſoft; its eyes have yellow iriſes, and its beak black and crooked; it is all over mottled with white, reddiſh and black ſpots; its legs are very ſtrong, and are hairy down to the very ends of the toes, their covering being of a whitiſh brown [g]: and as this is called the great horn-owl, others, in compariſon of it, may be called the little owl. Some reckon ſeveral ſpecies of owls—there are of three ſizes; the large ones are as big as a capon, the middle ſized are as big as a wood pigeon, the ſmaller ſort about the bigneſs of an ordinary pigeon—the horned-owl is of two kinds, a larger and a ſmaller—the great owl is alſo of two ſorts, that is, of a larger and a ſmaller kind [h]; it is a bird ſacred to *Minerva*: but though it is pretty plain, that the laſt of the words uſed ſignifies a bird that flies in the twilight of the evening, from

[k] Hiſt. Animal. l. 8. c. 3. [l] Ariſtot. ib. l. 9. c. 32. Plin. Nat. Hiſt. l. 10. c. 3. Ælian. de Animal. l. 2. c. 46. [m] De Animal. l. 2. c. 42. [n] Ib. c. 46. [o] Ælian. ib. l. 1. c. 48. & l. 7. c. 18. [p] Nat. Hiſt. l. 10. c. 1. Vid. Ariſtot. de part. Animal. l. 4. c. 14. [q] Apud Bochart. Hierozoic. par. 2. l. 2. c. 14. col. 226. [r] Piruſh in Exod. 23. 19. [s] De Animal. l. 14. c. 13. [t] Bibliothec. l. 3. p. 162. [u] Geograph. l. 16. p. 531. [w] Calmet's Dictionary in the word Oſtrich. [x] Deſcriptio Africæ, l. 6. p. 601. 605. 613. l. 9. p. 766. [y] Nat. Hiſt. l 10. c. 8. [z] Ut ſupra, c. 15. col. 235. [a] Ariſtot. Hiſt. Animal. l. 6. c. 7. Plin. Nat. Hiſt. l. 10. c. 9. [b] Ibid. [c] Ut ſupra, col. 26. [d] Hiſt. Animal. l. 9. c. 36. [e] Nat. Hiſt. l. 10. c. 8. [f] Plutarch. de Iſide & Oſyr. Strabo. Geograph. l. 17. p. 559, 562. Diodor. Sicul. l. 1. p. 78. Clement. Alex. Stromat. l. 5. p. 566. [g] Ray's Ornithol. p. 63. apud Supplement to Chambers's Dictionary in the word Bubo. [h] Calmet's Dictionary in the word Owl.

whence it ſeems to have its name, as *Aben Ezra*, *Ben Gerſom*, and other *Jewiſh* writers obſerve, and fitly agrees with the owl which is not ſeen in the day, but appears about that time; yet the firſt is thought by *Bochart* [i] to be the *onocrotalus* or *pelican*, which has under its bill a bag or ſack, which will hold a large quantity of any thing; and the word here uſed has the ſignification of a cup or veſſel, ſee *Pſ.* cii. 6. The word we render *cormorant*, the *Targums* of *Onkelos* and *Jonathan* paraphraſe it, a drawer of fiſh out of the ſea, ſo *Baal Hatturim*; and thus it is interpreted in the *Talmud* [k]; and the gloſs upon it ſays, this is the water-raven, which is the ſame with the cormorant; for the cormorant is no other than *corvus aquaticus*, or water-raven; ſee the note on *Zeph.* ii. 14. The *Septuagint* render it by *catarrhactes*, which according to the deſcription of it [l], reſides by rocks and ſhores that hang over water; and when it ſees fiſhes ſwimming in it, it will fly on high, and contract its feathers, and flounce into the water, and fetch out the fiſh; and ſo is of the ſame nature, though not the ſame creature with the cormorant. *Aben Ezra* obſerves, that ſome ſay this is a bird which caſts its young as ſoon as born; and this is ſaid of the *catarrhactes*, that it lets down its young into the ſea, and draws them out again, and hereby inures them to this exerciſe [m].

℣. 18. *And the ſwan*, &c.] This is a bird well known to us, but it is a queſtion whether it is intended by the word here uſed; for though it is ſo rendered in the *Vulgate Latin*, it is differently rendered by many others: the *Targums* of *Jonathan* and *Jeruſalem* call it *otia*, which ſeems to be the ſame with the *otus* of *Ariſtotle* [n], who ſays it is like an owl, having a tuft of feathers about its ears (from whence it has its name); and ſome call it *nycticorax*, or the owl; and here, by *Bochart* [o], and others, the owl called *noctua* is thought to be meant; and with which agrees the account ſome *Jewiſh* writers give of it, as *Aben Ezra* and *Baal Hatturim*, who ſay it is a bird, which every one that ſees is aſtoniſhed at it, as other birds are at the owl, are affrighted at the ſight of it, and ſtupified. But as the ſame word is uſed ℣. 30. among the creeping things for a mole, what *Jarchi* obſerves is worthy of conſideration, that this is *calve (chauve) ſouris* (the *French* word for a bat) and is like unto a mouſe, and flies in the night; and that which is ſpoken of among the creeping things is like unto it, which hath no eyes, and they call it *talpa* a mole. The *Septuagint* verſion renders it by *porphyrion*, the red ſhank; and ſo *Ainſworth*; and is thought to be called by the *Hebrew* name in the text, from the blowing of its breath in drinking; for it drinks biting, as *Ariſtotle* ſays [p]: *and the pelican*; which has its name in *Hebrew* from vomiting; being ſaid by *Aben Ezra* and *Baal Hatturim*, to be a bird that vomits its food; and it is obſerved by ſeveral naturaliſts [q], of the pelican, that it ſwallows down ſhelfiſh, and after they have lain ſome time in its ſtomach, it vomits them up again; where having been heated, the ſhells open, and it picks out the meat: *and the gier-eagle*; or vulture-eagle, the *gypæetos* of *Ariſtotle* [r], and who ſays it is called alſo *oripelargos*, or the mountain-ſtork; and which *Pliny* [s] alſo makes to be an eagle of the vulture-kind. Dr. *Shaw* ſays, that near *Kairo* there are ſeveral ſtorks of the *ach bobba*, (*white father*, differing little from the ſtork but in its colour) the *percnopterus* or *oripelargos*, which like the ravens about *London* feed upon carrion, and naſtineſs that that is thrown without the city; this the *Arabs* call *rachama*, the ſame with רחם, *Lev.* xi. 18. and רחמה in *Deut.* xiv. 17. and whatever bird is here meant, it muſt be one that is tender of its young, as its name ſignifies, as *Aben Ezra* and *Baal Hatturim* obſerve; and though both the eagle and the vulture are rapacious birds, yet have a great regard to their young; of the eagle ſee *Deut.* xxxii. 11. and the vulture, with the *Egyptians*, was an *hieroglyphic* of a tender mother, or any merciful perſon; it being reported of it, that during the 120 days its young are under its care, it very rarely flies from them, being ſo ſolicitous of nouriſhing them; and that by making inciſions in its thigh, it lets out a bloody flow of milk, when it has nothing elſe to ſupport them [t]. The *Talmudiſts* [u] ſay, that the bird *racham*, as it is here called, is the ſame with *ſerakrak*, and is by the *Targum* of *Jonathan*, and in the *Syriac* verſion, here rendered *ſerakraka*, ſo called from שרק, which ſignifies to *ſquall*; and, according to *Munſter* [x], is thought by ſome to be the *pica*, magpye, or rather the jay; and Dr. *Shaw* [y] obſerves, that by a ſmall tranſmutation of letters, that and the *ſhagarag* of the *Arabs* are the ſame; which he ſays is of the bigneſs and ſhape of a jay, though with a ſmaller bill, and ſhorter legs; the back is browniſh, the head, neck and belly of a light green; and upon the wings and tail there are ſeveral ſpots or ringlets of a deep blue; it makes a *ſqualling* noiſe; and, he adds, it has no ſmall affinity both in voice and plumage with the jay. The *Septuagint* verſion render the word by the *ſwan*; which if not intended by the firſt word in this text, may by this, being kind to its young, though otherwiſe reckoned a cruel and unmerciful bird, as *Bochart* [z] obſerves; ſome think the wood-pecker is meant, ſo called from its love to its parents [a].

℣. 19. *And the ſtork*, &c.] A bird of paſſage, *Jer.* viii. 7. it has its name from kindneſs, which it exerciſes both to its dam, and to its young. Various writers [b] ſpeak of the kindneſs of theſe birds to their dams, which when they are old they take care of and feed them, to which the apoſtle is thought to allude, 1 *Tim.* v. 4. and its tenderneſs to its young is no leſs manifeſt: when the city of *Delf* in *Holland* was on fire, the ſtorks were ſeen very buſy to ſave their young from the flames, and which when they could not do, threw themſelves into the midſt of them, and periſhed with them, as *Druſius* from the *Dutch* hiſtorians relates. It is ſaid to feed upon ſerpents; and hence by *Virgil* [c] to be *inviſa colubris*; and *Juvenal* [d] ſays, it nouriſhes its young with them; and which may be a reaſon of its being forbid to be eaten, and is the reaſon given by the *Mahometans* [e] for the prohibition of it; though on this account it was in great honour in *Theſſaly*, that country being freed from ſerpents by it, and therefore they made it a capital crime to kill them, as *Pliny* [f] relates; formerly people

[i] Ut ſupra, c. 20. col. 275. [k] Bab. Cholin, fol. 63. 1. [l] Geſner. apud Bochart. ut ſupra, c. 21. col. 278. [m] Ibid. [n] Hiſt. Animal. l. 8. c. 12. Vid. Plin. l. 10. c. 23. [o] Ut ſupra, c. 23. [p] Ut ſupra, c. 6. ſo Plin. l. 10. c. 46. [q] Ariſtot. Hiſt. Animal. l. 9. c. 10. Ælian. de Animal. l. 3. c. 20. Plin. Nat. Hiſt. l. 10. c. 40. [r] Hiſt. Animal. l. 9. c. 32. [s] Nat. Hiſt. l. 10. c. 3. [t] Travels, p. 449. Ed. 2. [u] Horus Apollo & Piſidas apud Bochart. ut ſupra, c. 27. col. 388. [w] T. Bab. Cholin, fol. 63. 1. [x] Dictionar. Chald. p. 4. 18. [y] Travels, p. 183. [z] Ut ſupra, c. 25. col. 300. [a] Plin. l. 10. c. 33. [b] Ariſtot. Hiſt. Animal. l. 9. c. 13. Ælian. de Animal. l. 3. c. 23. & l. 10. c. 16. Plin. Nat. Hiſt. l. 10. c. 23. [c] Georgic. l. 2. [d] Satyr. 14. [e] Apud Bochart. ut ſupra, c. 29. col. 329. [f] Ut ſupra.

people would not eat the ſtork, but at preſent it is much eſteemed for the deliciouſneſs of its fleſh [g]: *the heron after her kind*; this bird has its name in *Hebrew* from its being ſoon angry, as *Aben Ezra* obſerves; and *Jarchi* calls it the angry vulture or kite, as it is in the *Talmud* [h]; and adds, and it appears to me to be what they call the *heron*, one ſort of which named *aſterias*, as there is one ſort ſo called by *Pliny* [i]; it becomes tame in *Egypt*, and ſo well underſtands the voice of a man, as *Ælianus* [k] reports, that if any one by way of reproach calls it a ſervant or ſlothful, it is immediately exceeding angry. There are three kinds of herons, as both *Ariſtotle* [l] and *Pliny* [m]; and by a learned man of ours [n], their names are thus given, the criel or dwarf-heron, the blue heron, and the bittour; ſome reckon 19: *and the lapwing*; the upupa or hoopoe; it has its name in *Hebrew*, according to *Jarchi*, from its having a double creſt; and ſo *Pliny* [o] aſcribes to it a double or folded creſt, and ſpeaks of it as a filthy bird; and, according to *Ariſtotle* [p] and *Ælian* [q], its neſt is chiefly made of human dung, that by the ill ſmell of it men may be kept from taking its young; and therefore may well be reckoned among impure fowl. *Calmet* [r] ſays, there is no ſuch thing as a lapwing to be ſeen in any part of *England*; but there are ſuch as we call ſo, whether the ſame bird with this I cannot ſay: *and the bat*; a little bird which flies in the night, *Aben Ezra* ſays; *Kimchi* [s] deſcribes it a mouſe with wings, which flies in the night, and we ſometimes call it *the flittermouſe*; it is a creature between a fowl and a beaſt; and as *Ariſtotle* ſays [t], it partakes of both, and is of neither; and it is the only fowl, as *Pliny* [u] obſerves, that has teeth and teats, that brings forth animals, and nouriſhes them with milk. It is a creature ſo very diſagreeable, that one would think almoſt there was no need of a law to forbid the eating of it; and yet it is ſaid by ſome to be eatable, and to be eaten, as *Strabo* [w] affirms, yea to be delicious food. It is aſſerted [x], that there is a ſort of them in the eaſt, larger than ordinary, and is ſalted and eaten — that there are bats in *China* as large as pullets, and are as delicate eating. Of theſe ſeveral fowls before mentioned, ſome are of the ravenous kind, and are an emblem of perſecutors and covetous perſons, and ſuch as live by rapine and violence; others are of a libidinous nature, and are an emblem of thoſe who ſerve divers luſts and pleaſures, and give up themſelves to uncleanneſs; others are night-birds, and are a proper emblem of them, whoſe works are works of darkneſs, and love darkneſs rather than the light; and others never riſe higher than the earth, and ſo may denote earthly-minded perſons; and others live on impure things, and ſo fitly repreſent ſuch who live an impure life; with all ſuch the people of God are to have no fellowſhip.

℣. 20. *All fowls that creep*, &c.] Or rather *every creeping thing that flies*; for what are deſigned are not properly fowls, but as the *Jewiſh* writers interpret them, flies, fleas, bees, waſps, hornets, locuſts, *&c.* ſo the *Targum* of *Jonathan*, *Jarchi*, *Ben Gerſom* and *Maimonides* [y]: *going upon* all *four*; that is, upon their four feet, when they walk or creep: theſe ſhall be *an abomination to you*; not uſed as food, but deteſted as ſuch.

℣. 21. *Yet theſe may ye eat*, &c.] Which are after deſcribed and named: *of every flying creeping thing that goeth upon* all *four*; even though it is a creeping thing that flies and goes upon four feet, provided they be ſuch, *which have legs above their feet, to leap withal upon the earth*; there is a double reading of this clauſe, the textual reading is, *which have not legs*, and is followed by ſeveral interpreters and tranſlators; and the marginal reading, which we follow, is, *which have legs*; and both are to be regarded as true, and written by *Moſes*, as *Ainſworth* obſerves; for locuſts are born without legs, and yet creep low, as *Pliny* aſſerts [z], and they have them afterwards; and it is a canon of the *Jews*, that what have not legs or wings now, or have not wings to cover the greateſt part of them, but ſhall have after a time when grown up, theſe are as free (to eat) now, as when grown up [a]. Dr. *Shaw* thinks [b], the words may bear this conſtruction, *which have knees upon* or *above their* hinder *legs, to leap withal upon the earth*; and applying this to the locuſt afterwards, and only inſtanced in, he obſerves, that this has the two hindermoſt of its legs and feet much ſtronger, larger and longer than any of the foremoſt. In them the knee, or the articulation of the leg and thigh is diſtinguiſhed by a remarkable bending or curvature, whereby it is able, whenever prepared, to jump, to ſpring, or raiſe itſelf up with great force and activity. And theſe *Ariſtotle* [c] calls the leaping parts; and though he attributes to the locuſt ſix feet, as does alſo *Pliny* [d], yet he takes the two leaping parts into the account; whereas *Moſes* diſtinguiſhes thoſe two from the four feet; and ſo *Juſtin* [e] obſerves, that *Moſes* does not reckon among the feet the two hinder thighs with which locuſts leap, which he calls clean, and thereby diſtinguiſhes them from ſuch unclean flying creatures which do not leap with their thighs, ſuch as beetles; and ſo the *Jewiſh* writers always deſcribe a clean locuſt, as having four feet and two legs, thighs or knees. *Maimonides* [f] gives three ſigns of them, which are theſe, whatſoever has four feet and four wings, which cover the greateſt part of its body in length, and the greateſt part of the compaſs of it, and has two thighs or knees to leap with, they are of the clean kind; and although its head is long, and it hath a tail, if its name is *Chagob* (a locuſt) it is clean.

℣. 22. Even *theſe of them ye may eat*, &c.] The four following ones, which ſeem to be no other than four ſorts of locuſts: *the locuſt after his kind*; this is the common locuſt, called by the name of *Arbeh*, from the great multiplication and vaſt multitudes of them; the phraſe, *after his kind*, and which alſo is uſed in all the following inſtances, ſignifies the whole entire ſpecies of them, which might be eaten: *and the bald locuſt after his kind*; which in the *Hebrew* text is *Soleam*, and has its name, as *Aben Ezra* ſuggeſts, from its aſcending rocks;

[g] Calmet in the word Stork. [h] T. Bab. Cholin, fol. 63. 1. [i] Ut ſupra, c. 60. ſo Ariſtot. l. 9. c. 1. [k] De Animal. l. 5. c. 36. [l] Hiſt. Animal. l. 9. c. 1. [m] Ut ſupra. [n] Ainſworth. Dictionary in voce Ardea. [o] Nat. Hiſt. l. 10. c. 29. [p] Hiſt. Animal. l. 9. c. 15. [q] De Animal. l. 3. c. 26. [r] Dictionary in the word Lapwing. [s] Sepher Shoraſh. in voc. עטלף. [t] De part. Animal. l. 4. c. 13. [u] Nat. Hiſt. l. 10. c. 61. l. 11. c. 37. [w] Geograph. l. 16. [x] Calmet's Dictionary in the word Bat. [y] Maacolot Aſurot, c. 2. l. 5. [z] Nat. Hiſt. l. 11 c. 29. [a] Maimon. ib. c. 1. §. 23. [b] Travels, p. 420. [c] De part. Animal. l. 4. c. 6. [d] Nat. Hiſt. l. 11. c. 48. [e] Retract. l. 2. c. 15. [f] Maacolot, Aſurot, c. 1. §. 22.

rocks: but ſince locuſts do not climb rocks, or have any peculiar regard for them, rather this kind of locuſts may be ſo called, from their devouring and conſuming all that come in their way [g], from the *Chaldee* word כלעם which ſignifies to ſwallow, devour, and conſume; but why we ſhould call it the bald locuſt is not ſo clear, though it ſeems there were ſuch, ſince the *Jews* deſcribe ſome that have no baldneſs, which the gloſs explains, whoſe head is not bald [h], which ſhews that ſome are bald; and ſo this is deſcribed by *Kimchi* [i], it has an eminence, a riſing, or bunch upon it; ſome render it baldneſs, and it hath no tail, and its head is long; and ſo *Ben Melech*: *and the beetle after his kind*; which is another ſort of locuſt called *Chargol*, and ſhould not be rendred a beetle, for no ſort of beetles are eatable, nor have legs to leap with all, and ſo come not under the general deſcription given of ſuch flying, creeping things fit to eat: *Kimchi* ſays it is one kind of a locuſt [k], and *Hiſcuni* derives its name from חרה and רגל becauſe it ſtrives to leap with its feet, which anſwers to the above deſcriptive character: the *Septuagint* and *Vulgate Latin* verſions, and ſome others, render it, by *Ophiomachus*, a fighter with ſerpents, to which the locuſt is an enemy, and kills them, taking faſt hold of their jaws, as *Pliny* ſays [l], and ſo *Ariſtotle* [m]: *and the graſhopper after his kind*; this is another, and the fourth kind of the locuſt that might be eaten; its name is *Chagab*, from the *Arabic* word *Chaguba* to vail, locuſts vailing the light of the ſun: and according to the *Jewiſh* doctors, it is a name which every locuſt fit to eat ſhould have; "among the locuſts (fit for food) are "theſe, who have four feet, and four wings and "thighs, and wings covering the greateſt part of "them, and whoſe name is *Chagab* [n]:" and commentators ſay [o], it muſt be called by this name, as well as have thoſe ſigns: the difference between theſe ſeveral ſorts is with them this; the *Chagab* has a tail but no bunch; *Arbeh* neither bunch nor tail; and *Soleam* has a bunch but not a tail; and *Chargol* has both bunch and tail [p]: *Maimonides* [q] reckons up eight ſorts of them fit to eat; and theſe creatures were not only eaten by the *Jews*, but by ſeveral other nations: with the *Parthians* they were very agreeable and grateful food, as *Pliny* [r] relates; who alſo ſays [s], that ſome part of the *Ethiopians* live only upon them all the year, hardened in ſmoke, and with ſalt: *Diodorus Siculus* [t] makes mention of the ſame, and calls them *Acridophagi*, locuſt eaters, and gives a particular account of their hunting and taking them, and preſerving them for food; and ſo does *Strabo* [u]; and the ſame *Solinus* [w] relates of thoſe that border on *Mauritania*; and they are ſtill eaten in *Barbary*, where they dry them in ovens to preſerve them, and then either eat them alone, or pounded and mixed with milk: their taſte is ſaid to be like ſhrimps [x]; and *Bochart* [y] has ſhewn from various writers, that they were a delicious food with the *Greeks*, eſpecially among the common people; and ſo they are with the *Indians* [z].

℣. 23. *But all* other *flying creeping things*, &c.] Excepting the four ſorts before mentioned, wherefore we rightly ſupply the word *other*: *which have four feet*; or more; the *Vulgate Latin* verſion adds, *only*, but wrongly; for thoſe that have more are unclean, and forbidden to be eaten, excepting thoſe in the preceding verſe; and moſt creeping things that fly have ſix feet, as the locuſts themſelves, reckoning their leaping legs into the number; though it may be obſerved, that thoſe creatures that have ſix feet, have but four equal ones, on which they walk or creep; and the two foremoſt, which are longer, are as hands to them to wipe their eyes with, and protect them from any thing that may fall into them and hurt them; they not being able to ſee clearly becauſe of the hardneſs of their eyes, as *Ariſtotle* [a] obſerves; and particularly, it may be remarked of the fly as it is by *Lucian* [b], that though it has ſix feet it only goes on four, uſing the other two foremoſt as hands; and therefore you may ſee it walking on four feet, with ſomething eatable in its hands, lifting them up on high, juſt after the manner of men: now all ſuch creatures that have four feet or more, excepting the above, ſhall be *an abomination unto you*; abhorred as food, and abſtained from.

℣. 24. *And for theſe ye ſhall be unclean*, &c.] That is, for eating them; or ſhould they eat them they would be unclean: *whoſoever toucheth the carcaſe of them ſhall be unclean until the even*; not only he was unclean that eat them, but he that even touched their dead bodies was reckoned unclean; might not go into the tabernacle, nor have converſation with men, nor eat of the holy things, which were forbid men in any uncleanneſs; and though there is no mention of his waſhing himſelf, it may be underſtood, this being a ſhort or conciſe way of ſpeaking, as *Aben Ezra* obſerves; who adds, that it was neceſſary that he ſhould waſh himſelf in water; which was typical of waſhing and cleanſing by the grace and blood of Chriſt, without which a man cannot be cleanſed from the leaſt ſin, and pollution by it; and may ſignify that during the legal diſpenſation, there was no proper cleanſing from ſin, until the evening of the world, when Chriſt came and ſhed his blood for the cleanſing of it.

℣. 25. *And whoſoever beareth* ought *of the carcaſe of them*, &c.] That carries them from one place to another, out of the camp, city, village, or houſe or field where they may lie; and though this is done with a good deſign, as being offenſive or infectious, yet ſuch a one *ſhall waſh his clothes, and be unclean until the even*; from whence both *Jarchi* and *Aben Ezra* infer, that the pollution by bearing or carrying is greater than that by touching; ſince ſuch a man ſo defiled, was obliged to waſh his clothes as well as his body: ſo ſaints that have contracted pollution by any manner of ſin, are to waſh their garments and make them white in the blood of the lamb, *Rev.* vii. 14.

℣. 26. The carcaſes *of every beaſt which divideth the hoof, and is not cloven-footed*, &c.] As the camel: *nor cheweth the cud*; though it may divide the hoof as the ſwine; and on the other hand, ſuch as may chew the cud, and yet not dividing the hoof, as the coney and hare; for the ſcripture here, as *Aben Ezra* obſerves again, uſes a ſhort and conciſe

[g] So R. Sol. Urbin. Ohel Moed, fol. 88. 1. [h] T. Bab. Cholin, fol. 65. 2. [i] Sepher Shoraſh. in voc. סלעם [k] Ib. in voc. חרגול [l] Ut ſupra. [m] Hiſt. Animal l. 9 c. 6. [n] Miſn. Cholin, c. 3. §. 7. [o] Maimon. & Bartenora in Ib. [p] Vid. T. Bab. Cholin, fol. 65. 2. [q] Maacolot Aſurot, c. 1. § 21. [r] Nat. Hiſt. l. 11. c. 29. [s] Ib. l. 6. c. 30. [t] Bibliothec. l. 3. p 162, 163. [u] Geograph. l. 16. p. 531. [w] Polyhiſtor. c. 43. [x] Sir Hans Sloan's Natural Hiſtory of Jamaica, vol. 1. p. 29. [y] Hierozoic. par. 2. l. 4. c. 7. col 490, 491. [z] Agreement of Cuſtoms of the Eaſt Indians and Jews, Art. 12. p. 60. [a] Ut ſupra. [b] De Muſca.

concise way of speaking: these are *unclean unto you*; to be reckoned by them such, and neither to be eaten nor touched: *every one that toucheth them shall be unclean*; until the evening; and obliged to washing, though not expressed: this is not to be understood of touching them whilst alive, as some *Sadducees* or *Karaites* understand it, according to *Aben Ezra*; for camels, horses, mules, &c. might be, and were rode upon, and so touched; but of them when dead, or their carcases, as is rightly supplied in the beginning of the verse: and the *Jewish* writers [b] understand this of the flesh of the carcase only, not of the bones, horns, and hoofs, which, they say, do not defile, only the flesh: this is repeated from ℣. 8.

℣. 27. *Whatsoever goeth upon his paws*, &c.] Or *the palms* [c] of his hands; meaning such creatures, whose feet are not divided into two parts, but into many, like the fingers of an hand, as apes, lions, bears, wolves, foxes, dogs, cats, &c. *among all manner of beasts that go on* all *four*; this is added, to distinguish them from fowls, such as are clean; who walk but on two feet, though their feet are divided into fingers or talons, and may be called hands on which they walk: *these* are *unclean unto you*; and as they might not be eaten, so neither touched, as follows: *whoso toucheth their carcase shall be unclean until the even*; see the note on ℣ 24.

℣. 28. *And he that beareth the carcase of them*, &c.] Carries it upon any account, from place to place: *shall wash his clothes, and be unclean until the even*; as he that bore the carcases of any of the flying creeping things, ℣. 25. *they are unclean to you*; even the carcases of the one and of the other; and to all the *Israelites*, men, women, and children, as *Aben Ezra* observes.

℣. 29. *These also* shall be *unclean unto you among the creeping things that creep upon the earth*, &c.] As distinguished from those creeping things that fly, these having no wings as they; and which were equally unclean, neither to be eaten nor touched, neither their blood, their skin, nor their flesh, as the *Targum* of *Jonathan* paraphrases it: and the *Misnic* doctors say [d], that the blood of a creeping thing and its flesh are joined together: and *Maimonides* [e] observes, that this is a fundamental thing with them, that the blood of a creeping thing is like its flesh; which in *Siphre* (an ancient book of theirs) is gathered from what is said in *Lev.* xi. 29. *these shall be unclean*, &c. hence the wisemen say, the blood of a creeping thing pollutes as its flesh: the creeping things intended are as follow: *the weasel, and the mouse, and the tortoise after his kind*; the first of these, *the weasel*, a creature well known; there are two sorts of it, as *Pliny* [f] says, the field-weasel, and the house-weasel; the former are called by the *Jewish* writers, the weasel of the bushes [g], and the latter, the weasel that dwells in the foundations of houses [h]; and of the former, there was a doubt among some of them, whether it was a species of the eight reptiles in *Lev.* xi. 29. or whether it was a species of animals [i]; and which *Maimonides* says, is a species of foxes like to weasels: *Bochart* [k] thinks, the mole is intended; but the generality of interpreters understand it of the weasel; and so *Jarchi* and *Kimchi*, and *Philip Aquinas* interpret it by *Mustela*, the weasel: however, all agree, the second is rightly interpreted, *the mouse*; which has its name in *Hebrew*, from its being a waster and destroyer of fields; an instance of which we have in 1 *Sam.* vi. 5. see the note there; so that this sort may be chiefly intended, though it includes all others, who are distinguished by their colours, the black, the red, and the white, which are all mentioned by *Jonathan* in his paraphrase of the text: this animal, as a learned physician [m] expresses it, eats almost every thing, gnaws whatever it meets with, and among other things, is a great lover of swine's flesh, which was an abomination to the *Jews*; nor does it abstain from dung, and therefore it is no wonder it should be reckoned among impure creatures; and yet we find they were eaten by some people, see *Is.* lxvi. 17. especially the dormouse; for which the old *Romans* made conveniencies to keep them in, and feed them, and breed them for the table [n]: so rats in the *West-Indies*, are brought to market and sold for food, as a learned author [o] of undoubted credit assures us, who was an eye-witness of it: the last in this text, *the tortoise*, means the land tortoise; it has its name from the shell with which it is covered, this word being sometimes used for a covered waggon, *Numb.* vii. 3. there are various kinds of them, as *Pliny* [p] and other writers observe, and who, as *Strabo* [q] and *Mela* [r] also, speak of a people they call *Chelonophagi*, or tortoise-eaters: a tortoise of the land-sort is esteemed a very delicate dish: Dr. *Shaw* [s] speaking of the land and water tortoises in *Barbary*, says, the former, which hides itself during the winter months, is very palatable food, but the latter is very unwholesome: the *Septuagint* version renders it, *the land crocodile*, which is approved of by *Bochart* [t]: and *Leo Africanus* says [u], that many in *Egypt* eat the flesh of the crocodile, and affirm it to be of good savour; and so *Benzon* [w] says, its flesh is white and tender, and tastes like veal; though some among them, as *Strabo* [x] asserts, have a great antipathy and hatred to them; and others worship them as gods, and neither can be supposed to eat them; the land-crocodiles are eaten by the *Syrians*, as *Jerom* [y] affirms, for those feeding on the sweetest flowers, as is said, their entrails are highly valued for their agreeable odour: *Jarchi* says, it is a creature like a frog; he means a toad; so *Philip Aquinas* and many render the word: Dr. *Shaw* takes the creature designed, to be the sharp-scaled tailed lizard [z].

℣. 30. *And the ferret*, &c.] Whatever creature is here meant, it has its name in *Hebrew* from the cry it makes; and so the ferret has but one note in its voice, which is a shrill, but small, whining cry: it is used to drive rabbets out of their holes: the *Septuagint* and *Vulgate Latin* versions render the word by *Mygale*, the weasel-mouse, or mus areneus, of the *Latins*, the shrew or shrew-mouse: it has something of the mouse and weasel, from whence it has its name in *Greek*, being of the bigness of the one,

[b] Misn. Edaiot, c. 6. §. 3. & Maimon. & Bartenora in ib. [c] על כפיו super volas suas, Pagninus, Montanus; super manus suas, Munster, Tigurine version, Drusius. [d] Misn. Meilah. c. 4. §. 3. [e] Piresh. in ib. [f] Nat. Hist. l. 29. c. 4. [g] Misn. Celaim, c. 8. §. 5. [h] T. Bab. Cholin, fol. 20. 2. [i] Maimon. in Misn. ib. [k] Hierozoic. par. 1. l. 3. c. 35. col. 1022. [l] Sepher Shoresh. & Aquinas in rad. חלד. [m] Scheuchzer. Physic. Sacr. vol. 2. p. 307. [n] Varro de re Rustic. l 3. c. 14. apud Sir Hans Sloan's History of Jamaica, vol. 1. Introduct. p. 24. [o] Sir Hans Sloane, ib. p. 25. [p] Nat. Hist. l. 9. c. 10. & l. 32. c. 4. [q] Geograph. l. 16. p. 532. [r] De Situ Orbis, l. 3. c. 8. [s] Travels, p. 178. [t] Ut supra, l. 4. c. 1. [u] Descriptio Africæ, l. 9. p. 762. [w] Nov. Orb. Hist. c. 3. [x] Geograph. l. 17. p. 558, 566, 561, 563. [y] Adv. Jovin. l. 2. [z] Ut supra.

one, and the colour of the other: but *Bochart* [b] is of opinion, that a ſort of lizard called *ſtellio*, an evet or newt is meant; one ſort of which, according to *Pliny* [c], makes a bitter noiſe and ſcreaking, *and the Cameleon*; this is a little creature like a lizard, but with a larger and longer head; it has four feet, and on each foot three claws; its tail is long; with this as well as with its feet it faſtens itſelf to the branches of trees; its tail is flat, its noſe long, and made in an obtuſe point; its back is ſharp, its ſkin plaited and jagged like a ſaw, from the neck to the laſt joint of the tail, and upon its head it hath ſomething like a comb; in other reſpects it is made like a fiſh; that is to ſay, it has no neck [d]; what is ſaid of its living on air and changing colour according to what it is applied, are now reckoned vulgar miſtakes: but whatever creature is here meant, it ſeems to have its name in *Hebrew* from its ſtrength, wherefore *Bochart* [e] takes the *guaril* or *alwarlo* of the *Arabs* to be meant; which is the ſtouteſt and ſtrongeſt ſort of lizard, and is ſuperior in ſtrength to ſerpents, and the land-tortoiſe, with which it often contends: *and the lizard*; ſo *Jarchi* interprets the word by a *lizard*; it has a larger letter than uſual in it, that this creature might be taken notice of, and guarded againſt as very pernicious, and yet with ſome people it is eaten: *Calmet* ſays [f], there are ſeveral ſorts of lizards, which are well known: there are ſome in *Arabia* of a cubit long, but in the *Indies*, there are ſome, they ſay, of 24 feet in length: in *America*, where they are very good, they eat them: one lizard is enough to ſatisfy four men: and ſo in the *Weſt-Indies*, ſays Sir *Hans Sloane* [g], I was ſomewhat ſurprized to ſee ſerpents, rats, and lizards ſold for food, and that to underſtanding people, and of a very good and nice palate; and elſewhere [h], he ſays, all nations inhabiting theſe parts of the world, (the *Weſt-Indies*) do the ſame: *Guanes* or *lizards* are very common in *Jamaica*, and eaten there, and were of great uſe when the *Engliſh* firſt took this iſland, being, as I was aſſured, ſays he, commonly ſold by the firſt planters for half a crown a-piece: Dr. *Shaw* [i] ſays, that he was informed that more than 40,000 perſons in *Kairo*, and in the neighbourhood; live upon no other food than lizards and ſerpents, though he thinks [k], becauſe the chameleon is called by the *Arabs taitah*, which differs little in name from לטאה *letaah* here; that therefore that, which is indeed a ſpecies of the lizard, might, with more propriety be ſubſtituted for it: *and the ſnail*; ſo the word is rendered by *Jarchi*, on the place, and by *Kimchi*, and *Philip Aquinas*, and *David de Pomis*, in their *Lexicons*; and theſe creatures, though forbid to the *Jews*, yet are not only uſed for medicine, but alſo for food by many: ſnails of ſeveral kinds, we are told, are eaten with much ſatisfaction in *Italy* and *France*: in *Sileſia* they make places for the breeding of them at this day, where they are fed with turnep tops, *&c.* and carefully preſerved for the market; and the *Romans* took care of them in the ſame manner [l]: *Bochart* [m] thinks, a kind of lizard is meant, which lies in ſand, called by the *Arabs chulaca*, or *luchaca*, becauſe the word here uſed ſignifies, in the *Talmudic* [n] language, ſandy ground: *and the mole*; and ſo it is interpreted by *Onkelos* and *Jarchi* here, and by *David de Pomis*, and *Philip Aquinas* in their *Lexicons*: the ſame word is uſed for a certain ſort of fowl, which we tranſlate the *ſwan*, ℣. 18. but here of a creeping thing: whatever is intended by it, it ſeems to have its name from its breath; either in a contrary ſignification, if underſtood of the mole, which either holds its breath or breathes not whilſt under ground; or from its breathing more freely, wherefore *Bochart* [o] takes it to be the *chameleon*; which, as *Pliny* [p] ſays, is always gaping with its mouth for air; and it has been a vulgar notion, though a wrong one, that it lives upon it: the *Targum* of *Jonathan* interprets it by the *ſalamander*; now whoever eat any of the above eight creeping things, according to the *Jewiſh* canons, was to be beaten [q].

℣. 31. *Theſe are unclean to you of all that creep*, &c.] Unfit for food, and not to be touched, at leaſt when dead, as in the next clauſe, that is, theſe eight ſorts of creeping things before mentioned, as the *Targum* of *Jonathan* expreſſes it, and theſe only, as *Maimonides* ſays [r]: *whoſoever doth touch them when they are dead, ſhall be unclean until the even*; for touching them whilſt alive did not defile, only when dead; and this the *Jews* interpret, whilſt they are in the caſe in which they died, that is, whilſt they are moiſt; for as *Ben Gerſom* ſays, if they are ſo dry, as that they cannot return to their moiſture, they don't defile; for which reaſon, neither the bones, nor nails, nor nerves, nor ſkin of theſe creeping things defile; but they ſay [s], while the back-bone is whole, and the bones cleave to it, then a creeping thing is reckoned moiſt, and while it is ſo, it defiles.

℣. 32. *And upon whatſoever* any *of them, when they are dead, doth fall, it ſhall be unclean*, &c.] Any of the above eight creeping things, that is, of their fleſh, for as for their bones, nails, nerves, and ſkin, as before obſerved, being ſeparated from them and dry, they do not defile: *whether* it be *any veſſel of wood, or raiment, or ſkin, or ſack*; every wooden veſſel, as the *Targum* of *Jonathan*; and all ſorts of clothes, of woolen, linen, or ſilk, and all ſorts of ſkins, excepting ſkins of ſea-beaſts; for theſe, according to the *Jews* [t], received no pollution; and alſo ſacks or ſack-cloth made of goats hair and the like: *whatſoever veſſel* it be, *wherein any work is done*; any tool or inſtrument made uſe of by any artificer, in his trade, or any veſſel wrought by him: *it muſt be put into water*; dipped into it, even into forty ſeahs of water, according to the *Targum* of *Jonathan*; and which is to be underſtood, not of any working tool, or finiſhed veſſel only, but of any veſſel of wood, raiment, ſkin, or ſack, before mentioned: *it ſhall be unclean until the even*; even though put into water and waſhed: *ſo it ſhall be cleanſed*; in the above manner, by being put or dipt into water; or *afterwards*, as the *Septuagint*, when it has been dipped and the even is come, and not before.

℣. 33. *And every earthen veſſel, whereinto* any *of them falleth*, &c.] Any of the above eight reptiles, ſhould they by chance fall into the midſt of an earthen veſſel: *whatſoever* is *in it ſhall be unclean*; if it only by falling touched the outſide of it, it was not unclean; but if it fell into it, then whatever

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[b] Ut ſupra, l. 4. c. 2. [c] Nat. Hiſt. l. 29. c. 4. [d] Calmet in the word Cameleon. [e] Ut ſupra, c. 3. [f] Dictionary in the word Lizard, Vid. Hieron. adv. Jovinian. l. 2. [g] Natural Hiſtory of Jamaica, vol. 1. Introduct. p. 25. [h] Ib. vol. 2. p. 333. [i] Travels, p 412. [k] Ib. p. 178. [l] Sir Hans Sloane's Nat. Hiſt. Ib. p. 23, 24. [m] Ut ſupra, c. 5. [n] T. Bab. Sabbat, fol. 31. 1. Gloſſ. in fol. 54. 1. [o] Ut ſupra, c. 6. [p] Nat. Hiſt. l. 8. c. 33. [q] Maimon. Maacolot Aſurot, c. 2. §. 7. [r] Hilchot, Abot Hatumaot, c. 4. §. 14. [s] Maimon. & Bartenora in Miſn. Niddah, c. 7. §. 1. [t] Bartenora in Miſn. Celaim, c. 17. §. 13.

ever was contained in it was unclean; for, as *Jarchi* says, an earthen vessel does not pollute or receive pollution, but from the air of it [u], from its inside: *and ye shall break it*; other vessels might be put into water and rinsed, and so be cleansed, but earthen vessels, being of no great value, were to be broken in pieces: an emblem this, as *Ainsworth* suggests, of the dissolution of our bodies, which are as earthen vessels, and of the destruction of sin thereby, and of the entire removal of it by death.

℣. 34. *Of all meat which may be eaten*, &c.] Which otherwise is lawful to eat and fit for food, whether herbs, or whether the flesh of clean creatures: that *on which* such *water cometh, shall be unclean*; that is, such water as is put into an unclean vessel, become so by the fall of any unclean reptile into it; wherefore such water poured out upon any sort of food, clean and fit to eat, or that is put into such water, to be dressed, it becomes unclean and unfit to eat; for the vessel being unclean, defiles the water, and the water defiles the food: *Jarchi* interprets this of water in general, which coming upon any thing eatable, prepares it for uncleanness; "we learn, says he, that no food is "fit and prepared to receive defilement until water "comes upon it once; and after it is come upon "it once, it receives defilement for ever, even "though it becomes dry;" but the former seems to be the true sense: *and all drink that may be drunk in every such vessel, shall be unclean*; whatever otherwise might be lawfully drank, yet being put into such a vessel, into which any unclean reptile was fallen, or being in it when it fell into it, became unclean and not fit to be drank; and those liquors which receive uncleanness, and make meats unclean by coming on them, according to the *Misnic* doctors [w], are these seven, dew, water, wine, oil, blood, milk, and honey.

℣. 35. *And every thing whereupon* any part *of their carcase falleth, shall be unclean*, &c.] Before the scripture seems to speak of any one of the reptiles perfect, that falling upon any thing should pollute it; but here of any part of them, though ever so small, which should, through any accident, fall and light upon any thing, even that would render it unclean and unfit for use: whether it be *oven*, or *ranges of pots*; the one to bake bread in, and the other to boil flesh in, as *Aben Ezra* observes: *they shall be broken down*; and no more made use of for baking and boiling: for *they are unclean, and shall be unclean to you*; were made hereby unfit for use, and should not be used: the *Jewish* writers [x] explain the phrase, *to you*, to your necessity, that which they had need of, but now should not use nor receive advantage from; even *to you*, all men, women, and children, as *Hiskuni* interprets it: all this was ordered to create in them an abhorrence of these creatures, and to make them cautious of eating and touching them, and careful that they come not nigh, or touched, or fell upon any thing, since it would give them so much trouble, as well as occasion loss.

℣. 36. *Nevertheless, a fountain or pit*, wherein there is *plenty of water*, &c.] Or, *a fountain or pit, a collection of waters*, the copulative being wanting, as some observe, *Aben Ezra* takes notice of; or it may be by way of apposition, and so may explain what fountain or pit is meant, even such an one where there is a large confluence of water, into which, if any carcase of a creeping thing fell, or any part of it; yet it *shall be clean*; and fit for use, either because of the abundance of water in it, which could not be affected with the fall of such a creature into it as where there is but a small quantity; or rather, this exception was made, because pools of water were of considerable value in these countries, and frequently in use for bathings, &c. and therefore for the good of men; and that they might not suffer so great a loss by such an accident, they are declared notwithstanding to be clean and free for use: hence you may learn, says *Jarchi*, that he that dips in them is pure from his uncleanness; that a man might lawfully make use of them for a bath on account of any uncleanness, notwithstanding the carcase of a creeping thing had fallen into it; as a mouse, or rat, or any such creature: *but that which toucheth their carcase shall be unclean*; not the waters which touch the carcase, as *Aben Ezra* interprets it, for then the whole would be defiled, and unfit for use; but either the man that touched the carcase, laid hold upon it to pluck it out of the fountain or pit, or that which he made use of to get it out, or both these, were unclean in a ceremonial sense: the *Targum* of *Jonathan* is, "but he that toucheth their carcases in the midst "of these waters shall be unclean."

℣. 37. *And if* any part *of their carcase fall upon any sowing seed that is to be sown*, &c.] That which is selected from other seed in order to be sown, and which is laid by and laid up for that purpose; should the carcase, or any part of the carcase of a creeping thing fall upon an heap of it, into a vessel in which it was put, as a dead mouse or the like: yet *it shall be clean*; be fit for use and sown in the earth; because being cast into the earth and dying and quickening there, and then springing up again in stalk and ear, it would go through various changes before it became the food of man: the *Targum* of *Jonathan* describes it, such as is sown in its dryness, or being dry; for if it was wetted it was unfit for use, as follows.

℣. 38. *But if* any *water be put upon the seed*, &c.] Either accidentally or on purpose; whether on sowing seed, and with water with which they water the field, as *Aben Ezra* interprets it; or on seed used for food, by steeping it in water, as sometimes wheat is, and boiled; and whether it is water or the rest of the liquors, and whether they are put on the seed, or the seed falls into them it matters not, as *Jarchi* says: *and* any part *of their carcase fall thereon*; that is, on the seed, though *Aben Ezra* observes, some say upon the water: the *Targum* of *Jonathan* adds, in its moisture, or while it is wet; and so may be thought to be more susceptible of impurity from the touch of a dead reptile, or any part of it, and which would render it unfit for sowing or eating, until it was dried and cleansed; yea, *Jarchi* says, if it falls thereon, even after it is dried: *it* shall be *unclean unto you*; unfit for use.

℣. 39. *And if any beast of which ye may eat die*, &c.] Any clean beast, as the ox, sheep, goat, deer, &c. what, if rightly killed is very lawful to eat of; but if it died of itself through any distemper, or was torn by the wild beasts, so the *Targum* of *Jonathan*: *he that toucheth the carcase thereof, shall be unclean until the even*; not the bones, nerves,

[u] Vid. Misn. Celaim, c. 2. §. 1. & Maimon. & Bartenora in Ib. [w] Misn. Machshirin, c. 6. §. 4. [x] Maimon. & Bartenora in Misn. Edaiot, c. 7. §. 8.

nerves, horns, hoofs, or ſkin, as *Jarchi* obſerves; theſe might be handled, becauſe ſome of them at leaſt, were wrought up into one inſtrument or another, by artificers for uſe and ſervice, but the fleſh of them might not be touched; whoever did touch it was ceremonially unclean, and might not go into the ſanctuary, or have converſation with men, until the evening of the day in which this was done.

℣. 40. *And he that eateth of the carcaſe of it*, &c.] For though it might be eaten, if rightly killed, yet not if it died of itſelf, or was ſtrangled, or torn to pieces by wild beaſts: *ſhall waſh his clothes*; beſides his body, which even he that touched it was obliged to: *and be unclean until the even*; tho' he and his clothes were waſhed, and he might not go into the court of the tabernacle, or have any concern with holy things, or converſation with men: *he alſo that beareth the carcaſe of it*; removes it from one place to another, carries it to the dunghill, or a ditch, and there lays it, or buries it in the earth: *ſhall waſh his clothes, and be unclean until the even*; from whence, as before obſerved by the *Jewiſh* writers, uncleanneſs by bearing is greater than uncleanneſs by touching, ſince the former obliged to waſhing of clothes, not ſo the latter; ſo *Jarchi* here; and yet ſtill was unclean until the evening, though he had waſhed himſelf in water, as *Aben Ezra* notes; and ſo ſays *Jarchi*, though he dips himſelf, he has need of the evening of the ſun.

℣. 41. *And every creeping thing that creepeth upon the earth*, &c.] Nothing is called a creeping thing, as *Jarchi* ſays, but what is low, has ſhort feet, and is not ſeen unleſs it creeps and moves: and *every creeping thing* comprehends, as *Aben Ezra* and *Ben Gerſom* obſerve, the eight creeping things before mentioned, ℣. 29, 30. and mention is made of them here, that they might not be eaten, which is not expreſſed before; and being deſcribed as creeping things *on the earth*, is, according to *Jarchi*, an exception of worms in peaſe, beans and lentiles; and, as others obſerve, in figs and dates, and other fruit; for they don't creep upon the earth, but are within the food; but if they go out into the air, and creep, they are forbidden: ſhall be *an abomination*; deteſted and abhorred as food: *it ſhall not be eaten*; it ſhall not be lawful to eat ſuch a creature. This, as *Jarchi*, is binding upon him, that cauſes another to eat, as well as he that eats, the one is guilty as the other. And indeed ſuch are not fit to eat, and cannot be wholeſome and nouriſhing; for, as a learned phyſician obſerves [y], inſects conſiſt of particles exceeding ſmall, volatile, unfit for nouriſhment, moſt of them live on unclean food, and delight in dung, and in the putrid fleſh of other animals, and by laying their little eggs or excrements, corrupt honey, ſyrups, &c. ſee *Eccl.* x. 1. and yet ſome ſorts of them are eaten by ſome people. Sir *Hans Sloane*, after having ſpoken of ſerpents, rats and lizards, ſold for food to his great ſurprize at *Jamaica*, adds [z], but what of all things moſt unuſual, and to my great admiration, was the great eſteem ſet on a ſort of *coſſi* or timber-worms, called cotton tree-worms by the *Negroes* and the *Indians*, the one the original inhabitants of *Africa*, and the other of *America*; theſe, he ſays [a], are ſought after by them, and boiled in their ſoups, pottages, ollio's, pepper-pots, and are accounted of admirable taſte, like to, but much beyond marrow: yea, he obſerves [b], that not they only, but the moſt polite people in the world, the *Romans*, accounted them ſo great a dainty, as to feed them with meal, and endeavour breeding them up. He ſpeaks [c] alſo of ants, ſo large as to be ſold in the markets in new *Granada*, where they are carefully looked after, and bought up for food; and ſays, the Negroes feed on the abdomen of theſe creatures: he obſerves [d], that field-crickets were found in baſkets among other proviſions of the *Indians*.

℣. 42. *Whatſoever goeth upon the belly*, &c.] *Jarchi*'s paraphraſe is, *whatſoever goeth*, as worms and beetles, and the like to them, *upon the belly*, this is the ſerpent; and to go upon the belly, is the curſe denounced upon it, *Gen.* iii. 14 this and every ſuch creature are forbidden to be eaten; as there are others who either have no feet, or what they have ſo ſhort, that they ſeem to go upon their belly; and yet as terrible and deteſtable as the ſerpent is, it has been the food of ſome, and accounted very delicious, as by a people mentioned by the *Arabic* geographer [e]. *Mela* [f] ſpeaks of a people, who from their eating ſerpents, were called *ophiophagi*, ſerpent-eaters; and *Pliny* [g] ſays of the *Troglodytes*, that the fleſh of ſerpents was their food. The *Spaniards*, when they firſt found out the *Weſt-Indies*, going aſhore on the iſle of *Cuba*, found certain ſpits of wood lying at the fire, having fiſh on them, about 100 pound weight, and two ſerpents of eight feet long, differing nothing from the crocodiles in *Egypt*, but not ſo big; there is nothing, ſays my author [h], among the delicate diſhes (of the natives of that place) they eſteem ſo much as theſe ſerpents, inſomuch that it is no more lawful for the common people to eat of them, than of peacocks and pheaſants among us: the *Spaniards* at firſt durſt not venture to taſte of them, becauſe of their horrible deformity and loathſomeneſs; but the brother of *Columbus* being allured by a ſiſter of one of the kings of the country to taſte of them, found them very delicious, on which he and his men fell to, and eat freely of them, affirming them to be of more pleaſant taſte than either our pheaſants or partridges; and that there is no meat to be compared with the eggs of theſe ſerpents [i]. *Diodorus Siculus* [k] ſpeaks of ſerpents in the iſland of *Taprobane* of great bigneſs, harmleſs to men, and whoſe fleſh is eat, and of a ſweet ſavour: *and whatſoever goeth upon* all *four*; that is, whatſoever creeping thing; for otherwiſe there are beaſts that go upon all four that are clean and fit to eat; but this is obſerved to diſtinguiſh this ſort of creeping things from thoſe that go upon their belly, and from thoſe that have more feet, as in the next clauſe; *Jarchi* particularly inſtances in the ſcorpion: *or whatſoever hath more feet among all creeping things that creep upon the earth*; ſuch as caterpillars, and particularly the *Scolopendra*, which the eaſtern people call *Nedal*; ſo *Jarchi* ſays, this is *Nedal*, a reptile which hath feet from its head to its tail, called *Centipeda*; and the *Targum* of *Jonathan* is, "from "the ſerpent, to the *Nedal* or *Scolopendra*, which "has many feet." Some of them have 72, 36 on a ſide; and others 84; ſome fewer, but all have many: *them ye ſhall not eat, for they* are *an abomination*;

[y] Scheuchzer. Phyſic. Sacr. vol. 2. p. 302. [z] Nat. Hiſt. of Jamaica, vol. 1. Introduct. p. 25. [a] Ib. vol. 2. p. 193. [b] Introduct. ut ſupra. Vid. Plin. l. 17. c. 24. & Ælian. de Animal. l. 14. c. 13. [c] Ib. vol. 2. p. 221, 223. [d] Ib. p. 204 Vid. Ariſtotel. Hiſt. Animal. l. 5. c 30. [e] Clim. 1. par. 6. [f] De Situ Orbis, l. 3. c. 8. [g] Nat. Hiſt. l. 5. c. 8. [h] Peter Martyr de Angleria, Decad. 1. l 3. [i] Ib. l. 5. [k] Bibliothec. l. 3. p. 141.

nation; abominable for food, and to be had in the utmoſt averſion.

℣. 43. *Ye ſhall not make yourſelves abominable with any creeping thing that creepeth*, &c.] With any creeping thing that flies in the air, excepting the four ſorts of locuſts, ℣. 22. and with any creeping thing in the waters, ℣. 10. or with any thing that creeps on the land, by eating any of them; which being abominable for food, would make the eater of them ſo to God, he thereby breaking a command of his: *neither ſhall you make yourſelves unclean with them*; by touching and bearing them, as with dead beaſts, ſo with dead flies and the like: *that ye ſhould be defiled thereby*; in a ceremonial ſenſe.

℣. 44. *For I* am *the Lord your God*, &c.] Their Lord, and therefore had a right to enjoin them what laws he pleaſed concerning their food; and their God, their Covenant-God, and therefore would conſult their good, and direct them to what was moſt proper, convenient and wholeſome for them: *ye ſhall therefore ſanctify yourſelves, and ye ſhall be holy, for I* am *holy*; that is, ſeparate themſelves from all other people, and be diſtinct from them, by uſing a different diet from theirs, as their Lord and God was different from all others, ſo called; and thus by obſerving his commands, and living according to his will, and to his glory, they would be holy in a moral ſenſe, as they ought to be, who were under the peculiar care and notice of a holy God, and ſo highly favoured by him; and particularly by attending to the above laws concerning food, they would be kept from mixing with, and having converſation with the *Gentiles*, and ſo be preſerved from falling into idolatry, and continue a holy people, ſerving and worſhipping the Lord their God, and him only; and which ſeems to be a principal view as to religion, in delivering out the above commands: *neither ſhall ye defile yourſelves with any manner of creeping thing that creepeth upon the earth*; which is repeated to keep them at the utmoſt diſtance from theſe things, and to fill them with an averſion to them, that they might be careful to avoid them. There is no penalty annexed to theſe laws, but the breach of them making them unclean, thereby they were debarred the uſe of the ſanctuary, and of holy things, and of the converſation of men for that day; but, according to the *Jewiſh* writers, ſuch tranſgreſſions were puniſhable with ſtripes. *Jarchi* obſerves out of the *Talmud*[1], that he that eateth *putitha* (a ſmall water-reptile) was to be beaten 4 times, and if an ant or piſmire 5 times, and if a waſp or hornet 6 times.

℣. 45. *For I am the Lord that bringeth you up out of the land of Egypt*, &c.] He had brought them out of it, and was now bringing them on in the wilderneſs towards *Canaan*'s land, in order to ſettle them there; and this is obſerved, to ſhew what obligations they lay under to him to obſerve his commands; for ſince he had done ſuch great things for them, it became them to be obedient to him in all things: and the more, ſince his end herein was, as he obſerves to them, *to be your God*; to make it appear that he was their God, and they were his ſpecial people, whom he had choſen for himſelf above all people upon the earth; that he was their King and their God, to protect and defend them, to provide for them, and take care of them, and beſtow all good things on them proper for them: *ye ſhall therefore be holy, for I* am *holy*; ſeparate from all others as he was, living holy lives and converſations, agreeable to his will made known to them, in imitation of him who had choſen and called them to be his people; for ſince holineſs is his nature, it becomes them who are his houſe and family, his ſubjects and people.

℣. 46. *This* is *the law of the beaſts*, &c.] Clean and unclean, what were to be eaten, and what not: *and of the fowl*; ℣. 2—8. the unclean ones, which are particularly mentioned that they might be avoided, all others excepting them being allowed, ℣. 13—19: *and of every living creature that moveth in the waters*; all ſorts of fiſh in the ſea, rivers, ponds and pools, ſuch as have fins and ſcales, theſe were to be eaten, but if they had neither, were forbidden, ℣. 9—12: *and of every creature that creepeth upon the earth*; eight of which are mentioned particularly, which when dead defiled by touching; and all others are forbidden to be eaten, ℣. 29—43; together with ſuch creeping things that fly, excepting thoſe that had legs above their feet to leap with, ℣. 20—23. This is a recapitulation of the ſeveral laws reſpecting them, though not in the exact order in which they are delivered in this chapter.

℣. 47. *To make a difference between the unclean and the clean*, &c.] Whether of beaſts, fiſh, fowl, and flying creeping things: *and between the beaſt that may be eaten, and the beaſt that may not be eaten*; the former clauſe takes in all in general, this inſtances in a particular ſort of creatures; and the firſt mentioned of which that might be eaten, are, that part the hoof, are cloven-footed, and chew the cud; and that might not, that chew the cud, but divide not the hoof, or divide the hoof, but chew not the cud; and now by ſuch-like deſcriptions and diſtinctions of the creatures treated of, the *Iſraelites* would be able to make a difference between the one and the other, and know what was to be eaten, and what not.

CHAP. XII.

THIS chapter treats of the purification of a lying-in woman, the time of whoſe purification for a man-child was 40 days, and for a maid-child 80, ℣. 1—5. at the cloſe of which ſhe was to bring her offerings to the prieſts, to make atonement for her, ℣. 6—8.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] The laws in the preceding chapter were delivered both to *Moſes* and *Aaron*, but what follows in this only to *Moſes*; but inaſmuch as the prieſt had a concern in it, it being his buſineſs to offer the ſacrifices required by the following law, it was no doubt given to *Moſes*, to be delivered to *Aaron*, as well as to the people. R. *Semlai* remarks, that as the creation of man was after that of the beaſts, fowls, fiſhes, &c. ſo the laws concerning the uncleanneſs of men are after thoſe relating to beaſts, &c. and they begin with the uncleanneſs of a lying-in woman, becauſe, as *Aben Ezra* obſerves, the birth is the beginning of man: *ſaying*; as follows.

℣. 2. *Speak unto the children of Iſrael*, &c.] For this law only concerned them, and not other nations of the world: *if a woman have conceived ſeed*; by lying with a man, and ſo becomes pregnant, and goes on with her pregnancy until ſhe brings forth

[1] T. Bab. Erubin, fol. 28. 1. Peſachim, fol. 24. 1. Maccot, fol. 16. 2.

forth a child. The *Jews* from hence gather, that this law reſpects abortions; that if a woman has conceived and miſcarries, 81 days after the birth of a female, and 41 after a male, ſhe muſt bring her offering [m]; but the law ſeems only to regard ſuch as are with child, and proceed to the due time of child-birth, whether then the child is born alive or dead: *and born a man child*; which is, generally ſpeaking, not only matter of joy to the mother, but to the whole family, ſee *John* xvi. 22: *then ſhe ſhall be unclean ſeven days*; be ſeparate from all company, except thoſe whoſe preſence is neceſſary to take care of her in her circumſtances, and do what is proper for her, and even theſe became ceremonially unclean thereby; yea, her huſband was not permitted to ſit near her, nor to eat and drink with her: *according to the days of the ſeparation for her infirmity, ſhall ſhe be unclean*; the ſame number of days, even ſeven, ſhe was unclean on account of child-birth, as ſhe was for her monthly courſes, called here an infirmity or ſickneſs, incident to all females when grown up, at which time they were ſeparate from all perſons; and the caſe was the ſame with a lying-in woman; ſee ch. xv. 14—29.

℣. 3. *And in the eighth day the fleſh of his fore ſkin ſhall be circumciſed.*] Or the foreſkin of his fleſh, that is, of the man-child born according to the law, *Gen.* xvii. 12. and this ſeems to furniſh out a reaſon why a male-child was not circumciſed before the 8th day, and why it was then, becauſe before that its mother was in her ſeparation and uncleanneſs, and then was freed from it; and ſo the *Targum* of *Jonathan*. The circumciſion of a male-child on the 8th day was religiouſly obſerved, and even was not omitted on account of the ſabbath, when the 8th day happened to be on that, ſee *John* vii. 22, 23. and the notes there. It is an obſervation of *Aben Ezra* on this place, that the wiſe men ſay *in the day*, and not in the night, lo, he that is born half an hour before the ſetting of the ſun, is circumciſed after ſix days and a half, for the day of the law is not from time to time.

℣. 4. *And ſhe ſhall continue in the blood of her purifying 33 days*, &c.] That is, ſo many more, in all 40; for though at the end of 7 days ſhe was in ſome reſpects free from her uncleanneſs, yet not altogether, but remained in the blood of her purifying, or in the purifying of her blood, which was more and more purified, and compleatly at the end of 40 days: ſo with the *Perſians* it is ſaid, a lying-in woman muſt avoid every thing for forty days, when that time is paſſed, ſhe may waſh and be purified [n]; and which perhaps *Zoroaſtres*, the founder of the *Perſian* religion, at leaſt the reformer of it, being a *Jew*, as is by ſome ſuppoſed, he might take it from hence: *ſhe ſhall touch no hallowed thing*; as the tithe, the heave-offering, the fleſh of the peace-offerings, as *Aben Ezra* explains it, if ſhe was a prieſt's wife: *nor come into the ſanctuary*; the court of the tabernacle of the congregation, or the court of the temple, as the ſame writer obſerves; and ſo with the *Greeks*, a pregnant woman might not come into a temple before the 40th day [o], that is, of her delivery: *until the days of her purifying be fulfilled*; until the ſetting of the ſun of the 40th day; on the morrow of that ſhe was to bring the atonement of her purification, as *Jarchi* obſerves; ſee the note on ℣. 6.

℣. 5. *But if ſhe bear a maid-child*, &c.] A daughter, whether born alive or dead, if ſhe goes with it her full time: *then ſhe ſhall be unclean two weeks*; or fourteen days running; and on the 15th day be free or looſed, as the *Targum* of *Jonathan*, juſt as long again as for a man child: *as in her ſeparation*; on account of her monthly courſes; the ſenſe is, that ſhe ſhould be 14 days, to all intents and purpoſes, as unclean as when theſe are upon her: *and ſhe ſhall continue in the blood of her purifying 66 days*; which being added to the 14 make 80 days, juſt as many more as in the caſe of a male child; the reaſon of which, as given by ſome *Jewiſh* writers, is, becauſe of the greater flow of humours, and the corruption of the blood through the birth of a female than of a male: but perhaps the truer reaſon may be, what a learned man [p] ſuggeſts, that a male infant circumciſed on the eighth day by the profuſion of its own blood, bears part of the purgation; wherefore the mother, for the birth of a female, muſt ſuffer twice the time of ſeparation; the ſeparation is finiſhed within two weeks, but the purgation continues 66 days; a male child ſatisfies the law together, and at once, by circumciſion; but an adult female bears both the purgation and ſeparation every month. According to *Hippocrates* [q], the purgation of a lying-in woman, after the birth of a female, is 42 days, and after the birth of a male 30 days; ſo that it ſhould ſeem there is ſomething in nature which requires a longer time for purifying after the one than after the other, and which may in part be regarded by this law; but it chiefly depends upon the ſovereign will of the law-giver. The *Jews* do not now ſtrictly obſerve this. *Buxtorf* [r] ſays, the cuſtom prevails now with them, that whether a woman bears a male or a female, at the end of 40 days, ſhe leaves her bed, and returns to her huſband; but *Leo* of *Modena* relates [s], that if ſhe bears a male child, her huſband may not touch her for the ſpace of ſeven weeks; and if a female, the ſpace of three months; though he allows, in ſome places, they continue ſeparated a leſs while, according as the cuſtom of the place is.

℣. 6. *And when the days of her purifying are fulfilled, for a ſon or for a daughter*, &c.] For a ſon 40 days, and for a daughter 80; but the ancient *Jews* formerly, that they might not break it, ordered, that the offering enjoined as follows ſhould not be brought until the next day after the time was up: their canon runs thus [t], "a lying-in "woman does not bring her offering on the 40th "day for a male, nor on the 80th day for a fe"male, but after her ſun is ſet; and ſhe brings "her offering on the morrow, which is the 41ſt "for a male, and the 81ſt for a female; and this "is the day of which it is ſaid, *when the days*, &c. "*Lev.* xi. 6." *She ſhall bring a lamb of the firſt year*; the *Septuagint* adds, without blemiſh, as all ſacrifices ſhould be, if not expreſſed; or *the ſon of his year* [u]; ſome diſtinguiſh between *the ſon of a year*, as the phraſe ſometimes is, and *the ſon of his year*, as here; the latter denoting a lamb in its firſt year, though ſomething wanting of it, the former a full year old, neither more nor leſs: *for a burnt-offering*; in gratitude, and by way of thankſgiving for the mercies ſhe had received in child-bearing: *and a young pigeon*, or *a turtle dove*, *for a ſin*-offering; either the one or the other. With

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[m] Miſn. Ceritot, c. 1. §. 6. Maimon. & Bartenora, in ib. [n] Lib. Shad-der port. 86. apud Hyde Hiſt. Relig. vet. Perſ. p. 478. [o] Cenſorinus apud Grotium in loc. [p] Scheuchzer. Phyſic. Sacr. vol. 2. p. 314. 315. [q] Apud Grotium in loc. [r] Synagog. Jud. c. 5. p. 120. [s] Hiſtory of Rites, Cuſtoms, &c of the Jews, par. 4. c. 5. §. 3. [t] Maimon. Mechoſre Capparah, c. 1. §. 5. [u] בן שנתו filium ſui anni, Montanus, Piſcator, Druſius.

With the *Perſians* [w], it is incumbent on a lying-in woman, in *Abam* (the 12th month) to bring twelve oblations for the ſin which proceedeth from child-birth, that ſo ſhe might be purified from her ſins. It is an obſervation of the *Miſnic* doctors [x], that turtles precede pigeons in all places; upon which they aſk this queſtion, is it becauſe they are choicer or more excellent than they? obſerve what is ſaid, *Lev.* xii. 6. from whence may be learned, that they are both alike, or of equal value. But why a ſin-offering for child-bearing? is it ſinful to bear and bring forth children in lawful marriage, where the bed is undefiled? The *Jews* commonly refer this to ſome ſin or another, that the child-bearing woman has been guilty of in relation to child-birth, or whilſt in her labour; and it is not unlikely that ſhe may ſometimes be guilty of ſin in ſome way or other, either through an immoderate deſire after children, or through impatience and breaking out into raſh expreſſions in the midſt of her pains; ſo *Aben Ezra* ſuggeſts, perhaps ſome thought roſe up in her mind in the hour of child-birth becauſe of pain, or perhaps ſpoke with her mouth; meaning what was unbecoming, raſh and ſinful. Some take the ſin to be a raſh and falſe oath: but there ſeems to be ſomething more than all this, becauſe though one or other of theſe might be the caſe of ſome women, yet not all; whereas this law is general, and reached every lying-in woman, and has reſpect not ſo much to any particular ſin of her's, as of her firſt parent *Eve*, who was firſt in the tranſgreſſion; and on account of which tranſgreſſion pains are endured by every child-bearing woman; and who alſo conceives in ſin, and is the inſtrument of propagating the corruption of nature to her offſpring; and therefore was to bring a ſin-offering typical of the ſin-offering Chriſt is made to take away that, and all other ſin; whereby ſhe ſhall be ſaved, even in child-bearing, and that by the birth of a child, the child Jeſus, if ſhe continues in faith, and charity, and holineſs, with ſobriety, 1 *Tim.* ii. 15. theſe offerings were to be brought *unto the door of the tabernacle of the congregation, unto the prieſt*; to offer them up for her. When the temple was built, theſe were brought to the eaſtern gate, the gate *Nicanor*, where the lepers were cleanſed, and lying-in women purified [y].

℣. 7. *Who ſhall offer it before the Lord*, &c.] Upon the altar of burnt-offering: *and make an atonement for her*; for whatſoever ſin in connection with or that attended child-bearing; as typical of the atonement by Chriſt both for ſin original and actual: *and ſhe ſhall be cleanſed from the iſſue of her blood*; in a ceremonial ſenſe, and according to that law be pure and clean: *this* is *the law for her that hath born a male or a female*; enjoined her, and to be obſerved by her; and though now with the reſt of the ceremonial law it is aboliſhed, yet it has this inſtruction in it; that it becomes women in ſuch circumſtances to bring the free-will offerings of their lips, their ſacrifices of praiſe, and in a public manner ſignify their gratitude and thankfulneſs for the mercy and goodneſs of God vouchſafed to them, in carrying them through the whole time of child-bearing, and ſaving them in the perilous hour.

℣. 8. *And if ſhe be not able to bring a lamb*, &c.] As every one was not in circumſtances ſufficient to be at the expence of buying a lamb for this purpoſe, having none of their own: *then ſhe ſhall bring two turtles, or two young pigeons*; which was a kind and merciful proviſion for the poorer ſort; ſince it was neceſſary that by them the favour received ſhould be acknowledged, as well as the ſin attending them in ſuch circumſtances ſhould be atoned for. This being the offering brought by the mother of our Lord, ſhews the ſtate of poverty in which ſhe was; and by this, and the circumciſion of her child, and the preſentation of it before the Lord at the time of her purification, it appears that they were both under the law, and obedient to it: *the one for a burnt-offering, and the other for a ſin* offering; *Jarchi* obſerves, that in oblations the ſin-offering goes before the burnt-offering, for ſin being atoned for, the gift was accepted; but here the burnt-offering went firſt, the reaſon is not very apparent: *and the prieſt ſhall make an atonement for her, and ſhe ſhall be clean*; equally the ſame as if ſhe had brought a lamb, inſtead of young pigeons, or turtle doves.

CHAP. XIII.

IN this chapter an account is given of the various ſorts of leproſy, and the rules by which they were to be judged of, ℣. 1—3. of the bright ſpot and ſcab, ℣. 4—8. of the riſing or ſwelling, ℣. 9—17. of the bile or hot ulcer, ℣. 18—23. of the hot burning or inflammation, ℣. 24—28. of the plague of the ſcall, ℣. 29—37. of bright ſpots or bliſters, ℣. 38, 39. and of ſhedding the hair, and baldneſs, ℣. 40—44. of what the leper was to do, and to be done unto, ℣. 45, 46. of the leproſy in garments made of linen, woollen, or of ſkin, ℣. 47—59.

℣. 1. *And the Lord ſpake unto Moſes and unto Aaron*, &c.] *Aaron* is addreſſed again, though left out in the preceding law, becauſe the laws concerning leproſy chiefly concerned the prieſts, whoſe buſineſs it was to judge of it, and cleanſe from it; and ſo *Ben Gerſom* obſerves, mention is made of *Aaron* here, becauſe to him and his ſons belonged the affair of leproſies, to pronounce unclean or clean, to ſhut up or ſet free; and as *Aben Ezra* ſays, according to his determination were all the plagues or ſtrokes of a man, who ſhould be declared clean or unclean: *ſaying*; as follows.

℣. 2. *When a man ſhall have in the ſkin of his fleſh*, &c.] Rules are here given, by which a leproſy might be judged of; which, as a diſeaſe, was frequent in *Egypt*, where the *Iſraelites* had dwelt a long time, and from whence they were juſt come; and is doubtleſs the reaſon, as learned men have obſerved, that ſeveral heathen writers make the cauſe of their expulſion from *Egypt*, as they chuſe to call it, though wrongly, their being infected with this diſtemper; whereas it was the reverſe, not they, but the *Egyptians* were incident to it [z]. Moreover, the leproſy here ſpoken of, ſeems not to be the ſame with that diſeaſe, or what we now call ſo, though ſome have thought otherwiſe; it being rather an uncleanneſs than a diſeaſe, and the buſineſs of

[w] Lib. Shad-der, part. 73. apud Hyde, ut ſupra, p. 473. c. 1. §. 5.
[x] Miſn. Ceritot, c. 6. §. 9.
[y] Miſn Sotah. c. 1. §. 5.
[z] Eſt elephas morbus—— gignitur Ægypto. Lucret. l. 6. ℣ 1112.

of a prieſt, and not a phyſician to attend unto; and did not ariſe from natural cauſes, but was from the immediate hand of God, and was inflicted on men for their ſins, as the caſes of *Miriam*, *Gehazi* and *Uzziah* ſhew; and who by complying with the rites and ceremonies hereafter enjoined, their ſins were pardoned, and they were cleanſed; ſo that as their caſe was extraordinary and ſupernatural, their cure and cleanſing were as remarkable: beſides, this impurity being in garments and houſes, ſhows it to be ſomething out of the ordinary way. And this law concerning it did not extend to all men, only to the *Iſraelites*, and ſuch as were in connexion with them, ſuch as proſelytes. It is ſaid [a], all are defiled with the plague (of leproſy) except an idolater and a proſelyte of the gate; and the commentators ſay [b], even ſervants, and little ones though but a day old; that is, they are polluted with it, and ſo come under this law. Now the place where this diſorder appears is *in the ſkin of the fleſh*; that is, where there is a ſkin, and that is ſeen; for there are ſome places, the *Jewiſh* writers [c] ſay, are not reckoned the ſkin of the fleſh, or where that is not ſeen, and ſuch places are excepted, and they are theſe; the inſide of the eye, of the ear, and of the noſe; wrinkles in the neck, under the pap, and under the arm-hole; the ſole of the foot, the nail, the head and beard: and this phraſe, *in the ſkin of his fleſh*, is always particularly mentioned; and when there appeared in it *a riſing*, *ſcab*, *or bright ſpot*; the ſcab that is placed between the riſing or ſwelling, and the bright ſpot, belongs to them both, and is a kind of an acceſſory, or ſecond to each of them: hence the *Jews* diſtinguiſh the ſcab of the ſwelling, and the ſcab of the bright ſpot; ſo that theſe make four in all, as they obſerve [d]. And to this agrees what *Ben Gerſom* on this text remarks, the bright ſpot is, whoſe whiteneſs is as the ſnow; the riſing or ſwelling is what is white, as the pure wool of a lamb of a day old; the ſcab is what is inferior in whiteneſs to the riſing, and is as in the degree of the whiteneſs of the ſhell or film of an egg; and this is the order of theſe appearances, the moſt white is the bright ſpot, after that the riſing, and after that the ſcab of the bright ſpot, and after that the ſcab of the riſing or ſwelling; and lo, what is in whiteneſs below the whiteneſs of this (the laſt) is not the plague of leproſy: *and it be in the ſkin of his fleſh* like *the plague of leproſy*; either of the above appearances in the ſkin, having ſomewhat in them ſimilar to the leproſy, or which may juſtly raiſe a ſuſpicion of it, though it is not clear and manifeſt: *then he ſhall be brought to Aaron the prieſt, or unto one of his ſons the prieſts*; for as *Jarchi* notes, there was no pollution, nor purification of the leproſy, but by the mouth or determination of a prieſt. And a good man that was deſirous, and made conſcience of obſerving the laws of God, when he obſerved any thing of the above in him, and had any ſuſpicion of his caſe, would of himſelf go, and ſhew himſelf to the prieſt; but if a man did not do this, and any of his neighbours obſerved the appearances on him, brought him to the prieſt whether he would or no, according to the text, *he ſhall be brought*; that is, as *Aben Ezra* explains it, whether with or without his will; for he that ſees in him one of the ſigns, ſhall oblige him to come to the prieſt; and who obſerves, that by *Aaron* the prieſt is meant, the prieſt anointed in his room; and by his ſons the prieſts, the common prieſts, who are found without the ſanctuary; ſuch as the prieſts of *Anathoth*, but who were not of thoſe that were rejected.

℣. 3. *And the prieſt ſhall look on the plague in the ſkin of the fleſh*, &c.] Whether it be a ſwelling, or ſcab, or a bright ſpot that appears, and judge of it by the following rules, and none but a prieſt might do this: *and* when *the hair in the plague is turned white*; it ariſing in a place where hair grows, and which hair is not naturally white, but of another colour, but changed thro' the force of the plague; and there were to be two hairs at leaſt, which were at firſt black, but turned white; ſo *Jarchi* and *Ben Gerſom*: and theſe hairs, according to the *Miſnah* [e], muſt be white at bottom; if the root (or bottom) is black, and the head (or top) white, he is clean; if the root white, and the head black, he is defiled; for hairs turning white is a ſign of a diſorder, of weakneſs, of a decay of nature, as may be obſerved in ancient perſons: *and the plague in ſight* be *deeper than the ſkin of his fleſh*; appears plainly to view to be more than ſkin-deep, to have corroded and eat into the fleſh below the ſkin: *it* is *a plague of leproſy*; when theſe two ſigns were obſerved, hair turned white, and the plague was more than ſkin-deep, then it was a plain caſe that it was the leproſy; of which ſee the notes on *Matt.* viii. 2, 3. and *Luke* v. 12. This was an emblem of ſin, and the corruption of nature, which is an uncleanneſs, and with which every man is defiled, and which renders him infectious, nauſeous and abominable; and of which he is only to be cured and cleanſed by Chriſt, the great high-prieſt, through his blood, which cleanſes from all ſin. The above ſigns and marks of leproſy may be obſerved in this; the white hair denoting a decay of ſtrength, ſee *Hoſ.* vii. 9. may be ſeen in ſinners, as in the leper, who are without moral and ſpiritual ſtrength to keep the law of God, to do any thing that is ſpiritually good, to regenerate, renew, convert and ſanctify themſelves, or to bring themſelves out of the ſtate of pollution, bondage and miſery in which they are; and, like the leproſy; ſin lies deep in man; it is in his fleſh, in which dwells no good thing, and in which there is no ſoundneſs; it does not lie merely in outward actions, but it is in the heart, which is deſperately wicked; for the inward part of man is very wickedneſs: *and the prieſt ſhall look on him, and pronounce him unclean*; and ſo ſhould be obliged to rend his clothes, make bare his head, put a covering on his upper lip, and cry unclean, unclean; dwell alone without the camp, and at a proper time bring the offering for his cleanſing, and ſubmit to the ſeveral rites and ceremonies preſcribed, ℣. 45, 46. and ch. xiv.

℣. 4. *If the bright ſpot be white in the ſkin of his fleſh*, &c.] The *Targum* of *Jonathan* is, white as chalk in the ſkin of his fleſh; but other *Jewiſh* writers make the whiteneſs of the bright ſpot to be, the greateſt of all, like that of ſnow; ſee the note on ℣. 2: *and in ſight* be *not deeper than the ſkin, and the hair thereof be not turned white*; tho' it be a bright ſpot, and be very white, yet theſe two marks not appearing, it can't be judged a leproſy, at moſt it is only ſuſpicious: wherefore *then the prieſt ſhall ſhut up* him that hath *the plague ſeven days*; in whom the bright ſpot is, and of whom there is a ſuſpicion of the plague of leproſy, but it is not certain; and therefore in order to take time, and get further knowledge, the perſon was to be

ſhut

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[a] Miſn. Negaim, c. 3. §. 1. [b] Maimon. & Bartenora in ib. [c] Miſn. ib. c. 6. §. 8. & Maimon. & Bartenora in ib. [d] Miſn. ib. c. 1. §. 1. [e] Negaim, c. 4. §. 4.

ſhut up from all company and converſation for the ſpace of ſeven days; by which time it might be ſuppoſed, as *Ben Gerſom* obſerves, that the caſe and ſtate of the leproſy (if it was one) would be altered; and *Aben Ezra* remarks, that moſt diſeaſes change or alter on the ſeventh day.

℣. 5. *And the prieſt ſhall look on him the ſeventh day*, &c.] In the day, and not in the night, as *Maimonides*, but not on the ſeventh day, if it happened to be on the ſabbath [f], then it was put off till after it; and, according to the *Jewiſh* canons [g], they don't look upon plagues in the morning, nor in the evening, nor in the middle of a houſe, nor on a cloudy day, nor at noon, but at the 4th, 5th, 8th and 9th hours: *and behold*, if *the plague in his ſight be at a ſtay*; it appears to the prieſt, according to the ſtricteſt view he can take of it, that it is in the ſame ſtate and condition it was, neither better nor worſe: and *the plague ſpread not in the ſkin*; is not greater or larger than it was, though not leſs: *then the prieſt ſhall ſhut him up ſeven days more*; ſuch abundant care was taken, leſt after all it ſhould prove a leproſy.

℣. 6. *And the prieſt ſhall look on him again the 7th day*, &c.] On the ſecond ſeventh day, at the end of a fortnight from his being firſt preſented to him, and ſhut up: *and behold*, if *the plague* be *ſomewhat dark*; the ſpot be not ſo bright, or ſo white as it was at firſt; though *Aben Ezra* obſerves, that indeed many wiſe men ſay, that כהה is as חשך ſignifying dark, and the teſtimony or proof they bring is *Gen.* xxvii. 1. but according to my opinion, adds he, the word is the reverſe of פשה to ſpread; and the ſenſe is, if the plague does not ſpread itſelf in another place; and ſo ſome tranſlators render it *contracted*, or *contracts itſelf* [h]: and this ſeems beſt to agree with what follows: *and the plague ſpread not in the ſkin*; but is as it was when firſt viewed, after waiting 14 days, and making obſervations on it: *the prieſt ſhall pronounce him clean*; that is, from leproſy, otherwiſe there was an impure diſorder on him, a ſcabious one: *it* is *but a ſcab*; which is the name *Jarchi* ſays of a clean plague or ſtroke, that is, in compariſon of the leproſy, otherwiſe ſuch can't be ſaid with any propriety to be clean. *Ben Gerſom* better explains it, it is a white ſcab, but not of the kind of leproſy, although it is found as the whiteneſs of the bright ſpot; but there are not ſeen in it the ſigns of leproſy, the hair is not turned white, nor has the plague increaſed: *and he ſhall waſh his clothes, and be clean*; for ſeeing he was obliged to be ſhut up, as *Jarchi* obſerves, he is called unclean, and ſtood in need of dipping, that is, his body and his clothes into water; ſo the people of God, though they are juſtified by the righteouſneſs of Chriſt, and are pronounced clean through it, yet ſince they have their ſpots and ſcabs, they have need to have their converſation-garments continually waſhed in the blood of the Lamb.

℣. 7. *But if the ſcab ſpread much abroad in the ſkin*, &c.] Or *in ſpreading ſpread* [k]; ſpreads, and proceeds to ſpread more and more: *after that he hath been ſeen of the prieſt for his cleanſing*; even after he had been viewed upon the firſt preſentation of him to him, and after he had been twice ſeen by him at the end of two ſeven days, in which he was ſhut up, and after he had been pronounced clean, and had waſhed his clothes for his purification: *he ſhall be ſeen of the prieſt again*; either he ſhall go to him of himſelf, or be brought to him, to be reviewed and paſs under a freſh examination.

℣. 8. *And if the prieſt ſee that behold the ſcab ſpreadeth in the ſkin*, &c.] Is not at a ſtay, as when he looked at it a ſecond and third time: *then the prieſt ſhall pronounce him unclean*; a leprous perſon; to be abſolutely ſo, as *Jarchi* expreſſes it; and ſo obliged to the birds (to bring birds for his cleanſing) and to ſhaving, and to the offering ſpoken of in this ſection, as the ſame writer obſerves: *it is a leproſy*; it is a clear and plain caſe that it was one, and no doubt is to be made of it, it is a ſpreading leproſy: as ſin is; it ſpreads itſelf over all the powers and faculties of the ſoul, and over all the members of the body; and it ſpreads more and more in every ſtage of life, unleſs and until grace puts a ſtop to it.

℣. 9. *When the plague of leproſy is in a man*, &c.] He has all the ſigns of it, and it is pretty manifeſt both to himſelf and others that it is upon him: *then he ſhall be brought unto the prieſt*; by his friends and neighbours, if he is not willing to come of himſelf: a ſinner inſenſible of the leproſy of ſin, and of his unclean and miſerable ſtate thro' it, has no will to come to Chriſt the great high-prieſt for cleanſing; but one that is ſenſible of it, and of Chriſt's ability to help and cleanſe him, will come freely and gladly, and importunately ſeek to him for it; though indeed ſuch an one is brought by powerful and efficacious grace to him, yet not againſt, but with his full will; ſee *John* v. 40. and vi. 37, 44. compare with this *Matt.* viii. 1, 2, 3. *Luke* xvii. 12, 13, 14.

℣. 10. *And the prieſt ſhall ſee* him, &c.] Look at him, and cloſely and narrowly inſpect and examine his caſe: *and behold*, if *the riſing* be *white in the ſkin*; this is another appearance of the leproſy; the preceding were a bright ſpot, and the ſcab of it; but this a riſing or white ſwelling in the ſkin, as white as pure wool, as the *Targum* of *Jonathan*: *and it have turned the hair white*; to the whiteneſs of an egg-ſhell, or the film of it, as the ſame *Targum*; that is, hath turned the hair of another colour, into white which was before black; *and* there be *quick raw fleſh in the riſing*, or ſwelling; or *the quickening* or *quickneſs of live fleſh* [i]; either ſuch as we call proud fleſh, which looks raw and red; or ſound fleſh, live fleſh being oppoſed to that which is mortified and putrid; and ſo *Jarchi* renders it by *Saniment*, a *French* word for ſoundneſs: and the *Septuagint* verſion in this and all other places where the word is uſed, renders it *ſound*: this clauſe may be conſidered disjunctively, as by *Gerſom*, *or there be quick raw fleſh*; for either the hair turning white, or quick raw fleſh, one or the other, and one without the other was a ſign of leproſy, ſo *Jarchi* obſerves; even this is a ſign of uncleanneſs, the white hair without the quick fleſh, and the quick fleſh without the white hair: this may ſeem ſtrange that quick and ſound fleſh ſhould be a ſign of the leproſy and its uncleanneſs; though it ſhould be obſerved, it is ſuch as is in the riſing or ſwelling: and in things ſpiritual, it is a bad ſign when men are proud of themſelves and have confidence in the fleſh; when in their own opinion they are whole and ſound, and need no phyſician; when they truſt in themſelves that they are righteous, and

[f] Miſn. Negaim, c. 1. §. 4. [g] Miſn. ib. c. 2. §. 2. [h] כהתה contracta eſt, Junius & Tremellius, Piſcator; contraxerit ſeſe, ſome in Vatablus. [i] מחית בשר חי vivacitas carnis vivæ, Montanus, Vatablus. [k] פשרת תפישרת diffundendo diffuderit ſe, Montanus, Druſius, Piſcator.

and boaſt of and have their dependance on their own works; he appears to be in the beſt ſtate and frame that cries out as *David* did, that there is *no ſoundneſs in* his *fleſh*, *Pſ.* xxxviii. 3, 7.

℣. 11. *It* is *an old leproſy in the ſkin of his fleſh*, &c.] An inveterate one, of long ſtanding and continuance, an obſtinate one, not to be cured by medicine; as this ſort of leproſy was, and therefore the perſon was ſent not to a phyſician, but to the prieſt: the leproſy of ſin is an old diſeaſe, brought by man into the world with him, and continues with him from his youth upwards, and nothing but the Grace of God and blood of Chriſt can remove it: *and the prieſt ſhall pronounce him unclean, and ſhall not ſhut him up*; there being no doubt at all of it being a leproſy, and of his uncleanneſs, and therefore no need to ſhut him up for further examination, but to turn him out of the camp till his purification was over: *for he* is *unclean*; in a ceremonial ſenſe, and was obliged to the law for cleanſing, ſuch as after given.

℣. 12. *And if a leproſy break out abroad in the ſkin*, &c.] Or, *if flowering it flowers* [m]; the man that has it on him looks like a plant or tree covered with white flowers, being ſpread all over him in white ſwellings, bright ſpots or ſcabs, as it follows: *and the leproſy cover all the ſkin of* him that hath *the plague, from his head even to his foot*; ſuch an one as the leper was, that came to Chriſt for healing, ſaid to be full of leproſy, *Luke* v. 12. and ſuch in a myſtical ſenſe is every ſinner, whether ſenſible of it or no, even from the crown of the head to the ſole of the foot, full of the wounds, bruiſes, and putrefying ſores of ſin, *Iſ.* i. 6. *whereſoever the prieſt looketh*; that is, he can't look any where upon any part of him but he ſees the ſigns of the leproſy on him; and from whence the *Jewiſh* writers gather, that a prieſt that inſpects leprous perſons ought to have a clear ſight, and to have both his eyes, and that the inſpection ſhould not be made in a dark houſe.

℣. 13. *Then the prieſt ſhall conſider*, &c.] Look wiſtly upon it, and well weigh the matter in his own mind, that he may make a true judgment and pronounce a right ſentence: *and behold if the leproſy have covered all his fleſh*; from head to foot, ſo that no quick, raw, or ſound fleſh appear in him: *he ſhall pronounce him clean* that hath *the plague*; not clean from a leproſy he is covered with; but that he is free from pollution by it, and under no obligation to bring his offering, or to perform, or have performed on him any of the rites and ceremonies uſed in cleanſing of the leper: *it is all turned white*; his ſkin and fleſh with white, bright ſpots, ſcabs and ſwellings, and no raw and red fleſh appears: *he* is *clean*; in a ceremonial ſenſe: this may ſeem ſtrange, that one that had a bright ſpot, or a white ſwelling, or a ſcab that ſpreads, a ſingle one of theſe, or here and there one, ſhould be unclean, and yet if covered over with them, ſhould be clean; the reaſon in nature is, becauſe this ſhews a good healthful inward conſtitution, which throws out all its ill humours externally, whereby health is preſerved; as we ſee in perſons that have the meaſles or ſmall-pox, or ſuch like diſtempers, if they ſtick in the ſkin, and only here and there one riſes up in a tumor, and to an head, it is a bad ſign; but if they come out kindly and well, tho' they cover the whole body, things are very promiſing: the myſtical or ſpiritual meaning of this is, that when a man ſees himſelf to be a ſinful creature, all over covered with ſin, and no part free, and diſclaims all righteouſneſs of his own to juſtify him before God, but wholly truſts to, and depends upon the grace of God for ſalvation, and the righteouſneſs of Chriſt for his acceptance with God; he becomes clean through the grace of God and the blood and righteouſneſs of Chriſt.

℣. 14. *But when raw fleſh appears in him*, &c.] Between the white ſpots, ſcabs, or ſwellings, or in the midſt of them: *he ſhall be unclean*; be pronounced unclean, and be ſubject to all the preſcriptions of the law concerning lepers.

℣. 15 *And the prieſt ſhall ſee the raw fleſh*, &c.] Or when he ſees it, the perſon being brought to him to be viewed: *and pronounce him to be unclean*; or ſhall pronounce him to be unclean: *for the raw fleſh* is *unclean*; made a man ſo in a ceremonial ſenſe; ſee the note on ℣. 10. *it* is *a leproſy*; whereever any quick raw fleſh appears in a ſwelling.

℣. 16. *Or if the raw fleſh turn again*, &c.] Changes its colour, from redneſs, which is in raw fleſh: *and be changed unto white*; and does not look ruddy as fleſh in common does, nor red and fiery, as raw and proud fleſh, but is white, of the ſame colour with the ſwelling or ſcab: *he ſhall come unto the prieſt*; again, and ſhew himſelf, even though he was before by him pronounced clean.

℣. 17. *And the prieſt ſhall ſee him*, &c.] Review him, and examine him thoroughly: *and behold*, if *the plague be turned into white*; the raw fleſh in the ſwelling, which looked red, is become white: *then the prieſt ſhall pronounce* him *clean* that hath *the plague*; that was ſuppoſed to have the plague of leproſy; but upon a review, and on this change of things has not, he ſhall declare him free from it, and under no obligation to the laws and rites concerning it.

℣. 18. *The fleſh alſo, in which*, even *in the ſkin thereof was a bile*, &c.] Or hot ulcer, by which ſays *Maimonides* [n], you may underſtand any ſtroke by a ſtone, ſtick, or iron, or any other thing: and in the *Miſnah* [o], it is aſked, what is an ulcer? (or bile) a ſtroke by wood, ſtone, pitch, or hot water; all that is from the force of fire is an ulcer: *and is healed*; by the uſe of medicine, and the part in all appearance, as well and as ſound as ever.

℣. 19. *And in the place of the bile there be a white riſing*, &c.] In the place where the bile was, a white ſwelling appears: *or a bright ſpot, white, and ſomewhat reddiſh*; white and red mixed, as the *Targum* of *Jonathan*; and ſo *Aben Ezra* interprets the word *reddiſh*, of the bright ſpot being mixed of two colours, or part of it ſo; and ſuch a mixed colour of white and red, *Gerſom* obſerves, is uſual in a ſwelling, and adds, we are taught how to judge of theſe appearances, according to a tradition from *Moſes*, which is this: take a cup full of milk, and put in it two drops of blood, and the colour of it will be as the colour of the bright ſpot white and reddiſh; and if you put into it four drops, its colour will be as the colour of the riſing (or ſwelling) reddiſh; and if you put into it eight drops, its colour will be as the colour of the ſcab of the bright ſpot, more reddiſh; and if you put into it 16 drops, its colour will be as the colour of the ſcab of the ſwelling, very red:—hence it appears, ſays he, that the bright ſpot is whiteſt with its redneſs, and after that the ſwelling, and next the ſcab of the bright ſpot, and then the ſcab of the

[m] פרוח תפרח ανθουσα ἀνθησει, Sept. florendo floruerit, Montanus; ſo Druſius & Tigurine verſion.

[n] In Miſn. Negaim, c. 6. §. 8.

[o] Ib. c. 9. §. 1.

the ſwelling: but *Bochart* [p] is of opinion, that the word is wrongly rendred *reddiſh*, which, he thinks, contradicts the account of the bright ſpot being white, and eſpecially as the word for reddiſh has its radicals doubled, which always increaſe the ſignification; and therefore if the word bears the ſenſe of redneſs, it ſhould be rendred exceeding red, which would be quite contrary to the ſpot being white at all; wherefore from the uſe of the word in the *Arabic* language, which ſignifies, white, bright, and glittering; ſee the note on *Lam.* iv. 7. he chuſes to read the words, *or a bright ſpot, white and exceeding glittering:* but this word we render reddiſh and white, being read disjunctively, ℣. 24. ſeems to contradict this obſervation of his: *and it be ſhewed to the prieſt*; to look upon and paſs his judgment on it.

℣. 20. *And if when the prieſt ſeeth it*, &c.] And has thoroughly viewed it and conſidered it: *behold, it* be *in ſight lower than the ſkin*; having eaten into and taken root in the fleſh under the ſkin: *and the hair thereof be turned white*; which are the ſigns of leproſy before given, ℣. 3. *the prieſt ſhall pronounce him unclean*; not fit for company and converſation, but obliged to conform to the laws concerning leproſy: *it* is *a plague of leproſy broken out of the bile*; which was there before: this is an emblem of apoſtates and apoſtacy, who having been ſeemingly healed and cleanſed, return to their former courſe of life, and to all the inpurity of it, like the dog to its vomit, and the ſwine to its wallowing in the mire; and ſo their laſt ſtate is worſe than the firſt, as in this caſe; at firſt it was a bile, and then thought to be cured, and afterwards ariſes out of it a plague of leproſy.

℣. 21. *But if the prieſt look on it*, &c.] Upon a perſon in a like caſe, as firſt deſcribed, having had a bile, and that healed, and afterwards a white ſwelling, or a bright ſpot in the place of it: *and behold*, there be *no white hairs therein*; not two hairs turned white, as *Gerſom* interprets it: *and* if *it* be *not lower than the ſkin*; the bright ſpot not lower than the ſkin; not having got into the fleſh, only ſkin-deep: the *Targum* of *Jonathan* is, not lower in whiteneſs than the ſkin; for the bright ſpot is deſcribed as white, and ſo the riſing or ſwelling, ℣. 19. *but* be *ſomewhat dark*; or rather *contracted*; to which ſpreading is oppoſed in the next verſe; ſee the note on ℣. 6. *then the prieſt ſhall ſhut him up ſeven days*; to wait and ſee whether it will ſpread or no: a bile and burning, the *Jews* ſay, make a man unclean in one week, and by two ſigns, the white hair, and the ſpreading; by the white hair, both at the beginning and at the end of the week after diſmiſſion, and by ſpreading at the end of the week after it [q].

℣. 22. *And if it ſpread much abroad in the ſkin*, &c.] Upon viewing it on the ſeventh day, tho' it is not expreſſed, the ſwelling or bright ſpot; or *in ſpreading ſpread*, as in ℣. 7. ſee the note there; which *Ben Gerſom* interprets, not of the ſkin of the fleſh but of the ulcer: *then the prieſt ſhall pronounce him unclean*; even though there are no white hairs in it, nor is it lower than the ſkin, yet is not at a ſtand or contracted, but ſpreading: *it* is *a plague*; or ſtroke; it is one ſort of a leproſy, and ſuch a one as makes a man unclean in a ceremonial ſenſe.

℣. 23. *But if the bright ſpot ſtay in his place*, and *ſpread not*, &c.] Continues as it was, when firſt viewed: *it* is *a burning bile*; but not a plague of leproſy: *and the prieſt ſhall pronounce him clean*; as clear of a leproſy, and ſo not bound by the law of it, though attended with an inflammation or burning ulcer.

℣. 24. *Or if there be* any *fleſh, in the ſkin whereof* there is *a hot burning*, &c.] Or *a burning of fire* [r]; it is aſked, what is a burning? that which is burnt with a coal or with hot aſhes; all that is from the force of fire is burning [s]; that is, whatever ſore, puſtule or bliſter, is occaſioned by fire touching the part, or by any thing heated by fire: *and the quick* fleſh *that burneth have a white bright ſpot, ſomewhat reddiſh, or white*; the *Targum* of *Jonathan* is, a white ſpot mixed with red, or only white; and ſo *Aben Ezra* interprets the laſt clauſe: this ſeems to ſet aſide *Bochart*'s interpretation of the word *Adamdemeth*, which we render *ſomewhat reddiſh*, and he, very white, bright, and glittering, ſince white is here oppoſed unto it; though it may be, the ſenſe is, that the fleſh burnt has a bright, white ſpot in it exceeding glittering; or however, at leaſt, a white one: by the *quick fleſh* that burneth, *Gerſom* ſays, is meant, the weak, tender fleſh which is renewed there, after it is healed from the purulent matter in it.

℣. 25. *Then the prieſt ſhall look upon it*, &c.] And examine it, whether it has the marks and ſigns of a leproſy or no, ſuch as follow: *behold*, if *the hair in the bright ſpot be turned white*; which before was black, or of another colour from white, and is now turned into the whiteneſs of chalk, as the *Targum* of *Jonathan*: *and it* be in *ſight deeper than the ſkin*; the ſame *Targum* is, "and its ſight "or colour is deeper in being white like ſnow, "more than the ſkin;" but this reſpects not the colour of it, as appearing to the ſight, but the depth of the ſpot, going below the ſkin into the fleſh, which, with the change of hair are the two ſigns of leproſy, ℣. 3. *it* is *a leproſy broken out of the burning*; which ſprung from thence, and what that had iſſued in: *wherefore the prieſt ſhall pronounce him unclean*; a leper, and to be treated as ſuch: *it* is *the plague of leproſy*; being a plain caſe, according to the rules by which it was to be judged of.

℣. 26. *But if the prieſt look on it*, &c.] On the hot burning and bright ſpot in it, in another perſon: *and behold*, there be *no white hair on the white ſpot, and* it be *no lower than the* other *ſkin*; why the word *other* ſhould be ſupplied I know not, any more than in ℣. 21. *but* be *ſomewhat dark*; or *contracted*, ſee the note on ℣. 24. *then the prieſt ſhall ſhut him up ſeven days*; as in the caſe of the burning bile or hot ulcer, as in the ſame verſe.

℣. 27. *And the prieſt ſhall look upon him the ſeventh day*, &c.] When that is come, any time on that day; not needing to wait until the end of it, or till the ſeven days are preciſely up; the ſame is to be underſtood in all places in this chapter where the like is uſed: and *if it be ſpread much abroad in the ſkin*; in the ſpace of ſeven days: *then the prieſt ſhall pronounce him unclean*; *it* is *the plague of leproſy*; according to the law; ſo that it was neceſſary in ſuch a caſe, for him to conform to it in order to his cleanſing.

℣. 28. *And if the bright ſpot ſtay in his place*, and *ſpread not in the ſkin*, &c.] If after being ſhut up

[p] Hierozoic. par. 2. l. 5. c. 6. col. 689. Pagninus, Montanus, Junius & Tremellius, Piſcator.

[q] Miſn. Negaim, c. 3. §. 4.

[r] מכוית אש aduſtio ignis, Miſn. Negaim, c. 9. §. 1. & Maimon. in ib. c. 6. §. 8.

up ſeven days, it appears that the ſpot is no larger than when it was firſt viewed, but is as it was, and not at all increaſed: *but it* be *ſomewhat dark*; either not ſo bright as it was, or more contracted: *it* is *a riſing of the burning*; or a ſwelling of it, a ſwelling which ſprung from it, and nothing elſe: *the prieſt ſhall pronounce him clean*; from the leproſy, and ſo ſet him at liberty to go where he will, and dwell and converſe with men as uſual: *for it* is *an inflammation of the burning*; or an inflammation or bliſter occaſioned by the burning, and no leproſy.

℣. 29. *If a man or a woman hath a plague upon the head or the beard.*] Any breaking out in thoſe parts, a ſwelling, ſcab, or ſpot, on a man's beard or on a woman's head; or on the head of either man or woman; or on a woman's beard, if ſhe had any, as ſome have had, though not common.

℣. 30. *Then the prieſt ſhall ſee the plague*, &c.] The perſon on whom it is, ſhall come or be brought unto him; and he ſhall look upon it and examine it: *and behold, if it* be *in ſight deeper than the ſkin*; which is always one ſign of leproſy; *and* there be *in it a yellow thin hair*; like the appearance of thin gold, as the *Targum* of *Jonathan*; for as *Ben Gerſom* ſays, its colour is the colour of gold; and it is called thin in this place, becauſe ſhort and ſoft, and not when it is long and ſmall; and ſo it is ſaid, ſcabs make unclean in two weeks, and by two ſigns, by thin yellow hair, and by ſpreading, by yellow hair, ſmall, ſoft, and ſhort [t]: now this is to be underſtood, not of hair that is naturally of a yellow or gold colour, as is the hair of the head and beard of ſome perſons, but of hair changed into this colour through the force of the diſeaſe; and ſo *Jarchi* interprets it, black hair turned yellow; in other parts of the body, hair turned white was a ſign of leproſy, but here that which was turned yellow or golden coloured: *Aben Ezra* obſerves, that the colour expreſſed by this word is, in the *Iſhmaelitiſh* or *Arabic* language, the next to the white colour: *then the prieſt ſhall pronounce him unclean*; declare him a leper, and unfit for company, and order him to do and have done for him the things after expreſſed, as required in ſuch a caſe: *it* is *a dry ſcall*; or *wound*, as the *Septuagint* verſion; *Nethek*, which is the word here uſed, *Jarchi* ſays, is the name of a plague that is in the place of hair, or where that grows; it has its name, from plucking up; for there the hair is plucked away, as *Aben Ezra* and *Ben Gerſom* note: even *a leproſy upon the head or beard*; as the head is the ſeat of knowledge, and the beard a ſign of manhood, and of a man's being arrived to years of diſcretion, when wiſdom and prudence are expected in him; this ſort of leproſy may be an emblem of errors in judgment, of falſe doctrines and hereſies imbibed by perſons, which eat as doth a canker, and are in themſelves damnable, and bring ruin and deſtruction on teachers and hearers, unleſs recovered from them by the grace of God.

℣. 31. *And if the prieſt look on the plague of the ſcall*, &c.] As it may appear in another perſon, brought to him for inſpection and examination: *and behold, it* be *not in the ſight deeper than the ſkin*; it don't ſeem to be got into the fleſh, or lower than the ſkin: *and* that there is *no black hair in it*; or, *but no black hair in it*; for, as *Jarchi* ſays, if there was a black hair in it, he would be clean, and there would be no need of ſhutting up; for black hair in ſcalls is a ſign of cleanneſs, as it is ſaid, ℣. 37. it would be a clear caſe that ſuch a man had no leproſy on him; for black hair is a token of a ſtrong and healthful conſtitution; and there could remain no doubt about it, and it would require no further trial and examination: *Ben Gerſom* ſays, it means two black hairs; and further obſerves, that black hair in the midſt of a ſcall is a ſign of cleanneſs; but this being wanting, *then the prieſt ſhall ſhut up him that hath the plague of the ſcall, ſeven days*; from the time of his viewing the ſcall; and ſo *Ben Gerſom*, this is the ſeventh day from the time of looking upon the ſcall.

℣. 32. *And in the ſeventh day the prieſt ſhall look on the plague*, &c.] To ſee whether it has got any deeper, or ſpread any further, and has any hair growing in it, and of what colour, that he might be alſo able to judge whether it was a leproſy or no: *and behold if the ſcall ſpread not*; was neither got into the fleſh, nor larger in the ſkin; *and there be in it no yellow hair*; that is a thin yellow hair, for ſuch only, as *Ben Gerſom* obſerves, was a ſign of leproſy in ſcalls, as in ℣. 30. and the ſame writer obſerves, that *and* is here inſtead of *or*, and to be read, *or there be in it no yellow hair*; ſince a ſcall was pronounced unclean, either on account of thin yellow hair, or on account of ſpreading: *and the ſcall be not in ſight deeper than the ſkin*; but be juſt as it was when firſt looked upon.

℣. 33. *He ſhall be ſhaven*, &c.] His head or beard, where the ſcall was, as *Aben Ezra*; and ſo *Ben Gerſom*, who adds, the law is not ſolicitous whether this ſhaving is by a prieſt or no; ſo it ſeems any one might ſhave him: *but the ſcall ſhall he not ſhave*; that is, the hair that is in it, but that was to continue and grow, that the colour of it might be eaſily diſcerned at the end of ſeven other days; according to the *Targums* of *Onkelos* and *Jonathan*, he was to ſhave round about it, but not that itſelf; *Jarchi* ſays, he was to leave two hairs near it [u], that he might know whether it ſpread; for if it ſpread it would go over the hairs, and into the part that was ſhaven; when it would be a clear caſe it was a ſpreading leproſy: now that there might be an opportunity of obſerving this, whether it would or no, the following method was to be taken: *and the prieſt ſhall ſhut up* him that hath *the ſcall, ſeven days more*; by which time it would be ſeen, whether there was any increaſe or decreaſe, or whether at a ſtand, and of what colour the hair was, by which judgment might be made of the caſe.

℣. 34. *And in the ſeventh day the prieſt ſhall look on the ſcall*, &c.] That is, according to *Ben Gerſom*, on the 13th day from the firſt inſpection of him by the prieſt: *and behold*, if *the ſcall be not ſpread in the ſkin, nor be in ſight deeper than the ſkin*; neither appears ſpread on the ſurface of the ſkin, nor to have eaten into the fleſh under it; alſo no thin yellow hair, though it is not expreſſed, for that made a perſon unclean, though there was no ſpreading: *then the prieſt ſhall pronounce him clean*; free from a leproſy: *and he ſhall waſh his clothes, and be clean*; there was no need to ſay, he ſhall waſh them in water, as *Aben Ezra* obſerves, that is ſuppoſed; and then he was looked upon as a clean perſon, and might go into the ſanctuary, and have converſation with men, both in a civil and religious way, and not defile any thing he ſat upon.

℣. 35. *But if the ſcall ſpread much in his ſkin after cleanſing.*] After he has been declared clean by the prieſt; for it was poſſible that it might ſpread after this, though ſo much precaution had been

[t] Negaim, c. 10. §. 1.

[u] Miſn. Negaim, c. 10. §. 5.

been uſed, and ſo much time taken to obſerve it: with this compare 2 *Pet.* i. 9. and ii. 20.

℣. 36. *Then the prieſt ſhall look on him.* &c.] Again, and which is no leſs than the fourth time; for, notwithſtanding his being pronounced clean, he was ſtill ſubject to the inſpection of the prieſt, if any alteration appeared: *if the ſcall be ſpread in the ſkin*; which was a certain ſign of a leproſy: *the prieſt ſhall not ſeek for yellow hair*; or be ſolicitous about that, whether there is any or no, for either one or the other of theſe ſigns were ſufficient to determine the caſe: *he* is *unclean*; and ſo to be pronounced.

℣. 37. *But if the ſcall be in the ſight at a ſtay,* &c.] If in a few days, or in a ſhort ſpace of time after this, it ſhould appear that the ſcall is at a full ſtop, and does not ſpread any farther at all: *and* that *there is black hair grown up therein*; which is a ſign of health and ſoundneſs, and ſo of purity; yea, if it was green or red, ſo be it it was not yellow, according to *Jarchi*, it was ſufficient: *the ſcall is healed*; from whence it appears, that it had been a leprous ſcall, but was now healed, an entire ſtop being put to the ſpread of it; and though yellow hairs might have appeared in it, yet as *Gerſom* obſerves, two black hairs having grown up in it, it was a clear caſe that the corruption of the blood had departed, and it had returned to its former ſtate: *he* is *clean, and the prieſt ſhall pronounce him clean*; he was clean before, and is the reaſon why he pronounces him ſo; wherefore it is not the ſentence of the prieſt, but the truth of his caſe that makes him clean; teaching, as *Ainſworth* obſerves, that the truth of a man's eſtate, diſcerned by the word and law of God, made the man clean or unclean, and not the ſentence of the prieſt if it ſwerved from the law.

℣. 38. *If a man alſo or a woman,* &c.] One or the other, for the law concerning leproſy reſpecteth both: *have in the ſkin of their fleſh bright ſpots*; and them only; not any riſing or ſwelling, nor ſcab nor ſcall, nor bile, nor burning, only bright ſpots, a ſort of freckles or morphew: even *white bright ſpots*; theſe, *Ben Gerſom* obſerves, are white ſpots but not plagues; and which were in whiteneſs inferiour to the four ſpecies of the plague of leproſy, the white ſpot, the white ſwelling, and the ſcab of each.

℣. 39. *Then the prieſt ſhall look,* &c.] Upon the man or woman that has theſe ſpots, and upon the ſpots themſelves, and examine them of what kind they are: *and behold*, if *the bright ſpots in the ſkin of their fleſh* be *darkiſh white*; their whiteneſs is not ſtrong, as *Jarchi* obſerves; but duſky and obſcure, or *contracted*[w]; ſmall white ſpots, not large and ſpreading: *it* is *a freckled ſpot* that *grows in the ſkin*; a kind of morphew, which the above writer deſcribes, as a ſort of whiteneſs which appears in the fleſh of a ruddy man: *he* is *clean*; from leproſy; this is obſerved, leſt a perſon that is freckled and has a morphew, ſhould be miſtaken for a leprous perſon; as every man that has ſome ſpots, failings, and infirmities is not to be reckoned a wicked man.

℣. 40. *And the man whoſe hair is fallen off his head,* &c.] That is, from the back part of his head, from the crown of his head toward his neck behind: *he* is *bald*; in that ſpot of the head where the hair is fallen off; and it denotes ſuch a baldneſs as is occaſioned by that, for it ſignifies one that had hair but it is fallen off; whereas the baldneſs after ſpoken of, is thought by ſome to be of ſuch who never had any hair; though others will have it, that this intends a perſon bald all over; but it ſeems plain from what follows, that it deſigns one whoſe hair was fallen off behind, and was bald on that part only; and it may be obſerved, that this is only ſaid of a man not of a woman, becauſe, as *Aben Ezra* remarks, ſhe has much moiſture in her, and therefore her head does not become bald; hair being like to graſs which flouriſhes in moiſt places: yet is *he clean*; from the leproſy, or from the ſcalls, as *Jarchi* obſerves, becauſe he is not judged by the ſigns of the head and beard, which are the place of hair, but by the ſigns of leproſy in the ſkin of the fleſh, *i. e.* by the raw fleſh and ſpreading.

℣. 41. *And he that hath his hair fallen off from the part of his head towards his face*; &c.] That is, from the crown of his head towards his forehead and temples, the fore-part of his head; and ſo the *Miſnic* doctors diſtinguiſh baldneſs, which is from the crown of the head deſcending behind to the channel of the neck; and that here mentioned, which is from the crown of the head deſcending to his face and forehead, over-againſt the hair above[x]: *he* is *forehead-bald*; to diſtinguiſh him from him that is bald behind: yet is *he clean*; as the other: theſe caſes are obſerved, that it might not be concluded that every man that ſhed his hair or was bald either before or behind was a leper, becauſe the hair of a leper uſed to fall off from him; if he had not the other ſigns of leproſy, and which were the ſure and true ſigns of it before mentioned.

℣. 42. *And if there be*, &c.] Or, *but if there be*, or, *when there ſhall be*[y], or ſhall appear to be: *in the bald head, or in the bald forehead, a white reddiſh ſore*; white and red mixed, as the *Targum* of *Jonathan*, having ſomething of both colours, neither a clear white nor thorough red; though according to *Bochart*, it ſhould be rendered *à white ſore exceeding bright*; ſee the note on ℣. 19. *it* is *a leproſy ſprung up in his bald head, or in his bald forehead*; the ſigns of which were raw fleſh and ſpreading; ſo it is ſaid in the *Miſnah*[z], "thoſe two "ſorts of baldneſs defile in two weeks, by two "ſigns, by quick raw fleſh and by ſpreading;" if there was the bright ſpot and no quick fleſh, then he was to be ſhut up ſeven days, and looked upon at the end of them; and if there was either quick fleſh or a ſpreading, he was pronounced unclean, but if neither, he was ſhut up ſeven days more; and if either of the above ſigns appeared he was pronounced unclean, if not he was ſet free.

℣. 43. *Then the prieſt ſhall look upon it*, &c.] The white reddiſh ſore: *and behold*, if *the riſing of the ſore*; or the ſwelling of it: *be white reddiſh in his bald head, or in his bald forehead*; ſee the note on the preceding verſe: *as the leproſy appeareth in the ſkin of the fleſh*; as in ℣. 2. having the ſigns of the leproſy there given; any one of them, excepting the white hair, which in this caſe could be no ſign, there being none: *Jarchi*'s note is, according to the appearance of the leproſy, ſaid in ℣. 2. and what is ſaid in it is, it defiles by four appearances, and is judged in two weeks; but not according to the appearance of the leproſy ſaid of the bile, and burning, which were judged in one week; nor according to the appearance of the ſcalls, of the place

[w] כהות contractæ, Junius & Tremellius, Piſcator.
[x] Miſn. Negaim, c. 10. §. 10.
[y] וכי ſin autem, V. L. quum autem, Junius & Tremellius, Piſcator, Druſius.
[z] Ut ſupra.

place of hair, which do not defile by the four appearances, the rising or swelling, and the scab of it, the bright spot, and the scab of that.

℣. 44. *He* is *a leprous man, he* is *unclean*, &c.] And so to be pronounced and accounted; only a leprous man is mentioned, there being no leprous women, having this sort of leprosy, their hair not falling off, or they becoming bald usually; unless, as *Ben Gersom* observes, in a manner strange and wonderful: *the priest shall pronounce him utterly unclean*; as in any other case of leprosy: *his plague* is *in his head*; an emblem of such who have imbibed bad notions and erroneous principles, and are therefore like the leper, to be avoided and rejected from the communion of the saints, *Tit.* iii. 10. and shews that men are accountable for their principles, as well as practices, and liable to be punished for them.

℣. 45. *And the leper in whom the plague* is, &c.] Meaning not he only that has the plague of leprosy in his head, but every sort of leper before mentioned in this chapter: *his clothes shall be rent*; not that he might the more easily put on his clothes without hurting him, as some have thought; or that the corrupt humours might evaporate more freely, for evaporation would rather be hindered than promoted by being exposed to cold; nor that he might be known and better avoided, for his cry after mentioned was sufficient for that; but as a token of mourning: and so *Aben Ezra* having mentioned the former reason, that he might be known by going in a different habit, adds, or the sense is, as a token of mourning; for he was to mourn for the wickedness of his actions, for for his works came this plague of leprosy upon him; and so the *Jews* in common understand it, not as a disease arising from natural causes, but as a punishment inflicted by God for sin; wherefore this rite of rending the garments was an emblem of contrition of heart, and of sorrow and humiliation for sin, see *Joel* ii. 13: *and his head bare*; or *free* from cutting or shaving, but shall let his hair grow; and so the *Targum* of *Jonathan* and *Jarchi* interpret it; or free from any covering upon it, hat, or cap, or turbant: *Ben Gersom* observes, that the making bare the head, or freeing it, is taken different ways; sometimes it is used of not shaving the head for thirty days, and sometimes for the removal of the vail, or covering of the head it has been used to; but in this place it can't signify the nourishing of the hair, but that his head ought to be covered: and so *Maimonides* [a] observes, that a leper should cover his head all the days he is excluded, and this was a token of mourning also; see 2 *Sam.* xv. 30. and xix. 4. *Esth.* vi. 12. *Jer.* xiv. 3, 4: *and he shall put a covering upon his upper lip*; as a mourner, see *Ezek.* xxiv. 17. *Mic.* iii. 7. *Jarchi* interprets it of both lips, upper and under, which were covered with a linen cloth or vail thrown over the shoulder, and with which the mouth was covered; and this was done, as *Aben Ezra* says, that the leper might not hurt any with the breath of his mouth: *and shall cry, unclean, unclean*; as he passed along in any public place, that every one might avoid him, and not be polluted by him: the *Targum* of *Jonathan* is, "a herald shall proclaim and say, depart, depart from "the unclean." So every sinner sensible of the leprosy of sin in his nature, and which appears in his actions, should freely confess and acknowledge his uncleanness, original and actual, the impurity of his heart and life, and even of his own righteousness in the sight of God, and have recourse to Christ, and to his blood for the cleansing him from it.

℣. 46. *All the days wherein the plague* shall be *in him, he shall be defiled*, &c.] Reckoned an unclean person, and avoided as such: *he* is *unclean*; in a ceremonial sense, and pronounced as such by the priest, and was to be looked upon as such by others during the time of his exclusion and separation, until he was shown to the priest and cleansed, and his offering offered: *he shall dwell alone*; in a separate house or apartment, as *Uzziah* did, 2 *Chron.* xxvi. 21. none were allowed to come near him, nor he to come near to any; yea, according to *Jarchi*, other unclean persons might not dwell with him: *without the camp* shall *his habitation be*; without the three camps, as the same *Jewish* writer interprets it, the camp of God, the camp of the *Levites*, and the camp of *Israel*: so *Miriam*, when she was stricken with leprosy, was shut out of the camp seven days, *Numb.* xii. 14, 15. This was observed whilst in the wilderness, but when the *Israelites* came to inhabit towns and cities, then lepers were excluded from thence; for they defiled, in a ceremonial sense, every person and thing in a house they came into, whether touched by them or no. So *Bartenora* [b] observes, that if a leprous person goes into any house, all that is in the house is defiled, even what he does not touch; and that if he sits under a tree, and a clean person passes by, the clean person is defiled; and if he comes into a synagogue, they make a separate place for him ten hands high, and four cubits broad, and the leper goes in first, and comes out last. The *Persians*, according to *Herodotus* [c], had a custom much like this; he says, that if any of the citizens had a leprosy or a morphew, he might not come into the city, nor be mixed with other *Persians* (or have any conversation with them) for they say he has them, because he has sinned against the sun: and there was with us an ancient writ, called *leproso amovendo* [d], that lay to remove a leper who thrust himself into the company of his neighbours in any parish, either in the church, or at other public meetings, to their annoyance. This law concerning lepers shews, that impure and prophane sinners are not to be admitted into the church of God; and that such who are in it, who appear to be so, are to be excluded from it, communion is not to be had with them; and that such, unless they are cleansed by the grace of God, and the blood of Christ, shall not inherit the kingdom of heaven; for into that shall nothing enter that defiles, or makes an abomination, or a lie; see 1 *Cor.* v. 7, 11, 13. *Rev.* xxi. 27.

℣. 47. *The garments also, that the plague of leprosy* is *in*, &c.] Whether this sort of leprosy proceeded from natural causes, or was extraordinary and miraculous, and came immediately from the hand of God, and was peculiar to the *Jews*, and unknown to other nations, is a matter of question; the latter is generally asserted by the *Hebrew* writers, as *Maimonides* [e], *Abraham Seba* [f], and others [g]; but others are of opinion, and *Abarbinel* among the *Jews*, that it might be by the contact or touch of a leprous person. Indeed it must be owned, as a learned man [h] observes, that the

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[a] Hilchot Tumaat Tzarat, c. 10. §. 6. [b] In Misn. Celim, c. 1. §. 4. so in Misn. Negaim, c. 13. §. 7, 11, 12. [c] Hilchot Tumaat Tzarat, c. 16. §. 10. [d] See the Supplement to Chambers's Dictionary in the word Leprosy. [e] Clio, sive, l. 1. c. 138. [f] Tzeror Hammor, fol. 99. 3. [g] Ramban, Bechai, Isaac Arama & alii, apud Muisium in loc. [h] Scheuchzer. Physica Sacra, vol. 2. p. 326.

the ſhirts and clothes of a leper muſt be equally infectious, and more ſo than any other communication with him; and the purulent matter, which adheres thereunto, muſt needs infect ſuch who put on their clothes; for it may be obſerved, that it will get between the threads of garments, and ſtick like glue, and fill them up, and by the acrimony of it corrode the texture itſelf; ſo that experience ſhows, that it is very difficult to waſh ſuch a garment without a rupture, and the ſtains are not eaſily got out: and it muſt be allowed, that garments may be ſcented by diſeaſes, and become infectious, and carry a diſeaſe from place to place, as the plague often times is carried in wool, cotton, ſilk, or any bale goods; but whether all this amounts to the caſe before us, is ſtill a queſtion. Some indeed have endeavoured to account for it, by obſerving, that wool ill ſcoured, ſtuffs kept too long, and ſome particular tapeſtries, are ſubject to worms and moths which eat them, and from hence think it credible, that the leproſy in clothes, and in ſkins, here mentioned, was cauſed by this ſort of vermin; to which, ſtuffs and works, wrought in wool in hot countries, and in times when arts and manufactures were not carried to the height of perfection as now, might probably be more expoſed [l]; but this ſeems not to agree with this leproſy of *Moſes*, which lay not in the garment being eaten, but in the colour and ſpread of it: whether *it* be *a woollen garment or a linen garment*; and according to the *Miſnic* doctors [k], only wool and linen were defiled by leproſy; *Aben Ezra* indeed ſays, that the reaſon why no mention is made of ſilk and cotton, is becauſe the ſcripture ſpeaks of what was found (then in uſe) as in *Exod.* xxiii. 5. wherefore, according to him, woollen and linen are put for all other garments; though, he adds, or it may be the leproſy does not happen to any thing but wool and linen; however it is allowed, as *Ben Gerſom* obſerves, that when the greateſt part of the cloth is made of wool or linen, it was defiled by it: the *Jewiſh* canon is, if the greateſt part is of camels hair, it is not defiled; but if the greateſt part is of ſheep, it is; and if half to half (or equal) it is defiled; and ſo flax and hemp mixed together [l]; the ſame rule is to be obſerved concerning them.

v. 48. *Whether it* be *in the warp, or woof, of linen, or of woollen*, &c.] When theſe are wove and mixed together, it ſeems difficult, if not impoſſible, to judge whether the plague of leproſy was in the one or in the other, one would think it ſhould be unavoidably in both; wherefore *Caſtalio* renders the words, whether *in the outer part of it, or in the inner*; in the outſide or inſide, or what we call the right ſide or the wrong ſide of the cloth: but to me it ſeems that the warp and woof, whether of linen or woollen, are here diſtinguiſhed not only from garments made of them, but from the cloth itſelf, of which they are made, and even to be conſidered before they are wrought together in the loom; and, according to the *Jews*, when upon the ſpindle [m]: *whether in a ſkin, or any thing made of ſkin*; that is, whether in unwrought ſkin, which is not made up in any thing, or in any thing that is made of ſkins, as tents, bottles, *&c.* but ſkins of fiſhes, according to the *Jewiſh* traditions, are excepted; for ſo they ſay [n], ſea ſkins, *i. e.* ſkins of fiſhes, are not defiled by plagues (of leproſy); for which the commentators [o] give this reaſon, that as wool and linen are of things which grow out of the earth, ſo muſt the ſkins be; that is, of ſuch animals as live by graſs, that ſprings out of the earth; but if any thing was joined unto them, which grew out of the earth, though but a thread, that received uncleanneſs, it was defiled.

v. 49. *And if the plague be greeniſh, or reddiſh in the garment, or in the ſkin*, &c.] Either of theſe two colours were ſigns of leproſy in garments; but it is not agreed whether ſtronger or weaker colours are deſigned; the radicals of both theſe words being doubled, according to ſome, and particularly *Aben Ezra*, leſſen the ſenſe of them; and ſo our tranſlators underſtand it; but, according to *Ben Gerſom*, the ſignification is increaſed thereby, and the meaning is, if it be exceeding green or exceeding red; and this is evidently the ſenſe of the *Miſnah* [p]; garments are defiled by green in greens, and by red in reds, that is, by the greeneſt and reddeſt; the green, the commentators ſay [q], is like that of the wings of peacocks and leaves of palm-trees, and the red like crimſon or ſcarlet; and now theſe garments or ſkins, in which the green or red ſpots appeared, muſt be white, and not coloured or dyed: the canon runs thus [r]; ſkins and garments dyed are not defiled with plagues (of leproſy;) a garment whoſe warp is dyed, and its woof white, or its woof dyed, and its warp white, all goes according to the ſight; that is, according to what colour to the eye moſt prevails, whether white or dyed: *either in the warp or in the woof, or in any thing of the ſkin*; the ſame held good of theſe as of a garment, or any thing elſe made of them: *it* is *a plague of leproſy*; it has the ſigns of one, and gives great ſuſpicion that it is one: *and ſhall be ſhewed unto the prieſt*; by the perſon in whoſe poſſeſſion it is, that it may be examined and judged of, whether it is a leproſy or no.

v. 50. *And the prieſt ſhall look upon the plague*, &c.] The green or red ſpot in the garment, *&c. and ſhut up* it that hath *the plague ſeven days*; the woollen or linen garment, the warp or the woof, or ſkins, and thoſe things that were made of them.

v. 51. *And he ſhall look on the plague on the ſeventh day*, &c.] To ſee whether there is any alteration in it in that ſpace of time: *if the plague be ſpread in the garment, either in the warp*, or *in the woof, or in a ſkin*, or *in any work that is made of ſkin*; the green and red ſpot be ſpread more and more in either of them, whether the colour remains the ſame or not, be changed, the green into red, or the red into green, yet if there was a ſpreading, it was a ſign of leproſy. According to the *Jewiſh* canon [s], if the plague was green and ſpread red, or red and ſpread green, it was unclean; that is, as *Bartenora* [t] explains it, if it was red in the bigneſs of a bean, and at the end of the week the red had ſpread itſelf to green; or if at the beginning it was green like a bean, and at the end of the week had ſpread itſelf to the bigneſs of a ſhekel, and the root or ſpread of it was become red: *the plague* is *a fretting leproſy*; according to *Jarchi*, a ſharp and pricking one, like a thorn; which ſignification

[l] Calmet's Dictionary in the word Leper. [k] Miſn. Celaim, c. 9. §. 1. [l] Ib. Negaim, c. 11. §. 2. [m] Ib. §. 8. [n] Miſn. ib. §. 1. [o] Maimon. & Bartenora in ib. [p] Ib. §. 4. [q] Maimon. & Bartenora in ib. [r] Miſn. ut ſupra, §. 3, 4. [s] Ibid. [t] In ib.

fication the word has in *Ezek.* xxviii. 24. *Ben Gerſom* explains it, which brings a curſe, corruption and oldneſs into the thing in which it is; an old *irritated, exaſperated* leproſy, as *Bochart* [a], from the uſe of the word in the *Arabic* tongue, tranſlates it: *it* is *unclean*; and the garment or thing in which it is.

℣. 52. *He ſhall therefore burn that garment*; &c.] That there may be no more uſe of it, nor profit from it; and this was done without the city, as *Ben Gerſom* aſſerts: *whether in warp or woof, in woollen or in linen, or any thing of ſkin, wherein the plague is*; all and either of them were to be burnt: *for it* is *a fretting leproſy*; ſee the note on the preceding verſe: *it ſhall be burnt in the fire*; which may teach both to hate the garment ſpotted with the fleſh, and to put no truſt in, and have no dependance on a man's own righteouſneſs, which is as filthy rags, and both are ſuch as ſhall be burnt, and the loſs of them ſuffered, even when a man himſelf is ſaved, yet ſo as by fire, 1 *Cor.* iii. 15.

℣. 53. *And if the prieſt ſhall look*, &c.] On the ſeventh day as before, after ſhutting up: *and behold, the plague be not ſpread in the garment, either in the warp, or in the woof, or in any thing of ſkin*; but is at an entire ſtay, that it may be hoped it is not a fretting leproſy: ſo when men do not proceed to more ungodlineſs, as wicked men commonly do, but there is a ſtop put to their vicious life and converſation, it is an hopeful ſign of future good.

℣. 54. *Then the prieſt ſhall command that they waſh* the thing *wherein the plague* is, &c.] The prieſt did not waſh it himſelf, but ordered others to do it; and this was either the part in which the plague was, or the whole garment or ſkin in which it was; which may be typical of the waſhing of the garments of men in the blood of Chriſt, which cleanſes from all ſin, *Rev.* vii. 14. 1 *John* i. 7. *Zech.* xiii. 1: *and he ſhall ſhut it up ſeven days more*; the garment or ſkin in which the leproſy was, or ſuſpected to be, to ſee what alteration would be made by that time through the waſhing, whether the colour would be altered, or whether it would ſpread any more or not.

℣. 55. *And the prieſt ſhall look on the plague after it is waſhed*, &c.] That is, on the ſecond 7th day, or 13th day from his firſt inſpection of it: *and behold*, if *the plague has not changed its colour, and the plague be not ſpread*, it is *unclean, thou ſhalt burn it in the fire*; if it remains juſt as it was at firſt, very green or very red, and has not diminiſhed of its colour at all, nor changed from one colour to another, although it ſhould not have ſpread itſelf, yet it is defiled, and to be burnt without the camp, as before; that which ſpreads itſelf here and there, it is to be burnt: *it* is *a fret inward*, whether *it* be *bare within or without*; that is, whether it be thread-bare on the wrong or right ſide of the garment, the nap being eat off by the leproſy; which ſhows it to be a fretting, eating and corroding one: in the *Hebrew* text it is, *in the baldneſs of the hinder, or in the baldneſs of the fore part*; they are the ſame words which are uſed of the baldneſs of the back part and fore part of the head, ℣. 42, 43. the nap being off either of the outer and right ſide of the cloth, or of the inner and wrong ſide, made it look like a bald head, whether before or behind.

℣. 56. *And if the prieſt look, and behold, the plague* be *ſomewhat dark after the waſhing of it*, &c.] Is become of a weaker colour, either not quite ſo green, or not quite ſo red as it was, or is *contracted*, and does not ſpread itſelf, ſee the note on ℣. 6. but is rather become leſs: *then he ſhall rend it out of the garment, or out of the ſkin, or out of the warp, or out of the woof*; that is, that piece which has the plague in it, and burn it, as *Jarchi* ſays; that ſo the whole may not be loſt, which is otherwiſe pure, and clean, and free from any infection. The manner of expreſſion confirms what I have obſerved on ℣. 48. that the warp and woof are conſidered as ſeparate things, and, as before they are wove together, or wrought into one garment. This rending out may denote the denying of ungodlineſs and worldly luſts, the parting with right eye and right-hand-ſins, and having no fellowſhip with the unfruitful works of darkneſs.

℣. 57. *And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of ſkin*, &c.] After the piece has been rent out, in another part of the garment, *&c.* where before it was not ſeen: *it* is *a ſpreading* plague; or leproſy; a flouriſhing one, as the word ſignifies, a growing and increaſing one: *thou ſhalt burn that wherein the plague* is *with fire*; according to *Aben Ezra*, only that part in which the plague was; but *Jarchi* ſays the whole garment; with whom *Ben Gerſom* ſeems to agree, who reads the words, thou ſhalt burn it, with that in which the plague is; the whole garment, ſkin, warp or woof, along with the part in which the leproſy is.

℣. 58. *And the garment, either warp or woof, or whatſoever thing of ſkin* it be, *which thou ſhalt waſh*, &c.] After it had been ſhut up ſeven days, and viewed by the prieſt again: *if the plague be departed from them*; upon a review of them: *then it ſhall be waſhed the ſecond time, and* ſhall be *clean*; and ſo reckoned even thoroughly clean, and uſed; this denotes the thorough waſhing and cleanſing of ſinners by the blood of Jeſus, ſee *Pſ.* li. 2. this waſhing was by dipping; and ſo the *Targum* renders it; and *Jarchi* obſerves, that all waſhings of garments, which are for dipping, they interpret by the ſame word.

℣. 59. *This is the law of the plague of leproſy*, &c.] The rules by which it was to be judged of: whether or no it was *in a garment of woollen, or linen, either in the warp or woof, or any thing of ſkin*; which include every thing in which this ſort of leproſy was: *to pronounce it clean, or to pronounce it unclean*; either to declare it free from the plague of the leproſy, or as infected with it, and ſo accordingly diſpoſe of it.

[a] Hierozoic, par. 1. l. 2. c. 45. col. 493.

CHAP.

CHAP. XIV.

THIS chapter treats of the purification of lepers, and the rules to be obſerved therein; and firſt what the prieſt was to do for his cleanſing when brought to him, by making uſe of two birds, with cedar-wood, ſcarlet and hyſſop, as directed, ℣. 1—7. what he was to do for himſelf, ſhaving off all his hair, and waſhing his fleſh and clothes in water, ℣. 8, 9. the offerings to be offered up for him, two he-lambs and one ew-lamb, and a meat-offering, with a particular account of the uſe of the blood of the treſpaſs-offering, and of oil put upon the tip of his right ear, the thumb of his right hand, and the great toe of his right foot, ℣. 10—20. but if poor, only one lamb was required, a meat-offering of one tenth deal, and two turtle doves or two young pigeons, and blood and oil uſed as before, ℣. 21—32. next follow an account of leproſy in an houſe, and the ſigns of it, and the rules to judge of it, ℣. 33—48. and the manner of cleanſing from it, ℣. 49—53. and the chapter is cloſed with a recapitulation of the ſeveral laws concerning the various ſorts of leproſy in this and the preceding chapter, ℣. 54—57.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] In order to deliver the ſame to *Aaron*, who, and the prieſts his ſucceſſors, were chiefly to be concerned in the execution of the law given: *ſaying*; as follows.

℣. 2. *This ſhall be the law of the leper, in the day of his cleanſing*, &c.] Or the rules, rites, ceremonies and ſacrifices to be obſerved therein. *Jarchi* ſays, from hence we learn that they were not to purify a leper in the night: *he ſhall be brought unto the prieſt*; not into the camp, or city, or houſe, where the prieſt was, for till he was cleanſed he could not be admitted into either; beſides, the prieſt is afterwards ſaid to go forth out of the camp to him; but he was to be brought pretty near the camp or city, where the prieſt went to meet him. As the leper was an emblem of a polluted ſinner, the prieſt was a type of Chriſt, to whom leprous ſinners muſt be brought for cleanſing; they can't come of themſelves to him, that is, believe in him, except it be given unto them; or they are drawn with the powerful and efficacious grace of God, by which ſouls are brought to Chriſt, and enabled to believe in him; not that they are brought againſt their wills, but being drawn with the cords of love, and through the power of divine grace, ſweetly operating upon their hearts, they move towards him with all readineſs and willingneſs, and caſt themſelves at his feet, ſaying as the leper that came to Chriſt, *Lord, if thou wilt, thou canſt make me clean*; and it is rich grace to allow them to come near him, and amazing goodneſs in him to receive and cleanſe them.

℣. 3. *And the prieſt ſhall go forth out of the camp*, &c.] A little without the camp, as *Ben Gerſom* notes. There have been ſeveral goings forth of Chriſt our high-prieſt; firſt in the council and covenant of grace and peace, when he became the ſurety of his people; then in time by the aſſumption of human nature, when he came forth from his Father, and came into the world to ſave them; next, when he went forth out of the city of *Jeruſalem* to ſuffer for them; and alſo, when at the time of converſion, he goes forth in queſt of them, and looks them up, and finds them, and brings them home, which may anſwer to the type here; and all ſhews the great readineſs of Chriſt to receive ſinners: *and the prieſt ſhall look, and behold, if the plague of leproſy be healed in the leper*; that all the ſigns of uncleanneſs are removed, the ſwelling, the ſcab, or bright ſpot, and the white hair in them, and inſtead of that, black hair is grown up. The typical prieſt did not heal, nor could he, the healing was of God; he only looked to ſee by ſigns if the plague was healed; but our antitypical prieſt looks with an eye of pity and compaſſion on leprous ſinners, and they are enabled to look to him by faith, and virtue goes out of him to the healing of their diſeaſes; as he looks upon them in their blood, and ſays to them live, ſo he looks upon them in their leproſy, and touches them, and ſays, *I will be thou clean*, and they are immediately healed; he is the ſun of righteouſneſs, which ariſes upon them with healing in his wings.

℣. 4. *Then ſhall the prieſt command to take for him that is to be cleanſed*, &c.] The command is by the prieſt, the taking is by any man, as *Ben Gerſom* obſerves; any one whom he ſhall command, the leper himſelf, or his friends. *Aben Ezra* interprets it, the prieſt ſhall take of his own; but he adds, there are ſome that explain it, the leper ſhall give them to him, namely, what follows: *two birds alive, and clean*; any ſort of birds, to whom this deſcription agrees; for not any particular ſort are pointed out, as *ſparrows* [w], as ſome render the word, or any other; becauſe either they muſt be clean or unclean; if unclean, then not to be uſed; if clean, then this deſcriptive character is uſed in vain. Theſe were to be *alive*, taken alive with the hand, and not ſhot dead; and this alſo excepts ſuch as were torn, as *Jarchi*, or any ways maimed and unſound, and not likely to live; and they were to be *clean*, ſuch as were ſo according to a law given in a preceding chapter; they were to be none of thoſe unclean birds there mentioned; and according to the *Miſnah* [x], they were to be alike in ſight and height, and in price and value, and to be taken together; and, by the ſame tradition, they were to be two birds of liberty, that is, not ſuch as were kept tame in cages, but ſuch as fly abroad in the fields. Theſe birds may be conſidered as a type of Chriſt, who compares himſelf to an hen, *Matt.* xxiii. 37. and *birds* may denote his ſwiftneſs and readineſs to help his people, his tenderneſs and compaſſion towards them in diſtreſs, and his weakneſs and frailty in human nature, and his meanneſs and deſpicableneſs in the eyes of men; and theſe being *alive*, the character well agrees with him, who is the living God, the living Redeemer, the Mediator that has life in himſelf, and for his people; and as man, now lives, and will live for evermore, and is the author and giver of life, natural, ſpiritual and eternal. And the birds being *clean*, may denote the purity and holineſs of Chriſt, and ſo his fitneſs to be a ſacrifice, and his ſuitableneſs as food for his people: and the number *two* may ſignify either his two natures, divine and human, in both which he lives,

[w] צפרים שתי duos paſſeres, V. L.

[x] Negaim, c. 14. §. 5.

lives, and is pure and holy; or his two eſtates of humiliation and exaltation; or his death by the ſlain bird, and his reſurrection by the living bird, of which more hereafter: *and the cedar-wood, and ſcarlet, and hyſop*; a ſtick of cedar, as *Jarchi*; it was proper it ſhould be of ſuch a bigneſs, as to be known to be cedar-wood, but was not to be too heavy for the prieſt to ſprinkle with it, as *Ben Gerſom*; and the ſame writer obſerves, it ought to have a leaf on the top of it, that it might appear to be cedar: according to the *Miſnah* [y], it was to be a cubit long, and the 4th part of a bed's foot thick: *ſcarlet* was either wool dyed of that colour, or crimſon, ſo *Jarchi*; or a ſcarlet thread or line with which the hyſop was bound and faſtened to the cedar-wood; and, according to the above tradition [z], the *hyſop* was to be neither counterfeit nor wild, nor *Greek*, nor *Roman*, nor any that had any epithet to it, but common ſimple hyſop; and, as *Gerſom* ſays, there was not to be leſs than an handful of it. The ſignification of theſe is variouſly conjectured; according to *Abarbinel*, they have reſpect to the nature of the leproſy, and as oppoſite to it; that as the two live birds ſignified reſtoration to his former ſtate, when he had been like one dead, ſo the cedar-wood, being incorruptible and durable, ſhewed that the putrefaction of humours was cured, the ſcarlet, that the blood was purged, and hence the true colour of the face returned again, and a ruddy and florid countenance as before; and the hyſop being of a ſavoury ſmell, that the diſagreeable ſcent and ſtench were gone: but others think there is a moral meaning in them, that the cedar being the higheſt of trees, and the ſcarlet colour coming from a worm, and the hyſop the loweſt of plants, ſee 1 *Kings* iv. 33. the cedar-wood may denote the pride and haughtineſs of ſpirit, the leproſy is the puniſhment of, as in *Miriam*, *Gehazi*, *Uzziah*, and the family of *Joab*; and the worm that gives the ſcarlet colour, and the hyſop, may ſignify that humility that becomes a leper that is cleanſed, ſo *Jarchi*: but they will bear a more evangelical ſenſe, and may have reſpect either to Chriſt; the cedar-wood may be an emblem of the incorruption of Chriſt, and of the durable efficacy of his death; the ſcarlet, of his bloody ſufferings, his flaming love to his people expreſſed thereby, and the nature of thoſe ſins and ſinners being of a ſcarlet dye, for whom he ſuffered; and the hyſop, of the purgative nature of his blood, which cleanſes from all ſin: or elſe to the graces of his Spirit; faith may be ſignified by the cedar-wood, which is in ſome ſtrong, and in all precious and durable; love by ſcarlet, of a flaming colour, as ſtrong love is like coals of fire, that give a moſt vehement flame; and hope by hyſop, which is but a lowly, yet lively grace; or faith may be ſet forth by them all, by the cedar-wood, for its continuance, by ſcarlet for its working by love, and by hyſop for its purifying uſe, as it deals with the blood of Chriſt.

℣. 5. *And the prieſt ſhall command that one of the birds be killed*, &c.] That is, ſhall command another prieſt to kill one of them, or an *Iſraelite*, as *Aben Ezra*; and who alſo obſerves, that ſome ſay the leper, or the butcher, as the *Targum* of *Jonathan*; the killing of this bird, not being a ſacrifice, might be done without the camp, as it was, and not at the altar, near to which ſacrifices were ſlain, and where they were offered: and this was to be done *in an earthen veſſel over running water*; this veſſel, according to the *Jewiſh* traditions [a], was to be a new one, and a fourth part of a log of running water was to be put into it, and then the bird was to be killed over it, and its blood ſqueezed into it, and then a hole was dug, and it was buried before the leprous perſon; and ſo it ſhould be rendred, *over an earthen veſſel*, as it is in the *Tigurine* verſion, and by *Noldius* [b]; for how could it be killed in it, eſpecially when water was in it? the killing of this bird may have reſpect to the ſufferings, death and bloodſhed of Chriſt, which were neceſſary for the purging and cleanſing of leprous ſinners, and which were endured in his human nature, comparable to an earthen veſſel, as an human body ſometimes is; ſee 2 *Cor.* iv. 7. for he was crucified through weakneſs, and was put to death in the fleſh, 2 *Cor.* xiii. 4. 1 *Pet.* iii. 18. and the running or living water mixed with blood, may denote both the ſanctification and juſtification of Chriſt's people by the water and blood which ſprung from his pierced ſide, and the continual virtue thereof to take away ſin, and free from it; or the active and paſſive obedience of Chriſt, which both together are the matter of a ſinner's juſtification before God.

℣. 6. *As for the living bird, he ſhall take it*, &c.] And diſpoſe of it as after directed; for there was an uſe for that: *and the cedar wood, and the ſcarlet, and the hyſop*; which were all bound up in one bundle, but whether the living bird was joined to them is a queſtion; according to *Jarchi* they were ſeparate, the bird by itſelf, and the cedar-wood, &c. by themſelves; they were neither bound together nor dipped together; and *Ben Gerſom* is very diſtinct and expreſſive; we learn from hence, ſays he, that three were bound up in one bundle, but the living bird was not comprehended in that bundle; but according to the *Miſnah* [c] they were all joined together, for there it is ſaid, he (the prieſt) takes the cedar-wood, ſcarlet, and hyſop, and rolls them up with the reſt of the ſcarlet thread, and joins to them the extreme parts of the wings and of the tail of the ſecond bird and dips them; and this ſeems beſt to agree with the text, as follows: *and ſhall dip them and the living bird, in the blood of the bird that was killed over the running water*; that is, into the blood of it as mixed with the running water in the earthen veſſel, which together made a ſufficient quantity for all theſe to be dipped into it; whether ſeparately, firſt the living bird, and then the cedar-wood, and ſcarlet, and hyſop, or all together: the bird that was kept alive was a type of Chriſt, who, as a divine perſon always lived, and ever will; he is the living God, and impaſſible: the dipping of this living bird in the blood of the ſlain one, denotes the union of the two natures in chriſt, divine and human, and which union remained at the death of Chriſt; and alſo ſhews that the virtue of Chriſt's blood ariſes from his being the living God: the dipping of the cedar-wood, ſcarlet, and hyſop into the ſame blood, ſignifies the exerciſe of the ſeveral graces of the Spirit upon Chriſt, as crucified and ſlain, and their dealing with his blood for pardon and cleanſing, as faith and hope do, and from whence love receives freſh ardour and vigour.

℣. 7. *And he ſhall ſprinkle upon him that is to be cleanſed from the leproſy, ſeven times*, &c.] With the hyſop faſtened to the cedar ſtick, with the ſcarlet wool or thread bound about it, dipped into the blood and water in the earthen veſſel; to which the pſalmiſt

[y] Negaim, c. 14. §. 6.
[z] Ibid.
[a] Ib. §. 1.
[b] Ebr. Concord. part. p. 64. No. 318.
[c] Ibid. & Bartenora in Ib.

pſalmiſt alludes, *Pſ.* li. 7. the *Egyptians* had a great notion of *hyſop*, as of a purifying nature, and therefore uſed to eat it with bread, to take off the ſtrength of that [d]: upon what part of the leper this ſprinkling was made, is not ſaid; the *Targum* of *Jonathan* ſays, upon the houſe of his face, that is, upon the vail that was over his face: but in the *Miſnah* [e], it is ſaid to be on the back of his hand; and ſo *Gerſom*, though ſome ſay it was on his forehead; and ſprinkling was typical of Chriſt's blood of ſprinkling, and of the application of it, and of ſharing in all the bleſſings of it; and this was done ſeven times, to denote the thorough and perfect cleanſing of him, and of every part, every faculty of the ſoul, and every member of the body, and that from all ſin, and the frequent application of it: the laſt mentioned writer ſays, at every ſprinkling there was a dipping, and that the ſenſe is, that he ſhould ſprinkle and dip ſeven times, as *Naaman* the *Syrian* leper did in *Jordan*; but of the waſhing of the leper mention is afterwards made: *and ſhall pronounce him clean*; from his leproſy, and ſo fit for civil and religious converſation, to come into the camp or city, and into the tabernacle: *and ſhall let the living bird looſe into the open field*; as a token of the freedom of the leper, and that he was at liberty to go where he pleaſed: the *Miſnic* doctors ſay [f], when he came to let go the living bird, he did not turn its face neither to the ſea, nor to the city, nor to the wilderneſs, as it is ſaid, *but he ſhall let go the living bird out of the city into the open field*, as in ℣. 53. the *Targum* of *Jonathan* here adds, if the man ſhould be prepared to be ſmitten with the leproſy again, the live bird may return to his houſe the ſame day, and be fit to be eaten, but the ſlain bird he ſhall bury in the ſight of the leper: ſome ſay, if the bird returned ever ſo many times, it was to be let go again: this may be a figure of the reſurrection of Chriſt from the dead, and of his juſtification upon it, as the head and repreſentative of his people, and of their free and full diſcharge from guilt, condemnation, and death through him, and of his and their being received up into heaven, and whither their hearts ſhould be directed, in affection, and thankfulneſs for their great deliverance and ſalvation; ſee 1 *Tim.* iii. 16. *Col.* iii. 1. 2.

℣. 8. *And he that is to be cleanſed ſhall waſh his clothes*, &c.] That there may be no remains of the infection in them, and that they might not convey an ill ſcent to others: ſo the converſation-garments of the ſaints are to be waſhed in the blood of the lamb, *Rev.* vii. 14. *and ſhave off all his hair*; what is here expreſſed in general, is more particularly declared in the following verſe; the hair of his head, beard, and eyebrows; according to *Gerſom*, this was done by the prieſt, and ſo *Maimonides* ſays [g], that none but a prieſt might ſhave him; and yet the text ſeems plainly to aſcribe this, as well as the waſhing of his clothes and himſelf, to the leper that was to be cleanſed; and the ſame writers ſay, that if two hairs were left it was no ſhaving; and ſo ſays the *Miſnah* [h]: the ſhaving of the lepers hairs ſignified the weakening of the ſtrength of ſin; the mortification of the deeds of the body, through the Spirit, and the laying aſide all ſuperfluity of naughtineſs, and the excreſcences of the fleſh; a parting with every thing that grows out of a man's ſelf, ſin or ſelf-righteouſneſs; a laying a man bare and open, that nothing may lie hid and covered, and eſcape cleanſing: *and waſh himſelf in water*; which was to be done by dipping in a collection of water, and not in running water, as *Gerſom* obſerves, in a quantity of water ſufficient to cover the whole body; which, according to the *Talmud* [i], was 40 ſeahs, and was a cubit ſquare in breadth, and three cubits deep: this may denote the waſhing of ſinful men with the waſhing of regeneration, but more eſpecially with the blood Chriſt, the fountain opened for ſin and uncleanneſs, *Zech.* xiii. 1. *and after that he ſhall come into the camp*; into the camp of *Iſrael*, whilſt in the wilderneſs, and in after-times into the city, where he uſed to dwell; and may ſignify the admittance of ſuch into the church of God again, who appear to be cleanſed from ſin, to have true repentance towards God for it, and faith in the blood of Chriſt: *and ſhall tarry abroad out of his tent ſeven days*; that is, out of his own tent or houſe, where his wife and family dwelt: this precaution was taken, leſt there ſhould be any remains of his diſorder lurking in him that might endanger his wife and family, eſpecially his wife, with whom he was to have no conjugal converſation as yet; ſo it is ſaid in the *Miſnah* [k], that he was to be ſeparated from his houſe ſeven days, and forbid the uſe of the marriage-bed; and this prohibition, *Jarchi* thinks is intended in this clauſe, and ſo *Maimonides* [l], to which agrees the *Targum* of *Jonathan*, "he ſhall ſit without the tent of the houſe of his "habitation, and ſhall not come near to the ſide "of his wife ſeven days."

℣. 9. *But it ſhall be on the ſeventh day*, &c.] after he was firſt brought to the prieſt and cleanſed by the two birds, taken and uſed for him as directed, and he had been ſhaved and waſhed: *that he ſhall ſhave all his hair*; a ſecond time, whatſoever was grown in thoſe ſeven days: all *off his head, and his beard, and his eye-brows*; even *all his hair he ſhall ſhave off*; not only the hair of the parts mentioned, but all other, the hair of his feet alſo, as *Aben Ezra* notes, who obſerves, that ſome ſay, the hair of his arms, and thighs, and breaſt; and ſo according to the *Miſnah* [m], this was a ſecond ſhaving, for it is ſaid, "in the ſeventh day he ſhaves "a ſecond time, according to the firſt ſhaving:" *he ſhall waſh his clothes, alſo he ſhall waſh his fleſh in water, and he ſhall be clean*; this was alſo repeated on the ſeventh, both the waſhing of his clothes, and the dipping of him in water; after which he was accounted clean, and was neither defiled nor defiling, and might go into his own tent or houſe, and into the tabernacle, and offer his offerings, and partake of the privileges of it, at leaſt ſome of them, even the ſame day; according to the tradition he may eat of the tithes, and after ſun-ſet he may eat of the heave-offerings, and when he has brought his atonement he may eat of the holy things [n].

℣. 10. *And on the eighth day*, &c.] From the leper's firſt appearance before the prieſt, and the day after the above things were done, in the preceding verſe: *he ſhall take two he-lambs without blemiſh*; the one for a treſpaſs-offering, and the other for a burnt-offering; and both typical of Chriſt the lamb of God, without ſpot and blemiſh: *and*

[d] Chæremon apud Porphyr. de abſtinentia, l. 4. §. 6. [e] Ut ſupra. [f] Ib. §. 2. [g] Hilchot Tumaat Tzarat, c. 11. §. 3. [h] Negaim, c. 14. §. 4. [i] T. Bab. Eruvin, fol. 14. 1. 2. [k] Ut ſupra, §. 2. [l] Ut ſupra, §. 1. [m] Ut ſupra, §. 3. [n] Ibid.

and one ew-lamb of the first year without blemish; for a sin-offering, a type of Christ also: *and three tenth-deals of fine flour, for a meat-offering, mingled with oil*; that is, three tenth-parts of an *ephah*, or three *omers*; one of which was as much, or more than a man could eat in a day, see *Exod.* xvi. 36. there were three of these to answer to and accompany the three lambs for sacrifice, just such a quantity was allotted to the lambs of the daily sacrifice, *Exod.* xxix. 40. typical likewise of Christ, who is the true bread, and whose flesh is meat indeed: *and one log of oil*; to be used as after directed: this measure was about half a pint, and is an emblem of the grace and Spirit of God, received by the saints in measure, and is the same with the oil of gladness, poured on Christ without measure, *Ps.* xlv. 7. *John* iii. 34.

℣. 11. *And the priest that maketh him clean*, &c.] By the above rites and ceremonies, and the after-sacrifices offered: *shall present the man that is to be made clean, and those things before the Lord*; the two he-lambs, and the ew-lamb; and it seems also the meat-offerings, and the log of oil; but these *Ben Gersom* excepts, and when the leper, with these, is said to be set or presented before the Lord, this must not be understood of his being introduced into the tabernacle, and of his being placed in the court itself; for as yet, as *Jarchi* says, he was *Mechoser Cippurim*, one that needed expiation, and therefore, till that was done could not be admitted; but he was set *at the door of the tabernacle of the congregation*; at the eastern gate, which afterwards, when the temple was built, was called the gate of *Nicanor*, and lay between the court of the women and the court of the *Israelites*: thus every one that has received favours from the Lord, by restoration of health, or by deliverance from dangers, or be it in whatsoever way it will, should present himself and his sacrifice of praise unto him; and his case should be presented in a public manner before the congregation of the saints by the minister of it, in token of gratitude and thankfulness for mercies received.

℣. 12. *And the priest shall take one he-lamb*, &c.] One of the he-lambs brought by the leper for his offering: *and offer him for a trespass-offering*; for though the leprosy itself was a disorder or disease, and not sinful, yet the cause of it was sin, a trespass against God, and therefore a trespass-offering must be offered; which was typical of Christ, whose soul was made a trespass-offering, *Is.* liii. 10. where the same word is used as here: *and the log of oil*; before-mentioned: *and wave them for a wave-offering before the Lord*; heaving of them up and down, moving of them to and fro towards the several parts of the world, east, west, north, and south, even both the log of oil, and the he-lamb for the trespass-offering, and that alive, as *Jarchi* observes, and so says *Maimonides* [o].

℣. 13. *And he shall slay the lamb*, &c.] The priest, or the butcher, as the *Targum* of *Jonathan*, the slaughterer, the priest appointed for that service; at which time both the hands of the leper were laid upon it, as says the *Misnah* [p]; for though the leper might not go into the court as yet, the sacrifice was brought to the door of the tabernacle for him to put his hands on it: so *Maimonides* [q] relates; the trespass-offering of the leper is brought to the door, and he puts both his hands into the court, and lays them on it, and they immediately slay it: *in the place where he shall kill the sin-offering in the holy place*; in the court of the tabernacle, on the north side of the altar, as *Jarchi* observes, see ch. i. 11. and vi. 25. *for as the sin-offering is the priest's, so is the trespass-offering*; and to be eaten by him and his sons in the holy place, and by none but them, see ch. vi. 26, 29. *it* is *most holy*; which is the reason why none else might eat of it, typical of Christ the most holy, whose flesh is only eaten by true believers in him, made priests unto God by him.

℣. 14. *And the priest shall take* some *of the blood of the trespass-offering*, &c.] According to the *Misnah* [r], two priests received the blood of it, one in a vessel and the other in his hand; he that received it in a vessel went and sprinkled it upon the wall (or top, as *Maimonides* [s],) of the altar; and he that received it in his hand went to the leper, and the leper having dipped himself in the chamber of the lepers, went and stood in the gate of *Nicanor*: *and the priest shall put* it *upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot*; as was done at the consecration of the high-priest, *Exod.* xxix. 20. *Lev.* viii. 24. see the note there: now as the leper stood at the door of the tabernacle without the court, he was obliged to put in his head, his right hand, and his right foot, in order to have the blood put on them by the priest, who was in the court; and these were put in either separately one after another, or together: the tradition runs thus [t], he (the leper) thrust in his head, and (the priest) put (the blood) upon the tip of his ear; his hand, and he put it upon the thumb of his hand; his foot, and he put it upon the great toe of his foot: and the application of the blood to these parts, shewed that the leper had now a right to hear the word of God, to partake of all privileges, to touch any thing without defiling it, and to go into any house or company where he thought fit, he was now at full liberty; more evangelically these things may signify, the sanctification and cleansing of those parts, and of the whole man by the blood of Christ; and particularly, may signify that as the ear is unclean, uncircumcised, and unsanctified in a leprous sinner, and even there are hearing sins in the best of men, the ear is sanctified, and hearing sins removed by the blood of Christ; and as the right hand, being the instrument of action, may denote the evil works of men, and even since the most righteous performances of the best of men are attended with sin, the blood of Christ which cleanses from all sin, had need to be put upon them; and whereas the conversation of men, which the foot may be an emblem of, is sinful and vain, it is by the blood of Christ that they are redeemed from it; and the influence of that blood sprinkled on the conscience, will oblige and constrain men to live and walk soberly, righteously and godly.

℣. 15. *And the priest shall take* some *of the log of oil*, &c.] With his right hand, as the *Targum* of *Jonathan* adds: *and pour it into the palm of his own left hand*; but in the original text it is, *pour it into the palm of the priest's left hand*; and it is a question, whether he or another priest is meant; according to *Aben Ezra*, the oil was to be poured into the hand of the priest that was cleansing the leper, and which, he thinks, is plain from what follows; but *Gersom* thinks, it is better to understand it of another priest, since it is not said into his own hand, but into the hand of the priest; and the

[o] Hilchot Mechosre Capharah, c. 4. §. 2.
[p] Negaim, c. 14. §. 8.
[q] Ut supra.
[r] Ut supra.
[s] Ut supra, §. 9.

the *Miſnah* [u] is clear for it, he (the prieſt) takes of the log of oil and pours it into the palm of his fellow (prieſt), but if he pours it into his own palm it is ſufficient.

℣. 16. *And the prieſt ſhall dip the right finger*, &c.] The finger of his right hand, the fore-finger of it: *in the oil that is in his left hand*; either that is in his own left hand, or in the left hand of a fellow prieſt: *and ſhall ſprinkle of the oil with his finger ſeven times before the Lord*; that is, over-againſt the houſe of the holy of holies, as *Jarchi*, where *Jehovah* dwelt; but ſtanding at the ſame time at the door of the tabernacle of the congregation, which was eaſtward, and ſo he looked weſtward to the holy of holies; ſo ſays the *Miſnah* [w], on which one of the commentators [x] obſerves, that he did not bring the oil into the temple to ſprinkle it before the vail; but he ſtood in the court, and turned his face to the holy of holies, and ſo ſprinkled upon the floor of the court: and the *Jewiſh* doctors are very expreſs for it, according to the *Miſnah* [y], that for every ſprinkling there was a dipping; that as often as he ſprinkled, ſo often he muſt dip his finger in the oil, and not that he might dip his finger once, and of that ſprinkle two or three times; for the finger muſt be dipped ſeven times: this may denote the thankſgiving of the leper for his cleanſing, proceeding from the grace of God, and the Lord's gracious acceptance of it.

℣. 17. *And of the reſt of the oil that* is *in his hand*, &c.] That was either in the hand of the prieſt that was cleanſing, or in the hand of his fellow prieſt; ſuch of it as was left after ſome of it had been ſprinkled ſeven times before the Lord: *ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot*; ſignifying that theſe parts in the leprous ſinner need to be ſanctified by the grace of the Spirit of God, comparable to oil, with which all the Lord's people are anointed, and is that unction they receive from the holy one, their great high prieſt; by this the ear is ſanctified ſo as to hear the word, ſo as to underſtand it and mix it with faith; and the thumb of the right hand having oil put on that, may ſignify that the actions of good men are influenced by the Spirit of God, who works in them both to will and to do, and without whoſe grace they can do nothing in a ſpiritual manner; and the great toe of the right foot, the inſtrument of walking, being anointed with the ſame, may denote that it is through the grace of God ſaints have their converſation in the world, in ſimplicity and godly ſincerity, and as becomes the goſpel of Chriſt: the oil was to be put, *upon the blood of the treſpaſs-offering*; that is, upon the place of the blood of it, as in ℣. 28. which is, as the *Targum* of *Jonathan* paraphraſes it, the place in which he put at firſt the blood of the treſpaſs-offering: for the *Jewiſh* writers obſerve [z], that the log of oil depended on the treſpaſs-offering; for if the blood of the treſpaſs-offering was not firſt ſprinkled, the ſprinkling of the oil was of no avail: this ſhews that the blood of Chriſt is the foundation of men's receiving the grace of the Spirit, and that it is owing to that it is beſtowed upon them; the application of his grace follows redemption by the blood of Chriſt, who gave himſelf to redeem them from all iniquity, and purify unto himſelf a peculiar people, zealous of good works; and for whomſoever expiation is made by the blood of Chriſt, they are ſanctified by the Spirit of Chriſt.

℣. 18. *And the remnant of the oil that* is *in the prieſt's hand*, &c.] Either in the hand of the prieſt that makes the leper clean, or in the hand of a fellow prieſt; what was left of that after ſome of it had been ſprinkled ſeven times before the Lord, and after other of it had been put upon the ſeveral parts of the leper, as directed in the preceding verſe: *he ſhall pour upon the head of him that is to be cleanſed*; for the plague of leproſy was ſometimes in the head, ch. xiii. 44. and this may denote either the bleſſings of grace on the head of the righteous, or that a man's head ſhould be ſanctified; he ſhould have pure principles as well as pure practices; and that his head-knowledge ſhould be ſanctified knowledge; ſome have only the form of godlineſs, but deny the power of it: *and the prieſt ſhall make an atonement for him before the Lord*; by putting the oil on the ſeveral parts, particularly on the head, which was done, as is ſaid in the *Miſnah* [a], to make atonement; if he puts it, atonement is made, but if he does not put it, there is no atonement made; but one would think rather, the atonement refers to all the prieſt did, both in offering the treſpaſs-offering, and in putting both the blood of that and the oil on the ſeveral parts that are mentioned: this atonement was made for the ſin or ſins which were the cauſe of the man's leproſy: what was done with the reſt of the log of oil is not ſaid; it was the portion of the prieſts, and was for their uſe: *Maimonides* ſays [b], the reſt of the log of oil is not eaten but in the court by the males of the prieſts, as other the moſt holy things; and that it is unlawful to eat thereof until the prieſt had ſprinkled of it ſeven times, and put it on the above parts; and if one eats he is to be beaten.

℣. 19. *And the prieſt ſhall offer the ſin-offering*, &c.] This was the ew-lamb, according to the rite of every ſin-offering, as *Aben Ezra* ſays; and was typical of Chriſt, as all ſuch offerings were, who was made ſin and a ſin-offering for his people: *and make an atonement for him that was to be cleanſed from his uncleanneſs*; for it ſeems the atonement was not perfected by the treſpaſs-offering and all the preceding rites; but a ſin-offering was neceſſary both on account of moral uncleanneſs, the cauſe of the leproſy, and of ceremonial uncleanneſs by it: *and afterward he ſhall kill the burnt offering*; the other he-lamb; the burnt-offering for the moſt part following the ſin or treſpaſs-offering as a gift by way of thankfulneſs, atonement being made for ſin by the other offerings; which alſo was typical of Chriſt, as all burnt-offerings were.

℣. 20. *And the prieſt ſhall offer the burnt-offering, and the meat-offering upon the altar*, &c.] The meat-offering which belonged to that, and went along with it, even one tenth deal of fine flour mingled with oil; but no mention being made of any meat-offering with the other offerings already offered, the treſpaſs-offering and the ſin-offering; ſome ſay, as *Aben Ezra* obſerves, that the whole meat-offering conſiſting of three tenth deals of fine flour, was offered with the burnt-offering, which muſt be a ſaving to the prieſt, if he only burnt one handful of it, as in other caſes, the reſt falling to his part: *and the prieſt ſhall make an atonement for him*; theſe offerings ſtill furthering of it, and tending

[u] Ib. §. 10. ſo Maimon. Mechoſre Capharah, ut ſupra, & Bartenora, in Miſn. Negaim, ib. [w] Ibid. [x] Bartenora in ib. [y] Ibid. [z] Bartenora in Miſn. Zebachim, c. 4. §. 3. [a] Ut ſupra. [b] Ut ſupra, §. 3.

ing to perfect it, and did compleat it: *and he ſhall be clean*; in a typical and ceremonial ſenſe.

℣. 21. *And if he be poor, and cannot get ſo much*, &c.] As three lambs, and three tenth deals of fine flour: *then he ſhall take one lamb for a treſpaſs-offering to be waved, to make an atonement*; one he-lamb, and was excuſed the other he-lamb for a burnt-offering, and the ew-lamb for a ſin-offering; but a lamb he muſt bring, a type of Chriſt the lamb of God, for without his blood and ſacrifice there is no atonement for rich or poor, but for both thereby: *and one tenth deal of fine flour mingled with oil for a meat-offering*; inſtead of three tenth deals; this abatement in the ſeveral kinds of offerings was a great indulgence to the poor, and an inſtance of God's goodneſs to them, that they might not be preſſed above meaſure, and yet ſhare the ſame benefits and advantages as the rich: *and a log of oil*; here was no abatement in this, nor was there need of any, half a pint of oil in a country which abounded with it, might be bought for a ſmall matter: however the grace of the Spirit, ſignified by oil, is to be had freely of Chriſt, and in as large a quantity by a poor man as by a rich man, and is equally neceſſary to the one as to the other, who are all one in Chriſt Jeſus; ſee *Gal.* iii. 28. *Col.* iii. 11.

℣. 22. *And two turtle-doves, or two young pigeons, ſuch as he is able to get*, &c.] As good as he can get for his money, or his money he is poſſeſſed of will purchaſe; but if he was not able to purchaſe theſe of the better ſort, the beſt he could get would be acceptable; ſo indulgent, kind, and merciful was God to the poor in this caſe; theſe were inſtead of the other two lambs required of thoſe that were able to bring them, and anſwered all the purpoſes of them: *and the one ſhall be a ſin-offering, and the other a burnt offering*; one of the turtle-doves or one of the young pigeons ſhould be for the one and the other for the other; ſo that the poor man had as many offerings for his atonement and cleanſing as the rich, and his expiation and purgation were as compleat as theirs.

℣. 23. *And he ſhall bring them on the eighth day, for his cleanſing*, &c.] Which ſuppoſes him to have gone through all the rites and ceremonies of cleanſing throughout the ſeven days, from his firſt appearance before the prieſt; ſuch as his being ſprinkled with the cedar-wood, hyſop, and ſcarlet, dipped in the blood of the ſlain bird, mixed with running water; the ſhaving off of his hair, and waſhing his fleſh and clothes in water; all which being done, on the eighth day he was to bring his lamb for a treſpaſs-offering, and one tenth deal of fine flour, for a meat-offering, and two turtle-doves or two young pigeons, one for a ſin-offering and the other for a burnt-offering: *unto the prieſt, unto the door of the tabernacle of the congregation before the Lord*; where the rich man alſo and his offerings were preſented; ſee the note on ℣. 11. and from hence to the end of the 31ſt verſe, the ſame rites are enjoined for the cleanſing of the poor leper as the rich one, of which ſee the notes on ℣. 12. to 21. ſignifying that they are not exempt from duty, or abridged of any privilege on account of poverty; the perſons and ſervices of the people of God being equally acceptable to him, whether rich or poor.

℣. 32. *This is the law* of him *in whom* is *the plague of leproſy*, &c.] The former part of the chapter contains an account of the laws, rites, and ceremonies of cleanſing a leper who was able to bear the expences of them: this latter part reſpects ſuch laws, rites and ceremonies that belonged to him: *whoſe hand is not able to get* that which pertaineth *to his cleanſing*; as the three lambs and three tenth deals of fine flour, and therefore one lamb, and one tenth deal of fine flour, and two turtles or two young pigeons, were admitted of in the room of them, in conſideration of his poverty. The *Jewiſh* canons reſpecting the caſes of a poor and rich leper are theſe[c]: if a poor leper offers the ſacrifice of a rich man, it is very well; but if a rich leper offers the ſacrifice of a poor one, it is not ſufficient; if a poor leper offers his ſacrifice and he becomes rich, or if when rich, and he afterwards becomes poor, all goes after the ſin-offering; that is, as they[d] explain it, if a man when he offers his ſin-offering is poor, and ſo his offering is of a turtle or pigeon, though he ſhould become rich he muſt finiſh the offering of the poor, by bringing for a burnt-offering one of the fowls; and ſo if he was rich, and offered the ſin-offering out of the lambs, though he ſhould become poor, he muſt offer the burnt-offering of the ſame; but the treſpaſs-offering is generally pitched upon as the rule in which the poor and the rich were equal: and *Maimonides*[e] ſays, all goes after the treſpaſs-offering; as if at the time of ſlaying the treſpaſs-offering he is rich, he muſt finiſh the offering of a rich man, but if poor he muſt finiſh the offering of a poor man: it may be obſerved that a great deal of notice is taken of a leper, and ſtrict enquiry made into the nature of leproſy, and the various ſigns of it given; and a great deal to do about the cleanſing and expiation of him; all which ſhews what notice God takes of leprous ſinners, and what a diligent ſcrutiny ſhould be made into the evil nature of ſin, and what a proviſion God has made for the cleanſing and atonement of ſinners by the blood and ſacrifice of his ſon; which is here typified by all ſorts of offerings, the ſin-offering, the treſpaſs-offering, the burnt-offering, and the meat-offering.

℣. 33. *And the Lord ſpake unto Moſes, and unto Aaron*, &c.] At the ſame time as the above laws were delivered concerning the leper, and the cleanſing of him, or however immediately upon that; the affair of the leproſy of houſes, being what belonged to the prieſt to examine into and cleanſe from: *ſaying*; as follows.

℣. 34. *When ye be come into the land of Canaan*, &c.] Which as yet they were not come to, being in the wilderneſs, and ſo the following law concerning the leproſy in houſes could not yet take place, they now dwelling in tents, and not in houſes: *which I give to you for a poſſeſſion*; the Lord had given it to *Abraham*, and his ſeed, long ago to be their inheritance, and now he was about to put them into the poſſeſſion of it, which they were to hold as their own under God, their ſovereign Lord and King: *and I put the plague of leproſy in a houſe of the land of your poſſeſſion*; by which it appears that this kind of leproſy was from the immediate hand of God, and was ſupernatural and miraculous, as the *Jewiſh* writers affirm[f]; nor is there any thing in common, or at leaſt in our parts of the world, that is anſwerable unto it; and from hence

[c] Miſn. Negaim, c. 14. §. 11. 12. [d] Maimon. & Bartenora in ib. [e] Hilchot Mechoſre Capharah, c. 5. §. 9. [f] Maimonides, Abarbinel, Abraham Seba and others.

hence the ſame writers [g] conclude, that houſes of *Gentiles* are exempt from it, only the houſes of the *Iſraelites* in the land of *Canaan* had it; and they likewiſe except *Jeruſalem*, and ſay [h], that was not defiled with the plague of leproſy, as it is written, *and I put the plague of leproſy in a houſe of the land of your poſſeſſion*; for *Jeruſalem* was not divided among the tribes; and they ſuppoſe whenever it was put into any houſe, it was on account of ſome ſin or ſins committed by the owner; and ſo the *Targum* of *Jonathan*, and there be found a man that builds his houſe with rapine and violence, then I'll put the plague, &c. though they commonly aſcribe it to evil ſpeaking, which they gather from the caſe of *Miriam*.

℣. 35. *And he that owneth the houſe ſhall come, and tell the prieſt*, &c.] As ſoon as he obſerves any ſign of leproſy in it, or which gives him a ſuſpicion of it: *ſaying, it ſeemeth unto me* there is *as it* were *a plague in the houſe*; he muſt not ſay expreſly there is one, how certain ſoever he may be of it, becauſe the matter muſt be determined by a prieſt: ſo runs the *Jewiſh* canon [i], he whoſe the houſe is comes and declares to the prieſt, ſaying, there appears to me as a plague in the houſe; and though he is a wiſe man, and knows that there is a plague certainly, he may not determine, and ſay, there appears to me a plague in the houſe, but there appears to me as it were a plague in the houſe; it looks like one, there is ſome reaſon to ſuſpect it.

℣. 36. *Then the prieſt ſhall command that they empty the houſe*, &c.] Clear it of all perſons and things; every body was obliged to go out of it; and all the furniture of it, all the houſhold goods in it were to be removed from it: *before the prieſt go* into it *to ſee the plague, that all in the houſe be not made unclean*; as would be the caſe ſhould the prieſt view it, and pronounce it unclean before the removal of them; agreeable to which is the *Jewiſh* tradition [k], before a prieſt comes to ſee the plague, not any thing in the houſe is defiled; but after he is come to ſee it, even bundles of ſticks, and of reeds, are defiled, which are not reckoned under the uncleanneſs to be removed: ſo that this was a kindneſs to the owner of the houſe, that his loſs might not be ſo great, as it otherwiſe would be, if he did not take care to get his goods out, previous to the inſpection of the prieſt: *and afterwards the prieſt ſhall go in to ſee the houſe*; to examine it, whether the ſigns of leproſy are in it.

℣. 37. *And he ſhall look on the plague*, &c.] That which is taken or ſuſpected to be one, being pointed unto by the owner of the houſe: if *the plague* be *in the walls of the houſe*; for there it chiefly was, if not ſolely; and from hence *Gerſom* infers, that it muſt be a walled houſe, and that it muſt have four walls, neither more nor fewer; and with this agrees the *Miſnah* [l], according to which it muſt be four-ſquare; the ſigns of which were, when it appeared, *with hollow ſtrakes, greeniſh or reddiſh, which in ſight* are *lower then the wall:* theſe ſigns agree with the other ſigns before given of leproſy in men and garments; the firſt, the hollow ſtrakes, which are explained by being lower in appearance than the wall, a ſort of corroſions or eatings into it, which made cavities in it, anſwer to the plague being deeper than the ſkin of the fleſh in men; and the colours greeniſh or reddiſh, or exceeding green or red, as *Gerſhom*, are the ſame with thoſe of the leproſy in clothes; and ſome ſuch like appearances are in ſalt-petre walls, or in walls eaten by ſaline and nitrous particles; and alſo by ſulphureous, oily and arſenical ones, as *Scheuchzer* obſerves [m], and are not only tending to ruin, but unhealthful, as if they had rather been eaten by a canker or ſpreading ulcer; who alſo ſpeaks of a foſſil, called in the *German* language *ſteingalla*, that is, the gall of ſtones, by which they are eaſily eaten into, becauſe of the vitriolic ſalt of the fire-ſtone, which for the moſt part goes along with that mineral, which is diſſolved by the moiſt air. Though this leproſy, in the walls of a houſe, ſeems not to have riſen from any natural cauſes, but was from the immediate hand of God; and there have been ſtrange diſeaſes, which have produced uncommon effects on houſes, and other things: in the times of *Narſes* is ſaid to be a great plague, eſpecially in the province of *Liguria*, and on a ſudden appeared certain marks and prints on houſes, doors, veſſels and clothes, which if they attempted to waſh off, appeared more and more [n].

℣. 38. *Then the prieſt ſhall go out of the houſe, to the door of the houſe*, &c.] Hereby ſignifying that it was not fit to be inhabited, and there ſtanding to ſee it ſhut up as follows: *and ſhut up the houſe ſeven days*; to obſerve what alteration would be made in that time, and which would ſooner be diſcovered in a houſe uninhabited.

℣. 39. *And the prieſt ſhall come again the ſeventh day, and ſhall look*, &c.] On the ſeventh day from his ſhutting of it up, he ſhall open it again, go into it, and obſerve in what condition it is: *and behold, if the plague be ſpread in the walls of the houſe*; the hollow ſtrakes are become deeper, or the coloured ſpots are become larger: ſpreading was always a ſign of leproſy, both in the bodies of men, and in garments.

℣. 40. *Then the prieſt ſhall command that they take away the ſtones in which the plague* is, &c.] In which there appeared any cavities, or the above colours, and theſe ſpreading: in order to put a ſtop thereunto, theſe ſtones were to be drawn or pulled out, as the word ſignifies, in ſuch manner as not to endanger the fall of the houſe, and two ſtones at leaſt were to be taken out; for, as *Gerſom* ſays, a houſe was not ſhut up unleſs the plague appeared on two ſtones: *and they ſhall caſt them into an unclean place without the city*; where dead carcaſes were laid, and dung, and filth of every ſort; and being laid in ſuch a place, it would be known that they were unclean, as *Aben Ezra* obſerves, and ſo would not be made uſe of for any purpoſe.

℣. 41. *And he ſhall cauſe the houſe to be ſcraped within round about*, &c.] All the walls on each ſide, and at each end, and every ſtone in them; which though they had no appearance on them, yet ſhould there be any infection in them, which as yet was not ſeen, it might be removed, and a ſpread prevented: *and they ſhall pour out the duſt that they ſcrape off without the city, into an unclean place*; the ſcrapings they were to put into ſome veſſel, and carry them thither, and pour them out, or into a cart, and there ſhoot them, that they might lie with other rubbiſh, and not be made uſe of any more.

℣. 42. *And they ſhall take other ſtones*, &c.] From elſewhere, ſuch as are ſound and whole: *and put* them

[g] Miſn. Negaim, c. 12. §. 1. Maimon. & Bartenora in ib. [h] T. Bab. Eruvin, fol. 82. 2. Miſn. Negaim, c. 12. §. 4. Gerſom in loc. [i] Miſn ib. §. 5. Jarchi in loc. [k] Miſn. ibid. [l] Ib. §. 1, 2.
[m] Phyſica Sacra, vol. 3. p. 330, 331. [n] Warnefrid de Geſt. Longobard. l. 2. apud Scheuchzer. ib.

them *in the place of theſe ſtones*; ſuch as will exactly anſwer them, as to number and bigneſs, and ſo fill up the ſpace vacant by the removal of the other, and ſupport the building: *and he ſhall take other morter, and plaſter the houſe*; the maſter of the houſe was to do this, or take care that it was done; but others by the order of the prieſt, as they took away the tainted ſtones, put others in their room.

ver. 43. *And if the plague come again, and break out in the houſe*, &c.] In the above ſigns of it: *after that he hath taken away the ſtones*; which were infected, or ordered them to be taken away: *and after he hath ſcraped the houſe*; ſo that there ſeemed to be no remains of the plague: *and after it is plaſtered*; to prevent if poſſible any return of it, but in vain.

ver. 44. *Then the prieſt ſhall come and look*, &c.] On the ſeventh day of the ſecond week; though, according *Maimonides* [o], this was at the end of the third ſeven day, or on the 19th day from his firſt inſpection into it; the 7th day being reckoned for the laſt of the firſt week, and the firſt of the ſecond, and ſo on: *and behold*, if *the plague be ſpread in the houſe*; after all the above precaution is taken; *it* is *a fretting leproſy in the houſe*; like that in the garment, ch. xiii. 51: *it* is *unclean*; and ſo not to be inhabited.

ver. 45. *And he ſhall break down the houſe*, &c.] Order it to be pulled down, and demoliſhed entirely, that is, the prieſt ſhall give ſuch orders; but *Gerſom* thinks this was to be done by the owner of the houſe, and that he was to do it himſelf, and have no aſſociate with him in it: *the ſtone of it, and the timber thereof, and all the morter of the houſe*; and, according to the *Jewiſh* canons, a houſe was not defiled with the plague of leproſy, unleſs it had in it ſtones, and timber, and duſt, or earth; a houſe which had not ſtones, timber and duſt in it, and the plague appeared in it, even if any one after that brought in ſtones, timber and duſt, it was clean [p]: *and he ſhall carry them forth out of the city into an unclean place*; ſuch materials were not to be made uſe of to rebuild that houſe, or to be employed in the building of any other. This houſe may be an emblem of a viſible church of God on earth, which is often in ſcripture compared to an houſe, as that ſignifies both an edifice and a family, and is ſometimes called the houſe of the living God; and into which ſometimes the leproſy of immorality and prophaneneſs gets and ſpreads, or of errors and hereſies, which creep in unawares, ſpread themſelves gradually, and ſometimes very faſt, and eat as do a canker, and are very troubleſome and defiling; and which God permits to enter in, that they which are approved might be made manifeſt: now when this is the caſe, or there is any appearance of it, the prieſts, the miniſters of the Lord, are to be told of it, who are to examine into it, and rebuke ſharply, as the caſe requires; and care is to be taken, that the infection ſpread not; the tainted ſtones, immoral or heretical perſons, are to be removed from the communion of the church, and others to be put in their room, as may preſent; ſuch as are dug out of the common quarry of nature, and ſeparated from the reſt of the world, and are hewn and ſquared by the Spirit and grace of God, and are become lively ſtones; ſuch are to be added to the church for the ſupport and increaſe of it. Sharp reproofs are to be given to thoſe who are incorrigible, which may be ſignified by the ſcraping of the houſe; and forgiveneſs, tenderneſs, and love that covers a multitude of ſins, are to be ſhewn to thoſe who truly repent, of which plaſtering may be an emblem; but if after all, the above diſorders in principle and practice ſpread, and they appear to be incurable, then the houſe is pulled down, the church-ſtate or candleſtick is removed out of its place. And this may be illuſtrated in two inſtances, firſt in the *Jewiſh* church, which is ſometimes called the houſe of *Iſrael*, and in which great corruptions prevailed, eſpecially in the times of Chriſt, and his apoſtles; and all means of reformation then being ineffectual, it was utterly deſtroyed, their eccleſiaſtical ſtate, and all the ordinances of it; the temple, the houſe of God, was demoliſhed, and not one ſtone left upon another, *Matt.* xxiv. 2. and next in the church of *Rome*, once a church of God, a temple of his, where antichriſt roſe up and ſat, and has by him been over-ſpread with the leproſy of immorality, falſe doctrine, ſuperſtitious and idolatrous worſhip; and at times God has been emptying it, or removing his own people out of it, and will do ſo again before the utter deſtruction of it, which is haſtening on; when it will be utterly demoliſhed, as *Babylon* its emblem was, ſo that a ſtone of it ſhall not be taken, either for foundations or for a corner, *Jer.* li. 26. This alſo may be applied to the earthly houſes of our tabernacles, in which the leproſy of ſin is ſo deeply rooted, that until they are diſſolved, it will never be removed, notwithſtanding all the means made of uſe for the mortification of the deeds of the body.

ver. 46. *Moreover, he that goeth into the houſe all the while it is ſhut up*, &c.] The utmoſt of which were three weeks, as *Jarchi* obſerves; during the time a houſe was ſhut up, no man might enter it: if he did, he *ſhall be unclean until the evening*; might not have any converſation with men until the evening was come, and he had waſhed himſelf; nay, according to the *Miſnah* [q], if a clean perſon thruſt in his head, or the greateſt part of his body, into an unclean houſe, he was defiled; and whoever entered into a leprous houſe, and his clothes are on his ſhoulder, and his ſandals (on his feet) and his rings on his hands, he and they are unclean immediately; and if he has his clothes on, and his ſandals on his feet, and his rings on his hands, he is immediately defiled, and they are clean.

ver. 47. *And he that lieth in the houſe, ſhall waſh his clothes*, &c.] Which is more than bare entrance into it, and might be ſuppoſed the more to be infected by it, and therefore obliged to the waſhing of himſelf, and his garments: *and he that eateth in the houſe ſhall waſh his clothes*; if he ſtayed no longer than whilſt he eat half a piece of wheaten bread he was clean, but not if he ſtayed ſo long as to eat a like quantity of barley bread, and ſat down and eat it with food [r].

ver. 48. *And if the prieſt ſhall come in, and look* upon it, &c.] That is, on the ſeventh day of the ſecond week of its being ſhut up: *and behold, the plague hath not ſpread in the houſe, after the houſe was plaſtered*; ſee ver. 42: *then the prieſt ſhall pronounce the houſe clean*; fit to be inhabited, and ſo no more to be ſhut up, but free for uſe as before: *becauſe the plague is healed*; the infection being wholly

[o] Hilchot Tumaat Tzarat, c. 15. §. 1, 2.
[p] Miſn. Negaim, c. 12. §. 2.
[q] Ib. c. 13. §. 8, 9.
[r] Ibid.

wholly removed by taking out the ſtones, ſcraping and plaſtering the houſe, and ſo an entire ſtop put to the ſpread of it.

℣. 49. *And he ſhall take to cleanſe the houſe*, &c.] The prieſt, or by his fellow-prieſt, as *Aben Ezra*, though ſome interpret it of the maſter of the houſe: from hence to the end of ℣. 53. an account is given of the manner of cleanſing a leprous houſe, which is the ſame with that of cleanſing a leprous man, ſee the notes on ℣. 4, 5, 6, 7. The birds here indeed are not deſcribed as *alive* and *clean*, but both are plainly implied; and the houſe is ſaid to be cleanſed with the blood of the ſlain bird, as well as with the living bird; and it was the upper door-poſt of the houſe which was ſprinkled ſeven times with it, but there were no ſacrifices offered; in this caſe, as in the cleanſing of the leper, the atonement for it was made by the other rites, which were ſufficient to render it habitable again, and free for uſe, either of the owner or any other perſon.

℣ 54. *This* is *the law for all manner of plague of leproſy and ſcall.*] The leproſy in general in the bodies of men, and of that in particular, which was on the head and beard, and went by the name of the ſcall, ch. xiii. 29—37. In this and the two following verſes is a recapitulation of the ſeveral laws and rules relating to leproſy of all kinds, delivered in this and the preceding chapter.

℣. 55. *And for the leproſy of a garment*, &c.] Of which ſee ch. xiii. 47—59: *and of an houſe*; largely treated of in this chapter, ℣. 34—48.

℣. 56. *And for a riſing, and for a ſcab, and for a bright ſpot.*] Which were three ſorts of leproſy in the ſkin of man's fleſh; ſee ch. xiii. 2. and the notes there.

℣. 57. *To teach when* it is *unclean, and when* it is *clean*, &c.] A man, his garment, or his houſe; for it reſpects them all, as *Aben Ezra* obſerves; which was the buſineſs of the prieſts to teach men, and they by the above laws and rules were inſtructed how to judge of caſes, and by which they were capable of pronouncing perſons or things clean or unclean: *this* is *the law of leproſy*; reſpecting every ſort of it, and which is very remarkably enlarged upon.

CHAP. XV.

THIS chapter treats of uncleanneſs by iſſues in men and women; in men, a running iſſue, ℣. 1, 2, 3. which defiles him, and every thing he touches, or that touches him or them, ℣. 4—12. the cleanſing from which is directed to, ℣. 13, 14, 15. and ſeed flowing from him, ℣. 16, 17, 18. in women, their ordinary courſes, ℣. 19—24. or extraordinary ones, ℣. 25—27. and the law for the cleanſing of them, ℣. 28—31. and a recapitulation of the whole, ℣. 32, 33.

℣. 1. *And the Lord ſpake unto Moſes, and unto Aaron*, &c.] *Aaron* is ſpoken to as well as *Moſes*, becauſe ſome of theſe purifications, after mentioned, depended on the prieſt, as the affair of profluvious men and women, as *Gerſom* obſerves: *ſaying*; as follows.

℣. 2. *Speak unto the children of Iſrael*, &c.] From whence we learn, ſays the above-mentioned writer, that theſe uncleanneſſes were only uſual among the children of *Iſrael*, not among the *Gentiles*; that is, the laws reſpecting them were only binding on the one, and not on the other [t]: *when any man*; in the *Hebrew* text it is, *a man, a man*, which the *Targum* of *Jonathan* paraphraſes, a young man, and an old man: *hath a running iſſue out of his fleſh*; what phyſicians call a *gonorrhœa*, and we, as in the margin of our bibles, *the running of the reins: becauſe of his iſſue, he* is *unclean*; in a ceremonial ſenſe, though it ariſes from a natural cauſe; but if not from any criminal one, from a debauch, but from a ſtrain, or ſome ſuch like thing, the man was not defiled, otherwiſe he was; the *Targum* of *Jonathan* is, "if he ſees it three times he is unclean;" ſo the *Miſnah* [u].

℣. 3. *And this ſhall be his uncleanneſs in his iſſue*, &c.] Or the ſign of it, by which it may be judged whether he is unclean by it or no: *whether his fleſh run with his iſſue*; or ſalivates, or emits a flow of matter like a ſaliva, or in the manner of ſpittle: *or his fleſh be ſtopped from his iſſue*; with it, or becauſe of it; becauſe it is groſs, as *Jarchi* ſays, it cannot come forth freely: *it* is *his uncleanneſs*; whether it be one or the other, he is reckoned, on account of it, an unclean perſon. This was an emblem of the corruption and vitioſity of nature, and of all evil things that are in or flow out of the evil heart of man, which are defiling to him; ſee *Matt.* xv. 18, 19.

℣. 4. *Every bed whereon he lieth that hath the iſſue, is unclean*, &c.] Which he conſtantly makes uſe of; ſo the *Targum* of *Jonathan*, which is peculiar to him, and appointed and appropriated for him to lie upon. *Jarchi* ſays, every bed that is fit to lie upon, though it is appropriated to another ſervice; but, he adds, the meaning is, which he ſhall lie upon (or continue to lie upon); for it is not ſaid, which he hath laid upon, but which he lieth upon, and is uſed by him continually; according to the *Miſnah* [w], a man that has an iſſue defiles a bed five ways, ſo as to defile a man, and to defile garments; ſtanding, ſitting, lying, hanging and leaning: *and every thing whereon he ſitteth ſhall be unclean*; which is appropriated to ſit upon; and ſo the *Targum*, as before, what is his proper peculiar ſeat, what he is uſed to ſit upon, and is fit for that purpoſe: and it is obſerved by ſome *Jewiſh* writers [x], that a veſſel that is not fit to ſit upon is excluded, as if a man was to turn up a buſhel, or any other meaſure, to ſit upon it; ſee *Tit.* i. 15.

℣. 5. *And whoſoever toucheth his bed*, &c.] Is unclean. According to the *Miſnah* [y], a bed defiles a man ſeven ways, ſo as to defile garments; ſtanding, ſitting, lying, hanging and leaning, and by touching and by bearing: *he ſhall waſh his clothes, and bathe himſelf in water*; in forty ſeahs of water, as the *Targum* of *Jonathan*: *and be unclean until the even*; be unfit for converſation with other men till the even, tho' both his body and clothes are waſhed.

℣. 6. *And he that ſitteth on any thing whereon he ſat that hath the iſſue*, &c.] Shall be unclean, even though he does not touch it. *Jarchi* ſays, though there ſhould be, as he adds, ten things or veſſels one upon another, they all defile becauſe of ſitting, and ſo by lying: *ſhall waſh his clothes, and bathe him-*

[t] So Maimon. & Bartenora in Miſn. Edaiot. c. 5. §. 1.
[u] Zabim, c. 2. §. 4.
[w] Maimon. & Bartenora in Miſn. Niddah, c 6. §. 3.
[x] Zabim, c. 1. §. 2. Maimon. & Bartenora in ib.
[y] Zabim, ut ſupra.

himself in water, and be unclean until the even; as in the preceding case.

℣. 7. *And he that toucheth the flesh of him that hath the issue*, &c.] Shall also be unclean, even any part of his flesh, or member of his body: the *Jewish* canon is [y], he that toucheth one that has an issue, or he that has an issue touches him, or any one moves him that has an issue, or he moves him, defiles food, and drink, and washing vessels by touching, but not by bearing; and particularly touching the issue itself is instanced in, and such a man's spittle, &c. are defiled: *shall wash his clothes, and bathe* himself *in water, and be unclean until the even*; as before.

℣. 8. *And if he that hath the issue spit upon him that is clean*, &c.] Not purposely, which is not usual for a man to do, and whenever it is done, nothing is more affronting; but accidentally, when, as *Aben Ezra* expresses it, he spreads his spittle, and it falls upon a clean person; and under this, as *Gersom* observes, is comprehended whatever is brought up by coughing, as phlegm, or flows from the nose, or is pressed out of it; and so *Maimonides* [z]: and this may denote all corrupt communication which proceeds out of the mouth of evil men, whether immoral or heretical, which not only defiles the man himself but those he converses with; for evil communication corrupts good manners: *then he shall wash his clothes*, &c. as in the foregoing instances.

℣. 9. *And what saddle soever he siteth upon that hath the issue*, &c.] When he rides upon any beast, horse, ass, or camel, whatever is put upon the creature, and he sits upon it, the saddle, and whatever appertains to it, the housing and girdle: *shall be unclean*; and not fit for another to use, but be defiling to him as follows.

℣. 10. *And whosoever toucheth any thing that was under him shall be unclean until the even*, &c.] Either when lying along, or sitting, or riding, as in ℣. 4, 6, 9. various are the traditions of the *Jews* concerning these things; if one that has an issue and a clean person sit together, in a ship, or on a beam, or ride together on a beast, though their garments don't touch, they are unclean, &c. [a] *and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even*; that carries any of the above things from place to place, as his bed, his seat, his saddle, or any thing on which he has lain, sat, or rode.

℣. 11. *And whomsoever he toucheth that hath the issue*, &c.] Not only he that touched him that had the issue, but whomsoever, and indeed whatsoever he touched, as the *Targum* of *Jonathan*, the *Septuagint*, and *Arabic* versions, were unclean; see the note on ℣. 4; *and hath not rinsed his hands in water*; which is to be understood, not of the man that is touched, but of him that toucheth; and is interpreted by the *Jewish* writers, generally of bathing the whole body; according to *Aben Ezra*, the simple sense is, every clean person, whom he that hath an issue touches and hath rinsed his hands, he is indeed unclean, but not his garments; and if his hands are not rinsed his garments are unclean, and this is as he that touches all that is under him; wherefore it follows: *he shall wash his clothes*, &c. that is, if a man is touched, as the *Targum* of *Jonathan*, and not a thing, as directed and prescribed in the above cases instanced in; all which are designed to instruct men to abstain from conversation with impure persons in doctrine and practice.

℣. 12. *And the vessel of earth that he toucheth which hath an issue shall be broken*, &c.] That it might not be made use of afterwards; which was ordered, that they might be careful what they touched who were in such circumstances: according to *Gersom* an earthen vessel received no uncleanness but from the middle, though he owns the law does not distinguish between the middle and the outside; wherefore *Jarchi* is of opinion, that if the back or outside of it was touched, it was unclean, and to be broken: *and every vessel of wood shall be rinsed in water*; and after that be used: what should be the reason why an earthen vessel, defiled by touching should be broken, and a wooden vessel defiled in the same way should not, but be rinsed and cleansed, when an earthen vessel might as well be rinsed and fit for use as that, is not easy to say; it depended upon the will of the lawgiver: according to *Ainsworth*, the one may signify the destruction of reprobate persons, the other, the cleansing of penitent sinners.

℣. 13. *And when he that hath an issue is cleansed of his issue*, &c.] That is, it is ceased from him, as the *Targum* of *Jonathan*, and *Jarchi* explain it; for otherwise, according to the ceremonial law, he was not yet cleansed, until he had done every thing next prescribed; but when he perceived there was an entire stop put to his disorder: *then he shall number to himself seven days for his cleansing*; by which time it would appear, whether he was thoroughly rid of it or no; and these seven days, as *Jarchi* observes, must be seven pure days, quite free from pollution, and continued in a constant course, without interruption; for, as *Gersom* says, if he saw any impurity in any one of these days it did not come into the account; nay, according to *Maimonides* [b], he must begin to number again from the day of the last appearance: *and wash his clothes, and bathe his flesh in running water*; typical of the fountain opened in Christ to wash in for sin and uncleanness, even the fountain of his blood, which cleanses from all sin; and in which both the persons and garments of the saints are washed and made white: *and shall be clean*; in a ceremonial sense; as all that are washed from their sins in the blood of Christ, are clean in a spiritual and evangelical sense.

℣. 14. *And on the eighth day*, &c.] Having on the seventh done as before directed: *he shall take to him two turtle-doves, or two young pigeons*; of his own, or purchase them; this was the meanest offering that was brought, and of the least expence, and which, in other cases, the poorer sort were allowed to bring, but here it was the offering of poor and rich: *and come before the Lord unto the door of the tabernacle of the congregation*; not into the tabernacle, where he was not admitted till the sacrifice was offered, and atonement made; but he was to stand at the door of the tabernacle, at the eastern gate; and so fronting the west, where stood the holy of holies, the place of the divine majesty, he is said to come before the Lord, presenting himself to him to be cleansed: *and give them unto the priest*; the two doves or pigeons, to be offered for him according to the usual rites.

℣. 15. *And the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering*, &c.] As in the the case of a poor lying-in woman,

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[y] Zabim, c. 5. §. 1, 7. c. 4. §. 4. 5. 7.

[z] Hilchot Metame Mishcab, c. 1. §. 16.

[a] Misn. Zabin, c. 3. §. 1. &

[b] Hilchot Mechosre Capharah, c. 3. §. 1.

man, and of a poor leper, ch. xii. 8. and xiv. 22. *and the prieſt ſhall make atonement for him before the Lord, for his iſſue*; which, though not in itſelf ſinful, yet might be occaſioned by ſin, for which the atonement was made: or however, it was a ceremonial uncleanneſs, and therefore a ceremonial expiation muſt be made for it, typical of the atonement by the blood and ſacrifice of Chriſt, by which all kind of ſin is expiated and removed.

℣. 16. *And if any man's ſeed of copulation go out from him*, &c.] Not in lawful cohabitation, nor voluntarily, but involuntarily, as *Aben Ezra* obſerves; not through any diſorder, which came by an accident, or in any criminal way, but through a dream, or any luſtful imagination; what is commonly called nocturnal pollution [c]: *then he ſhall waſh all his fleſh in water, and be unclean until the even*; and ſo the *Egyptian* prieſts, when it happened that they were defiled by a dream, they immediately purified themſelves in a laver [d]; ſo the *Jewiſh* prieſts did when the like happened to them aſleep in the temple [e]; ſee *Deut.* xxiii. 10, 11.

℣. 17. *And every garment, and every ſkin*, &c.] Or that is made of ſkin, which a man wears, or lies upon, ſee ch. xiii. 48. *whereon is the ſeed of copulation*; or on any other, for, as *Gerſom* ſays, there is the ſame law concerning the reſt of veſſels, ſeeing, this is a principal uncleanneſs and defiles veſſels; and perhaps the law makes mention of theſe, becauſe it is more apt to be found on them: *ſhall be waſhed with water, and be unclean until the even*; ſee *Jude*, ℣. 23.

℣. 18. *The woman alſo with whom man ſhall lie with ſeed of copulation*, &c.] It ſeems to reſpect any congreſs of a man and woman, whether in fornication or adultery, or lawful marriage, and particularly the latter; for though marriage is honourable and holy, and carnal copulation in itſelf lawful, yet ſuch is the ſinfulneſs of nature, that as no act is performed without pollution, ſo neither that of generation, and by which the corruption of nature is propagated, and therefore required a ceremonial cleanſing: *they ſhall both bathe* themſelves *in water, and be unclean until the even*; ſo *Herodotus* [f] reports, that as often as a *Babylonian* man lay with his wife, he had uſed to ſit by conſecrated incenſe, and the woman did the ſame; and in the morning they were both waſhed, and did not touch any veſſel before they had waſhed themſelves; and he ſays, the *Arabians* did the like; and the ſame hiſtorian relates [g] of the *Egyptians*, that they never go into their temples from their wives unwaſhed; ſee *Exod.* xix. 15. 1 *Sam.* xxi. 4.

℣. 19. *And if a woman have an iſſue*, &c.] Having finiſhed, as *Aben Ezra* obſerves, what was to be ſaid of the male, now the ſcripture begins with the female, whoſe iſſue, of a different ſort is thus deſcribed: *and her iſſue in her fleſh be blood*; or, *blood be her iſſue in her fleſh*; not in any part of her, but in that which by an *Euphemiſm* is ſo called, in the ſame ſenſe as the phraſe is uſed of men, ℣. 2. and ſo it diſtinguiſhes it from any flow of blood elſewhere, as a bleeding at the noſe, *&c. ſhe ſhall be put apart ſeven days*; not out of the camp, nor out of the houſe, but might not go into the houſe of God: *whoſoever toucheth her ſhall be unclean until the even*; the ſame as one that had touched a man that had an iſſue, ℣. 7. the pollution of the one reached to the ſame things as that of the other; and ſo in the *Miſnah* [h], they are put together, and the ſame is aſcribed to the touch of the one as of the other; it may be underſtood of every thing as well as of every perſon.

℣. 20. *And every thing that ſhe lieth upon in her ſeparation ſhall be unclean*, &c.] During her being apart from her huſband, with whom ſhe might be, and do all offices for him, but not lie with him; and whatſoever ſhe lay upon during this time, bed or couch, and the clothes upon them, were unclean: *every thing alſo that ſhe ſitteth upon ſhall be unclean*; chair, ſtool, *&c.* as is the caſe of a man, ℣. 4.

℣. 21. *And whoſoever toucheth her bed*, &c.] The ſame thing that is ſaid of a profluvious man, and ſo in the two following verſes.

℣. 22. *And whoſoever toucheth any thing that ſhe ſat upon*, &c.] Which was appropriated to her to ſit upon, as the *Targum* of *Jonathan*, which was her proper and peculiar ſeat, what ſhe uſually ſat upon; ſuch were obliged to waſh their clothes and bathe, as in all the above caſes.

℣. 23. *And if it* be *on* her *bed, or on any thing whereon ſhe ſitteth*, &c.] That is, if any perſon or thing ſhould be upon her bed or ſeat; a veſſel on her bed, or a veſſel upon a veſſel, as *Aben Ezra* expreſſes it: *when he toucheth it*; that perſon or thing that ſhould be on her bed or ſeat, as well as touch her bed or ſeat: *ſhall be unclean until the even*; in a ceremonial ſenſe; ſo defiling was a woman in ſuch circumſtances, and to whom the ſcriptures often compare unclean perſons and things: and *Pliny* [i] ſpeaks of menſtrues as very infectious, or worſe, to various creatures and things in a natural way.

℣. 24. *And if any man lie with her at all*, &c.] Not preſumptuouſly but ignorantly, as *Aben Ezra* obſerves; for he was guilty of cutting off, that lay with her wilfully, *Lev.* xx. 18. *and her flowers be upon her*; or, *her ſeparation* [k], her monthly courſes not being ceaſed: *he ſhall be unclean ſeven days*; and be excluded from all converſation civil and religious: *and all the bed whereon ſhe lieth ſhall be unclean*; that and every thing upon it; and this uncleanneſs alſo laſted ſeven days, as *Aben Ezra* notes, and defiled others, though it is not written.

℣. 25. *And if a woman have an iſſue of her blood many days out of the time of her ſeparation*, &c.] Not an ordinary but an extraordinary one, not within that time, but out of it, and which continued three days at leaſt; ſo the *Targum* of *Jonathan*, and ſometimes many years; as the poor woman Chriſt cured, which ſhe had had twelve years, *Matt.* ix. 20. ſee the note there: *or if it run beyond the time of her ſeparation*; beyond the ſeven days of her ſeparation, and ſo out of the uſual way and time of it; whereby it appears to be ſomewhat extraordinary and unuſual: *all the days of the iſſue of her uncleanneſs ſhall be as the days of her ſeparation*; all the while it was upon her, be it ever ſo many days or years, ſhe was kept apart from her huſband, and in all reſpects in the ſame condition and circumſtances, as in the ſeven days of her ſeparation becauſe of her monthly courſes: *ſhe ſhall be unclean*; as long as it is upon her, and neither be

[c] —— & noctem flumine purgas. Perſ. Satyr. 2.
[d] Chæremon. apud Porphyr. de abſtinentia, l. 4. c. 7.
[e] Miſn. Tamid. c. 1. §. 1. c. 5. §. 6. 7.
[f] Clio, ſive, l. 1. c. 198.
[g] Euterpe, ſive, l. 2. c. 64.
[h] Zabim,
[i] Nat. Hiſt. l. 7. c. 15.
[k] נדתה menſtruum ejus, Pagninus, Montanus; ſeparatio ejus, Druſius.

be admitted to her husband's bed, nor to the house of God, which made her condition a very deplorable one.

℣. 26. *Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation*, &c.] As defiled and as defiling as that, ℣. 20, 21. *and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation*; as such were when she was in that condition, see ℣. 20.

℣. 27. *And whosoever toucheth those things shall be unclean*, &c.] Her bed and seat; the *Septuagint* version is, *that toucheth her*, see ℣. 19. *and shall wash his clothes, and bathe himself in water, and be unclean until the even*, let it be observed, that in all the above passages, where it is said, *he shall bathe himself in water*, the *Targum* of *Jonathan* adds, in forty seahs or pecks of water; for this was done by dipping the body all over.

℣. 28. *But if she be cleansed of her issue*, &c.] The disease is healed, or a stop is put to it; there are no signs of it remaining: *then she shall number to herself seven days*; from the time she observed it to cease: *and after that she shall be clean*; having bathed herself according to the usual manner of unclean persons, for their cleansing; when she would be fit to be admitted to her husband, though not as yet into the tabernacle, until she had offered her offering next directed to.

℣. 29. *And on the eighth day*, &c.] From the cessation of her issue, and the healing of it, at least from the time she began to number for her cleansing: *she shall take unto her two turtles, or two young pigeons*; the same as the man that had an issue was obliged to bring. Now this is to be understood not of a woman that had an ordinary issue, or her monthly courses; for this would have been both troublesome and expensive to have brought every month, but of a woman that had laboured under an extraordinary one; though some think every menstruous woman was obliged to this offering: *and bring them unto the priest, to the door of the tabernacle of the congregation*; whither the man that had an issue brought his, ℣. 14. see the note there.

℣. 30. *And the priest shall offer the one for a sin-offering*, &c.] As in the case of a man that had an issue, the offerings of one and the other were the same, and for the same purpose; there being a legal uncleanness in their case, atonement must be made by sacrifice, typical of the atonement of Christ, who by himself has purged our sins. The design of these several laws concerning uncleanness by issues, was to set forth the filthiness of sin arising from the corruption of human nature; particularly the pollution of fleshly lusts, and the necessity of purification from them by the grace of God, and blood of Christ, and of holiness of heart and life, in order to a near approach to God, particularly in public worship, as the next words suggest.

℣. 31. *Thus shall ye separate the children of Israel from their uncleanness*, &c.] Or because of it, and whilst they are in it, as from other persons, even their nearest relations, and from the house of God, as the next clause shews; or teach them, by observing the above laws and rules, to separate themselves, and that they be careful and cautious to keep themselves apart whilst in such impurities; and the children of *Israel* are only made mention of, because these laws are only binding upon them, with their proselytes and servants, free or not free [l], but not upon *Gentiles*; see the note on ℣. 2: *that they die not in their uncleanness, when they defile my tabernacle that is among them*; from whence it appears, that men and women, in the above circumstances, might not go into the tabernacle; and it was chiefly to prevent their access to it, that these laws were given, for the greater reverence and honour of it; and that for such persons to enter there was a pollution of it, and the punishment was cutting off, or death; and for one to die in his impurity without purification and sacrifice, was a dreadful thing, and to be deprecated, and to be guarded against by an observance of the above laws. But the *Jews* now say [m], that forasmuch as the reason of these precepts was, because such persons were forbid to enter into the temple, that being destroyed, all these precepts of uncleanness are ceased also.

℣. 32. *This is the law of him that hath an issue*, &c.] In this and the following verse is a recapitulation of the several laws in this chapter, as of a man that has a *gonorrhœa: and of* him whose *seed goeth from him, and is defiled therewith*; involuntarily, that suffers a nocturnal pollution.

℣. 33. *And of her that is sick of her flowers*, &c.] Her monthly courses, for these are a *sickness*, ch. xx. 18. and make a woman languid and faint, as the word is rendered, *Lam.* i. 13. or to be in pain [n] as some render it here; and pains are reckoned among the signs of them by the *Misnic* doctors [o]: *and of him that hath an issue, of the man, and of the woman*; of both, whether the one or the other: *and of him that lieth with her that is unclean*; though her own husband.

CHAP. XVI.

THIS chapter treats of the day of atonement, and of the rites, sacrifices and services of it, directs when *Aaron* should come into the holy of holies, ℣. 1, 2. and in what habit he should then appear, and with what offerings both for himself, and for the people, ℣. 3—10. and that having slain his own sin-offering, and that for the people, he should offer incense before the mercy-seat, and sprinkle that with the blood of both, ℣. 11—15. and by these offerings make atonement for the holy place, the tabernacle of the congregation, and the altar, ℣. 16—19. and having done this, he was to take the live goat, lay his hands on it, confess over it, and put upon it all the iniquities of the children of *Israel*, and then send it away by a fit man into the wilderness, ℣. 20, 21, 22. upon which he was to put off his linen garments, wash his flesh, and put them on again, and offer the burnt-offering for himself, and for the people, ℣. 23, 24, 25. also he that let go the goat, and he that carried and burnt the sin-offerings without the camp, were to wash themselves and clothes also, ℣. 26, 27, 28. the observance of this day, once a year, which was on the 10th of the 7th month, as a day of affliction and atonement, was to be a statute for ever to the children of *Israel*, ℣. 29—34.

℣.

[l] Misn. Zabim, c. 2. §. 1.
[n] והדווה & dolentis, Montanus.
[m] Leo Modena's History of rites, customs, &c. of the present Jews, par. 1. c. 8.
[o] Misn. Niddah, c. 9. §. 8.

℣. 1. *And the Lord ſpake unto Moſes after the death of the two ſons of Aaron*, &c.] That is, either immediately after their death, and ſo this chapter would have ſtood in its natural order next to the 10th; or elſe after the above laws concerning uncleanneſs on various accounts were delivered out, deſigned to prevent the people entring into the tabernacle defiled, whereby they would have incurred the penalty of death; wherefore, as *Aben Ezra* obſerves, after the Lord had given cautions to the *Iſraelites*, that they might not die, he bid *Moſes* to caution *Aaron* alſo, that he might not die as his ſons died; theſe were *Nadab* and *Abihu*: *when they offered before the Lord, and died*; offered ſtrange fire, and died by flaming fire, as the *Targum* of *Jonathan*; or fire ſent down from heaven, as *Gerſom*, by lightning; ſee ch. x. 1, 2.

℣. 2. *And the Lord ſaid unto Moſes, ſpeak unto Aaron thy brother*, &c.] Who was the high-prieſt; and what is here ſaid to him was binding on all high-prieſts in ſucceſſion from him: *that he come not at all times into the holy* place; or *holineſs* [p], which was holineſs itſelf, or the moſt holy place, as diſtinguiſhed from that which was ſometimes called the holy place, where ſtood the incenſe-altar, the ſhew-bread-table, and the candleſtick, into which *Aaron* went every day, morning and evening, to do the ſervice there enjoined him; but into the holy of holies here deſcribed, as appears by the after deſcription of it, he might not go at all times, or every day, or when he pleaſed, only once a year on the day of atonement; though, according to the *Jewiſh* writers, he went in four times on that day, firſt to offer incenſe, a ſecond time to ſprinkle the blood of the bullock, a third time to ſprinkle the blood of the goat, and a fourth time to fetch out the cenſer; and if he entered a fifth time, he was worthy of death [q]. Some have obſerved [r], that this reſpected *Aaron* only, and not *Moſes*; that though *Aaron* might not go in when he pleaſed, and only at a time fixed, yet *Moſes* might at any time, and conſult the Lord upon the mercy-ſeat, ſee *Exod.* xxv. 22. *Pauſanias* makes mention of ſeveral heathen temples which were opened but once a year, as the temples of *Hades Dindymene, and Eurymone* [s], and particularly the temple of *Minerva*, into which only a prieſt entered once a year [t]; which perhaps was in imitation of the *Jewiſh* high-prieſt: *within the vail, before the mercy-ſeat, which is upon the ark*; this is a deſcription of the holy place, into which the high-prieſt might not go at any time, or at pleaſure; it was within the vail that divided between the holy place, and the moſt holy, where ſtood the mercy-ſeat, which was a lid or covering to the ark, at the two ends of which were the cherubim, the ſeat of the divine majeſty; which was a type of heaven for its holineſs, being the habitation of the holy God, Father, Son and Spirit, and of holy angels, and holy men, and where only holy ſervices are performed; and for its inviſibility, where dwells the inviſible God, where Chriſt in our nature is at preſent unſeen by us, and the glories of which are not as yet to be beheld; only faith, hope and love enter within the vail, and have to do with unſeen objects there; and alſo for what are in it, as the ark and mercy-ſeat, types of Chriſt, through whom mercy is communicated in a way of juſtice, he being the propitiation and the fulfilling end of the law for righteouſneſs. And this caution was given to *Aaron*, *that he die not*; by appearing in the preſence of God without his leave and order: *for I will appear in the cloud upon the mercy-ſeat*; this one would think ſhould be a reaſon why he ſhould not die, when he came into the moſt holy place, becauſe there was the mercy-ſeat, and Jehovah on it; and beſides the cloud of incenſe on it, he went in with, for ſo many underſtand by the cloud, the cloud of incenſe: thus *Aben Ezra* ſays, the ſenſe is, that he ſhould not enter but with incenſe, which would make a cloud, and ſo the glory not be ſeen, leſt he ſhould die: and *Jarchi* obſerves, that the *Midraſh*, or the more myſtical and ſubtle ſenſe is, he ſhall not go in but with the cloud of incenſe on the day of atonement; but the more ſimple meaning, or plain ſenſe of the words is, as the ſame writer notes, that whereas he did continually appear there in the pillar of cloud; and becauſe his *Shekinah* or glorious Majeſty is revealed there, he is cautioned not to uſe himſelf to go in, *i. e.* at any time; with which agrees the *Targum* of *Jonathan*, "for in my cloud the glory of my She-"kinah, or divine Majeſty ſhall be revealed upon "the mercy-ſeat." And this being the caſe, ſuch a glory being there, though wrapt up in a cloud and thick darkneſs, it was dangerous to enter but by divine order.

℣. 3. *Thus ſhall Aaron come into the holy* place, &c.] The moſt holy place; and this was after he had offered the daily ſacrifice of the morning, and had performed the reſt of the ſervice then done, as *Gerſom* obſerves; ſuch as burning the incenſe and trimming the lamps, for no offering preceded the daily ſacrifice: *with a young bullock for a ſin-offering, and a ram for a burnt-offering*; which were both for himſelf and his family; and ſuch were the weakneſs, imperfection and inſufficiency of the levitical prieſthood, and prieſts, that they were obliged firſt to offer for their own ſins, and then for the ſins of the people: the meaning is not, as *Aben Ezra* ſays, that he ſhould bring the bullock into the holy place, only that he ſhould firſt give of his own a bullock for a ſin-offering, to atone for himſelf, and for the prieſts; nor could it be the body of the bullock he brought, only the blood of it into the moſt holy place, where he entered not without blood, firſt with the blood of the bullock, and then with the blood of the goat; for the body of the bullock for a ſin-offering, was burnt without the camp, and the body of the ram for the burnt-offering, was burnt upon the altar of burnt-offering; ſee *Heb.* ix. 7, 12.

℣. 4. *He ſhall put on the holy linen coat*, &c.] Which he wore in common with other prieſts: *and he ſhall have the linen breeches upon his fleſh*; upon thoſe parts of his body, which are more ſecret, and leſs honourable fleſh, meaning the ſame, as in ch. xv. 2: *and ſhall be girded with a linen girdle, and with the linen mitre ſhall he be attired*; as the other prieſts were; which were an emblem of the purity and holineſs of Chriſt, whereby he became a proper and ſuitable high-prieſt, to make atonment for ſin, he having none in himſelf; and of his mean eſtate of humiliation, afflictions and ſufferings, whereby he expiated ſin, and made reconciliation for iniquity; the high-prieſt on the day of atonement not appearing in his golden garments, as the *Jews* call others worn by him, becauſe there were ſome

[p] אל קדיש ad ſanctitatem, Pagninus, Montanus. [q] Maimon. & Bartenora in Miſn. Celim, c. 1. §. 9.
[r] Maimon. in Miſn. Sanhedrin, c. 11. §. 1. So Tikkune Zohar, correct. 18. fol. 28. 1. [s] Eliac 2. ſive, l. 6. p. 392. Bœotica, ſive, l. 9. p. 578. Arcadica, ſive, l. 8. p. 522. [t] Ib. Arcadica, p. 531.

ſome gold in them, as being unſuitable to a day of affliction and humiliation, but in garments of flax, a meaner dreſs; and which alſo were an emblem of the righteouſneſs of Chriſt, and his ſaints, called fine linen, clean and white; which is wrought out by him as the author it, is in him as the ſubject of it, and worn by him as the Lord our righteouſneſs, and in which, as the juſtified head and repreſentative of his people, he entered into heaven to ſhew it to his Father, and plead it with him: *theſe* are *holy garments*; and to be uſed only in ſacred ſervice: there were four more holy garments beſides theſe worn by the high-prieſt, as the breaſt-plate, the ephod, the robe, and the plate of gold, and which alſo were put on at certain times on this day, as at the offering of the morning and evening ſacrifice, and at the ſlaying and offering of the ſeveral creatures on this day [u], ſee ℣. 23, 24: *therefore ſhall he waſh his fleſh in water, and* ſo *put them on*; by dipping, and that in forty ſeahs of water, as the *Targum* of *Jonathan*; and this he did as often as he changed his garments, which were no leſs than five times on this day. The tradition is [w], no man goes into the court for ſervice, even tho' clean, until he has dipped himſelf; the high-prieſt dips five times, and ſanctifies, *i. e.* waſhes his hands and feet ten times on that day, and all are done in the holy place, over the houſe of *Parvah*, excepting this only, that is, firſt here: *Jarchi* on the text obſerves, on this day, he (the high prieſt) is bound to dipping at every change, and five times he changes, and to two waſhings of his hands and feet at the laver: this waſhing may be either an emblem of Chriſt's baptiſm, which he ſubmitted to before he entered on his public miniſtry, and was by dipping; or rather, of his being cleared, acquitted, and juſtified from all ſin, upon his reſurrection from the dead, after he had made atonement for it, and before his entrance into heaven; as he had no ſin of his own he needed not the waſhing of regeneration, or the water of ſanctifying grace to be ſprinkled on him, to cleanſe him from it: but inaſmuch as he had ſin imputed to him, and which he took upon him, to make atonement for, it was proper and neceſſary, when he had made it, that he ſhould be juſtified in the Spirit, that ſo he might enter into heaven without ſin imputed, as he will appear without it when he comes a ſecond time.

℣. 5. *And he ſhall take of the congregation of the children of Iſrael*, &c.] With whom only the high prieſt had to do on the day of atonement; as Chriſt our high prieſt has only with the *Iſrael* of God, the elect, given him by the father, for whom he offered up himſelf, and for whoſe ſins he made reconciliation: *two kids of the goats for a ſin-offering*; the one of which was killed, and the other let go alive, and both were but one offering, typical of Chriſt in both his natures, divine and human, united in one perſon; and who was made ſin, and became a ſin-offering for his people: *and one ram for a burnt-offering*; a type of Chriſt, mighty to ſave, this creature being a ſtrong one; and of his dolorous ſufferings, this offering being burnt; and of God's gracious acceptance of his ſacrifice, which was of a ſweet-ſmelling ſavour to him; the burnt-offering following by way of thankſgiving for atonement made by the ſin-offering graciouſly accepted by the Lord.

℣. 6. *And Aaron ſhall offer his bullock for the ſin-offering, which is for himſelf*, &c.] That is, bring it into the court, and preſent it before the Lord, in order to its being ſlain and ſacrificed; for as yet it was not killed, and ſo could not be offered on the altar, ſee ℣. 11. the place where the bullock was ſet was between the porch and the altar, his head in the ſouth, and his face to the weſt, and the prieſt ſtood in the eaſt, and his face to the weſt, and laid both his hands upon him, and confeſſed his ſins, and his family's [x]: and this is ſaid to be *for himſelf*; not to atone for him, which is afterwards expreſſed, but which ſhould come of him or from him, and not from the congregation, as *Jarchi* explains it; or as the *Targum* of *Jonathan* more clearly, which is of his own money, wholly at his own expence, and not the peoples: *and make atonement for himſelf, and for his houſe*; for himſelf, for his own perſonal ſins, and for his family's ſins, thoſe of his wife and children; and it may be extended to all the prieſts of the houſe of *Aaron*; and ſome ſay to the *Levites* alſo, as *Aben Ezra* notes, though he diſapproves of it: by this it appears, that Chriſt the antitype of *Aaron*, is a more perfect and excellent prieſt than he, who needed not to offer up ſacrifice, firſt for his own ſins, and then for his peoples, for this he did once, when he offered up himſelf, *Heb.* vii. 27. and which was for his whole family, and them only, the elect of God, conſiſting of *Jews* and *Gentiles*; part of which is in heaven, and part on earth, and both were reconciled, or atonement made for them, by the blood of Chriſt; whoſe houſe and family men appear to be, when they believe and hope in him, and hold faſt their faith and hope; and who are made by him prieſts as well as kings to God; ſee *Eph.* iii. 15. *Heb.* iii. 6. *Rev.* i. 6.

℣. 7. *And he ſhall take the two goats*, &c.] The ſin-offering for the people, a proper emblem of Chriſt, this creature being clean and fit for food, denoting the purity of Chriſt, and his being ſuitable and wholeſome food, as his fleſh is to the faith of his people; and becauſe comely in its going, as Chriſt was in his going from everlaſting, and in his coming into this world, travelling in the greatneſs of his ſtrength; and even by reaſon of its having ſomething in it unſavoury and offenſive, and which made it the fitter emblem of Chriſt, as a ſurety of his people; for though he had no ſin inherent in him and natural to him, yet he appeared in the likeneſs of ſinful fleſh, and had ſin imputed to him, which rendered him obnoxious to divine juſtice: the number of theſe goats was two, typical either of the two natures in Chriſt; his divine nature, in which he is impaſſible, and lives for ever, which may be ſignified by the goat preſented alive and let go; and his human nature, in which he ſuffered and died, and may be fitly repreſented by the goat that was ſlain; or elſe of the two eſtates of Chriſt before and after his reſurrection, his being put to death in the fleſh and quickened in the Spirit; or rather, this may ſignify the twofold conſideration of Chriſt as mediator, one with reſpect to his divine Father, to whom he made ſatisfaction by his death; and the other with reſpect to Satan, with whom he conflicted in life, and to whoſe power he was ſo far delivered up, as not only to be tempted, and haraſſed by him, but through his inſtigation, to be brought to the duſt of death; ſee the note on ℣. 10. and theſe two goats, according to the *Jewiſh* writers [y], were to be alike in ſight or colour, in ſtature and in value, and to be taken together: Chriſt, the antitype of them, is the ſame dying and riſing; the ſame that died, roſe again from the dead; the ſame that ſuffered, is glorified; and

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[u] Miſn. Yoma, c. 3. §. 4, 6. [w] Ib. §. 3. [x] Miſn. Yoma, c. 3. §. 8. [y] Ib. c. 6. §. 1.

and the ſame that went up to heaven, will come again in like manner: *and preſent them before the Lord, at the door of the tabernacle of the congregation*; at the eaſt of the court, and the north of the altar, as the *Miſnah* [y]; ſo that their faces were towards the weſt, where the holy of holies, the ſeat of the divine Majeſty was, and ſo ſaid to be before the Lord, or over-againſt where he dwelt: this preſentation may have reſpect to the death of Chriſt, when he preſented himſelf to God as an offering and a ſacrifice; and which was done publickly in the ſight of great multitudes, and on the behalf of the whole congregation of the Lord's people, and before him againſt whom ſin is committed, and to whom ſatisfaction is given.

℣. 8. *And Aaron ſhall caſt lots upon the two goats*, &c.] Which ſhould be ſlain, and which ſhould be kept alive, and let go: the manner of caſting lots, according to the *Miſnah* [z], was this; the high prieſt went to the eaſt of the court, to the north of the altar, the *Sagan* (or deputy prieſt) at his right hand, and *Roſh Beth Ab*, (or the chief of the houſe of the fathers) on his left hand, and the two goats were there; and there was a veſſel (box or urn, called *Calphi*) and in it were two lots of box-tree; the high-prieſt ſhook the *Calphi* (or urn) and took out the two lots; one, on which was written, *for the Lord*, and the other, on which was written, *for Azazel*; if that came up on the right hand, the *Sagan* ſaid to him, my lord high-prieſt, lift up thy right hand on high; and if that on the left hand came up, *Roſh Beth Ab* ſaid to him, my lord high-prieſt, lift up thy left hand on high: he put them upon the two goats and ſaid, a ſin-offering for the Lord; and they anſwered after him, bleſſed be the Lord, may the glory of his kingdom be for ever and ever: now theſe lots, as *Ben Gerſom* obſerves, were alike, not one greater than another; and they were of the ſame matter, for if one had been of ſtone and the other of wood, they might have been known by feeling, and ſo the lots would not have been legal: and the ſame is obſerved by *Maimonides* [a], that though they might be of any matter, of wood, or ſtone, or metal, yet one might not be great, and the other ſmall, and the one of ſilver, and the other of gold, but both alike, for the reaſon before given: *one lot for the Lord, and the other lot for the ſcape-goat*; one had written upon it, as in the above account, *for the Lord*, and the other had written upon it, for *Azazel*; directing that the goat on which the lot for the Lord fell, was to be ſlain and offered up for a ſin-offering to him; and the other, on which the lot for *Azazel* fell, was to be kept alive and let go: now, however caſual and contingent the caſting of a lot may ſeem to men, it is certain to God, the diſpoſal of it is of him, and according to his determination, *Prov.* xvi. 33. and this, in the myſtical ſenſe, here denotes, that the ſufferings and death of Chriſt were according to the determinate counſel and fore-knowledge of God, and ſo were foretold in the ſcriptures, and came to paſs according to his appointment, will, and command, as was alſo his reſurrection from the dead, *John* x. 18. ſee *Acts* ii. 23. and iv. 28. 1 *Cor.* xv. 3, 4. and likewiſe his conflict with Satan, *John* xiv. 30, 31.

℣. 9. *And Aaron ſhall bring the goat on which the Lord's lot fell*, &c.] Alluding to the manner of taking out the lot by the high-prieſt, who, when he took it out, lifted it up with his hand, and then let it down, and put it on the head of the goat; after which he brought it to the altar to be ſacrificed: *and offer him for a ſin-offering*; an offering for the ſins of the people, as a type of Chriſt, who made his ſoul an offering for ſin for his people; but this was not done by *Aaron* until he had brought and killed the ſin-offering for himſelf; after which, we read of killing this ſin-offering for the people, ℣. 11, 15. wherefore ſome take this offering here, to be no other than a ſetting apart or devoting the goat for this ſervice.

℣. 10. *But the goat on which the lot fell to be the ſcape-goat*, &c.] Or for *Azazel*, of which more hereafter in the latter part of the verſe: *ſhall be preſented alive before the Lord*; this ſeems to be a ſecond preſentation; both the goats were preſented before the Lord before the lots were caſt, ℣. 7. but this was afterwards, when one of the goats, according to the lot, being preſented was ordered to be killed for a ſin-offering, and the other according to the lot not being preſented alive, was ordered to remain ſo: *to make an atonement with him*; to make an atonement for the ſins of the people of *Iſrael* along with the other, for they both made one ſin-offering, ℣. 6. and this, though ſpared alive for a while, yet at length was killed; and how, the *Jewiſh* writers relate, as will be after obſerved: and *to let him go for a ſcape-goat into the wilderneſs*; or, *unto Azazel into the wilderneſs*; which ſome underſtand of a mountain in the wilderneſs called *Azazel*, to which the *Targum* of *Jonathan* has reſpect, which paraphraſes the word, "to "ſend him to die in a place ſtrong and hard, "which is in the wilderneſs of *Zuck*;" and ſo *Saadiah Gaon*, *Jarchi*, *Kimchi* and others; and one in *Aben Ezra* ſays, it was near mount *Sinai*; but as it is rightly obſerved by ſome, was this the name of a mountain, *Moſes* would have called it the mountain *Azazel*, as he does other mountains by their names: nor is there any account of any ſuch mountain in thoſe parts, by ſuch who have travelled in it, and if near *Sinai*, it was a long way to ſend it from *Jeruſalem*; and for which there ſeems to be no reaſon, ſince there were many deſerts between thoſe two places: *Aben Ezra* ſuggeſts, there is a ſecret or myſtery in the word *Azazel*, and ſays, you may know it and the myſtery of his name, for he has companions in ſcripture; and I will reveal to you, ſays he, part of it by a hint, when you are the ſon of 33, you may know its meaning, that is, by reckoning 33 verſes from ℣. 8. where this word is firſt mentioned, which will fall on ch. xvii. 7. *they ſhall no more offer unto devils*; and ſo R. *Menachem* interprets *Azazel* of *Samael*, the angel of death, the devil, the prince that hath power over deſolate places: there are ſeveral chriſtian writers of great note, that underſtand this of the devil, as *Origen* [b], among the ancients, and of the moderns, *Cocceius* [c], *Witſius* [d], and *Spencer* [e], who think that

[y] Miſn. Yoma, c. 3. §. 8.
[z] Ib. c. 3. §. 9. & c. 4. §. 1.
[a] Hilchot Yom Hacipputim, c. 3. §. 1.
[b] Contr. Celſ. l. 6. p. 305.
[c] Comment. in Heb. 9. §. 25, &c.
[d] De Oeconom. Fœderum, l. 4. c 6. §. 71, 72, 73.
[e] De Leg. Heb. l. 3. Diſſert. 8. c. 1. §. 2. and of the ſame mind was our Engliſh poet †, that Azazel was a Dæmon.

† His mighty ſtandard: that proud honour claimed
Azazel, as his right, a cherub tall.
Milton's Paradiſe Loſt, B. 1. l. 533, 534.

that by these two goats, is signified the twofold respect of Christ our mediator; one to God, as a judge, to whom he made satisfaction by his death; the other to the devil, the enemy with whom he conflicted in life; who, according to prophecy, was to be delivered up to Satan, and have his heel bruised by him; and who was to come, and did come into the wilderness of this world, and when *Jerusalem* was a desert, and became a *Roman* province; and who was led by the Spirit into the wilderness of *Judea*, in a literal sense, to be tempted of the devil, and had a sore conflict with him in the garden, when he sweat, as it were, drops of blood; and upon the cross, when he submitted to the death of it; during which time he had the sins of all his people on him, and made an end of them, so as to be seen no more; all which agrees with ℣. 21, 22. of which see more there; and it must be owned, that no other sense seems so well to agree with the type as this; since the living goat had all the sins of the people on him, and was reckoned so impure, that he that led him into the wilderness stood in need of washing and cleansing, ℣. 21, 26. whereas, when Christ was raised from the dead, he was clear of all sin, being justified in the Spirit; and in his resurrection there was no impurity, nor could any be reckoned or supposed to belong to him, as *Witsius* well observes, no, not as the surety of his people; nor in his resurrection, was he a sin-offering, as this goat was; nor could his ascension to heaven, with any propriety, be represented by this goat being let go into the wilderness: as for the notion of *Barabbas*, as *Origen* [f], being meant by *Azazel*, or the rebellious people of the *Jews*, carried into the wilderness, or into captivity by *Nebuchadnezzar*, and which is the sense of *Abarbinel*, and in which he is followed by many christian writers, they need no confutation.

℣. 11. *And Aaron shall bring the bullock of the sin-offering, which is for himself*, &c.] In the same manner, and is to be understood in the same sense, as in ℣. 6. *and shall make atonement for himself and for his house*; by a confession of words, as the *Targum* of *Jonathan* adds, and which *Jarchi* calls, the second confession; for the same was made, and in the same words as before, see the note on ℣. 6. *and shall kill the bullock of the sin-offering, which is for himself*; which was a type of Christ; the creature itself was, being strong for labour, and patient in bearing the yoke; Christ had a laborious service to perform, the work of man's redemption, and he was strong for it, able to go through it, and did not only readily take upon him the yoke of the law, and became obedient to every command of his divine Father, but even to death itself, the death of the cross; the kind of sacrifice was a sin-offering, and such Christ in soul and body was made for his people; in order to which, as this sacrifice, he was put to death, the use of which was, to atone for all the sins of his mystical self, his body, the church; for all his family, his children, the priests of the Lord.

℣. 12. *And he shall take a censer*, &c.] A fire-pan, a sort of chafing-dish or perfuming pot; this was a golden one, as appears from *Heb.* ix. 4. hence Christ, the angel of God's presence, our interceding high-priest, is said to have such an one, *Rev.* viii. 3. and so *Josephus* says [g], it was a golden one the high-priest used on the day of atonement; with which agree the *Misnic* doctors [h], who say, on other days he took off the coals with a silver one, and poured them into a golden one, but on this day he took them off with a golden one: *full of burning coals of fire from off the altar before the Lord*; these were bright, lively coals, not smoaking and half extinct; and they were taken from off the altar of burnt-offering, from the western side of it, as *Jarchi* says, which was towards the holy of holies, where the Lord had his dwelling: these burning coals denoted the sufferings of Christ, which were properly punishments for the sins he bore, flowed from the wrath of God, comparable to fire, were the curses of a fiery law, and equal to the sufferings of the wicked, often expressed by fire; they were many, and very painful and excruciating, though no ways inconsistent with the love of God to him as his son, for they were endured by him as the surety of his people, and by which he expressed his flaming love and affection for them: he himself is altar, sacrifice, and priest, the altar which sanctifies the gift; and the coals as on the altar, denote the sufferings of Christ, as upon him, which he was able to bear; and the taking off the coals, signifies the cessation of his sufferings; and the altar, coals, and taking of them off being before the Lord and in his sight, shew that Christ, as a divine person, is, and always was before him; that his sufferings were ever in view, being appointed and foretold by him, and when endured were grateful to him, a sacrifice of a sweet smelling savour; and that the cessation of them was in his presence, and according to his will; and Christ now is the lamb in the midst of the throne, as though he had been slain, where, as such, he is always beheld with pleasure and acceptance by the Lord: *and his hands full of sweet incense beaten small*; both his hands, as *Aben Ezra*, two handfuls of this he took and put into a cup: of this sweet incense and its composition, see *Exod.* xxx. 34—37. this was small itself, but on the evening of the day of atonement it was put into the mortar again, as *Jarchi* says, and beaten very small, and so was, as expressed in the *Misnah* [i], *small of small*; this may represent the intercession of Christ our high-priest for his people; for as the prayers of the saints are set before the Lord as incense, *Ps.* cxli. 2. so the intercession and mediation of Christ in favour of the acceptance of their prayers is signified by *much incense*, *Rev.* viii. 3. and which is always acceptable to God, and may well be expressed by *sweet* incense: handfuls of it, may denote the largeness of his intercession, being for all the elect of God, and for all things for them they stand in need of; and the infinite perfection and virtue of his person, blood, righteousness, and sacrifice, to make his intercession effectual: and being *beaten small*, may signify his intercession made for particular persons, and those the meanest, and for particular things of every sort they want; as well as it may point at the fragrance and acceptance of Christ's mediation on such accounts, the incense being more fragrant the smaller it is beaten: *and bring* it *within the vail*; not the incense only, but the burning coals of fire also, the one in one hand, and the other in the other hand; so the *Misnah* [k]; they brought out to him (the high-priest) the cup and the censer; he took his handful and put it into the cup, a large one according to its largeness, and a small one according to its smallness, and so was its measure; he took the censer in his right hand, and the cup in his left, and went into the sanctuary, until he came between the two vails which divide between the holy and holy

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[f] In Lev. Homil. 10. c. 16. fol. 82.
[g] Antiq. l. 3. c. 8. §. 3.
[h] Misn. Yoma, c. 4. §. 4.
[i] Ib.
[k] Ib. c. 5. §. 1.

holy of holies: this was typical of Chriſt our high-prieſt, who is entered within the vāil into the holieſt of all, with his blood, righteouſneſs, and ſacrifice, where he ever lives to make interceſſion for us; not that Chriſt is conſidered in heaven as in a ſuffering ſtate, for he is in a moſt exalted one; but the virtue and efficacy of his ſufferings and death always continue, and which he ever improves on the behalf of his people, by interceding for them; and their faith and hope enter within the vail, and deal with him as having ſuffered for them.

℣. 13. *And he ſhall put the incenſe upon the fire before the Lord*, &c.] Both the incenſe and burning coals of fire being carried within the vail, the incenſe was put upon the coals, and ſo it burned before the Lord, whoſe ſeat was between the cherubim; and from whence it appears, that this was done, not without but within the vail: the *Sadducees* under the ſecond temple would have it, that the incenſe was put upon the fire without the vail, wherefore the high-prieſt on the evening of this day, was ſworn by the meſſengers of the ſanhedrim, not to make any alteration in what they ſhould ſay to him; and this oath was given him in the houſe of *Abtines*, where the incenſe was made, with a ſpecial reſpect to that, ſince it being within the vail, they could not ſee it performed: the manner of his performance of this part of his ſervice is thus related; he went in between the vails, till he came to the north; when he was come to the north, he turned his face to the ſouth; he went on his left hand near the vail, till he came to the ark; he put the cenſer between the two bars, and heaped the incenſe upon the top of the coals, and the whole houſe was filled with the ſmoke; he then went out backwards, and prayed a ſhort prayer in the outward houſe, (the holy place) and he did not continue long in prayer leſt the people of *Iſrael* ſhould be frighted [l]: the prayer he made is given us by the *Jews* [m]: now the incenſe being put upon the coals, may denote the fervor and ardency of Chriſt's interceſſion, and that his ſufferings are the foundation of it, on which it proceeds, and are what give it a grateful odour, or make it acceptable to the Lord: and this was done, *that the cloud of the incenſe may cover the mercy-ſeat that is upon the teſtimony*; where was the ſhekinah, or glorious majeſty of God, and which was not to be ſeen, and therefore to be covered after this manner; which ſhews, that there is no acceſs to God but as upon a ſeat of mercy, and a throne of grace; and even that there is no coming to him upon that, but through the mediation and interceſſion of Chriſt: *that he die not*; as his ſons did, boldly intruding where, and doing what they ſhould not: there is no approaching to God as an abſolute God, and live; but through Chriſt the mediator, and his interceſſion, believers may draw nigh and ſee the face of God in Chriſt, and live, as *Jacob* did, *Gen.* xxxii. 33.

℣. 14. *And he ſhall take of the blood of the bullock*, &c.] When the high-prieſt ſlew the bullock, the blood was received in a baſon, and given to another prieſt, that he might keep ſtirring it on a four-ſquare bench in the temple, that ſo it might not thicken and congeal [n], but by a continual motion might become thin and liquid, and fit for ſprinkling; and this was doing whilſt the high-prieſt was gone into the moſt holy place to offer the incenſe; which being done, he came out again and took the baſon of blood out of the hand of the prieſt, and went in a ſecond time, and did with it as follows: *and ſprinkle it with his finger upon the mercy-ſeat, eaſtward*; with his right finger, or fore finger, as the *Targum* of *Jonathan*; and the blood ſprinkled with it did not fall upon the mercy-ſeat, as our verſion ſeems to intimate, but it was ſprinkled over-againſt it, towards the upper part of it. *Aben Ezra* ſays, that according to their interpreters, *upon the face of the mercy-ſeat*, as the words may be literally rendered, ſignifies above, between the two bars, and here it was the high-prieſt ſtood; for, according to the *Miſnah* [o], he went in to the place where he had gone in, and ſtood in the place where he had ſtood, and then ſprinkled, that is, in the ſame place where he had been and offered the incenſe; ſee the note on the preceding verſe; and here he ſtood, not with his face to the eaſt, for then his back muſt have been to the mercy-ſeat, but he ſtood with his face to the eaſtern part of the mercy-ſeat, and there ſprinkled the blood upwards: *and before the mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times*; beſides the firſt ſprinkling that was upward, and thoſe downward; ſo ſays the *Miſnah* [p], he ſprinkled of it (the blood) once above, and ſeven times below; the ſame *Jarchi* obſerves; and the tradition adds, and he did not look in ſprinkling neither above nor below; that is, he did not look to the mercy-ſeat, nor was there any need of it, ſince the blood did not reach the mercy-ſeat, but fell upon the ground; it was enough that it was done before it, and over-againſt it, and with a reſpect unto it; or otherwiſe, had it fallen on it, it would have been beſmeared with it, and would not have been ſo comely and decent: the myſtery of this was to repreſent the blood of Chriſt, and perfect purification and atonement by it, and that mercy and juſtice are reconciled to each other, and agree together in the forgiveneſs of ſinners; and that there is no mercy but in a way of juſtice, no remiſſion of ſin, no juſtification of perſons, no ſalvation for any of the ſons of men, but through the blood of Chriſt, and the compleat atonement made thereby.

℣. 15. *Then ſhall he kill the goat of the ſin-offering that* is *for the people*, &c.] That upon which the lot came for the Lord, ℣. 9. the high-prieſt having ſprinkled the blood of the bullock, came out of the moſt holy place, and went into the court of the tabernacle to the altar of burnt-offering, and on the north ſide of that ſlew the goat for the ſin-offering, the place where all ſuch were killed; ſee ch. i. 11. and vi. 25. This was a type of Chriſt, of his being ſlain, and made an offering for the ſins of his people: *and bring his blood within the vail*; it being received into a baſon, as before the blood of the bullock was, he took it, and with it went in a third time into the moſt holy place: *and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat*; it ſhould be rendered *toward the mercy-ſeat*, as it is by *Noldius* [q]; ſee the note on the preceding chapter.

℣. 16. *And he ſhall make an atonement for the holy* place, &c.] Even the holy of holies, as *Aben Ezra* interprets it, into which the high-prieſt entered with blood for that purpoſe; the *Targum* of *Jonathan* adds, by a verbal confeſſion, that is, of ſin; but atonement was not made in that wy way, but by the blood of the bullock and goat, which was ſprinkled towards the mercy-ſeat, above

[l] Miſn. Yoma, c. 5. §. 1. c. 5. §. 3. [m] Maimon. & Bartenora in ib. [n] Miſn. Yoma, c. 4. §. 3. [o] Ib. [p] Ibid. [q] Concord. Ebr. partic. p. 704. N°. 2013.

above and below: and this was made *because of the uncleanness of the children of Israel, and because of their transgressions in all their sins*; which heap of words shows how many and hainous the sins of the people of *Israel* were, being defections from God, rebellions against him, transgressions of his law, and which brought pollution and guilt upon them which could only be expiated by blood; and though the people of *Israel* did not enter so much as into the holy place, where the priests at times went, and much less into the holiest of all, yet their sins in some sense entered there, and came before the Lord that dwelt there; as the sins of men do even reach up to heaven itself, and cry for wrath and vengeance; and so made the *Israelites* unworthy of such a favour, as for the Lord to dwell among them in that most holy place, in so solemn a manner; and for their high-priest to enter there, and consult the oracle of God for them, and make intercession on their account, to which atonement was necessary; even as men by their sins render themselves unworthy of entering into this heavenly state, nor can they without the atonement and sacrifice of Christ; and to this purification of the patterns of heavenly things, and of the heavenly things or places themselves, the apostle refers, *Heb.* ix. 23, 24: *and so shall he do for the tabernacle of the congregation that remaineth among them, in the midst of their uncleanness*; that is, the court of the tabernacle where the *Israelites* were admitted, and where they often came in their uncleanness, either ignorantly or presumptuously, and yet notwithstanding the tabernacle remained among them; but it was necessary that atonement should be made for the uncleanness in it, and around it, that it might continue, and they might have the privilege of coming into it, and worshipping in it. This shews that there are sins of holy things, and which attend the most solemn service, which are committed in the sanctuary of the Lord, and whilst waiting upon him in his house and ordinances, which must be expiated and removed. The same rites were observed in making the atonement for this part of the sanctuary, as for the most holy place, particularly by sprinkling the blood in like manner, only elsewhere; so says *Jarchi*, as he sprinkled of them both within, that is, of the blood of the bullock, and of the goat, within the vail, once above, and seven times below; so he sprinkled, by the vail without, of both of them, once above, and seven times below.

℣. 17. *And there shall be no man in the tabernacle of the congregation*, &c.] Not any of the priests, as *Aben Ezra*, no not in the holy place where they ministred, nor in the court of the tabernacle, nor in any of the courts, nor indeed any of the people: all places were cleared *when he* the high-priest *goeth in to make an atonement in the holy* place, *until he come out*; this in the mystery of it was to signify, that atonement for sin is made only by Christ our high-priest, he himself, and no other, bore our sins, and he himself purged them away, or by his sacrifice alone expiated them; his own arm wrought salvation, and of the people there were none with him to help and assist him; when he the shepherd was smitten by the sword of justice, the sheep were scattered, all his disciples forsook him and fled; there were none to appear for him, or stand by him, or in the least to lend an assisting hand in the great work in which he was engaged; he is the only Mediator, between God and man, both of redemption and of intercession; he is the alone Saviour, to him only are sinners to look for salvation, and he is to have all the glory; he had no partner in the work, and he'll have no rival in the honour of it: *and have made an atonement for himself, and for his household*; his whole family, and all the priests, by the bullock of his sin-offering, as *Aben Ezra* observes, and by carrying in the blood of it within the vail, and sprinkling it there: *and for all the congregation of Israel*; by the goat of their sin-offering, as the same writer notes, and doing with the blood of that, as with the blood of the bullock; all typical of the atonement of Christ for his mystical self the church; for the whole family and household of God; for the general assembly and church of the first-born, whose names are written in heaven.

℣. 18. *And he shall go out unto the altar that is before the Lord*, &c.] The golden altar, the altar of incense, which stood in the holy place without the vail, over-against the most holy place, where Jehovah dwelt, and so is said to be before him; of this altar the *Misnah* [r] understands it, and so do *Jarchi* and *Ben Gersom*; and according to *Exod.* xxx. 10. once a year *Aaron* was to make an atonement on the horns of it, with the blood of the sin-offering, which plainly refers to this time, the day of atonement; but *Aben Ezra* is of opinion, that the altar of burnt-offering is meant; and bishop *Patrick* is inclined to think so too, because he supposes the high-priest's going out signifies his coming from the sanctuary, where the golden altar was, and which had been cleansed, ℣. 16. and because, if the altar of burnt-offering is not here meant, no care seems to be taken of its cleansing; but it should be observed, that the holy place, ℣. 16. means the holy of holies, and not the holy place where the altar of incense stood; and that the altar of burnt-offering was atoned for and cleansed, when the tabernacle of the congregation was, in which it stood, and from which this altar is manifestly distinguished, ℣. 20. wherefore the reason given for the altar of burnt-offering holds good for the altar of incense, since if that is not intended, no care is taken about it; add to this, that the last account of the high-priest was, that he was in the most holy place, and not the holy place, ℣. 17. out of which he now came into the holy place, where the altar of incense was: *and make an atonement for it*; where incense was daily offered up, signifying the prayers of the saints, which having many failings and imperfections in them, yea many sins and transgressions attending them, need atonement by the blood of Christ, of which this was a type: *and shall take of the blood of the bullock, and of the blood of the goat*; mixed, as the *Targum* of *Jonathan* paraphrases it; and so *Jarchi* asks, what is the atonement of it? he takes the blood of the bullock, and the blood of the goat, and mixes them together: the account given of this affair, in the *Misnah* [s] is; he poured the blood of the bullock into the blood of the goat, and then put a full bason into an empty one, that it might be well mixed together: and having so done, he did as follows, *and put* it *upon the horns of the altar round about*; upon the four horns which were around it; and it is asked in the *Misnah* [t], where did he begin? at the north-east horn, and so to the north-west, and then to the south-west, and (ended) at the south-east; at the place where he began with the sin-offering on the outward altar, there

[r] Yoma, c. 5. §. 5. [s] Ibid. §. 4. [t] Ut supra.

there he finiſhed on the inward altar, and as he went along he put the blood on each horn, which was the atonement for the altar.

℣. 19. *And he ſhall ſprinkle of the blood upon it with his finger ſeven times*, &c.] This was done with his right finger, or fore finger, as the *Targum of Jonathan*, and ſeven times to denote the perfect cleanſing of the altar with it. *Jarchi* obſerves, that after he, the high-prieſt, had put the puttings (of blood) upon the horns of it, he ſprinkled of it ſeven ſprinklings on the top of it: the *Miſnah* ſays [u] upon the pure place of it, that is, upon a place of it, from whence the coals and aſhes were removed, and where the gold appeared: *and cleanſe it, and hallow it from the uncleanneſs of the children of Iſrael*; by ſprinkling the blood upon it; *Jarchi*'s note is, *and cleanſe it* from what was paſt, *and hallow it* for time to come.

℣. 20. *And when he hath made an end of reconciling the holy* place, &c.] That is, the holy of holies, by carrying in the blood of the bullock, and of the goat there, and ſprinkling them as before obſerved: *and the tabernacle of the congregation*; the great court where the people met, and where the altar of burnt-offering ſtood: *and the altar*; the altar of incenſe in the holy place; and ſo all the parts of the tabernacle were reconciled and atoned for, even the holy of holies, the holy place, and the court of the people: all the work of the day of atonement, we are told [w], was done according to the order preſcribed, and that if any thing was done before another, it was doing nothing: thus, for inſtance, if the blood of the goat went before (or was ſprinkled before) the blood of the bullock, he muſt return and ſprinkle of the blood of the goat after the blood of the bullock; and if before he has finiſhed the puttings (of the blood) within, the blood is poured out, (that is, at the bottom of the altar of burnt-offering) he ſhall bring other blood, and return and ſprinkle anew within, and ſo in the temple, and at the golden altar, for every atonement is by itſelf: *he ſhall bring the live goat*; that which remained alive after the other was ſlain, as it was to do, according to the lot that fell upon it, ℣. 10. this was brought to the door of the tabernacle of the congregation, whither the high-prieſt went, and performed the following rites.

℣. 21. *And Aaron ſhall lay both his hands on the head of the live goat*, &c.] In this order, as the *Targum* of *Jonathan* ſays, his right-hand upon his left-hand on the head of the live goat; this was done in the name of the people, hereby transferring their ſins, and the puniſhment of them, to it: *and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins*; which takes in all their ſins, greater or leſſer, ſins of ignorance and preſumption, known or not known [x], even all ſorts of ſin, and all of them: the form of confeſſion uſed in after-times was this [y]; O Lord, thy people, the houſe of *Iſrael*, have done perverſely, have tranſgreſſed and ſinned before thee. O Lord, expiate now the iniquities, tranſgreſſions and ſins, in which thy people, the houſe of *Iſrael*, have done perverſely, tranſgreſſed and ſinned before thee, as it is written in the law of *Moſes* thy ſervant (*Lev.* xvi. 30.) and it is added, and the prieſts and people that ſtood in the court, when they heard the name Jehovah go out of the mouth of the high-prieſt, they bowed, and worſhipped, and fell upon their faces, and ſaid, bleſſed be God, let the glory of his kingdom be for ever and ever: *putting them upon the head of the goat*; that is, the iniquities, tranſgreſſions and ſins of the people of *Iſrael* before confeſſed, and that by confeſſion of them, with impoſition of hands; and which was typical of the imputation of the ſins of the people of God to Chriſt, of the Lord laying, or cauſing to meet on him the iniquities of them all, and of his being made ſin by imputation for them: *and ſhall ſend him away by the hand of a fit man into the wilderneſs*; whether the wilderneſs of *Judea*, or what other is intended, is not certain. The *Targum* of *Jonathan* calls it the wilderneſs of *Zuck*; which according to the *Miſnah* [z], was three miles from *Jeruſalem*, at the entrance of the wilderneſs; and whereas in another *Miſnah* [a], inſtead of *Beth-chadudo*, *Beth-horon* is mentioned, which is ſaid alſo to be three miles from *Jeruſalem*: it is not an improbable conjecture of Dr. *Lightfoot* [b], that the goat was ſent in the way to *Beth-horon*, which was the ſame diſtance from *Jeruſalem* as the other place was, in the northern coaſt of *Judea*, and had very rough hills about it, and a narrow paſſage to it. The man, by whom he was ſent, was one fit for the purpoſe, that knew the way to the wilderneſs, and was acquainted with it; a man of years and underſtanding, and of a diſpoſition ſuitable for ſuch a ſervice; the *Septuagint* verſion renders it one that was *ready*; and the *Targums*, one that was *prepared* to go, or *appointed*, and got ready; *Jarchi* ſays, the day before; but the *Targum* of *Jonathan*, a year ago; perhaps it deſigns one, that being once appointed, was continued, and ſo was uſed to it from time to time, and conſtantly did it: the phraſe properly ſignifies *a man of time* or *opportunity* [c]; *Aben Ezra* finds fault with thoſe who render it a wiſe man, but obſerves, that ſome of their *Rabbins* ſay it was a prieſt that led the goat to the wilderneſs, which he approves of: according to the *Miſnah* [d], all were fit for this ſervice (formerly common and unclean,) but what the high-prieſt did (afterwards) was fixed, and they did not ſuffer an *Iſraelite* to lead him (*i. e.* a common *Iſraelite*, one that was not a prieſt); according to the *Talmud* [e], even a ſtranger, and an unclean perſon, was fit for this ſervice. In the myſtical ſenſe, by this fit man, or man of opportunity, is not meant, according to *Abarbinel*, *Nebuchadnezzar*, who led the children of *Iſrael* into the wilderneſs of the people, into the *Babyloniſh* captivity; but rather, if it could be underſtood of Chriſt being ſent, and carried into the wilderneſs of the Gentile world, upon his reſurrection and aſcenſion to heaven, the apoſtle *Paul* might be thought of; who was a choſen veſſel to carry his name there, and was eminently the apoſtle of the *Gentiles*: but ſeeing by *Azazel*, to whom this goat was let go, ſatan ſeems to be meant; if, as ſome think [f], Chriſt was baptized on the day of atonement, and on that day was led by the Spirit to the wilderneſs of *Judea*, there to be tempted of the devil, that might be conſidered as a very ſingular accompliſhment of the type; and the *Jews* ſeem to expect the Meſſiah on the day of atonement:

[u] Yoma, c. 5. §. 6. [w] Ibid. §. 7. [x] Vid. Maimon. Hilchot Teſhubah, c. 1. §. 2. [y] Miſnah Yoma, c. 6. §. 2. [z] Ibid. §. 8. [a] Miſn. Hieroſ. c. 6. §. 9. fol. 43. 2. [b] Chorograph. Cent. on Matth. c liv. Vid. ib. c. xix. [c] אישׁ עתּי viri opportuni, Montanus; viri tempeſtivi, Tigurine verſion. [d] Ut ſupra, §. 3. [e] T. Bab. Yoma, fol. 66. 1, 2. [f] Jackſon & alii, apud Patrick in loc.

ment [g]: or rather, as *Witsius* [h] obſerves, the hand of the fit man may denote the power that roſe up againſt Chriſt, namely the *Gentiles* and the people of *Iſrael*, and particularly *Pilate*, who took care that Chriſt, burdened with the croſs, an emblem of the curſe, ſhould be led without the gate, where he had his laſt conflict with the devil; ſee the note on ℣. 10. This is applied to *Pilate* by *Origen* [i].

℣. 22. *And the goat ſhall bear upon him all their iniquities, unto a land not inhabited*, &c.] Where it would never be ſeen, and from whence it would never return more; and ſo was a proper type of Chriſt, who has borne all the ſins of all his people in his own body on the croſs, and all the puniſhment due unto them; and ſo has made full ſatisfaction for them, and has removed them from them, as far as the eaſt is from the weſt, and out of the ſight of avenging juſtice; ſo that when they are ſought, they ſhall not be found, nor ſhall they ever return unto them, or be brought againſt them any more; ſee *Iſ.* liii. 12. 1 *Pet.* ii. 24. *Zech.* iii. 9. *Pſ.* ciii. 12. *Jer.* l. 20: *and he ſhall let go the goat in the wilderneſs*; that is, the man that was appointed to have him thither; and ſo the *Targum* of *Jonathan*, "and the man ſhall let go the goat "into the wilderneſs of *Zuck*; and the goat ſhall "go upon the mountains of *Beth Chadure* (or *Cha-*"*dudo*), and a tempeſtuous wind from the Lord "ſhall drive him down, and he ſhall die." The manner of conducting this whole affair was this; they made for him a cauſey (*i. e.* for the man that had the goat committed to his care, to have it out of the court, and out of the city) becauſe of the *Babylonians*, who would pluck him by the hair, and ſay get out, be gone, get out, be gone. The nobles of *Jeruſalem* accompanied him to the firſt booth, for there were ten booths from *Jeruſalem* to *Zuck*, which were 90 furlongs, ſeven and a half to every mile; at every (*i. e.* 12 miles) at every booth they ſaid to him, lo food, lo water, and they accompanied him from booth to booth, excepting the laſt of them; for there was not one went with him to *Zuck*, but ſtood afar off, and obſerved what he did: what did he do? he parted a ſcarlet line, half of it he bound to the rock, and half of it he bound between his horns (the goat's) and puſhed him backwards, and he rolled and went down, but before he came half way down the mountain he was daſhed to pieces; then he (the man) went and ſat under the laſt booth until it was dark—they ſaid to the high-prieſt, the goat is got to the wilderneſs; but from whence did they know that the goat was got to the wilderneſs? they made watch-towers or beacons, and they waved linen cloths, and ſo knew when the goat was come to the wilderneſs [k]. But the ſcripture is entirely ſilent about the death of this goat, though it no doubt died in the wilderneſs, only ſays that it was let go, and was at liberty to go where it would; intimating that the people of *Iſrael* were free from all their ſins, and they ſhould be no more ſeen nor remembered; typical of the deliverance and freedom of the people of God from all their ſins by Chriſt. This affair was imitated by ſatan among the heathens, particularly the *Egyptians*, as has been obſerved by many out of *Herodotus* [l]; who relates, that they uſed to imprecate many things upon the head of a beaſt ſlain for ſacrifice, and then carried it to market, where were *Grecian* merchants, to whom they ſold it; but if there were none, they caſt it into the river, execrating the head after this manner, that if any evil was to befal either themſelves that ſacrificed, or all *Egypt*, it might be turned upon that head. And on account of this cuſtom, which obtained among all the *Egyptians*, no one among them would ever taſte the head of any animal; which *Plutarch* [m] alſo affirms, who ſays, that having made an execration upon the head of the ſacrifice, and cut it off, formerly they caſt it into the river, but now they give it to ſtrangers. And a like cuſtom obtained among other nations, as the *Maſſilians* and *Grecians* [n].

℣. 23. *And Aaron ſhall come into the tabernacle of the congregation*, &c.] Having been into the moſt holy place a fourth time, as the *Jews* ſay, to fetch out the cenſer and the incenſe-cup; wherefore the *Jewiſh* writers obſerve, that this verſe is not in its proper place; ſo *Jarchi* from the Rabbins ſays, the whole ſection is in its order, excepting this, which was after the ſacrifice of his burnt-offering, and the burnt-offering of the people; and the burning the inwards of the bullock and the goat, which were done without in the golden garments; and then he dipped himſelf, and waſhed his hands and feet, and ſtripped and put on the white garments, and went in to fetch the incenſe-cup and the cenſer, with which he offered in the inmoſt place (the holy of holies): *and ſhall put off the linen garments which he put on when he went into the holy* place; the holy of holies, that is, as *Jarchi* interprets it, after he had brought it (the cenſer) out, then he cloathed himſelf with the golden garments for the daily evening ſacrifice; and this was the order of the ſervices (on the day of atonement) the daily morning ſacrifice (was performed) in the golden garments; the ſervice of the bullock and of the goat, and the incenſe of the cenſer, in the white garments; and his ram, and the ram of the people, and ſome of the additions, in the golden garments; and the bringing out of the incenſe-cup and the cenſer, in the white garments; and the reſt of the additions, and the daily evening ſacrifice, and the incenſe of the temple, on the inward altar, in golden garments; and the order of the ſcripture, according to the ſervices, ſo it was: *and ſhall leave them there*; in one of the chambers of the tabernacle, as afterwards, in the temple, where they were laid up, never to be uſed more, as ſay the *Jewiſh* writers, *Ben Gerſom*, and others; hence we learn, ſays *Jarchi*, that they were obliged to be laid up, and he, the high prieſt, might not miniſter in theſe four garments on another day of atonement.

℣. 24. *And he ſhall waſh his fleſh with water in the holy place*, &c.] In the court of the tabernacle of the congregation, where, as *Aben Ezra* ſays, they ſpread fine linen for him; *Jarchi* ſays, it was a place on the roof of the houſe of *Parvah*, where all the dippings and waſhings were made, except the firſt; ſee the note on ℣. 4. and this waſhing was no other than the dipping of his whole body in water; and if our Lord was baptized on this day, as ſome have thought, before obſerved, whoſe baptiſm was by dipping, *Matt.* iii. 16, 17. there will appear in this, a great likeneſs between the type and the antitype: *and put on his garments and come forth*; put on his golden garments, and come out of the place where he had waſhed himſelf, to the court, where was the altar of burnt-offering: all

which

[g] T. Bab. Yoma, fol. 19. 2. [h] De Oeconomia Fœder. l. 4. c. 6. §. 72. [i] In Levit. Homil. 10. c. 16. fol. 82. [k] Yoma, c. 6. §. 4, 5, 6, 8. [l] Euterpe, ſive, l. 2. c. 39. [m] De Iſide & Oſir. [n] Vid. Outram. de Sacrificiis, l. 1. c. 22. §. 14.

which may be an emblem of Chriſt's putting off the pure and ſpotleſs garment of the fleſh, in which he appeared in a low eſtate, and made atonement for ſin; and of his burial, which the waſhing of the fleſh may point at, being what was uſed of the dead, and which waſhing in baptiſm is a figure of; and of his reſurrection from the dead, when God gave him glory, and he appeared in a glorious body, ſignified by his golden garments put on again: *and offer his burnt-offering, and the burnt-offering of the people*; his ram, and the people's ram, and the bullock of the people, and their ſeven lambs, as it is written, *Numb.* xxix 8. ſo *Aben Ezra*, firſt his own, and then the people's, which order was before obſerved in the ſin-offerings: *and make an atonement for himſelf, and for the people*; which, though properly made by the ſin-offerings, and the carrying the blood of them into the moſt holy place, yet theſe were the compleating of it, being the laſt of the ſervices peculiar to the day of atonement: the ſervice performed by the high-prieſt after the ſending away the goat into the wilderneſs was this; he read this *ſixteenth* chapter of *Leviticus*, and ch. xxiii. 27—32. if he read in linen garments, he waſhed his hands and his feet, he ſtripped himſelf, went down and dipped himſelf, and came up and wiped himſelf; then they brought him the golden garments, and he put them on, and waſhed his hands and his feet, and went out and offered his ram, and the people's ram, and the ſeven perfect lambs of a year old; then he waſhed his hands and his feet, and ſtripped and went down and dipped, and came up and wiped himſelf; then they brought to him the white garments, and he put them on, and waſhed his hands and his feet, and went in (to the holy of holies) to fetch out the incenſe-cup and the cenſer; then he waſhed his hands and his feet, and ſtripped, and went down and dipped, and came up and wiped himſelf; then they brought him the golden garments, and he put them on, and he waſhed his hands and his feet, and went in (to the holy place) to offer the evening-incenſe, and to trim the lamps; and then he waſhed his hands and his feet, and ſtripped; and they brought him his own garments (what he uſually wore when out of ſervice) and he put them on; and they accompanied him to his houſe, where he made a feaſt for his friends, becauſe he was come out of the ſanctuary in ſafety [o]: where, it ſeems, ſometimes ſome died, and others became ſick by getting cold through frequent ſhifting of their clothes and waſhing, and wearing thin linen garments.

℣. 25. *And the fat of the ſin-offering ſhall he burn upon the altar.*] The brazen altar of burnt-offering, and ſo ſays *Jarchi*, on the outward altar; for of the inward (*i. e.* the altar of incenſe) it is written, ye ſhall not offer upon it ſtrange incenſe, nor a burnt-offering, nor a meat-offering; and this fat he explains to be what was on the inwards of both the bullock and the goat; and ſo ſays *Aben Ezra*, the fat of the bullock for the ſin-offering, and the fat of the goat for a ſin-offering, and alſo the fat of the kid of the goat, which was a ſin-offering for the prieſt, *Numb.* xxix. 11. this fat was burnt at the ſame time the burnt-offerings were offered in the preceding verſe.

℣. 26. *And he that let go the goat for the ſcape-goat*, &c.] Or *unto Azazel*, who or what *Azazel* is, ſee the notes on ℣. 10, 21. for the goat and *Azazel* are different, not the ſame, nor to be confounded as they are in our verſion: *ſhall waſh his clothes, and bathe himſelf in water*; in 40 ſeahs of water, according to the *Targum* of *Jonathan*; ſo unclean was this perſon reckoned by what he had to do with the goat ſent away by him; which in a typical and ceremonial ſenſe, had all the ſins of the people of *Iſrael* on it: and he and his garments were defiled as ſoon as he could be ſaid to be letting go; and that was, as *Gerſom* ſays, as ſoon as he was out of the city; for as long as he was in the city he was in the place from whence the motion was made, but as ſoon as he was out of it, he was in the way, and then he began to be in that motion, and might be then called, *he that let him go*; and from that time the clothes he had on were defiled; according to the *Miſnah* [p], from the time he was got without the walls of *Jeruſalem: and afterwards he ſhall come into the camp*; of *Iſrael*, whilſt in the wilderneſs, and into the city in after-times, and ſo into the ſanctuary, and enjoyed all civil and religious privileges as another man: and ſomething like this obtained among the heathens, as has been obſerved by many learned men, particularly out of *Porphyry* [q]; who ſays, all divines agree in this, that ſuch ſacrifices as were offered for averting evils were not to be touched, but ſuch needed purifications; nor might any ſuch an one go into the city, nor into his own houſe before he had waſhed his clothes and his body in a river or in a fountain: all this may be an emblem of thoſe who were concerned in having Chriſt without the gates of *Jeruſalem* to be crucified, and who afterwards, being ſenſible of their ſin, not only had forgiveneſs of it and were waſhed from it in the blood of Chriſt, but being baptized in water, were admitted into the church of God, *Acts* ii. 37. 38. and in general may ſhew the nature of ſin, that ſuch who have any thing to do with any who have it on them, though only in a ceremonial way, are defiled by it, and need waſhing; and alſo the imperfection of ceremonial rites and ſacrifices to take away ſin.

℣. 27. *And the bullock for the ſin-offering, and the goat for the ſin*-offering, &c.] The one for *Aaron* and his family, the other for the people of *Iſrael*, of which ſee ℣. 5, 6, 9, 11, 15. *whoſe blood was brought in to make an atonement in the holy* place; the holy of holies, where it was brought and ſprinkled, as directed in ℣. 14, 15. *ſhall* one *carry forth without the camp*; by command, as *Aben Ezra* obſerves, by the order of the high-prieſt; and perhaps more than one was employed to carry out thoſe carcaſes, they being too large for one man, and as it ſeems from a following clauſe; and the *Targum* of *Jonathan* is, "they ſhall be carried "out on ſtaves by the hands of the junior prieſts;" ſo *Jarchi* ſays [r], four men carried two ſtaves, two before and two behind, and they went ſtaff by ſtaff, and the bullock and the goat were upon them, and they carried them one upon another: this was done after the high-prieſt had done to them what was neceſſary; for ſo it is ſaid, he went to the bullock and to the goat that were to be burnt; he ript them up and took out their inwards, and put them in a bowl, and offered them on the top of the altar; and cut them with cuttings (made inciſions into the fleſh of them, but did not part it) and ordered them to be carried out to the place of burning, which was without the camp of *Iſrael*, and afterwards without the city of *Jeruſalem*: the myſtery

[o] Miſn. Yoma, c 7. §. 3, 4. Miſn. Yoma, c. 6. §. 7. [p] Ib. c. 6. §. 6. [q] De abſtinentia, l. 2. c. 44. [r] In

myſtery of this, and the application of it to Chriſt, ſetting forth the nature and place of Chriſt's ſufferings, are fully and largely expreſſed by the apoſtle in *Heb.* xiii. 11, 12, 13. *and they ſhall burn in the fire their ſkins, and their fleſh, and their dung*; the prieſts, as *Aben Ezra*; for there were more than one concerned, as in carrying them out, ſo in the burning of them: the high-prieſt was not concerned in it, for whilſt theſe were burning he was reading, as obſerved on ℣. 24. ſo that he that ſaw the high-prieſt when he was reading, ſaw not the bullock and the goat when they were burnt; and he that ſaw the bullock and the goat burnt, ſaw not the high-prieſt when he read; not becauſe it was not lawful, but becauſe the way was diſtant, and the buſineſs of both was done together [s]: this was done in a place called the place of aſhes [t], where the aſhes of the altar of burnt-offering were carried; ſee the notes on ch. iv. 11, 12.

℣. 28. *And he that burneth them ſhall waſh his clothes, and bathe his fleſh in water*, &c.] In forty ſeahs of water, as the *Targum* of *Jonathan*; that is, every one of thoſe that burnt them, as *Aben Ezra* obſerves; for theſe being ſin-offerings and had a connexion with the ſins of men, for whom they were offered, the perſons concerned in the carrying and burning of them were equally defiled, and needed waſhing, as the man that led and let go the goat into the wilderneſs: *and afterwards he ſhall come into the camp*; and have the liberty of converſation with men in civil and religious things, but not till evening, ſo long he was defiled, and according to the *Miſnah* [u], from the time they got without the walls of the court; and after waſhing and bathing, and when the evening was come, they were clean, and might go where they pleaſed.

℣. 29. *And* this *ſhall be a ſtatute for ever unto you*, &c.] As long as the *Aaronical* prieſthood was in being, and the *Levitical* diſpenſation laſted, until the true *Meſſiah* came and put an end to all theſe rites and ceremonies; until that time this ſervice was to be performed by the high-prieſt in ſucceſſion every year: that *in the ſeventh month*; the month *Tiſri*, as the *Targum* of *Jonathan* explains it, which anſwers to part of our *September*, and was the ſeventh month from the month *Abib* or *Niſan*, anſwering to part of our *March*; which was appointed the firſt month, upon the *Iſraelites* coming out of *Egypt* in that month, and for that reaſon; otherwiſe this ſeventh month, or *Tiſri*, was the firſt month of the year before, and indeed continued to be ſo notwithſtanding, with reſpect to things civil: *on the tenth day of the month*; on which day the *Jews* ſay [w], *Moſes* deſcended from the mount the ſecond time, with the tables of the law, and the tidings of forgiveneſs of the ſin of the calf; wherefore this day is thought to be appointed a day of affliction and humiliation for that and all other ſins, and for the atonement of them, and on this day the jubilee trumpet was blown, ch. xxv. 9. *ye ſhall afflict your ſouls*; not only by humiliation of the heart for ſin, and by repentance of it, and by turning from their evil ways, but by corporal faſting, which is chiefly meant by the affliction of their ſouls; ſo the *Targum* of *Jonathan* explains it, by abſtaining from eating and from drinking, and from the uſe of baths, and from anointing, and from the uſe of ſhoes, and of the marriage-bed; and ſo it is ſaid in the *Miſnah* [x], on the day of atonement, eating and drinking, and waſhing, and anointing, and putting on of the ſhoes, and the uſe of the bed are forbidden; —whoever eats the quantity of a groſs date with its kernels, or drinks a mouthful (as much as he can hold in his jaws) is guilty: they don't afflict children on the day of atonement, but they train them up a year or two before, that they may be inured to the command; hence this day in *Acts* xxvii. 9. is called *the faſt*: *and do no work at all*; no bodily work, for it was in that reſpect a ſabbath, as it is afterwards called; the *Jewiſh* canon is, he that eat and did any work was guilty of two ſins, or was obliged to two ſin-offerings [y]: whether it be *one of your own country, or a ſtranger that ſojourneth among you*; whether a native of the land of *Iſrael*, that was born there, and of parents who were *Iſraelites*, or one that was a proſelyte to the *Jewiſh* religion, a proſelyte of righteouſneſs, as *Ben Gerſom* interprets it; this law concerning faſting and abſtinence from all ſervile work on the day of atonement, was binding on the one as on the other.

℣. 30. *For on that day ſhall* the prieſt *make an atonement for you to cleanſe you*, &c.] By offering the ſin-offering for them; typical of the ſacrifice of Chriſt, whoſe ſoul was made an offering for ſin, whereby atonement is made for it, and whoſe blood cleanſes from all ſin. Though the word *prieſt* is not in the text, it is rightly ſupplied, as it is by *Aben Ezra*, for by no other could a ſacrifice be offered, or atonement made; and on the day of atonement only by the high-prieſt, who was a type of Chriſt our high-prieſt, who has by his ſacrifice made reconciliation for ſin, and by himſelf has purged from it: that *ye may be clean from all your ſins before the Lord*; which is a general phraſe, as *Aben Ezra* obſerves, and may be underſtood of ſins of ignorance and preſumption; as Chriſt by his blood and ſacrifice has cleanſed all his people from all their ſins of every ſort, ſo that they ſtand pure, and clean, unblameable, and irreproveable before the throne of God, and in his ſight; ſee *Col.* i. 22. *Rev.* xiv. 5.

℣. 31. *It* ſhall be *a ſabbath of reſt unto you*, &c.] From all ſervile work, as before obſerved; typical of a ceſſation from the performance of ſinful works, at leaſt from a ſinful courſe of life, and from a dependance on works of righteouſneſs, when a man is brought to believe in Chriſt, and in the atonement which he has made, ſee *Heb.* iv. 3, 10: *and ye ſhall afflict your ſouls by a ſtatute for ever*; as long as the ceremonial law, and its ſtatutes and ordinances laſted, which were to be until the time of reformation; and till that time came, once a year, on the day of atonement, they were to keep a ſevere faſt, here called an afflicting of their ſouls; and in this reſpect this day differed from the ſeventh-day ſabbath, which was rather a feſtival than a faſt, and is what led ſome of the heathen writers [z] into that miſtake, that the *Jews* faſted on the ſabbath day. The time of Chriſt's ſufferings, and of his being a ſacrifice for the ſins of his people, was a time of great affliction to his diſciples; then it was the children of the bridegroom faſted, he being taken from them; and true humiliation for ſin, and repentance of it, are occaſioned and influenced by a view of a ſuffering Saviour, and atonement by him; and this may denote alſo, that ſuch that believe

[s] Miſn. Yoma, c. 7. §. 2. [t] Miſn. Zebachim, c. 5. §. 2. & c. 12. §. 5. [u] Miſn. Yoma, c. 6. §. 7. [w] Seder Olam Rabba, c. 6. p. 19. [x] Miſn. Yoma, c. 8. §. 1. 2. 4. [y] Ibid. § 3.
[z] Martial. l. 4. Epigram. 4. Juſtin. e Trogo, l. 36. Suetonius in vita Octav. Aug. c. 76.

believe in Chriſt, and in his atonement, muſt expect afflictions and troubles in this world.

℣. 32. *And the prieſt whom he ſhall anoint*, &c.] Whom God ſhall anoint, or ſhall be anointed, that ſhall ſucceed in the high prieſthood, as *Aaron*'s ſons did, the eldeſt of them, and none but ſuch were anointed: *and whom he ſhall conſecrate*; or fill his hands, by putting the ſacrifices into them; ſee the notes on *Exod.* xxviii. 41. and xxix. 9, 24. by which, and by anointing him, and clothing him with the prieſtly garments, he was conſecrated and inſtalled into his office, in order *to miniſter in the prieſt's office, in his father's ſtead*; a ſon of an high-prieſt was always preferred to any other, and to him it of right belonged to ſucceed his father in his office: and ſuch an one, thus conſecrated, *ſhall make the atonement*; on this day of atonement; not a common prieſt, but the high-prieſt only; ſo *Jarchi* obſerves, this expiation of the day of atonement was not right but by an high-prieſt; for the whole ſection is ſaid concerning *Aaron*, and therefore it muſt needs be ſaid of an high-prieſt that comes after him, that ſhould be as he was: *and ſhall put on the linen clothes, even the holy garments*; that is, on the day of atonement; in which clothes all the ſervice peculiar to that day, as it was done by *Aaron*, ſo it was to be done by all his ſucceſſors.

℣. 33. *And he ſhall make an atonement for the holy ſanctuary*, &c.] The holy of holies, juſt in the ſame manner as *Aaron* had done, ℣. 16, 20: *and he ſhall make an atonement for the tabernacle of the congregation*; the court of the tabernacle, and the holy place, and all in them, as *Aaron* did, in the places referred to: *and for the altar*; ſee ℣. 18, 20: *and he ſhall make an atonement for the prieſts*; for himſelf and for his family, and for all the prieſts, as *Aaron* did by his bullock of the ſin-offering, ℣. 6, 11, 17: *and for all the people of the congregation of Iſrael*; the whole body of the *Iſraelites*, and with them the *Levites*, as *Aben Ezra* obſerves, for they are not called prieſts; indeed every prieſt was a levite, but not every levite a prieſt; wherefore theſe were included not among the prieſts, but in the congregation of *Iſrael*. Theſe ſeveral atonements, according to *Ben Gerſom*, were ſeparate and diſtinct, and did not hinder one another, or interfere with one another.

℣. 34. *And this ſhall be an everlaſting ſtatute unto you*, &c.] Which is the third time of its being obſerved, to ſhew that this was a law of conſiderable moment, and to be taken notice of, and ſtrictly and cloſely kept by the prieſts, to whom theſe words are directed, and on whom the chief ſervice of the day lay: *to make atonement for the children of Iſrael once a year*; namely, on the tenth day of the ſeventh month, or *Tiſri*, as before directed: *and he did as the Lord commanded Moſes*; that is, *Aaron* did, as the *Targum* of *Jonathan*, *Aben Ezra* and *Ben Gerſom* ſupply it; when the day of atonement came, as *Jarchi* expreſſes it, he did according to this order, to fulfil the decree of the king, even the King of kings; whoſe will it was that ſuch a day ſhould be yearly obſerved, and ſuch and ſuch rules performed in it; ſo very ſignificant of Chriſt, and of the atonement to be made by him, and which has been made.

CHAP. XVII.

IN this chapter a law is given, ordering all ſorts of perſons, *Iſraelites* and ſojourners, to bring their ſacrifices to the door of the tabernacle of the congregation, on pain of being cut off, ℣. 1—9. and a ſpecial and particular prohibition of ſacrificing to devils is delivered out, ℣. 7. and the eating of blood, and of every thing that dies of itſelf, or is torn with beaſts, is forbidden under the above penalty, ℣. 10—16.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] After he had given him the law about the day of atonement, and the rites belonging to it: *ſaying*; as follows.

℣. 2. *Speak unto Aaron, and his ſons*, &c.] Who were now conſtituted prieſts, the buſineſs of whoſe office it was to offer the ſacrifices of the people, ordinary and extraordinary: *and to all the children of Iſrael*; who were all under obligation to ſacrifices at certain times; under whom may be comprehended the *Levites*, who were not prieſts, and the ſtrangers that ſojourned in *Iſrael*, for theſe are concerned in the following law: *and ſay unto them*; which is ſpoken to *Moſes*, who was to ſay what follows to *Aaron*, and by him to his ſons, and by his ſons to the people of *Iſrael*, and by them to the ſtrangers: *this is the thing which the Lord hath commanded*; ordered to be obſerved as his will and pleaſure by every one of them: *ſaying*; namely, what follows.

℣. 3. *What man ſoever there be of the houſe of Iſrael*, &c.] Whether high or low, rich or poor: *that killeth an ox, or lamb, or goat in the camp*; which are particularly mentioned, as *Gerſom* obſerves, becauſe of theſe the offerings were; for the law reſpects the killing of them not for common food, but for ſacrifice, as appears from the following verſes; for this law was to be a ſtatute for ever, whereas in that ſenſe it was not, and could not be obſerved, eſpecially when they were come into the land of *Canaan*; nor would it have been decent or convenient to have brought ſuch vaſt numbers of cattle every day to be killed at the door of the tabernacle, and muſt have made the ſervice of the prieſts extremely laborious to kill them, or even to ſee that they were killed aright: *or that killeth it out of the camp*; which furniſhes out another reaſon againſt the ſame notion, ſince it was not uſual to kill for common food without the camp, but in their own tents within it; whereas to ſacrifice without the camp was commonly done.

℣. 4. *And bringeth it not unto the door of the tabernacle of the congregation*, &c.] Near to which ſtood the altar of burnt-offering to offer it upon, and the prieſts ready for ſuch ſervice: now the Lord would have every ſacrifice brought thither *to offer an offering to the Lord before the tabernacle*; that it might be offered publickly, and be known to be offered to the Lord, and not to idols or devils, as in a following verſe; and ſo to prevent private idolatry, and private perſons from intruding into the prieſt's office; and this was typical of the acceptance of all ſpiritual ſacrifices in the church of God, through Chriſt the miniſter of the tabernacle, which God pitched, and not man; and who is the door into the houſe of God, where ſuch ſacrifices are publickly to be offered up: *blood ſhall be imputed unto that man, he hath ſhed blood*; which

though it was only the blood of a beaſt, yet being ſhed as a ſacrifice for man, and typical of the blood of Chriſt to be ſhed for man, was ſacred and precious to God; and therefore he reſented the ſhedding of it to any but himſelf, or by any perſon, or in any place but by his appointment; ſuch a man was to be puniſhed as a murderer, idolatry being equally hainous in the ſight of God as murder, ſee *Iſ.* lxvi. 3: *and that man ſhall be cut off from among his people*; not merely excommunicated from the church of God, deprived of the privileges of his houſe, but even put to death; for ſuch a man was guilty of blood, that is, of death, and therefore to be put to death either by the hand of the civil magiſtrate, if his caſe was known and came under their cognizance, or by the immediate hand of God by a premature death, which ſeems to be chiefly intended; ſee ℣. 10.

℣ 5. *To the end that the children of Iſrael may bring their ſacrifices which they offer in the open field*, &c.] Which before the tabernacle was erected they were uſed to offer there, as it was lawful for them to do, and on high places, but now unlawful; though ſometimes this was diſpenſed with by the Lord, and was done by ſome of his prophets, as *Samuel*, *David* and *Elijah*, though not by prieſts: *even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation unto the prieſt*; by whom they were to be offered, and by him only, and which is a principal reaſon why they were ordered to be brought thither: *and offer them for peace-offerings unto the Lord*; which tho' only mentioned, include all others. Theſe are only taken notice of becauſe moſt frequent, and becauſe moſt profitable to the people, having a part of them; wherefore if theſe were to be brought to the tabernacle, which came the neareſt of any to their meals and feaſts in their own houſes, then much more burnt-offerings and ſin-offerings, in which the Lord had ſo great a concern.

℣. 6. *And the prieſt ſhall ſprinkle the blood upon the altar of the Lord*, &c.] The altar of burnt-offering, ch. i. 5: *at the door of the tabernacle of the congregation*; near to which it ſtood, ſee ch. i. 5: *and burn the fat for a ſweet ſavour to the Lord*; the fat that covered the inwards, the kidneys, the flanks and caul of the liver; ſee *Lev.* iii.

℣. 7. *And they ſhall no more offer their ſacrifices unto devils*, &c.] As it ſeems they had done, which was monſtrouſly ſhocking, and eſpecially by a people that had the knowledge of the true God. Such ſhocking idolatry has been committed, and ſtill is among the *Indians* both *Eaſt* and *Weſt*: when *Columbus* diſcovered *Hiſpaniola*, and entered it, he found the inhabitants worſhippers of images they called *Zemes*, which were in the likeneſs of painted devils, which they took to be the mediators and meſſengers of the great God, the only one, eternal, omnipotent and inviſible [a]; and ſo at *Calecut* and *Pego* in the *Eaſt-Indies*, and in other parts thereof, they ſacrifice to the devil [b]: one can hardly think the *Iſraelites* would give into ſuch groſs idolatry as this; wherefore by devils may be meant idols in general; for if men do not worſhip God and Chriſt, let them worſhip what they will, it is only worſhipping devils, 1 *Cor.* x. 20. *Rev.* ix. 20. and ſo the calves of *Jeroboam* are called devils, 2 *Chron.* xi. 15. hence the golden calf alſo, the *Iſraelites* worſhipped but lately in the wilderneſs, might go by the ſame name; to which ſenſe is the *Targum* of *Jonatham*, "and they ſhall not offer again their "ſacrifices to idols, which are like to devils." The word here uſed ſignifies *goats*, and theſe creatures were worſhipped by the *Egyptians*, and ſo might be by the *Iſraelites*, whilſt among them; this is aſſerted by ſeveral writers. *Diodorus Siculus* ſays [c], they deified the goat, as the *Grecians* did *Priapus*, and for the ſame reaſon; and that the *Pans* and the *Satyrs* were had in honour by men on the ſame account; and *Herodotus* [d] obſerves, that the *Egyptians* paint and engrave *Pan* as the *Greeks* do, with the face and thighs of a goat, and therefore do not kill a goat, becauſe the *Mendeſians* reckon *Pan* among the gods; and of the *Mendeſians* he ſays, that they worſhip goats, and the he-goats rather than the ſhe-goats; wherefore in the *Egyptian* language both *Pan* and a goat are called *Mendes*; and *Strabo* [e] reports of *Mendes*, that there *Pan* and the goat are worſhipped: if theſe ſort of creatures were worſhipped by the *Egyptians* in the times of *Moſes*, which is to be queſtioned, the *Iſraelites* might be ſuppoſed to have followed them in it; but if that be true, which *Maimonides* [f] ſays of the *Zabii*, a ſet of idolaters among the *Chaldeans*, and other people, long before the times of *Moſes*, that ſome of them worſhipped devils, whom they ſuppoſed to be in the form of goats, the *Iſraelites* might have given in to this idolatry from them, and be the occaſion of this prohibition: *after whom they have gone a whoring*; idolatry being a ſpiritual adultery, a forſaking God, who had taken them into a conjugal relation, and been as an huſband to them, and cleaving to idols, which were as paramours; ſee *Jer.* xxxi. 32. *Ezek.* xvi. 26: *this ſhall be a ſtatute for ever unto them throughout their generations*; not only this of not ſacrificing to devils, but all before commanded, particularly that they ſhould bring their ſacrifices to the prieſt, at the door of the tabernacle of the congregation.

℣. 8. *And thou ſhalt ſay unto them*, &c.] To *Aaron* and his ſons, and to the children of *Iſrael*, as in ℣. 2: *whatſoever man there be of the houſe of Iſrael*; belonging to that nation, and to any of its tribes and families, of whatever age; as a young man or an old man, as the *Targum* of *Jonathan*; or of whatſoever rank, claſs and condition in life: *or of the ſtrangers which ſojourn among you*; that is, of the proſelytes among them, not the proſelytes of the gate, who were not admitted to offer ſacrifice on the altar of the Lord; and if they were, they could not for non-compliance with this law be cut off from the *Jewiſh* church and commonwealth, of which they were no part, only ſuffered to dwell among them, but partook of none of their privileges; but this is to be underſtood of proſelytes of righteouſneſs, ſuch as embraced the *Jewiſh* religion, and ſubmitted to all the rituals of it, and had communion with the body of the people, and ſhared in all the immunities of their civil and church-ſtate, and ſo liable in caſe of any malpractice to be cut off from them: *that offereth a burnt-offering or ſacrifice*; any other ſacrifice beſides a burnt-offering, as a ſin-offering, or a treſpaſs-offering, or a peace-offering.

℣. 9. *And bringeth it not to the door of the tabernacle of the congregation, to offer it unto the Lord*, &c.] In a public manner, by one of the prieſts of the Lord; by which it might appear that he did not take upon him to be a prieſt himſelf, nor to offer

[a] P. Martyr. de Angleria, Decad 1. l. 9. Bibliothec. l 1. p. 58, 79.
[b] Vartoman. Navigat. l. 5. c. 2. 23. & l. 6. c. 16. 27.
[c] Geograph. l. 17. p. 551.
[d] Euterpe, ſive, l. 2. c. 46.
[e] Bib-
[f] Morch Nevochim, p. 3. c. 46.

offer it to an idol: *that man ſhall be cut off from his people*; from being one of them, and having communion with them, and ſharing in their privileges; or by death, either by the hand of the civil magiſtrate, or rather by the hand of God; ſo *Jarchi*, his ſeed ſhall be cut off, and his days ſhall be cut off; that is, he ſhall die childleſs, and in the midſt of his days, a violent and premature death.

℣. 10. *And whatſoever man* there be *of the houſe of Iſrael*, &c.] That is by birth an *Iſraelite*, of every age, ſex or condition, as before: *or of the ſtrangers that ſojourn among you*; proſelytes of righteouſneſs, for the following law was only obligatory on ſuch, and upon *Iſraelites*, as appears from its being lawful to give or ſell that which dies of itſelf to a ſtranger, that is, to a proſelyte of the gate, or to an heathen, *Deut.* xiv. 21: *that eateth any manner of blood*; that is, as *Ben Gerſom* interprets it, of beaſts and birds, concerning which the prohibition only is according to him; for as for the blood of others there was no obligation, nor were any guilty on account of them; particularly the blood of fiſhes, and of locuſts, or human blood, the blood of a man's teeth, which a man might ſwallow without being guilty of the breach of this law [g]. Some reſtrain this to the blood of the ſacrifices before treated of; but *Jarchi* obſerves, leſt any ſhould think, becauſe it is ſaid, it is *the blood that maketh the atonement for the ſoul*; that a man is not guilty only on account of the blood of ſanctified things, therefore it is ſaid *any manner of blood: I will ſet my face againſt that ſoul that eateth blood*; ſignifying how greatly he ſhould be provoked thereby, how much he ſhould reſent it, how exceedingly diſpleaſing it would be to him, and what ſeverity might be expected to be exerciſed towards him for it; for dreadful it is to have the face of God ſet againſt a man, ſee *Pſ.* xxxiv. 16. *Maimonides* [h] obſerves, that this form of ſpeech does not occur in any third precept beſides theſe two, concerning idolatry or ſacrificing a ſon to *Moloch*, ch. xx. 3. and eating blood; becauſe eating of blood gives an occaſion to one ſpecies of idolatry, worſhipping of devils, ſee ch. xix. 26: *and I will cut him off from among his people*; which confirms the above ſenſe of the phraſe of cutting off, as expreſſive of death by the hand of God; ſee the notes on ℣. 4, 9.

℣. 11. *For the life of the fleſh* is *in the blood*, &c.] The animal life or ſoul, the life and ſoul of every creature, and even the animal life and ſoul of man; agreeable to which our famous Dr. *Harvey*, who found out the circulation of the blood, ſays of it, that it is the principal part which firſt appears in generation; is the genital part, the fountain of life, the firſt that lives, and the laſt that dies; the primary ſeat of the ſoul or life, from whence motion and pulſation take their riſe; in which the innate heat is produced, the vital ſpirit is ingenerated, and the life conſiſts [i]; and therefore it is ſpread all over the body, and according to the condition that it is in, ſuch is the health, and ſuch the diſeaſes of the body; yea, the affections of the mind, ſuch as fear, ſhame, joy and anger are diſcovered by it. Hence *Antoninus* the emperor, more than once, calls the ſoul a vapour or exhalation ariſing out of the blood [k]; and the ſentiments of various *Jewiſh* writers agree herewith: ſays *Aben Ezra*, it is a truth, that the ſoul or life, with which man lives, is in the blood of the heart; ſo ſays *Jarchi*, the ſoul or life depends upon the blood; and *Ben Gerſom* obſerves, that the blood is the veſſel of the ſoul to carry in it the fundamental heat, and food to the parts of the body; and hence the animal only dies, when the blood is removed: *and I have given it unto you to make an atonement for your ſouls*; that being the life of the creature, was given for theirs to preſerve them alive, and ſecure them from death their ſins deſerved; and ſo the *Targum* of *Jonathan* is, for the ſins of the ſoul; which ſhews that theſe ſacrifices were vicarious, in the room of men, and for the life of them, and to atone for them; and is the reaſon given why blood ſhould not be eaten, at leaſt whilſt theſe typical expiatory ſacrifices were uſed. *Ben Gerſom* ſeems to intimate, as if it was only the blood of thoſe that was forbidden: his words are, hence we learn, ſays he, that they were not guilty of cutting off, but on account of the blood, which, according to its way, was put upon the altar; and this was the blood of the ſoul, as it ſaith, the blood of the bullock, and the blood of the goat; but the blood that was preſſed out, and the blood of the members, they were not guilty of cutting off, on account of them: *for it* is *the blood* that *maketh an atonement for the ſoul*; ſo here was life for life, ſoul for ſoul, as *Aben Ezra* expreſſes it; it was a vicarious ſacrifice and atonement, typical of the ſacrifice and atonement of Chriſt, in the room and ſtead of his people, there being no atonement, no remiſſion of ſins without ſhedding of blood; and the reaſon of the prohibition of eating blood, was to direct to that blood as the atonement for ſin, and to keep up a reverence of it, and a value and eſteem for it; but now ſeeing that blood has been ſhed, and atonement made by it, the end of the law is anſwered, and the reaſon of it ceaſed, and ſo the law itſelf; and as Chriſt's blood is now to be eaten in a ſpiritual ſenſe, the eating of blood in a literal ſenſe, properly dreſſed, is lawful. And indeed, as before obſerved, the law concerning it was never binding upon *Gentiles*, only on *Jews* and proſelytes.

℣. 12. *Therefore I ſaid unto the children of Iſrael, no ſoul of you ſhall eat blood*, &c.] Great or ſmall, as *Jarchi* obſerves, for the reaſon above given; which though not expreſſed before, was the true reaſon of this law, which had been given before, and now repeated, ſee ch. iii. 17. and vii. 26, 27: *neither ſhall any ſtranger that ſojourneth among you eat blood*; any proſelyte of righteouſneſs; this is not obſerved before.

℣. 13. *And whatſoever man there be of the children of Iſrael, or of the ſtrangers that ſojourn among you*, &c.] This form of ſpeaking, which is often uſed in this chapter, is ſtill obſerved, to point out the perſons on whom the law is obligatory, *Iſraelites* and proſelytes of righteouſneſs: *which hunteth and catcheth any beaſt or fowl that may be eaten*; that is, clean beaſts and fowls, ſuch as by a former law are obſerved; and this excepts unclean ones, as *Jarchi*, but includes all clean ones, whether wild or tame, that may be taken and killed, though not taken in hunting; but ſuch are particularly mentioned, becauſe not only hunting beaſts and fowl were common, but becauſe ſuch perſons were more ruſtic and brutiſh, and being hungry, were in haſte for their food, and not ſo careful about the ſlaying of the creatures, and of taking care about their blood: *he ſhall even pour out the blood thereof, and cover it with duſt*; that it might not be eaten by men,

[g] Hilchot Maacolot Aſurot, c. 6. § 1. p. 302, 303, &c.
[h] Ut ſupra.
[i] De Generatione Animal. Exercitat. 51.
[k] De Seipſo, l. 5. §. 25. & l. 6. §. 11.

nor licked up by beasts, and that there might be kept up a reverend esteem of blood, being the life of the creature; and this covering of it, as *Maimonides* [l] tells us, was accompanied with a benediction in this form, "blessed art thou, O Lord "our God, the king of the world, who hath sanc-"tified us by his precepts, and hath given com-"mandment to us concerning covering of the "blood:" and the same writer elsewhere [m] gives us another reason of this law, that the *Israelites* might not meet and feast about the blood, as the *Zabians* did, who when they slew a beast, took its blood and put it into a vessel, or into a hole dug by them, and sat and feasted around it; see ch. xix. 26.

ver. 14. *For* it is *the life of all flesh*, &c.] Of every animal: *the blood of it* is *for the life thereof*; for the production, preservation and continuance of life; that on which life depends, as *Jarchi* observes: *therefore I said unto the children of Israel, ye shall eat the blood of no manner of flesh*; of beasts or birds, whose flesh was fit for food; but their blood was not to be eaten for the reasons before given: *for the life of all flesh is the blood thereof*; which is repeated, that it might be observed and taken notice of, as that in which the force of the reason lay for giving this law: *whosoever eateth it shall be cut off*; by death, whether he be an *Israelite* or a proselyte of righteousness; wherefore if this law was now in force, its penalty also would be continued, whereas it is not, and which shows the abrogation of it.

ver. 15. *And every soul that eateth that which died* of itself, &c.] Through any disease upon it, or by means of any other creature seizing upon it, and worrying it, or was not lawfully killed; if a man eat ever so little of it, even but the quantity of an olive, it was a breach of this law; which is connected with the preceding, there being a similarity between them, because such creatures must have their blood in them, not being regularly let out, and so eating of them would offend against the above law. It is very probable, as *Grotius* thinks, that *Pythagoras* took his notion from hence, and strictly enjoined his followers to abstain from all animals that died of themselves, as *Laertius* [n], and *Ælianus* [o] relate; and which *Porphyry* [p] suggests, was what universally obtained among men: *or that which was torn*; with beasts, though not dead, yet ready to die, and so unfit for food; see the note on *Exod.* xxii. 31: whether it be *one of your own country, or a stranger*; a native of *Israel*, or a proselyte of righteousness; for as for any other stranger, he might eat of it, *Deut.* xiv. 22: *he shall both wash his clothes*, and *bathe* himself *in water*; in 40 seahs of water, as the *Targum* of *Jonathan*, dip himself all over: *and be unclean until the evening*; and so have no conversation with men in civil or religious things: *then shall he be clean*; when he has washed his garments, and bathed himself, and the evening is come, and then shall be admitted to society as before; this is to be understood of one who ignorantly eats of the above things, not knowing them to be such; otherwise if he did it presumptuously, he was to be punished.

ver. 16. *But if he wash* them *not*, &c.] Neither wash his clothes: *nor bathe his flesh*; if he is negligent, and does not take care to make use of these ablutions: *then he shall bear his iniquity*; his guilt shall remain on him, and he shall suffer the punishment the law exposes him to, either by the hand of God, or the civil magistrate, which is due to persons that enter into the sanctuary in their uncleanness, or eat of holy things. For not washing his body the punishment was cutting off, and for not washing his garments, beating, as *Jarchi* says.

CHAP. XVIII.

IN this chapter the *Israelites* are directed in general not to imitate the customs and practices of the *Egyptians* and *Canaanites*, but to keep the ordinances, statutes and judgments of the Lord, ver. 1—5. and they are instructed particularly to avoid incestuous marriages, ver. 6—18. carnal copulation with a menstruous women, ver. 19. adultery, ver. 20. letting any of their seed pass through the fire to *Molech*, ver. 21. sodomy, ver. 22. and bestiality, ver. 23. and they are deterred from these things by observing to them the pollution and destruction which they brought on the inhabitants of *Canaan*, and would bring the same on them should they commit them, ver. 24—30.

ver. 1. *And the Lord spake unto Moses*, &c.] He continued speaking to him, after he had delivered to him the laws respecting the day of atonement, and the bringing of the sacrifices to the door of the tabernacle, and particularly concerning the *Israelites* not worshipping devils, as they had done in *Egypt*: the Lord proceeds to deliver out others, the more effectually to guard against both the immoral and idolatrous practices of the *Egyptians* and *Canaanites*: *saying*; as follows.

ver. 2. *Speak unto the children of Israel*, &c.] To the heads of their tribes, that they might deliver to them the following laws; or *Moses* is bid to publish them among them, either by word of mouth, or by writing, or both: *and say unto them, I am the Lord your God*; with which they were to be introduced; shewing the right he had to enact and enjoin such laws, since he was Jehovah, the Being of beings, and from whom they received their beings; their sovereign Lord and King, who had a right to rule over them, and command what he pleased; and also the obligation they lay under to him to regard them, and yield a chearful obedience to them, since he was their God, not only that had made them, but had redeemed them out of *Egypt*; and who had made a covenant with them, and had taken special care of them, and had bestowed many wonderful favours on them; and for this purpose is this phrase often used in this chapter, and very frequently in the next.

ver. 3. *After the doings of the land of Egypt, wherein ye dwelt, shall ye not do*, &c.] Where they had dwelt many years, and were just come out from thence, and where they had learned many of their evil practices; not only their idolatrous ones referred to in the preceding chapter, which it is certain they followed, *Ezek.* xx. 7, 8. but also their immoral practices, particularly respecting incestuous marriages, after insisted on, some of which were

[l] Hilchot Shechitah, c. 4. §. 1. [m] Moreh Nevochim, p. 3. c. 46. [n] In Vit. Pythagor. l. 8. p. 588.
[o] Var. Hist. l. 4. c. 17. [p] De Abstinentia, l. 3. §. 18.

were eſtabliſhed by a law among them; ſo *Diodorus Siculus* relates [q], that it paſſed into a law with the *Egyptians*, contrary to the common cuſtom of all others, that men might marry their own ſiſters; which is one of the inceſtuous marriages taken notice of in this chapter and forbid: *and after the doings of the land of Canaan, whither I bring you, ſhall ye not do*; which land had been promiſed to their anceſtors and to them long ago, and whither they were now going under divine direction and guidance, to inherit it, and are here particularly warned of the evil practices among them, that they might avoid them: *Maimonides* [r] ſays, theſe are what our *Rabbins* call *the ways of the Amorites*, (the principal people of the nations of the land of *Canaan*), and which, he adds, are as branches of the magic art; namely, ſuch, which don't follow from natural reaſon, but from magical operation, and depend upon the diſpoſitions and orders of the ſtars, and ſo were neceſſarily led to worſhip them: hence, they ſay, in whatſoever is any thing of medicine, in it is nothing of the way of the *Amorites*; by which they mean nothing elſe than this, that every thing is lawful in which there appears a natural reaſon for it; and on the contrary, all others are unlawful: but here reſpect is had not to magical operations but to inceſtuous marriages, which prevailed among that people, and which they might have received from their anceſtor *Canaan*, who learned them from his father *Ham*, of whom *Beroſus* [s] writes, that even before the flood he corrupted mankind; aſſerting and putting it in practice, that men might lie with their mothers, ſiſters, daughters, and with males and brutes, or any other, for which he was caſt out by *Noah*: *neither ſhall ye walk in their ordinances*; which they ordained, appointed, and ſettled, for they were ſuch a people, the *Pſalmiſt* ſpeaks of, which framed miſchief or wickedneſs by a law, *Pſ.* xciv. 20. ſo *Diodorus Siculus* ſays of the inceſtuous marriage before referred to, and which the above writer, *Beroſus*, derives from *Ham* their anceſtor, that they are ſaid νομοθετησαι, to paſs into a law; but *Aben Ezra* puts another ſenſe on theſe words, let no man uſe himſelf to walk in this way until it becomes an ordinance or ſtatute unto him; cuſtom is ſecond nature, and in courſe of time has the force of a law, wherefore bad cuſtoms ſhould be ſtrictly guarded againſt.

℣. 4. *Ye ſhall do my judgments*, &c.] Which are juſt and right, and according to the rules of juſtice and equity; theſe are things, as *Jarchi* obſerves, which are ſaid in the law with judgment, or are laws framed with the higheſt reaſon, even by the judgment of God himſelf, whoſe judgment is always according to truth: *Aben Ezra* thinks, theſe are the judicial laws in *Exod.* xxi. xxii. xxiii. but though they may include them, they have more particular reſpect to the following laws: *and keep mine ordinances*; which he had ordained and appointed of his own will and pleaſure, which *Jarchi* calls the decree of the king, or which he decreed and determined as a king, having abſolute power over his ſubjects to enact and enjoin what he pleaſed; wherefore ſome think theſe refer to ceremonial laws, which depended upon the will of the law-giver, and were not founded in any natural ſenſe or reaſon, wherefore it follows: *I am the Lord your God*; who had a right to make what laws he pleaſed, being their ſovereign, and which they in gratitude as well as in juſtice ought to obey, he being their God, their covenant-God, who had done great and good things for them.

℣. 5. *Ye ſhall therefore keep my ſtatutes and my judgments*, &c.] The ſame as before; theſe they were to keep in their minds and memories, and to obſerve them and do them: *which if a man do he ſhall live in them*; live a long life in the land of *Canaan*, in great happineſs and proſperity, ſee *Deut.* xxx. 20. *Iſ.* i. 19. for as for eternal life, that was never intended to be had, nor was it poſſible it could be had and enjoyed by obedience to the law, which fallen man is unable to keep; but is what was graciouſly promiſed and provided in the covenant of grace before the world was, to come, through Chriſt, as a free gift to all that believe in him, ſee *Gal.* iii. 11, 12, 21. though ſome *Jewiſh* writers interpret this of eternal life, as *Jarchi*, *Aben Ezra*, and *Ben Gerſom*: *I am the Lord*; that has enjoined theſe ſtatutes and judgments, and promiſed life to the doers of them, able and faithful to perform what is promiſed.

℣. 6. *None of you ſhall approach to any that is near of kin to him*, &c.] Or to all *the reſt of his fleſh* [t], which together with his make one fleſh, who are of the ſame fleſh and blood with him, and are united together in the bonds of conſanguinity; and ſuch, with reſpect to a man, are his mother, ſiſter, and daughter; his mother, of whom he was born, his ſiſter, who lay in and ſprung from the ſame *venter* he did, and his daughter, who is his own fleſh; and with reſpect to a woman, her father, brother, and ſon, who are in the ſame degree of relation, and both ſexes are included in this prohibition; for though in the original text it is *a man*, *a man* [u], yet as it takes in every man, ſo every woman: hence, as *Jarchi* obſerves, it is expreſſed in the plural number, *do not ye approach*, to caution both male and female; and it is alſo underſtood by the *Talmudiſts* [w], of *Gentiles* as well as *Iſraelites*, for they aſk what is the meaning of the phraſe *a man, a man?* the deſign of it is, they ſay, to comprehend the *Gentiles*, who are equally cautioned againſt inceſts as the *Iſraelites*; and indeed the inhabitants of the land of *Canaan* are ſaid to defile the land, with the inceſts and other abominations hereafter mentioned, and for which they were drove out of it: now when man and woman are forbidden to *approach* to thoſe of the ſame fleſh and blood with them, the ſenſe is not, that they may not come into each others company, or make uſe of any civil or friendly ſalutations, or have a free and familiar converſation with each other, provided that modeſty and chaſtity be preſerved; but they are not ſo to draw near as to lie with, or have carnal knowledge of one another, in which ſenſe the phraſe is uſed, *Gen.* xx. 4. *Iſ.* viii. 3. *Ezek.* xviii. or to tempt to it or ſolicit it, and as it follows which explains the meaning of it, *to uncover* their *nakedneſs*; that is, thoſe parts, which by a contrary way of ſpeaking, are ſo called, which ſhould never be naked or expoſed to view; but ſhould be always covered, as nature teaches to do, and as our firſt parents did, when they perceived themſelves naked, the

[q] Bibliothec. l. 1. p. 23. [r] Moreh Nevochim, par. 3. c. 37. [s] Antiq. l. 3. fol. 25.
[t] אל כל שאר בשרו ad omnes reliquias carnis ſuæ, Montanus; ad quaſcunque reliquias carnis ſuæ, Tigurine verſion.
[u] איש איש vir, vir, Montanus, Vatablus, Druſius. [w] T. Bab. Sanhedrin, fol. 57. 2. T. Hieroſ. Kiddushin, fol. 58. 2. 3.

and were aſhamed: this phraſe ſignifies the ſame as to lie with another, or have carnal knowledge of them, wherefore the following laws are generally underſtood of inceſtuous marriages; for if ſuch an action is not to be done between perſons ſtanding in ſuch a relation, as here in general and afterwards more particularly deſcribed, then there ought to be no intermarriages between them; and if ſuch marriages are forbidden, and ſuch actions unlawful in a married ſtate, then much more in an unmarried one; wherefore the ſeveral following inſtances are ſo many breaches of the ſeventh command, and ſo many explications and illuſtrations of it, and conſequently of a moral nature, and binding upon all men, *Jews* and *Gentiles*: *I am the Lord*; that gave this caution, and enjoined this prohibition, and would greatly reſent and ſeverely revenge the neglect of it: the particulars follow.

℣. 7. *The nakedneſs of thy father, or the nakedneſs of thy mother, ſhalt thou not uncover*, &c.] By uncovering a father's nakedneſs is not meant any thing ſimilar to what befel *Noah*, which *Ham* beheld with pleaſure, and the other two ſons of *Noah* ſtudiouſly and with reverence to their father covered; nor any ſodomitical practice of a ſon with his father; as *Gerſom* interprets it; but the ſame is meant by both phraſes, and the words are by many interpreters thus rendered, *the nakedneſs of thy father, that is* [x], *the nakedneſs of thy mother thou ſhalt not uncover*; for what is the mother's is the father's, and uncovering the one is uncovering the other; wherefore the mother only is made mention of in the next clauſe, where the reaſon of this prohibition is given: *ſhe is thy mother, thou ſhalt not uncover her nakedneſs*; that is, not lie with her, nor marry her, becauſe ſhe is his mother that bore him, of whom he was born, and therefore ought not to become his wife, or be taken into his bed; ſuch a marriage muſt be inceſtuous and ſhocking; ſuch were the marriages of *Oedipus* with his mother *Jocaſta*, and of *Nero* with *Agripina*; though the words will bear another ſenſe, that a woman may not marry her father, which may be meant by the firſt clauſe, nor a man his mother, intended in the next; and where indeed it is not expreſſed, females in the ſame degree of relation are included with the males, and under the ſame prohibition; and ſo the *Targum* of *Jonathan* explains this, a woman ſhall not have to do with her father, nor a man with his mother; as *Lot*'s two daughters had with him, and the *Perſians* with their mothers; among whom ſuch inceſtuous marriages and copulations were frequent, and eſpecially among their *Magi* [y], who might not perform their office unleſs they had lain with their mothers, ſiſters, and daughters [z], or were begotten in ſuch inceſt [a]: a man guilty of ſuch inceſtuous copulations was curſed by the law of *Moſes*, *Deut.* xxvii. 20. this is contrary to nature, what the brute creation abhors; a camel will not cover its dam: *Ariſtotle* [b] reports of one who was betrayed into it by his keeper, who after he had diſcovered it, fixed his teeth in him and ſlew him; and he alſo relates of a horſe after that he had ignorantly done the ſame, ran away in great haſte and caſt himſelf down from a precipice headlong.

℣. 8. *The nakedneſs of thy father's wife ſhalt thou not uncover*, &c.] That is, who is indeed a man's father's wife, but not his own mother, but a ſtepmother or mother-in-law; or otherwiſe this law would coincide with the former; a man lying with ſuch an one is accurſed by the law, *Deut.* xxvii. 27. ſuch an inceſtuous copulation was that of *Reuben* with *Bilhah*, and *Abſalom* with his father's concubines or ſecondary wives, and ſuch an inceſtuous marriage was that of the *Corinthian*, 1 *Cor.* v. 1. and of *Antiochus Soter*, king of *Syria*, with *Stratonice* his mother-in-law [c]: and even it was criminal to do this after a father's death, as *Jarchi* interprets it; and though ſhe was only betrothed, and not married, and the father dead after ſuch betrothing, as *Gerſom*; nay, though ſhe was divorced by the father, yet was not lawful for the ſon to have, no not after his death: *it* is *thy father's nakedneſs*; being eſpouſed to him, and ſo one fleſh with him; and the ſon and father being one fleſh, ſuch a mixture muſt be unlawful; and ſince then the nakedneſs of a mother-in-law is the father's, then ſurely that of an own mother's muſt be ſo likewiſe, which confirms a ſenſe given of it in the preceding verſe: *Cicero* [d] exclaims againſt ſuch marriages as incredible and unheard of, as inſtances of unbridled luſt and ſingular impudence.

℣. 9. *The nakedneſs of thy ſiſter*, &c.] To lie with one in ſo near a relation is exceeding criminal, and for which the law curſes a man, *Deut.* xxvii. 22. and to marry her is not lawful; for though it was neceſſary for the propagation of mankind that a man ſhould marry his ſiſter, for who elſe could *Cain* and *Abel* marry? yet afterwards when there was an increaſe of mankind, and there were people enow remote from each other, it became unlawful for perſons in ſuch near ties of conſanguinity to marry with each other; though the *Egyptians* did in imitation of *Iſis* and *Oſiris* [e], and ſo the *Perſians* following the example of *Cambyſes* [f]: *the daughter of thy father, or the daughter of thy mother*; whether ſhe is a ſiſter both by father and mother's ſide, or whether only by the father's ſide and not the mother's, as *Sarah* was to *Abraham*, *Gen.* xx. 12. or only by the mother's ſide and not the father's: whether ſhe be *born at home or born abroad*; not whether born and brought up in his and her father's houſe, or born and brought up in another place and province; though there were ſome, as *Aben Ezra* obſerves, that ſo interpreted it, according to the ſenſe of the word in *Gen.* l. 23. but rather, the ſenſe is, as that writer gives it, whether born according to the law of the houſe of *Iſrael*, after eſpouſals and marriage, or without it; that is, whether begotten in lawful marriage or not, whether a legitimate offſpring or ſpurious, born in adultery and whoredom, whether on the father or mother's ſide; ſo the *Targum* of *Jonathan*, whom thy father begat of another woman, or of thy mother, or whom thy mother bore or brought forth, of thy father, or of another man; and to the ſame purpoſe *Onkelos*: even *their nakedneſs thou ſhalt not uncover*; neither lie with, or have carnal knowledge of, nor marry one or the other.

℣. 10. *The nakedneſs of thy ſon's daughter, or of thy daughter's daughter*, &c.] A man might not marry his grand-daughter, whether a deſcendant of his ſon or of his daughter, nor any farther off deſcending from him in a right line, not his great grand-daughter, and ſo on; and if he might not marry his grand-daughter, much leſs his own daughter,

[x] ועורות id eſt, nuditatem *vel* pudenda, Vatablus, Fagius, Piſcator.
[y] Sex. Empir. Pyrrh. l. 3. c. 24.
[z] Patricides apud Selden. de jure natur. Gent. l. 5. c. 11. p. 624.
[a] Nam magus ex matre & gnato naſcatur oportet. Catull. Epigr. 91.
[b] Hiſt. Animal. l. 9. c. 47.
[c] Vid. Julian. in Miſopogon, p. 342, &c.
[d] Orat. 14. pro A. Cluentio Avito.
[e] Diodor. Sicul. l. 1. p. 23.
[f] Herodot. Thalia, ſive, l. 3. c. 31.

ter, as *Jarchi* obſerves, for the relation is ſtill nearer; therefore that being prohibited, this in courſe muſt, though not mentioned: even *their nakedneſs thou ſhalt not uncover*; neither debauch nor marry ſuch an one: *for their's is thine own nakedneſs*; which ſprung from his, being the deſcendants either of his ſon or daughter; the *Targum* of *Jonathan* is, "for they are as thy nakedneſs," his own fleſh and blood.

℣. 11. *The nakedneſs of thy father's wife's daughter*, &c.] Either the daughter of his father by another wife, which ſeems to be countenanced by what follows: *begotten of thy father, ſhe is thy ſiſter*; but then this coincides with what is prohibited, ℣. 9. *the daughter of thy father*; that is, by another woman than a man's mother, only with this difference, that there is added, *or daughter of thy mother*, that is, by another man, than a man's own father; ſo that there is a prohibition of a ſiſter whether by father or mother's ſide; here only as by the father's ſide, and ſo is only a part of that law; and as ſome think, is for the confirmation of it, as *Aben Ezra* obſerves; or elſe the ſenſe, as he thinks, is, that if a man marries a woman and ſhe has a little daughter by a former huſband, that daughter may not be given in marriage to his ſon; and ſo the *Septuagint* verſion finiſhes this clauſe firſt, before it gives the other, which it conſiders as diſtinct from it thus, *the ſhame of thy father's wife's daughter thou ſhalt not uncover*; and then makes a diſtinct law of the latter; *ſhe that is begotten of thy father is thy ſiſter, thou ſhalt not uncover her ſhame*; but then this laſt falls in with ℣. 9. the *Sadducees*, as *Aben Ezra* alſo obſerves, by whom he means the *Karaites*, interpret it not of a mother's daughter, but of one brought up and educated by a man's father, and ſo is his adopted daughter, whom his ſon might not marry; and thus with the *Romans*, it is ſaid [g], that adoptive kindred hindered marriage between parents and children altogether; and among brethren ſo far forth as the loſs of freedom did not intervene: ſome underſtand this law in this light, as *de Dieu*, that in ℣. 9. the ſon of a ſecond marriage is forbidden to marry with an half ſiſter of the firſt marriage, whether ſhe is the father's daughter, that is, which the father had by his deceaſed wife, or the mother's daughter, that is, which his mother had by a deceaſed huſband; but here the ſon of a firſt marriage is forbidden with a half ſiſter of a ſecond marriage, which his mother-in-law has bore to his father, and is therefore called *the daughter of thy father's wife*, that is, of thy ſtep-mother, but ſo the ſame may be ſaid to be *begotten of thy father*, and therefore one begotten in a former marriage may not be underſtood; but then as this forbids the marriage of a brother with a ſiſter, that is, of the ſame father, though not of the ſame mother, it falls in with the former law; wherefore ſome [h] have been of opinion, that this law forbids a man to marry the daughter of a woman whom his father has taken to wife, who was his deceaſed brother's wife, upon the law in *Deut.* xxv. 5. by which marriage ſhe became the father's daughter, and the ſon's ſiſter; wherefore they take the phraſe, *begotten of thy father* to ſignify *being a-kin* to thy father; which if it can be eſtabliſhed, makes a diſtinct law: *Jarchi* obſerves, on this phraſe, *the daughter of thy father's wife*, "this teaches that "a man is not guilty concerning his ſiſter, that "is by an handmaid or ſtranger; therefore it is "ſaid, the daughter of thy father's wife, namely, "one that was fit for marriage."

℣. 12. *Thou ſhalt not uncover the nakedneſs of thy father's ſiſter*, &c.] His aunt by his father's ſide, an inſtance of which we have in *Amram*, *Exod.* vi. 20. and *Maimonides* ſays [i], an aunt was forbidden whether ſhe was a father's ſiſter in lawful wedlock or in fornication: *ſhe* is *thy father's near kinſwoman*; or, *the reſt of thy father* [k]; the reſidue of his fleſh, one of the ſame fleſh and blood with him; wherefore, as he could not marry her himſelf, ſo his ſon likewiſe was too near a-kin to enter into ſuch a relation with her.

℣. 13. *Thou ſhalt not uncover the nakedneſs of thy mother's ſiſter*, &c.] Which is the ſame relation as before, an aunt by the mother's ſide; wherefore if ſuch a marriage was unlawful, this muſt alſo, and for the ſame reaſon: *ſhe is thy mother's near kinſwoman*; the ſame phraſeology is uſed here as in the preceding verſe, ſee the note there; and by the ſame rule a woman might not marry her uncle, whether by father or mother's ſide, the relation being the ſame, and this reaches to great uncle and great aunt; inſtances of women marrying their uncles, and men their aunts, among the heathens, have been given, as among the *Perſians* and *Lacedæmonians* by *Herodotus* [l], and among the *Romans* by *Tacitus* [m], but were, in his time, new things with the latter.

℣. 14. *Thou ſhalt not uncover the nakedneſs of thy father's brother*, &c.] Which *Gerſom* underſtands of committing ſodomy with him, on which account he was doubly guilty, partly becauſe of lying with a male, and partly becauſe of uncovering the nakedneſs of his father's brother; but it rather ſeems at firſt ſight as if the ſenſe was, that a woman ſhould not marry her father's brother, that is, her uncle, as a man might not marry his aunt, whether by father or mother's ſide, as in the preceding verſes; but *Jarchi* directs to a better ſenſe than either, when he aſks, what is his nakedneſs? in anſwer to which he recites the following clauſe as explanative of it: *thou ſhalt not approach to his wife*; in the uſe of the bed, as the *Targum* of *Jonathan* adds, that is, to lie with her, her huſband being living, or to marry her he being dead: *ſhe is thine aunt*; even as a father's or mother's ſiſter, only they are aunts by blood, this by marriage or affinity: in the *Targums* of *Onkelos* and *Jonathan* it is, ſhe is the wife of thy father's brother; and as *Aben Ezra*, ſhe is accounted as thine aunt, and ſo marriage with her prohibited; and the ſame holds good of a father's brother's wife, which being not mentioned, the ſame writer ſays, we have need of the tradition which expreſſes that; and alſo of a father's ſiſter's huſband; for if marriage with a father's brother's wife is unlawful, then marriage with a father's ſiſter's huſband muſt be ſo too; for a father's ſiſter's huſband ſtands in the ſame degree or line of affinity as a father's brother's wife; and it is a ſure rule, that in whatſoever degree or line of affinity males are forbid to marry females, in the ſame females are forbid to marry males.

℣. 15. *Thou ſhalt not uncover the nakedneſs of thy daughter-in law*, &c.] Shall not lie with her in his ſon's life-time, or marry her after his death: *ſhe*

[g] Paulus in Moſaic. & Roman. Leg. Collat. tit. 6. a Pithæo. in loc.
[h] Bertram. Lucubrat. Franktal. c. 6. Pool
[i] Hilchot Iſſure Biah, c. 2. §. 5.
[k] שאר אביך reliquiarum patris tui, Tigurine verſion.
[l] Erato, ſive, l. 6. c. 71. Polymnia, ſive, l. 7. c. 224, 239.
[m] Annal. l. 12. c. 5, 6, 7.

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she is thy son's wife; and so one flesh with him, and who is of the same flesh and blood with his father, and therefore the nearness of the relation forbids such incestuous copulation or marriage: *thou shalt not uncover her nakedness*; or have carnal knowledge of her, whether in the life or after the death of his son, even then marriage with her is not lawful.

℣. 16. *Thou shalt not uncover the nakedness of thy brother's wife*, &c.] Neither debauch her, nor after the death of the brother marry her, that is, unless he dies without issue; and then, by another law, he was obliged to marry her, *Deut.* xxv. 5. hence the *Targum* of *Jonathan* adds, by way of explanation, "in the life of thy brother, or after "his death, if he has children," but then that law was but an exception from this general rule, and so did not make it void in other respects, but bound it the more strongly; and besides, it was a special and peculiar law to the *Jews*, until the Messiah came, to make it manifest of what tribe and family he came; and the reason of it ceasing, the law itself is ceased, and so neither binding on *Jews* nor *Gentiles*: hence *John* the *Baptist* boldly told *Herod* to his face, that it was not lawful for him to have his brother's wife, *Mat.* xiv. 3, 4. and even such marriages were condemned by the very heathens: *Dionysius Halicarnassensis* [n] relates, that *Lucius Tarquinius Superbus*, his brother being removed by poison, took *Tullia* to wife, whom his brother *Aruntus* had before married; but the historian calls it ανοσιον γαμον, an unholy marriage, and abominable both among *Greeks* and *Barbarians*: *Plutarch* also reports [o], that *Marcus Crassus* married the wife of his deceased brother; but such marriages are condemned by the same writer, as they are by the ancient christians in their councils and canons [p]: now by this same law, if it is not lawful for a man to have his brother's wife, then it is not lawful for her to have her sister's husband; or, in other words, if it is not lawful for a woman to marry two brothers, then it is not lawful for a man to marry two sisters: the case of *Jacob* will not countenance such a marriage, since he was imposed upon and deceived; and such marriages have also been disapproved by the heathens and christians: *Honorius* the emperor married two daughters of *Stilico*, one after another, but the unhappy exit of both sisters, shewed that those marriages were not approved of by God, for they both died immature deaths, leaving no children [q]: *it is thy brother's nakedness*; that is, his wife is, being by marriage one flesh with him, and his brother being so to him, the relation is too near to intermarry, and more especially, when there is issue by the first, which connects them strongly.

℣. 17. *Thou shalt not uncover the nakedness of a woman and her daughter*, &c.] That is, if a man marries a woman and she has a daughter, which is the man's daughter-in-law, after the death of his wife, he may not marry this daughter; for this daughter is of the same flesh with her mother, who became one flesh with the man she married, and therefore his relation to her daughter is too near to marry her: *Jarchi* says, if he does not marry the woman, but only deflour her, it is free for him to marry her daughter; but *Aben Ezra* says, if he has lain with the mother, the daughter is forbidden; however, if he married either of them the other was forbidden; he could not marry them both; neither in the life-time of them both, nor after the death of either of them: *neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness*; not any of her granddaughters, either in the line of her son or daughter; that is, might not lie with either of them, or marry them, and much less then marry her own daughter, these being a further remove from her: for *they* are *her near kinswomen*; one or other of them, even every one of them, *the rest* and residue *of her* [r], of her flesh, who together made one flesh with her; and therefore not to be married to her husband, either in her life, or after her death: *it is wickedness*; a very great wickedness, abominable in the sight of God, and to be detested by man as vile and impious; it is whoredom, as the *Targum* of *Jonathan* renders it.

℣. 18. *Neither shalt thou take a wife to her sister*, &c.] Both of them together, as *Jarchi*; two sisters at one and the same time; so the *Targum* of *Jonathan*, "a woman in the life of her sister thou "shalt not take;" that is, in marriage, that sister being his wife; for the sense of the *Targumist* can never be to take one sister to another, or marry his first wife's sister, whether, as *Maimonides* [s] says, she was sister by father or mother's side, in marriage or in fornication: *to vex her, to uncover her nakedness*; two reasons are given, why, though polygamy, or having more wives than one was connived at, yet it was not allowed that a man should have two sisters; partly, because they would be more apt to quarrel, and be more jealous and impatient of one another, if more favour was shewn or thought to be shewn to one more than another; and partly, because it was a filthy and unbecoming action to uncover the nakedness of one, or lie with one so nearly related to his wife: *besides her in her life-time*; from whence some have concluded, and so many of the *Jewish* writers [t], that a man might marry his wife's sister after her death, but not whilst she was living; but the phrase *in her life-time*, is not to be joined to the phrase *thou shalt not take a wife*; but to the phrases more near, *to vex her, in her life-time*, or as long as she lived, and *to uncover her nakedness by her* [u], on the side of her, as long as she lived; for that a wife's sister may be married to her husband even after her death, cannot be lawful, as appears from the general prohibition, ℣. 6. *none of you shall approach to him that is near of kin to him*; and yet it is certain that a wife's sister is near a-kin to a man; and from the prohibition of marriage with an uncle's wife, with the daughter of a son-in-law, or of a daughter-in-law, ℣. 14, 17. now a wife's sister is nearer of kin than either of these; and from the confusion that must follow in case of issue by both, not only of degrees but appellation of kindred; one and the same man, who as a father of children, and the husband of their mother's sister, stands in the relation both of a father and an uncle to his own children; the woman to the children of the deceased sister, stands in the relation both of a stepmother, and of a mother's sister or aunt; and to the children that were born of her, she stands in the relation both of a mother and an uncle's wife; and the two sorts of children are both brethren and own cousins

2

[n] Hist. l. 4.
[o] In Vita M. Crassi.
[p] Canon. Apostol. can. 19. Concil. Neocæsar. can. 2.
[q] Zonaras, l, 3. apud Zanchium de Sponsalibus, l. 4. c. 1. p. 786.
[r] שארה הנה reliquiæ sunt ipsæ, Tigurine version.
[s] Hilchot Issure Biah, c. 2. §. 9.
[t] Misn. Yebamot, c. 4. §. 13. Vajikra Rabba, §. 22. fol. 164. 1. Pesicta, Ben Gersom in loc. see Nold. part. Concord. Ebr. p. 691.
[u] עליה apud *vel* prope eam; so על is sometimes used;

cousins by the mother's side, but of this see more on ℣. 16. some understand this of a prohibition of polygamy, rendering the words, *thou shalt not take one wife to another*; but the former sense is best; polygamy being not expressly forbidden by the law of *Moses*, but supposed in it, and winked at by it; and words of relation being always used in all these laws of marriage, in a proper and not in an improper sense: there is a pretty deal of agreement between these laws of *Moses* and the *Roman* laws; by an edict of *Diocletian* and *Maximian* [w], it was made unlawful to contract matrimony with a daughter, with a niece, with a niece's daughter, with a grand-mother, with a great-grand-mother, with an aunt by the father's side, with an aunt by the mother's side, with a sister's daughter, and a niece from her, with a daughter-in-law to a second husband, with a mother-in-law, with a wife or husband's mother, and with a son's wife; and several of these laws are recommended by *Phocylydes*, an heathen poet, at least in a poem that bears his name; and the marriage of a wife's sister after her death has been condemned by several christian councils [x].

℣. 19. *Also thou shalt not approach unto a woman*, &c.] Not even a man to his own wife, and much less to another woman: *to uncover her nakedness, as long as she is set apart for her uncleanness*; in her monthly courses; and the time of her separation from her husband on that account, was seven days, ch. xv. 19. if a man lay with a woman when in such circumstances, they were both to be cut off from their people, ch. xx. 18. and such an action is reckoned among sins, and uncleanness of the worst sort, *Ezek.* xxii. 10.

℣. 20. *Moreover thou shalt not lie carnally with thy neighbour's wife*, &c.] Which is adultery, and a breach of the seventh command: *to defile thyself with her*; not only adultery is a defiling a man's wife, as it it sometimes called, but the adulterer defiles himself: all sin is of a defiling nature, but especially this, which defiles a man both in soul and body, and brings a blot and stain upon his character, which shall not be wiped off, *Prov.* vi. 32, 33.

℣. 21. *And thou shalt not let any of thy seed pass through* the fire *to Molech*, &c.] The name of an image or idol, according to *Aben Ezra*, who observes, that their wise men interpret it as a general name for every one whom they made to reign over them; and it is right, he says, that it is the abomination of the children of *Ammon*, and so the same with *Milcom*, 1 *Kings* xi. 5. and with *Baal*, as appears from *Jer.* v. 31. and they are both of much the same signification, the one signifies a king, the other a lord; and perhaps is the same with the *Melicarthus* of *Sanchoniatho* [y], who is also *Hercules*; to whom *Pliny* says [z], that the *Phœnicians* offered human sacrifices every year: of *Molech* see more in the notes on *Jer.* vii. 31. and *Amos* i. 13. by seed is meant children and offspring; and because the word *fire* is not in the original text, some, as *Aben Ezra* observes, explain the phrase *let to pass through*, of their causing them to pass from the law of God to the religion of *Molech*, or of devoting them to his service and worship; but the word *fire* is rightly supplied, as it may be from *Deut.* xviii. 10. and the same writer says, the phrase to *pass through*, is the same as *to burn*; but though this they sometimes did, even burn their infants, and sacrificed them to idols, 2 *Chron.* xxviii. 3. *Ps.* cvi. 37, 38. *Ezek.* xvi. 20, 21. yet this seems to be something short of that, and to be done in the manner, as *Jarchi* and other *Jewish* writers [a] relate; who say, the father delivered his son to the priests (of *Molech*) and they made two great fires, and caused the son to pass on foot between the two fires, which was a kind of a lustration, and so of a dedication of them to the idol; though it must be owned, that both were done; yea, that both the phrases of passing through the fire, and of burning, are used promiscuously of the same, see 2 *Kings* xvi. 3. compared with 2 *Chron.* xxviii. 3. and also *Ezek.* xvi. 20, 21. and they might be both done at different times, or the one previous and in order to the other; and perhaps they might cause the child so often and so long to pass through the fire, as that at last it was burnt and destroyed: *neither shalt thou prophane the name of thy God*; who had given them children, and to whom they ought to have devoted them, and in whose service they should have trained them up to the honour of his name; but instead of that prophaned it, by the above idolatrous and cruel usages: *I* am *the Lord*; who would avenge such a prophanation of his name.

℣. 22. *Thou shalt not lie with mankind as with womankind*, &c.] By carnal knowledge of them, and carnal copulation with them, and mixing bodies in like manner: this is the sin commonly called *Sodomy*, from the inhabitants of *Sodom*, greatly addicted to it, for which their city was destroyed by fire: those that are guilty of this sin, are, by the apostle called, *abusers of themselves with mankind*, 1 *Cor.* vi. 9. *it is abomination*; it is so to God, as the above instance of his vengeance shews, and ought to be abominable to men, as being not only contrary to the law of God, but even contrary to nature itself, and what is never to be observed among brute creatures.

℣. 23. *Neither shalt thou lie with any beast to defile thyself therewith*, &c.] A female one, as *Aben Ezra* notes, as a mare, cow, or ew, or any other beast, small or great, as *Ben Gersom*, or whether tame or wild, as *Maimonides* [b]; and even fowls are comprehended, as the same writers observe: *neither shall any woman stand before a beast to lie down unto*: that is, stand before a beast, and by a lascivious and obscene behaviour, solicit the beast to a congress with her, and then lie down after the manner of four-footed beasts, as the word signifies, that it may have carnal copulation with her: for a man to lie with a beast is most shocking and detestable, but for a woman to solicit such an unnatural mixture, is most horrible and astonishing: perhaps reference may be had to a most shocking practice among the *Egyptians*, from among whom the *Israelites* were lately come, and whose doings they were not to imitate, ℣. 3. and which may account for this law, as bishop *Patrick* observes: at *Mendes* in *Egypt*, a goat was worshipped, as has been remarked on ch. xvii. 7. and where the women

[w] Apud Mosaic. & Roman. Leg. Collat. ut supra.
[x] Concil. Illiber. can. 61. Aurat. can. 17. Auxer. can. 30.
[y] Apud Euseb. Præpar. Evangel. l. 1. p. 38.
[z] Nat. Hist. l. 36. c. 5.
[a] Ben Melech in loc. Kimchii Sepher Shoresh. rad. מלך
[b] Hilchot Issure Biah, c. 1. §. 16.

men used to lie with such creatures, as *Strabo* [c] and *Ælianus* [d] from *Pindar* have related; yea, *Herodotus* [e] reports, of his own knowledge, that a goat had carnal copulation with a woman openly, in the view of all in his time; and though that creature is a most lascivious and lustful one, yet, as *Bochart* [f] from *Plutarch* has observed, when it is provoked by many and beautiful women, is not inclined and ready to come into their embraces, but shews some abhorrence of it: nature in brutes, as that learned man observes, is often more prevalent in them than in mankind: *it* is *confusion*; a mixing of the seed of man and beast together, a blending of different kinds of creatures, a perverting the order of nature, and introducing the utmost confusion of beings, from whence monsters in nature may arise.

℣. 24. *Defile not you yourselves in any of these things*, &c.] In incestuous copulations and marriages, in adultery, corporal and spiritual, and bestiality: *for in all these the nations are defiled which I cast out before you*; that is, the seven nations of the land of *Canaan*, which God was about to eject out of their land to make room for the *Israelites*, and that on account of the above shocking vices which abounded among them; so that in some sense the land they dwelt upon was defiled by them, and called for vengeance on them, as even loathing its inhabitants, as afterwards suggested.

℣. 25. *And the land is defiled*, &c.] The inhabitants of it, with the immoralities and idolatries before mentioned: *therefore I do visit the iniquity thereof upon it*; or punish the inhabitants that are on it for their sins: *and the land itself vomiteth out her inhabitants*; as a stomach loaded with corrupt and bad food it has taken in, nauseates it, and cannot bear and retain it, but casts it up, and never receives it again; so the land of *Canaan* is represented as loathing its inhabitants, and as having an aversion to them, and indignation against them, and as not being able to bear them, but entirely willing to be rid of them, and throw them out of their places in it, never to be admitted more, being as nauseous and as useless as the cast of a man's stomach; see *Rev.* iii. 16.

℣. 26. *Ye shall therefore keep my statutes and my judgments*, &c.] Before observed to them, whether of a ceremonial nature, and enjoined them according to his sovereign will and pleasure; or of a moral nature, and founded in justice and equity, and so worthy of their regard, and obligatory upon them; as well as in their own nature they recommended themselves to their regard, as being the reverse of those loathsome and abominable things before dehorted from: *and shall not commit any of these abominations*; such as incest, adultery, idolatry and bestiality, which are in themselves abominable things, execrable to God, and to be detested by men: *neither any of your own nation*; that belonged to any of their own tribes, or should be born to them in the land of *Canaan* when they came thither, and were properly natives of it: *nor any stranger that sojourneth among you*; any proselyte, and especially a proselyte of righteousness, who conformed to the *Jewish* religion, and had laid himself under obligation to do every thing that was binding upon an *Israelite*.

℣. 27. *For all these abominations have the men of the land done*, &c.] The then present inhabitants of *Canaan*, who dwelt in it before the *Israelites* came into it; these were guilty of unclean copulations, of incestuous marriages, of fornication and adultery, and of bestiality and idolatry: *which were before you*; lived in the land before them, had long dwelt there, but now about to be cast out for their sins; and therefore they who were going to succeed them, should take warning by them, lest committing the same sins, they should be cast out likewise: *and the land is defiled*; see the note on ℣. 25.

℣. 28. *That the land spue not you out also, when ye defile it*, &c.] By sinning on it, and so rendering it obnoxious to the curse of God, as the whole earth originally was for the sin of man; and so be cast out of it as *Adam* was out of paradise, and as the *Israelites* might expect to be cast out of *Canaan*, as the old inhabitants of it had been: *as it spued out the nations that were before you*; which for the certainty of it is spoken of as done, though it was as yet future; and what the Lord did, is ascribed to the land, the more to aggravate their crying sins and abominations, for which the land mourned, and which it could not bear.

℣. 29. *For whosoever shall commit any of these abominations*, &c.] Before particularly forbid, any of them, be it which it will, they all being very heinous and vile, and especially these last mentioned: *even the souls that commit* them; whether male or female, as *Jarchi* observes; for the above things concern them both for the most part, however some one, and some another; and though most, if not all the said crimes are committed by the members of the body, yet since under the influence and direction of the soul, the commission of them is attributed to that, and the punishment threatened respects both: *shall be cut off from among the people*; be removed from their church-state, and deprived of ecclesiastical privileges, and from their civil state, and reckoned no more of the commonwealth of *Israel*; and if known and convicted, to be punished by the civil magistrate, and if not, by the immediate hand of God.

℣. 30. *Therefore shall ye keep mine ordinance*, &c.] Whatever the Lord appointed them and commanded, whether contained in this chapter, or elsewhere: *that ye commit not* any one *of these abominable customs*; for by attending to the ordinances of God, and a close walking in them, they would be preserved from the commission of such abominable things, and giving in to such detestable customs as before warned against: *which were committed before you*; by the inhabitants of *Canaan*; and by the punishment on them for them, they might be deterred from doing the same: *and that ye defile not yourselves therein*; for though the land is so often said to be defiled, yet properly speaking and chiefly it were the inhabitants that were defiled by their abominable customs; and so would the *Israelites* also, should they observe the same, and thereby become abominable in the sight of God, and incur his displeasure, and be liable to his vengeance: *I am the Lord your God*; who had a sovereign authority over them, and a right to give out what commands he pleased, both negative and affirmative; and to whom they were under obligations to obey, as the God of nature and providence, from whom they had their beings, and were supported in them, and as their Covenant-God, who had bestowed special and spiritual favours on them.

CHAP.

[c] Geograph. l. 17. p. 551. [d] De Animal. l. 7. c. 19. [e] Euterpe, sive, l. 2. c. 46. [f] Hierozoic. par. 1. l. 2. c. 53. col. 642.

CHAP. XIX.

THIS chapter contains various laws, ceremonial and moral, tending to the ſanctification of men, in imitation of the holy God, ℣. 1, 2. as concerning the reverence of parents, and obſerving the ſabbaths, ℣. 3. againſt idolatry, ℣. 4. about offering and eating of peace-offerings, ℣. 5—8. concerning harveſt and gleaning of fields and vineyards, ℣. 9, 10. reſpecting the breach of ſeveral of the commandments of the law, as the 8th, 9th, and third particularly, ℣. 11, 12, 13. and others relating to the ill uſage of the deaf and blind, and having reſpect to perſons rich or poor in judgment, and acting the part of a tale-bearer among people, ℣. 14, 15, 16. and bearing hatred and ill will to any of their neighbours, ℣. 17, 18. and others forbidding mixtures in the generation of cattle, ſowing fields, and wearing apparel, ℣. 19. and concerning the puniſhment of a man that lay with a bond-maid, and the offering he ſhould bring for his atonement, ℣. 20, 21, 22. then follow certain laws concerning fruit-trees, when the fruit of them ſhould be eaten, ℣. 23, 24, 25. and concerning eating with blood, uſing enchantments, and obſerving times, and managing the hair of the head and beard, and avoiding to make any marks, prints and cuttings in the fleſh for the dead, ℣. 26, 27, 28. a caution not to proſtitute a daughter to whoredom, and to obſerve the ſabbath, and reverence the ſanctuary of God, and pay no regard to wizards and familiar ſpirits, ℣. 29, 30, 31. to ſhew reverence to ancient perſons, and not to vex and diſtreſs ſtrangers, ℣. 32, 33, 34. and to do no injuſtice in weight and meaſure, ℣. 35, 36. all which inſtructions are to be carefully obſerved, and put in execution, ℣. 37.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] About the ſame, or quickly after he had delivered the above laws to him; and there are many in this chapter, which were before given, and here repeated: *ſaying*; as follows.

℣. 2. *Speak unto all the congregation of the children of Iſrael*, &c.] They could not be all ſpoke to together, but tribe after tribe, or family after family; or rather the heads of the tribes, and at moſt the heads of families were convened, and the following inſtructions were given to be communicated to their reſpective tribes and families. *Jarchi* ſays this ſection was ſpoken in the congregation, becauſe the greater part of the body of the law, or the more ſubſtantial parts of it, depend upon it; and indeed all the ten commandments are included in it, with various other laws, both judicial and ceremonial. *Aben Ezra* remarks, that all the congregation are ſpoke to, to include the proſelytes, becauſe they had been warned of inceſts, as the *Iſraelites*, in the preceding chapter: *and ſay unto them, ye ſhall be holy*; a ſeparate people from all others, abſtaining from all the impurity and idolatry they are cautioned againſt in the foregoing chapter, and obſerving the holy precepts expreſſed in this: *for I the Lord your God* am *holy*; in his nature, eſſence, originally, independently, immutably and perfectly; and the more holy they were, the more like they would be to him; ſee the notes on ch. xi. 44, 45. where the ſame words are uſed after the laws given, about creatures clean and unclean to be eaten, as here, after thoſe about impure copulations and inceſts.

℣. 3. *Ye ſhall fear every man his mother and his father*, &c.] This has reſpect to the fifth command, which is the firſt with promiſe, and is here referred to firſt, becauſe a man has his beginning in the world from his parents, and by them he is trained up in the obſervance of all the other laws of God, equally to be reſpected; and the fear of them is not ſervile but filial, joined with love and affection to them, and includes an inward eſteem and reverence of them, an outward reſpect unto them, a readineſs to obey their commands, and giving due and equal honour unto them; ſee the note on *Exod.* xx. 12. *Pythagoras*, *Phocylides*, and other heathens, next to honouring God, exhort to the honour and reverence of parents: *and keep my ſabbaths*; this is expreſſed in the plural number, becauſe there were various ſabbaths. The ſeventh day-ſabbath, and the ſeventh year-ſabbath, and the jubilee, which was once in ſeven times ſeven years; the ſeventh day-ſabbath is chiefly meant: this follows upon the other, becauſe it lay upon parents to teach their children the obſervance of the ſabbath, and to train them up in it; and indeed the fear of them greatly depends on it, for children that are ſabbath-breakers have ſeldom much reſpect to their parents; and beſides, this ſuggeſts, that though children are to honour, reverence and obey their parents, yet not in any thing that is contrary to the laws of God; and particularly ſhould they ſuggeſt to them, that ſabbaths were not to be obſerved, they ſhould not hearken to them: *I* am *the Lord your God*; that gave them their being, parents being but inſtruments, and who had a right to enjoin them what laws he pleaſed; and among the reſt had ordered them to obſerve the ſabbath, and which in gratitude they were obliged unto, as well as in point of duty.

℣. 4. *Turn ye not unto idols*, &c.] From the one only true and living God, to them that are not gods, as the word uſed ſignifies, who are nothing; for, as the apoſtle ſays, an idol is nothing in the world, 1 *Cor.* viii. 4. is of no worth and value, of no conſequence and importance, of no avail and uſefulneſs to its devotees; wherefore to turn from the true God to ſuch as theſe, is the greateſt ſtupidity, as well as wickedneſs: or *look not* at them [g] for help or aſſiſtance, for they are not able to give it; and to look at them ſo as to view them attentively, and conſider their likeneſs, the *Jews* ſay [h] is forbidden; and even in the heart and mind, as *Aben Ezra* obſerves, to have reſpect unto them was not right; or in the thoughts, as *Gerſom*: *nor make to yourſelves molten gods*; of gold, ſilver, or braſs, melted and caſt into a mould, as the golden calf was, to which reſpect may be had. Theſe laws have a reſpect unto the firſt and ſecond commandments: *I* am *the Lord your God*; who only is to be worſhipped, and who has forbid the making and worſhipping any image, molten or graven, and who will therefore reſent idolatry of every ſort, and puniſh for it.

℣. 5. *And if ye offer a ſacrifice of peace-offerings unto the Lord*, &c.] Which were of three ſorts, a thankſgiving, a vow, and a voluntary offering, ch. vii. 11, 12, 16. the latter ſeems to be here meant,

[g] אל תפנו ne reſpiciatis, Montanus, Tigurine verſion, Druſius.

[h] Peſichta, Maimonides.

meant, as appears by what follows: *ye ſhall offer it at your own will*; a voluntary free-will offering, of their own accord, and not by force, as *Aben Ezra*; and in ſuch offerings they were left to their liberty to offer what they pleaſed, it might be of the flock, or of the herd, a male or a female, ch. iii. 1, 6. The *Targum* of *Jonathan* is, "for your "acceptation;" that is, that ſhould be offered, and in ſuch a manner as to be accepted of you with God; which ſenſe is countenanced by ℣. 7. and becomes acceptable, when what follows about eating them is attended to.

℣. 6. *It ſhall be eaten the ſame day ye offer it, and on the morrow*, &c.] The meaning is, that if it could be, it was righteſt to eat it all up the ſame day it was offered, but if not, the remainder was to be eaten on the morrow, but by no means to be kept any longer; this ſhows that that ſort of peace-offering is intended, which was either a vow or a voluntary offering, ch. vii. 16. and the *Jews* gather from hence, that ſacrifices were to be ſlain in the day, and not in the night[l]: *and if ought remain unto the third, it ſhall be burnt with fire*; as it is ordered, ch. vii. 16. that ſo the owner might have no profit by it, and therefore be under no temptation to keep it longer than the fixed time.

℣. 7. *And if it be eaten at all on the third day*, &c.] Or *in eating be eaten*[k]; any of it be eaten, the leaſt bit of it: *it is abominable*; it is as any common thing, as if it was no ſacrifice; yea, as if it was corrupt and putrified fleſh; nay, as what is abominable to God: and therefore it follows, *it ſhall not be accepted*; of the Lord, but rejected, his will not being attended to.

℣. 8. *Therefore* every one *that eateth it ſhall bear his iniquity*, &c.] Be chargeable with ſin, be pronounced guilty, and endure the puniſhment, which is cutting off, ch. vii. 20: *becauſe he hath prophaned the hallowed thing of the Lord*; the fleſh of the peace-offerings, by keeping it longer than the fixed time for it, when it was liable to corruption and putrefaction; for after the inwards and the fat of them were offered, as *Aben Ezra* ſays, the fleſh was holy, and to be eaten as an holy thing, and within the time the law required, or otherwiſe it was prophaned and polluted: *and that ſoul ſhall be cut off from among his people*; be deprived of his civil and religious privileges, or be puniſhed by the hand of the civil magiſtrate, or elſe by the immediate hand of God.

℣. 9. *And when ye reap the harveſt of your land*, &c.] Of the land of *Canaan*, when come into it, which having ſown, and it was harveſt, either barley-harveſt or wheat-harveſt, or both, and eſpecially the latter, to which reaping ſeems beſt to agree: *thou ſhalt not wholly reap the corner of the field*; but a part was to be left for the poor. This follows upon the peace-offerings; and, as *Aben Ezra* obſerves, as the fat of them was to be given to God, ſo ſomewhat of the harveſt was to be given for the glory of God to the poor and ſtranger. In the *Miſnah* is a whole treatiſe, called *Peah*, which ſignifies *the corner*, in which there are many deciſions concerning this affair; and among the reſt, whereas it is not fixed in the law how large the corner ſhould be, what quantity ſhould be left, how many ears of corn, or what a proportion of the field, this is there determined by the wiſe men, who ſay, they do not leave leſs than a 60th part; for though they ſay there is no meaſure (certain) for the corner, yet the whole is according to the largeneſs of the field, or according to the multitude of the poor, or according to the plenty of the increaſe, ſo that as theſe were, more or leſs were left: and though the place to be left is called a corner, it was a matter indifferent in what part of the field it was; for ſo it follows, they give (or leave) the corner at the beginning of the field, or in the middle[m]; and *Ben Gerſom* obſerves, that the corner was at the end of the field, where the harveſt is finiſhed; and it is plain where the harveſt is finiſhed, he ſays, the corner ſhould be left; for the law does not preciſely determine, only, that part of the corner ſhould be left to the poor; and it is of no conſequence to the poor, whether it is in the middle of the field, or in the end of it; but *Maimonides*[n] thinks it was to be left at the end of the field, that the poor might know where to come for it; and in the above treatiſe, the times are alſo ſet, when the poor ſhould come and gather it, which they might not do at any time; and there were three times on a day they had leave to come, in the morning, in the middle of the day, and at the evening ſacrifice[o], *i. e.* about 3 o'clock in the afternoon; the morning was appointed, as the commentators ſay[p], for the ſake of women that had young children, who were then aſleep, the middle of the day for the ſake of nurſes, and the evening for the ſake of ancient perſons: *neither ſhalt thou gather the gleanings of thy harveſt*; ears of corn which fall from the hand or ſickle of the reaper, or in gathering the reaps to bind up in ſheaves. In the above treatiſe it is aſked, what is a gleaning? that which falls in reaping; if the reaper reaps his handful, or plucks up an handful, and a thorn ſtrikes him, and it falls out of his hand to the ground, lo, it is the owner's; but if out of the middle of his hand, or out of the middle of the ſickle, it is the poors; if from the further part of his hand, or of the ſickle, it is the owner's; but if from the top of his hand (or tip of his fingers) or the point of the ſickle, it is the poors[q]: and it is further ſaid[r], "two ears are a "gleaning, but three are not," and ſo *Jarchi* on the text, that is, when three fall together; this is according to the ſchool of *Hillel*, but according to the ſchool of *Shammai*, if there were three ears that fell together, they were the poors, if four they belonged to the owner.

℣. 10. *And thou ſhalt not glean thy vineyard*, &c.] Or cut off the little cluſters which are, as *Aben Ezra* obſerves, like an infant, as the word ſignifies, infant-cluſters, which were ſmall in compariſon of the large ones, as infants are to men; thoſe which had but a grape or two, or very few upon them, were not to be cut off, but left for the poor: and *Gerſom* ſays, if the whole vine conſiſted of ſuch cluſters, it all belonged to the poor: *neither ſhalt thou gather* every *grape of thy vineyard*; every particular ſingle grape; theſe were ſuch as were left on the vine after the large cluſters were gathered, and a man upon viewing it again might not gather ſuch as had only a ſingle grape or two upon them; for the *Miſnic* doctors ſay[s], two grapes or berries makes a *peret*, (the word here rendered every grape) but three do not; ſo that if there were three grapes upon a cluſter it was the owner's, and might be gathered, but if fewer, then it belonged

[l] Bartenora in Miſn. Zebachim, c. 13. §. 7. & Miſn. Yoma, c. 3. §. 1.
[k] האכל יאכל comedendo, comedetur, Druſius.
[m] Ibid. §. 3.
[n] Hilchot Mattanot Anayim, c. 2. §. 12.
[o] Miſn. Peah, c. 4. §. 5.
[p] Maimon. & Bartenora in ib.
[q] Ib. §. 10.
[r] Ib. c. 6. §. 5.
[s] Ibid.

longed to the poor; or this may be underſtood [t] alſo of ſuch ſingle grapes that fell to the ground in gathering, which might not be taken up by the owners, but were to be left to the poor; and, as *Gerſom* ſays, the grape-gatherers might not put a buſhel under the vines in the time of gathering, to catch the ſingle grapes that fell: *thou ſhalt leave them for the poor and ſtranger*; for the poor *Iſraelite*, and the ſtranger that ſojourns with you, as *Aben Ezra* interprets it; the ſtranger intends a proſelyte, not a proſelyte of the gate, but a proſelyte of righteouſneſs, as *Gerſom*; and it is a rule laid down by *Maimonides* [u], that every ſtranger ſpoken of concerning the gifts of the poor, is no other than a proſelyte of righteouſneſs, one that has been circumciſed upon embracing the *Jewiſh* religion, and agreeing to conform to all the laws and rituals of it; though the ſame writer obſerves, that they don't reſtrain the poor of the *Gentiles* from theſe gifts, but they are in general included among the poor of *Iſrael*; and they come and take them, becauſe of the ways of peace; for peace-ſake, to promote peace and harmony among them: *I* am *the Lord your God*; that gave them fields and vineyards, and times of harveſt and vintage, and bleſſed them with fruitful ſeaſons, and therefore had a right to require ſuch things of them; and they were in duty and gratitude bound to obſerve his commands; and this ſhows his regard unto, and concern for the poor, and that he is the father and patron of them.

℣. 11. *Ye ſhall not ſteal*, &c.] Which is the eighth command, ſee *Exod.* xx. 15. and the note there; though *Jarchi* thinks ſomething different from that law is here intended; that this is a caution againſt ſtealing of money, that in the decalogue againſt ſtealing of ſouls, or men. And it may be obſerved, that one is expreſſed in the ſingular number, the other in the plural, as here, and takes in more; not the actual thief only, but he that ſees and is ſilent, who, as *Aben Ezra* obſerves, is even as the thief; and perhaps this follows upon the preceding laws, to ſuggeſt, that he that deprives the poor of the corner of the field, and of the gleaning of the harveſt and vintage, is as if he robbed; and the laſt mentioned writer ſeems to make the force of this depend on that: and *Maimonides* [w] on the above law obſerves, that he that put a baſket under a vine in the time of gathering grapes, robbed the poor: *neither deal falſly*; in any reſpect defrauding and over-reaching in trade, and commerce, particularly not being faithful to a truſt committed to them; ſo *Aben Ezra* reſtrains it to what is depoſited with a man to keep, which he denies he ever had; and he obſerves, that he that knows it, and does not bear witneſs of it, is as he that deals falſly; and ſuch an one, according to a former law, having ſwore falſly, and when convicted, was obliged to reſtore the principal, and add a fifth part, and bring a treſpaſs-offering to make atonement for his ſin likewiſe, ch. vi. 2—7: *neither lie one to another*; in common ſpeech and converſation, in trade and buſineſs, and particularly by demanding money of a man who never had any thing of him, as *Aben Ezra*; and who owes him nothing, and yet affirms, with a lie, that he is indebted to him, and inſiſts on payment.

℣. 12. *And ye ſhall not ſwear by my name falſly*, &c.] Or *to a falſhood* [x], to any of the above caſes; as that a man has not the depoſitum of another's in his hands, when he has; or that ſuch a man owes him ſo much money, when he does not, or any other falſe thing. Stealing, dealing falſly, lying and falſe ſwearing, are mentioned together, as following one another, and as tending to lead on, the one to the other, as *Jarchi* obſerves; "if "thou ſtealeſt, this will lead thee on to deal falſly, "and then to lye, and after that to ſwear;" and who further remarks, becauſe it may be thought a man is guilty only becauſe of the proper name (of God he may ſwear by); therefore to comprehend all the ſurnames (or epithets of God, ſuch as gracious, merciful, &c.) it is ſaid, *ye ſhall not ſwear by my name falſly*; every name which is mine, by which he is called; and ſo *Gerſom*, any epithet or attribute of his, or any circumlocution by which he is deſcribed, as he that made the heavens, or that dwelleth in the heavens, or liveth for ever and ever, and the like; and the word being of the plural number, *ye ſhall not ſwear*, takes in, as *Aben Ezra* thinks, him that cauſes to ſwear, as well as him that ſwears: *neither ſhalt thou prophane the name of thy God*; through ſwearing falſly by it, or through any raſh or vain oath in common converſation; not only perjury in a court of judicature, but all prophane oaths, curſes, and imprecations are forbidden as breaches of the third command, which this refers to; ſee the note on *Exod.* xx. 7: *I* am *the Lord*; whoſe name is holy, and who can and will revenge every abuſe of it in a prophane way, and to the injury of men.

℣. 13. *Thou ſhalt not defraud thy neighbour, neither rob him*, &c.] Not defraud him ſecretly, nor rob him openly and by force, as *Aben Ezra*; not defraud him in buying and ſelling, in retaining wages due to him, and refuſing to return to him what has been committed to truſt, or to repay him what has been borrowed of him: the *Vulgate Latin* is, *thou ſhalt not calumniate* him, or get any thing from him, by raiſing a calumny upon him; nor rob him by coming into his houſe, or entering into his fields, and taking away his goods, or his cattle without his will, and in a forcible manner; or by meeting him on the highway and demanding his money, and taking it from him: *the wages of him that is hired ſhall not abide with thee all night until the morning*; unleſs he that is hired agrees to it; for then it may be kept two or three days, or a week, or for whatſoever time may be agreed upon between them: this muſt be underſtood of one that is hired by the day, whoſe wages are due at night, and who may want his money to buy food for his family, and therefore ſhould not without his conſent be detained from him; and not of one that is hired by the week, or by the year, whoſe wages are not due until the end of the week or year for which he is hired; and the *Jewiſh* writers [y] obſerve, that this ſcripture ſpeaks of a day-hireling, or a day-labourer, whoſe wages became due at night; as another ſcripture, *Deut.* xxiv. 15. ſpeaks of a night-hireling, or a night-labourer, whoſe hire is not due until the pillar of the morning ariſes, or the ſun is up, and therefore it muſt be paid him before it goes down; to detain the wages of ſuch, or defraud them of it, is a very crying ſin; ſee *Jer.* xxii. 13. *Jam.* v. 4.

℣. 14. *Thou ſhalt not curſe the deaf*, &c.] Who are naturally ſo, born deaf, or become ſo through ſome

[t] So it is interpreted by R. Sol. Urbin. Ohel Moed, fol. 59. 1. [u] Mattanot Anayim, c. 1. §. 9. [w] Ib. c. 4. §. 16. [x] לשקר ad fallaciam ullam, Junius & Tremellius, Piſcator; ſo Ainſworth. [y] Vid. Miſn. Bava Metzia, c. 9. §. 11. & Maimon. & Bartenora in ib. Jarchi & Ben Gerſom in loc.

ſome accident, and cannot hear what is objected to them, and they are curſed for; and ſo cannot reply in their own defence, and remove the calumny caſt upon them, if it be ſuch which is the cauſe of their being curſed; and therefore there is ſomething mean and baſe as well as wicked in curſing ſuch: the *Targums* of *Onkelos* and *Jonathan* render it, *him that heareth not*; and reſpects any abſent perſon who is not within the hearing of the curſe, and ſo equally incapable of anſwering for himſelf, as a deaf man: *Gerſom* obſerves, that this is a caution not to curſe any *Iſraelite*; for if we are cautioned, ſays he, not to curſe a deaf man who hears not, and therefore cannot be moved at it, much leſs ſhould we curſe him that is not deaf, from whence quarrels and fightings ariſe: *nor put a ſtumbling-block before the blind*; to cauſe him to fall; and in this negative is implied, that a man ſhould be ſerviceable and helpful to the blind as much as may be; as to lead, and guide, and direct them in the way, and not put them out of it, as well as not do any thing to cauſe them to ſtumble in it; *Jarchi* and *Ben Gerſom* interpret this figuratively, of ignorant perſons impoſed upon by the bad advice of others: on the other hand, agreeable to this ſenſe, *Job* ſays, he was *eyes to the blind*, ch. xxix. 15. gave good advice to the ignorant, inſtructed them what ways and methods to take to do themſelves juſtice, or obtain it, which otherwiſe they knew not: *but ſhalt fear thy God*; who, as *Aben Ezra* obſerves, can puniſh thee by making thee deaf and blind alſo; by ſtriking them with deafneſs and blindneſs at once; wherefore the awe and fear of God ſhould be on perſons, and make them cautious and fearful how they abuſed thoſe in ſuch circumſtances: *I* am *the Lord*; the Lord God, omnipreſent and omniſcient, that hears when the deaf are curſed though they do not; and ſees the ſtumbling blocks laid before the blind, and knows who laid them, though they do not, and will revenge ſuch abuſes and injuries: the apoſtle ſeems to have reſpect to this law in *Rom.* xiv. 13. 1 *Cor.* viii. 9, 13.

℣. 15. *Ye ſhall do no unrighteouſneſs in judgment*, &c.] This is ſaid with reſpect to judges and witneſſes, as *Aben Ezra* notes; that the one ſhould not bear falſe witneſs in a court of judicature to the perverſion of juſtice, and the other ſhould not pronounce an unrighteous ſentence, juſtifying the wicked and condemning the righteous: *thou ſhalt not reſpect the perſon of the poor*; that is, in judgment, or in a court of judicature, when a cauſe of his is brought before it; though privately his perſon may be reſpected, and he relieved in his diſtreſs as a poor man; but in a court of juſtice, his perſon and character as a poor man are not to be regarded; the cauſe is not to be given either for him or againſt him on that account, without regard to the juſtice and equity of it; he may be pitied in other reſpects, but in a cauſe between him and another, even a rich man, not pity but juſtice muſt take place, ſee *Exod.* xxiii. 3. and the note there: *nor honour the perſon of the mighty*; not fear to put him to ſhame and bluſhing, by giving the cauſe againſt him, if he is in the wrong; his riches, his grandeur, his honour, muſt not come into any account, or have any weight or influence on the court to pervert juſtice: the *Jewiſh* writers, particularly *Maimonides* [z], ſuggeſt that there was to be no difference between a rich man and a poor man while their cauſe was trying; that they were to be cloathed either both in a rich habit, or both in a mean one; and that their poſture was to be alike whether ſitting or ſtanding; as well as that no favour ſhould be ſhewn to one more than to another; as that one might have liberty to ſpeak as much and as long as he pleaſed, and the other bid to be ſhort; or the one be ſpoke tenderly to, and the other haſtily: *but in righteouſneſs ſhalt thou judge thy neighbour*; be he rich or poor, doing juſtice to both, and ſhewing no partiality to either; ſee *Prov.* xviii. 5.

℣. 16. *Thou ſhalt not go up and down as a talebearer among thy people*, &c.] The word uſed ſignifies, a merchant, and particularly one that deals in drugs and ſpices, and eſpecially a pedlar in thoſe things, that goes about from place to place to ſell them; and ſuch having an opportunity and making uſe of it to carry ſtories of others, and report them to their diſadvantage, hence it came to be uſed for one that carries tales from houſe to houſe, in order to curry favour for himſelf, and to the injury of others; and ſuch a man is a deteſtable perſon, and ought not to be encouraged, ſee 1 *Tim.* v. 13. *Prov.* xi. 13. *neither ſhalt thou ſtand againſt the blood of thy neighbour*; either by bearing a falſe teſtimony, whereby his blood is in danger of being ſhed when innocent; or by being ſilent, and not bearing a teſtimony for him, whereby the ſhedding of his innocent blood might have been prevented; either way may be interpreted ſtanding againſt it: the *Jewiſh* writers think, that a man by this law, is bound to do all he can to preſerve the life of his neighbour, when it is by any means in danger, by drowning, or by thieves and wild beaſts, ſo *Jarchi*: *I* am *the Lord*; the juſt and righteous one, who will reſent and puniſh for all unjuſt proceedings in courts of judicature, ſecret tale-bearing, doing any injury to another, or not preventing it when in the power of his hands.

℣. 17. *Thou ſhalt not hate thy brother in thine heart*, &c.] Although no hatred may be expreſſed either by words or deeds, yet being in the heart, is a breach of the ſixth command, ſee *Matt.* v. 21, 22. and of this a man may be guilty, when he does not attempt to ſave the life of his neighbour, either by bearing a teſtimony for him, or by delivering from danger, as preſerving him from drowning, from wild beaſts and thieves, as in the preceding verſe; or when he does not reprove him for ſin, as in the next clauſe, but ſuffers him to go on in it to his ruin, either of which by interpretation is an hatred of him: *thou ſhalt in any wiſe rebuke thy neighbour*; for any ſin committed by him, though ſecretly, yet known; which rebuke ſhould be private, and repeated as may be found neceſſary, and given gently in meekneſs and tenderneſs: *and not ſuffer ſin upon him*; unconvinced of, unrepented of, and perſiſted in, which may prove of fatal conſequence to him; and therefore to let him alone, and go on in it without telling him of it, and reproving him for it, would be ſo far from acting the kind and friendly part, and ſhewing him love and reſpect, that it would be an evidence of hating him at heart, at leaſt it might be ſtrongly ſuſpected: or, *and not bear ſin for him* [a]; become a partner with him in his ſin, and ſo become liable to bear puniſhment for it; which is a ſtrong reaſon for reproving ſin, in a proper manner, leſt we ſhould be

[z] Hilchot Sanhedrin, c. 21. §. 1, 2, 3.

[a] לא תשא עליו חטא ne feras propter eum peccatum, Tigurine verſion; ſo Sept. Syr. Ar. Targum Jonathan, Aben Ezra, Ainſworth.

be partakers of other mens ſins; ſee 1 *Tim.* v. 20, 22.

℣. 18. *Thou ſhalt not avenge*, &c.] That is, not avenge ourſelves on him that has done us an ill thing, but leave it to him to whom vengeance belongs, ſee *Rom.* xii. 19. which is done when a man does an ill thing for another, or denies to grant a favour which he has been denied by another; *Jarchi* thus illuſtrates it, one ſays to him (his neighbour) lend me thy ſickle? he anſwers, no (I will not); on the morrow (the neighbour comes, who had refuſed, and) ſays to him, lend me thy hatchet; he replies, I will not lend thee, even as thou wouldſt not lend me; this is vengeance: this was reckoned mean and little, a piece of weakneſs with the very heathens [b]: *nor bear any grudge againſt the children of thy people*; thoſe of the ſame place, city or kingdom; or *not obſerve* [c] the injury done, take no notice of it, nor lay it up in the mind and memory, but forget it; or *not keep* [d] or retain enmity, as the *Targum* of *Jonathan* ſupplies it; and ſo do an ill turn, or refuſe to do a good one; or if that is done, yet upbraids with the former unkindneſs; for upbraiding with unkindneſs ſhews that a grudge is retained though the ſuit is not denied: *but thou ſhalt love thy neighbour as thyſelf*; ſincerely and heartily, as a man loves himſelf, doing all the good to him as a man does to himſelf, or would have done to himſelf, and hindering all the miſchief done to him he would have himſelf preſerved from: *Jarchi* obſerves, that it was a ſaying of *R. Akiba*, that this is "the great univerſal "in the law," and it does indeed comprehend the whole of the ſecond table of the law, and is the ſummary of it, and is pretty much the ſame our Lord ſays of it, that it is the ſecond and great commandment, and like unto the firſt, on which two all the law and the prophets hang, *Matt.* xxii. 37—40. and ſo the apoſtle *Paul* makes all the laws of the ſecond table to be comprehended in this, *Rom.* xiii. 9. *I* am *the Lord*; the creator of all men, and who has commanded them to love one another, and to whom alone vengeance belongs, and who expects obedience to the above laws of his.

℣. 19. *Ye ſhall keep my ſtatutes*, &c.] Thoſe which follow, and which are of a different ſort from what are laſt mentioned, of a moral nature, and are planted in the heart, as *Aben Ezra* ſays; are agreeable to the law and light of nature, and part of the work of the law written on the heart, as the apoſtle calls it, *Rom.* ii. 15. but the following are of poſitive inſtitution, and depend upon the will of the lawgiver, the reaſons of which are not ſo apparent and manifeſt; and therefore *Jarchi* calls them the decree of the king, who gives no reaſon for it; ordinances and appointments of a ceremonial kind, which, though there is a meaning in them, and a reaſon for them, yet not clear and plain: *thou ſhalt not let thy cattle gender with a diverſe kind*; or *cauſe* them *to gender* [e]; for cattle do not uſually of themſelves gender with a diverſe kind, unleſs directed and ſolicited to it, as a male of one kind with a female of an other; for inſtance, an horſe with a ſhe-aſs, or an he-aſs with a mare, and even creatures that were like one another yet of different kinds, were not to mix together; as a wolf and a dog, a hound and a fox, goats and roebucks, goats and ſheep, a horſe and a mule, a mule and an aſs, an aſs and a wild aſs; for though they are like one another, they are of different kinds [f]: a creature thus gendered was not forbidden to be uſed, as a mule; and if a clean creature and gendered of clean ones, though of a different kind, it might be eaten, as *Maimonides* [g] affirms; for not the creature gendered was unlawful for uſe, but the act of cauſing to gender is what is forbidden: the deſign was to preſerve the order of beings, and the nature of creatures as they were at the firſt creation; that there might be no change among them, or any thing taken from or added to what God had made; not to ſeparate what God had joined, or join what God had ſeparated, which to do muſt reflect upon his wiſdom; as alſo, that men and women, as *Philo* [h] obſerves, might abſtain from unlawful converſe, from unnatural luſts and mixtures; and as *Ainſworth* thinks, this was to lead *Iſrael* to the ſimplicity and ſincerity of religion, and of all the parts and doctrines of the law and goſpel in their diſtinct kinds, as faith and works, to mingle which together in our juſtification before God, is forbidden; or rather to teach the ſaints not to mix with the men of the world, in evil converſation, or in ſuperſtitious worſhip; to which may be added, to ſhew that ſpiritual regeneration is not partly of corruptible and partly of incorruptible ſeed, nor partly of the will of man, and partly of the will of God; nor partly of the power of man, and partly of the power of God, but wholly of the Spirit and Grace of God: *thou ſhalt not ſow thy field with mingled ſeed*; or ſeed of divers ſorts, as wheat and barley, and which, according to the *Jews* [i], was not mingled unleſs there be two grains of wheat and one of barley, or one of wheat and two of barley; or wheat, and barley, and rye: they alſo include herbs and trees in this law, and make an ingrafture of them, a forbidden mixture; hence, they ſay [k], they do not engraft one tree in another, nor one herb in another, nor a tree in an herb, nor an herb in a tree, of which they give inſtances: and there are various ſorts of ſeeds, herbs, roots, and trees, which are and are not of divers kinds, and ſome that are alike and yet diverſe; for they have a whole treatiſe of ſuch-like things, called *Celaim*, or divers kinds: as to the myſtical ſenſe, the *field* may repreſent the church of God, which is not an open but an incloſed field, incloſed by the grace of God, and ſeparated from others by it, well manured and cultivated by the Spirit of God, and through the word and ordinances, as means, in which all manner of fruit and flowers grow, and is the property of Chriſt; ſee *Cant.* iv. 12, 13, 14. *Matt.* xiii. 44. the *ſeed* may ſignify the word or doctrine of the goſpel, ſown by the miniſters of it, ſkilfully and plentifully, which ſhould be pure and unmixed, not contradictory, nor inconſiſtent, but all of a piece; the doctrines of it, as thoſe of election, juſtification, peace, pardon, and ſalvation, are to be repreſented, not as partly of works and partly of grace, but as entirely of the grace of God through Chriſt: or good and bad men may be ſignified by the mingled ſeed; good men who are made ſo by the grace of God, and are the good ſeed, or the good ground which receives it, which hear the word, underſtand it, and bring forth fruit; bad men ſuch as are of bad principles and practices, theſe are not to be mixed together in a church-ſtate; bad men are neither to be received nor retained: *neither ſhall a garment mingled*

[b] ——— quippe minuti, &c. Juvenal. Satyr. 13.
[c] ולא תשמר & non obſervabis, Montanus.
[d] Non ſervabis, Pagninus, Druſius; neque iram aſſervato; Junius & Tremellius, Piſcator.
[e] תרביע non facies coire, V. L. Pagninus, Druſius.
[f] Miſn. Celaim, c. 1. §. 6.
[g] Hilchot Celaim, c. 9. §. 3.
[h] De ſpecial. leg. p. 784.
[i] Miſn. ut ſupra, §. 9.
[k] Miſn. ib. §. 7, 8.

mingled of linen and woollen come upon thee; for as *Joſephus* [k] ſays, none but the prieſts were allowed to wear ſuch a garment, and with which the *Miſnah* [l] agrees; in which it is aſſerted, that the prieſts have no other cloathing to miniſter in in the ſanctuary, but of woollen and linen; which ſeems to be a better reaſon of this prohibition than what *Maimonides* [m] gives, that it was on the account of idolatrous prieſts who uſed to go cloathed with ſuch a garment, and a metal ring on their fingers: the *Jewiſh* tradition is, nothing is forbidden on account of divers kinds (*i. e.* in garments) but wool and flax; camels wool, and ſheeps wool mixed together, if the greater part is camels it is free, but if the greater part is ſheeps wool it is forbidden, if half and half it is forbidden; and ſo flax and hemp mixed together; alſo that nothing is forbidden on ſuch account but what is ſpun and wove [n]: the deſign of this as of the other, ſeems to be in general to caution againſt unnatural luſts and impure mixtures, and all communion of good and bad men, and particularly againſt joining the righteouſneſs of Chriſt with the works of men, in the buſineſs of juſtification: Chriſt's righteouſneſs is often compared to a garment, and ſometimes to fine linen, clean and white; and mens righteouſneſs to filthy rags, *Rev.* xix. 8. *Iſ.* lxiv. 6. which are by no means to be put together in the ſaid affair; ſuch who believe in Chriſt are juſtified by the obedience of one and not of more, and by faith in that obedience and righteouſneſs, without the works of the law, *Rom.* v. 19. and iii. 28. and iv. 6. to join them together is needleſs, diſagreeable, and dangerous.

℣. 20. *Whoſoever lieth carnally with a woman*, &c.] Has carnal knowledge of her: a man and woman are expreſſed, ſignifying thoſe that are of age, *Aben Ezra* obſerves, that according to the myſtical expoſition of theſe words, this ſame carnally lying is as of divers kinds, of a free man with a bond woman, and ſo follows upon the above law, and in connexion with it: the woman is deſcribed as one *that is a bond-maid*; either meaning a *Canaanitiſh* maid, as *Jarchi*, or an *Iſraelitiſh* one, as *Aben Ezra*, whom her father had ſold, *Exod.* xxi. 7. *betrothed to her huſband*; to an *Hebrew* ſervant, as *Jarchi*, or who was promiſed marriage, either by her maſter or his ſon, as *Aben Ezra*, *Exod.* xxi. 8, 9. *and not at all redeemed, or freedom given her*; or, *redeemed and not redeemed*, as *Jarchi*; or as the *Targum* of *Jonathan*, not yet redeemed with an entire redemption (or wholly redeemed) with ſilver, nor a writing of her freedom given her, part of the redemption-price being paid but not the whole; ſo that ſhe was, as *Jarchi* and *Ben Gerſom* expreſs it, half a bond-maid and half free: *ſhe ſhall be ſcourged*; and not he, as the *Targum* of *Jonathan* and *Jarchi* remark, though the *Vulgate Latin* verſion renders it, *both ſhall be beaten*; and the original text does not clearly determine it, whether one or both ſhould be ſcourged, ſince it may be rendered, *there ſhall be a ſcourging* [o]; and ſeeing both were guilty of ſin, it is reaſonable to ſuppoſe that both ſhould be ſcourged, but this is contrary to the ſenſe of the *Jewiſh* writers; ſo *Kimchi* [p] obſerves, the word is תהיה in the ſingular number and feminine gender, and not in the plural; wherefore, according to the ſimple ſenſe, ſhe is to be beaten, and not he to be beaten; and this was done with the thong of an ox's hide, as is the ſenſe of the word uſed, according to *Gaon*, and ſo ſome in *Aben Ezra*; and ſo it it remarked in the *Miſnah* [q], all the uncleanneſſes, whether of a man or woman, are alike as to ſtripes and ſacrifice, but with reſpect to a bond-maid, he (*i. e.* God) hath not made the man equal to the woman as to ſtripes, nor the woman to the man as to ſacrifice: *they ſhall not be put to death, becauſe ſhe was not free*; otherwiſe adultery was puniſhed with death of both parties, when committed with a woman married to an huſband, *Deut.* xxii. 22. and ſhe a free woman; but this not being ſo, were not guilty of death, becauſe, as *Jarchi* ſays, her eſpouſals were no eſpouſals, whereas they would had ſhe been free, and ſo have been guilty of death: this difference the law made between a bond and free-woman, but in Chriſt Jeſus and under the goſpel-diſpenſation there is no difference, *Gal.* iii. 28.

℣. 21. *He ſhall bring his treſpaſs-offering unto the Lord*, &c.] To the prieſt of the Lord, to offer it for him; he, and not ſhe, as the *Targum* of *Jonathan*, has it; ſee the note on the preceding verſe: *unto the door of the tabernacle of the congregation*; where all offerings were to be brought, ch. xvii. 4, 5. even *a ram for a treſpaſs-offering*; which was the uſual creature for ſuch a ſacrifice, ch. v. 15. 18. and vi. 6. the woman was not obliged to bring any, ſhe being a bond-maid; and ſo having nothing of her own, but what was her maſter's, her circumſtances are conſidered, and ſcourging was ſufficient.

℣. 22. *And the prieſt ſhall make an atonement for him*, &c.] By offering his ſacrifice for him, typical of the atoning ſacrifice of Chriſt: *with the ram of his treſpaſs-offering before the Lord*; preſented before him at the door of the tabernacle, and offered up on his altar: *for his ſin which he hath done*; or *ſinned*, which is ſo expreſſed, according to *Jarchi*, to take in his ſin, whether done ignorantly or preſumptuouſly: *and the ſin which he hath done ſhall be forgiven him*; upon the atonement made, as all the ſins of God's people are forgiven through Chriſt, upon the foot of his atoning ſacrifice, ſee *Heb.* ix. 22.

℣. 23. *And when ye ſhall come into the land*, &c.] The land of *Canaan*, whither they were now going: *and ſhall have planted all manner of trees for food*; ſuch that brought forth fruit that was eatable, as figs, grapes, olives, &c. ſo that all ſuch trees as did not bear fruit fit for man's food, came not under the following law; nor ſuch as grew up of themſelves and were not planted; nor ſuch as were planted for any other uſe than for fruit; nor ſuch as were planted by the *Canaanites* before the *Iſraelites* came into their land; for ſo ſay the *Jews*, what were planted for an hedge or for timber are free from the law; and add, at the time our fathers came into the land, what they found planted was free, what they planted, though they had not ſubdued it (the land) was bound: *then ye ſhall count the fruit thereof as uncircumciſed*; not fit to be eaten but to be taken off and caſt away as the foreſkin of the fleſh: *three years it ſhall be as uncircumciſed unto you, it ſhall not be eaten of*; which was a proviſion partly for the benefit of fruit-trees newly planted, whoſe fruit, when they firſt bear, gardiners frequently take off betimes, and don't ſuffer them

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[k] Antiq. l. 4. c. 8. §. 11.
[l] Miſn. ut ſupra, c. 9. §. 1. 8.
[m] Moreh Nevochim, par. 3. c. 37.
[n] Celaim, c. 9. §. 1.
[o] בקרת תהיה vapulatio erit, Fagius, Vatablus, Ainſworth; flagellatio adhibetor; Junius & Tremellius, Piſcator.
[p] Sepher Shoraſh. rad. בקר
[q] Ceritot, c. 2. §. 4.

them to grow to any perfection, by which means a tree will grow ſtronger, and will bear more and better fruit another year; and partly for the health of man; which phyſical reaſon is given by *Aben Ezra*, who obſerves that the fruit that comes unto the third year there is no profit by it, but is hurtful; and chiefly becauſe, as it is proper that the firſt fruits ſhould be given to the Lord before any is eaten, ſo it is right that it ſhould be given ſeaſonably, and when it is brought to its perfection: three years were to be reckoned, as *Jarchi* and *Ben Gerſom* ſay, from the time the tree was planted.

℣. 24. *But in the fourth year all the fruit thereof ſhall be holy*, &c.] Separated and devoted to the ſervice of God, to be given to the prieſt, or to be bought again of him; wherefore the *Targum* of *Jonathan* adds, at the end of the verſe, *redeemed from the prieſt*, a redemption-price being given to the prieſt; and, as *Jarchi* obſerves, as the tithe was not eaten without the walls of *Jeruſalem*, but by redemption, even ſo likewiſe this: *to praiſe the Lord* withal; for his abundant goodneſs in bleſſing and making the trees fruitful, and bringing their fruit unto perfection; and by devoting the firſt fruits to God, his name was praiſed and glorified, as well as by eating them with joy and gladneſs before the Lord in *Jeruſalem*.

℣. 25. *And in the fifth year ſhall ye eat of the fruit thereof*, &c.] And ſo in all ſucceeding years as long as the tree laſted and bore: *that it may yield unto you the increaſe thereof*; may be ſo abundantly bleſſed, and produce ſo large an increaſe as to anſwer the three years want of any fruit from it, and the dedication of the fruit of the fourth year to the Lord: *I* am *the Lord your God*; who has promiſed this increaſe, is both able and faithful to make it good.

℣. 26. *Ye ſhall not eat* any thing *with the blood*, &c.] Or *upon*, *over*, or *by the blood* [s], for this law ſeems different from that in *Gen.* ix. 4. and from thoſe in *Lev.* iii. 17. and vii. 26. and xvii. 10. and is variouſly interpreted by the *Jewiſh* writers; ſome of not eating fleſh, the blood not being rightly let out of it, as not being thoroughly cleared of it [t], and ſo comes under the notion of things ſtrangled; others of not eating of ſacrifices until the blood ſtands in the baſon [u]; and others of not eating any fleſh whoſe blood is not ſprinkled on the altar, if near the holy place [w]: ſome think it refers to the cuſtom of murderers who eat over the perſon ſlain, that the avengers of the ſlain may not take vengeance on them, ſuppoſing ſomething ſuperſtitious in it, becauſe of what follows [x]; though it rather has reſpect to an idolatrous practice of the *Zabians*, as *Maimonides* [y] informs us, who took blood to be the food of devils, and who uſed to take the blood of a ſlain beaſt and put it in a veſſel, or in an hole dug in the earth, and eat the fleſh ſitting round about the blood; fancying by this means they had communion with devils, and contracted friendſhip and familiarity with them, whereby they might get knowledge of future things; ſee the note on *Ezek.* xxxiii. 25: *neither ſhall ye uſe inchantment*; ſoothſaying or divination by various creatures, as by the weaſel, birds or fiſhes, as the *Talmudiſts* [z]; or rather by ſerpents, as the word uſed is thought to have the ſignification of; or by any odd accidents, as a man's food falling out of his mouth, or his ſtaff out of his hand, or his ſon calling after him behind, or a crow kawing to him, or a hart paſſing by him, or a ſerpent on his right hand and a fox on his left, or one ſays, don't begin (any work) to-morrow, it is the new moon, or the going out of the ſabbath [a]: *nor obſerve times*; ſaying, ſuch a day is a lucky day to begin any buſineſs, or ſuch an hour an unlucky hour to go out in, as *Jarchi*, taking the word to have the ſignification of times, days, and hours, as our verſion and others; but *Aben Ezra* derives it from a word which ſignifies a cloud, and it is well known, he ſays, that ſoothſayers view and conſult the clouds, their likeneſs and motion; but ſome of the antient writers, as *Gerſom* obſerves, derive it from a word which ſignifies an eye, and ſuppoſe that ſuch perſons are intended who hold the eyes of people, caſt a miſt before them, or uſe ſome juggling tricks whereby they deceive their ſight.

℣. 27. *Ye ſhall not round the corners of your heads*, &c.] The extremities of the hairs of the head, round about, on the forehead, temples, and behind the ears; this is done, as *Jarchi* ſays, when any one makes his temples, behind his ears, and his forehead alike, ſo that the circumference of his head is found to be round all about, as if they had been cut as with a bowl; and ſo the *Arabians* cut their hair, as *Herodotus* [b] reports, ſee the note on *Jer.* ix. 26. *neither ſhalt thou mar the corners of thy beard*; by ſhaving them entirely; *Jarchi* and other *Jewiſh* writers ſay, there are five of them, two on the right, as *Gerſom* reckons them, one on the upper jaw, the other on the nether, and two over-againſt them on the left, and one in the place where the nether jaw joins the right to the left, the chin; the ſame obſerves, that it was the manner of idolaters to do the above things; and *Maimonides* [c] is of opinion, that the reaſon of the prohibition is, becauſe the idolatrous prieſts uſed this cuſtom; but this law does not reſpect prieſts only, but the people of *Iſrael* in general; wherefore rather it was occaſioned by the *Gentiles* in common cutting their hair, in honour of their gods, as the *Arabians* did, as *Herodotus* in the above place relates, in imitation of *Bacchus*, and to the honour of him; and ſo with others, it was uſual for young men to conſecrate their hair to idols; but in as much as ſuch practices were uſed on account of the dead, as *Aben Ezra* obſerves, it ſeems probable enough that theſe things are forbidden to be done on their account, ſince it follows.

℣. 28. *Ye ſhall not make any cuttings in your fleſh for the dead*, &c.] Either with their nails, tearing their cheeks and other parts, or with any inſtrument, knife, razor, &c. *Jarchi* ſays, it was the cuſtom of the *Amorites*, when any one died to cut their fleſh, as it was of the *Scythians*, as *Herodotus* [d] relates, even thoſe of the royal family; for a king they cut off a part of the ear, ſhaved the hair round about, cut the arms about, wounded the forehead and noſe, and transfixed the left hand with arrows; and ſo the *Carthaginians*, who might receive it from the *Phœnicians*, being a colony of theirs,

[s] על הדם ſuper ſanguine, Montanus, Munſter; ſuper ſanguinem, Fagius. [t] Joſeph. Antiq. l. 6. c. 6. §. 4. T. Bab. Sanhedrin, fol. 63. 1. [u] Targum Jon. in loc. T. Bab. Sanhedrin, ib. [w] Aben Ezra in loc. [x] Baal Hatturim in loc. [y] Moreh Nevochim, par. 3. c. 46. [z] T. Bab. Sanhedrin, fol. 66. 1. Jarchi in loc. [a] Kimchi, Sepher Shoraſh. rad. נחש [b] Thalia, ſive, l. 3. c. 8. [c] Moreh Nevochim, par. 3. c. 37. Hilchot Obede Cochabim, c. 12. §. 1. [d] Melpomene, ſive, l. 4. c. 71.

theirs, uſed to teat their hair and mouths in mourning, and beat their breaſts [e]; and with the *Romans* the women uſed to tear their cheeks in ſuch a manner that it was forbid by the law of the 12 tables, which ſome have thought was taken from hence: and all this was done to appeaſe the infernal deities, and to give them ſatisfaction for the deceaſed, and to make them propitious to them, as *Varro* [f] affirms; and here it is ſaid to be made *for the ſoul*, for the ſoul of the departed, to the honor of it, and for its good, though the word is often uſed for a dead body: now, according to the *Jewiſh* canons [g], whoſoever made but one cutting for a dead perſon, was guilty, and to be ſcourged; and he that made one for five dead men, or five cuttings for one dead man, was obliged to ſcourging for every one of them: *nor print any marks upon you*; *Aben Ezra* obſerves, there are ſome that ſay this is in connexion with the preceding clauſe, for there were who marked their bodies with a known figure, by burning, for the dead; and he adds, and there are to this day ſuch, who are marked in their youth in their faces, that they may be known; theſe prints or marks were made with ink or black lead, or however, the inciſions in the fleſh were filled up therewith; but this was uſually done as an idolatrous practice: ſo ſays *Ben Gerſom*, this was the cuſtom of the *Gentiles* in ancient times, to imprint upon themſelves the mark of an idol, to ſhew that they were his ſervants; and the law cautions from doing this, as he adds, to the exalted name, (the name of God): in the *Miſnah* it is ſaid [h], a man is not guilty unleſs he writes the name, as it is ſaid, *Lev.* xix. 28. which the *Talmudiſts* [i] and the commentators [k] interpret of the name of an idol and not of God: *I* am *the Lord*; who only is to be acknowledged as ſuch, obeyed and ſerved, and not any ſtrange god whoſe mark ſhould be imprinted on them.

℣. 29. *Do not proſtitute thy daughter to cauſe her to be a whore*, &c.] Not by delaying to marry her, which is the ſenſe the *Jews* give [l], but it refers to a wicked practice among the *Phœnicians* or *Canaanites*, *Athanaſius* [m] ſpeaks of, whoſe women uſed to proſtitute themſelves in the temples of their idols; and to ſuch filthy ſervices, in a religious way, the *Iſraelites* in imitation of them, are forbid to expoſe their daughters: ſuch filthy practices, under a notion of religion, were committed at *Babylon*, *Corinth*, and other places; ſee the note on *Mic.* i. 7. *leſt the land fall to whoredom, and the land become full of wickedneſs*; of the wickedneſs of whoredom both corporal and ſpiritual, fornication and idolatry; both which would be promoted by ſuch abominable practices, and in proceſs of time the land be filled with them.

℣. 30. *Ye ſhall keep my ſabbaths*, &c.] By attending to the worſhip and ſervice of God on ſabbath-days, they and their children would be preſerved from the idolatry of the *Gentiles*, and all the filthy practices attending it: *and reverence my ſanctuary*; and not defile it by ſuch impurities as were committed in the temples of idols; the ſanctuary being an holy place, ſacred to him whoſe name is holy and reverend, and where was the ſeat of his glorious majeſty, and therefore not to be defiled by fornication or idolatry, or by doing any thing in it unſeemly and unbecoming, ſee *Mar.* xi. 16. and the note there: *I* am *the Lord*; who had appointed the obſervance of the ſabbath-day, and dwelt in the ſanctuary, and therefore expected that the one would be kept and the other reverenced, and neither of them polluted.

℣. 31. *Regard not them that have familiar ſpirits*, &c.] The word uſed ſignifies *bottles*, and that ſort of diviners here intended go by this name, either becauſe what they ſat on when they divined was in the form of a bottle, or they divined by one, or they were ſwelled and inflated as bottles when they delivered out their anſwers, or ſpoke as out of a bottle or hollow place: hence they are called maſters or miſtreſſes of the bottle; they ſeem to be the ſame with the ventriloquiſts, and ſo the *Septuagint* verſion here calls them; ſuch whoſe voice ſeemed to come out of their bellies, and even the lower parts of them; and ſuch was the *Pythian* propheteſs at *Delphos*, and very probably the maid in the times of the apoſtles, who had a ſpirit of divination, or of *Python*, *Acts* xvi. 16. and ſo the words may be rendered here, *look not to the Pythons* [n], or thoſe who have the ſpirit of *Python*; ſo *Jarchi* from the *Miſnah* [o] interprets the word here uſed *Baal Ob*, or the maſter of the bottle, this is *Python*, one that ſpeaks from under his armholes: *neither ſeek after wizards*; ſuch as pretend to a great deal of knowledge, as the word ſignifies; ſuch as are called *cunning men*, who pretend to know where loſt or ſtolen goods are, and to tell people their fortunes, and what will befal them hereafter: *to be defiled by them*; for by ſeeking to them, and believing what is ſaid by them, and truſting thereunto, and expecting events anſwerable to their predictions, they would be guilty of a groſs ſin, and ſo bring pollution and guilt on them; according to the *Jewiſh* canons [p], ſuch ſort of perſons as are cautioned againſt were to be ſtoned, and they that conſulted them to be reproved: *I* am *the Lord your God*; who only is to be regarded and ſought unto for advice and aſſiſtance; ſee *Iſ.* viii. 19.

℣. 32. *Thou ſhalt riſe up before the hoary head*, &c.] Or *before old age* [q], which may be diſcerned by the hoary or grey hairs upon the head; that is, before a grey-headed man, or an old man, and one was reckoned ſo, when he was of 70 years of age; for ſo it is ſaid [r], one of 60 years is arrived to old age, and one of 70 to grey hairs. *Fagius* relates, that according to the tradition of the *Hebrews*, a young man was obliged to riſe up when an ancient man was at the diſtance of four cubits from him, and to ſit down again as ſoon as he had paſſed by him, that it might appear it was done in honour of him. And this was not only obſerved among the *Jews*, but anciently among heathens, who reckoned it abominable wickedneſs, and a capital crime, if a young man did not riſe up to an old man, and a boy to a bearded perſon [s]. *Herodotus* [t] reports, that the *Egyptians* agreed in this with the *Lacedæmonians*, and with them only of the *Grecians*, that the younger when they met the elder, gave them the way and turned aſide, and when coming towards them roſe up out of their ſeat;

[e] Alex. ab Alex. Genial. Dier. l. 3. c. 7. [f] Apud Servium in Virgil. Æneid. 3. [g] Miſn. Maccot, c. 3. §. 5. [h] Ibid. §. 6. [i] T. Bab. Maccot, fol. 21. 1. [k] Jarchi, Maimon. Bartenora, & Ez Chayim in Miſn. ut ſupra. [l] Targ. Jon. in loc. T. Bab. Sanhedrin, fol. 76. 1. [m] Contra Gentes, p. 21. [n] אל תפני אל אבת ne reſpiciatis ad pythonas, Montanus; ſo Junius & Tremellius, Piſcator. [o] Miſn. Sanhedrin, c 7. §. 7. [p] Ibid. [q] תפני שיבה ante canitiem, Pagninus; ſo Tigurine verſion, Junius & Tremellius, Piſcator. [r] Pirke Abot. c. 5. §. 21. [s] Improbitas illo fuit, &c. Juvenal. Satyr. 13. ℣. 53, 54, 55, 56. [t] Euterpe, ſive, l. 2. c. 80.

ſeat; and this law was enjoined them by *Lycurgus*, and which *Ælianus* [u] commends as of all the moſt humane. And this reſpect to ancient perſons is due to them from younger perſons, becauſe of their having been in the world before them, and of their long continuance in it, and becauſe of the favour and honour God has beſtowed upon them in granting them long life, as alſo becauſe of the experience, knowledge and wiſdom they may be ſuppoſed to have attained unto: the *Targums* of *Onkelos* and *Jonathan* reſtrain this to ſuch are expert in the law; ſo *Jarchi* ſays, there is no old man but he that has acquired wiſdom; but it ſeems not to be the intention of this law to limit the reſpect to ſuch only; though it muſt be allowed that ancient perſons, who are wiſe and good, are worthy of ſpecial regard, ſee *Prov.* xvi. 31: *and honour the face of the old man*; who for the wrinkles of it, and his withered countenance, might be liable to be deſpiſed. The *Targum* of *Jonathan* interprets it, the face of a wiſe man, which agrees with what is obſerved before; and ſo *Jarchi*, *Ben Gerſom*, and other *Jewiſh* writers explain it; and the former aſks, what is this honour? he may not ſit in his place, nor contradict his words. All this may be applied to elders by office, as well as in age, to magiſtrates, maſters and teachers; and particularly, as *Ben Gerſom* obſerves, this may admoniſh us to give honour to God, who is the ancient of days, who always was, and ever will be: *and fear thy God, I* am *the Lord*; who has commanded ſuch reverence of ancient perſons, and will puniſh for any marks of irreverence ſhewn them; and who is himſelf to be feared and reverenced above all, being from everlaſting to everlaſting God, and whoſe name is holy and reverend.

℣. 33. *And if a ſtranger ſojourn with you in your land*, &c.] *Ben Gerſom*, and others, underſtand this of a proſelyte of righteouſneſs, who was circumciſed, and in all things conformed to the *Jewiſh* religion; but it may be interpreted of a proſelyte of the gate, who was not an idolater, ſince he is deſcribed as one ſojourning with them, and indeed of any ſtranger, who for a time was providentially caſt among them: *ye ſhall not vex him*; with hard and grievous words, upbraiding him with his former ignorance and idolatry, and ſaying unto him, as *Jarchi* obſerves, yeſterday thou waſt a worſhipper of idols, and now thou comeſt to learn the law: nor diſtreſs him by any means in buſineſs, or with law-ſuits; ſee the note on *Exod.* xxii. 21.

℣. 34. *But a ſtranger that dwelleth with you, ſhall be as one born amongſt you*, &c.] Eſpecially if a proſelyte of righteouſneſs; for then he enjoyed the ſame privileges, civil and religious, the *Iſraelites* did, for there was one law for them both, *Exod.* xii. 49: *and thou ſhalt love him as thyſelf*; and ſhew it by doing all the good things for him they would have done for themſelves in like circumſtances: *for ye were ſtrangers in the land of Egypt*; and therefore knew what hardſhips ſuch were expoſed unto; and it became them to put on bowels of compaſſion, and ſhew pity to thoſe in a like condition, and particularly conſider, as *Jarchi* ſuggeſts, that they were idolaters there alſo, and therefore ought not to upbraid ſtrangers with their former idolatry: *I* am *the Lord your God*; who ſhewed kindneſs to them when ſtrangers in *Egypt*, and had brought them out of that land, and therefore ought to obey his commands, and particularly in this inſtance.

℣. 35. *Ye ſhall do no unrighteouſneſs in judgment*, &c.] This is repeated from ℣. 15. and in order to lead on to ſome other laws and inſtructions; tho' *Aben Ezra* thinks this is ſaid in connexion with the preceding words, and in reference to the ſtranger, agreeable to *Deut.* i. 16. but *Jarchi* refers it to what follows concerning weights and meaſures, and obſerves, that a meaſurer is a judge; and if he acts deceitfully, he perverts judgment, and does that which is deteſtable and abominable, and is the cauſe of the five following things ſaid of a judge; he defiles the land, and prophanes the name of God, and cauſes the Shekinah or divine majeſty to remove, or cauſes *Iſrael* to fall by the ſword, or carries them captive out of their land: in *meteyard, in weight, or in meaſure*; the firſt of theſe, according to *Jarchi*, ſignifies the meaſure of land, of fields, &c. and ſo likewiſe of any thing that is meaſured, not only by the rod or line, but by the yard or ell, as cloth and other things, whether broad or narrow that are meaſured in their length; and the ſecond may reſpect the weight of all ſorts of things that are weighed in ſcales, as money in former times, as well as various ſorts of goods; and the laſt has reſpect to the meaſure of both dry and liquid things, by the buſhel, peck, quart, pint, &c.

℣. 36. *Juſt balances, juſt weights*, &c.] Which were for ſuch ſort of things as were bought and ſold by weight, and theſe were to be according to the cuſtom and uſage which univerſally obtained among them, or were fixed and ſettled by them; they were to be neither lighter nor heavier; they were not to have one ſort to buy with, and another to ſell with, which was not juſt, and was an abomination to the Lord, *Prov.* xi. 1. for *weights*, it is in the original text *ſtones*, for thoſe were formerly uſed in weighing, and were with us: hence it is ſtill in uſe to ſay, ſo much by the ſtone. And according to *Maimonides* [w], the *Jews* were not to make their weights neither of iron, nor of lead, nor of the reſt of metals, leſt they ſhould ruſt and become light, but of poliſhed rock, and the like: *a juſt ephah, and a juſt hin, ſhall ye have*; the firſt of theſe was the meaſure of things dry, as corn, and the like, the latter of things liquid, as oil and wine; the one held three ſeahs or pecks, or ten omers, *Exod.* xvi. 36. or, according to a nicer calculation, the ephah held 7 gallons, 2 quarts, and half a pint; and the other, according to ſome, held three quarts; but, as more exactly calculated, it held a wine gallon, and a little more than a quart, ſee the note on *Exod.* xxx. 24. Some *Jewiſh* writers [x] refer this to words, promiſes and compacts, expreſſed by yea and nay, which they were to abide by; that their yea ſhould be yea, and their nay, nay; that their affirmation ſhould be juſt, and ſo their negation: *I* am *the Lord your God, which brought you out of the land of Egypt*; and therefore were under great obligations to obſerve his commands, as follows.

℣. 37. *Therefore ſhall ye obſerve all my ſtatutes, and all my judgments*, &c.] Delivered in this and the preceding chapters, and elſewhere, whether ceremonial, or judicial, or moral, as there were of each, which had been delivered to them; and which are all comprehended in theſe two words, *ſtatutes*, or ordinances, which were the determinations of his ſovereign will, and of mere poſitive inſtitution; and *judgments*, which were ſuch laws as reſpected their civil or religious conduct, formed according to the rules

[u] Hiſt. Animal. l. 6. c. 61.

[w] Hilchot Genibah, c. 8. §. 4. loc. Maimon. & Bartenora in Miſn. Sheviith, c. 10. §. 9.

[x] Torath Cohanim apud Yalkut in

rules of juſtice and equity; *all* and every one of which were to be *obſerved*, taken notice of and regarded, in order to be put in practice, as follows: *and do them*; act according to them, in civil, moral and religious life: *I* am *the Lord*; who enjoined all theſe things, and had a right to do ſo, and expected obedience to them, which it was right and fit that they ſhould give.

CHAP. XX.

IN this chapter ſeveral laws are repeated, enforced with a penalty annexed to them, and the breach of them made capital, to deter from it, as giving ſeed to *Molech*, ℣. 1—5. going after ſuch that have familiar ſpirits, or are wizards, ℣. 6. by ſhunning which, and other ſins, a regard would be ſhewn to holineſs, ℣. 7, 8. ſuch as curſing parents, ℣. 9. committing adultery, ℣. 10. inceſtuous copulations, and marriages, and beaſtly actions, ℣. 11—21. all which it became the *Iſraelites* to avoid, leſt when come into the land of *Canaan*, they ſhould be caſt out of it, as the old inhabitants were for the ſame things, ℣. 22, 23, 24. and therefore, that they might appear to be a diſtinct people from others, they were to put a difference between clean and unclean creatures, ℣. 25, 26. and the chapter is cloſed with a law, making it death for any perſon to have a familiar ſpirit, or to be a wizard, ℣. 27.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] After he had delivered the above laws to him in the preceding chapter, he added penalties to many of them, or declared what puniſhment ſhould be inflicted on the tranſgreſſors of them: *ſaying*; as follows.

℣. 2. *Again, thou ſhalt ſay to the children of Iſrael*, &c.] The body of the people by their elders, and the heads of their tribes; for the following laws were binding on them all: *whoſoever* he be *of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael*; every one of the people of *Iſrael*, of whatſoever age, ſex or condition of life; and not they only, but the ſtrangers and proſelytes; and not the proſelytes of righteouſneſs only, but the proſelytes of the gate, who, as well as the others, were to ſhun idolatry, and other impieties and immoralities after mentioned: *that giveth* any *of his ſeed unto Molech*; which *Aben Ezra* interprets of lying with an idolatrous woman, or a worſhipper of *Molech*, the abomination or idol of the *Ammonites*, 1 *Kings* xi. 7. of which ſee ch. xviii. 21. but more than that is here intended, or even than cauſing their ſeed or offſpring to paſs through the fire to *Molech*, as in the place referred to; more is meant by it than a luſtration of them, or a dedicating them to *Molech*, by delivering them to his prieſts to lead them between two fires for that purpoſe, but even the ſacrificing of them to him; and ſo the *Targum* of *Jonathan* ſeems to underſtand it, which is, "that makes (or ſacrifices) of "his ſeed to *Molech* to be burnt in the fire:" for that the *Phœnicians* or *Canaanites*, whoſe cuſtoms the *Iſraelites* were in danger of imitating, and therefore cautioned againſt, did ſacrifice human creatures, and theſe the deareſt to them, even their beloved and only-begotten children, to *Saturn*, is certain, as *Porphyry* [y] and *Euſebius* [z] affirm, or to *Hercules*, as *Pliny* [a], and both the ſame with *Molech*, or the ſun: *he ſhall ſurely be put to death*; by the hand of the civil magiſtrate, which death was to be by ſtoning, as follows: *the people of the land ſhall ſtone him with ſtones*; that is, the people of the houſe of *Iſrael*, as both the *Targums* of *Onkelos* and *Jonathan*; ſuch as lived in that part of the country where the idolater lived, and where he committed the ſin, or was condemned for it; of the manner of ſtoning, ſee the note on *Acts* vii. 58.

℣. 3. *And I will ſet my face againſt that man*, &c.] Expreſs reſentment, anger, wrath and indignation at him, ſee *Pſ.* xxxiv. 16: *and will cut him off from among his people*; that is, ſuppoſing him to have been guilty of the above horrid crime, and there being not ſufficient evidence given of it by witneſſes, or the magiſtrates negligent in doing their duty; and the matter being known to God the omniſcient, he according to this declaration would deal with him himſelf, and cut him off out of the land of the living, from among his relations, friends and neighbours, by his own immediate hand; otherwiſe the law before provided a penalty, which is death by ſtoning, whereby he would be effectually cut off from his people, and deprived of all natural, civil and religious privileges in this life, and ſent into everlaſting puniſhment in another, unleſs forgiving grace ſhould be vouchſafed: *becauſe he hath given of his ſeed to Molech*; an iniquity to be puniſhed by the judge, and deſerving of everlaſting wrath and deſtruction: *to defile my ſanctuary*; not by doing this horrid action in it, but by coming into it having done it; or by offering ſacrifice in another place than where God had commanded, as well as ſuch a ſacrifice as was abominable to him, ſacrifice being to be offered no where but on the altar of the Lord in the ſanctuary. *Jarchi* interprets this of the congregation of *Iſrael*, which was ſanctified to the Lord, in the midſt of which this wickedneſs was committed, and with which they were polluted: *and to profane my name*; by ſacrificing to an idol, when ſacrifice ſhould be offered to God; and ſuch a ſacrifice as would cauſe the name of God, and his holy laws, and true religion to be blaſphemed and evil ſpoken of among the Gentiles, *Rom.* ii. 23, 24.

℣. 4. *And if the people of the land do any ways hide their eyes from the man*, &c.] That is, the people of the houſe of *Iſrael*, as the *Targums* of *Onkelos* and *Jonathan*; if the friends, relations and neighbours of ſuch a man, though they know what he is about to do, or has done, yet they ſhut their eyes wilfully, or look another way; or however wink and connive at his wickedneſs, and will not diſcover him, and bear witneſs againſt him; or if a court of judicature, before whom he comes, does not take the evidence of his crime, nor condemn for it, or are negligent in puniſhing him as the law directs, a gift having blinded their eyes, or they careleſs and remiſs in their duty: *when he giveth his ſeed unto Molech*; a crime ſo heinous and abominable: *and kill him not*; don't bring witneſs againſt him, ſo as that he may be put to death, or do not upon the evidence given condemn him to death, or do not take care to have ſentence executed, by ſtoning him to death.

℣.

[y] De Abſtinent. l. 2. c. 56.
[a] Nat. Hiſt. l. 36. c. 5.
[z] De laudibus Conſtantin. c. 13 p. 646. Vid. Suidam in voce Σαρδανος.

℣. 5. *Then I will ſet my face againſt that man*, &c.] That man that ſees him do the fact, and winks at it, or the judge that connives at him, and will not condemn him, as well as the man that has committed the iniquity: *and againſt his family*; either the family of the witneſs, who could and ſhould have teſtified againſt him, or of the judge negligent of his office, or of the man himſelf, whoſe family muſt be privy to ſo ſhocking an action, and were abettors of it, and aiders and aſſiſters in it; and ſo *Onkelos* renders it, *and his helpers*: *and will cut him off*; the head of the family, whether judge, witneſs, or the criminal himſelf: *and all that go a whoring after him*; that commit the like idolatry after his example, and encouraged to it by the connivance of others at it: *to commit whoredom with Molech*; that is, idolatry, which is ſpiritual whoredom, and often ſo called in ſcripture, and with great propriety; for ſince God had eſpouſed theſe people to himſelf, and was their huſband, as he was from the time of his bringing them out of *Egypt*, and making a covenant with them, *Jer.* xxxi. 32. and their ſacrificing to and ſerving other gods, being a breach of their matrimonial covenant with him, it was no other than whoredom in a ſpiritual ſenſe, for which he threatens to cut them off: *from among their people*; by an immature death, even all that were guilty of ſuch abominable actions, or made themſelves acceſſory to them, by any ways conniving at them, either as judges or witneſſes.

℣. 6. *The ſoul that turneth after ſuch as have familiar ſpirits*, &c.] The man or woman that has reſpect unto them, ſeeks after them, and enquires of them, in order to get knowledge of things: *and after wizards*; who pretend to tell fortunes, and diſcover loſt and ſtolen goods, ſee the note on ch. xix. 31: *to go a whoring after them*; for to conſult them is to forſake the Lord, and have recourſe to ſatan and his inſtruments; to relinquiſh their truſt in God, and put confidence in them, and attribute ſuch things to them as only belong to God, even the knowledge of things future; and this is to commit idolatry, which is ſpiritual adultery: *I will even ſet my face againſt that ſoul*; ſhew like reſentment and indignation as at him that gives his ſeed to *Molech*: *and will cut him off from among his people*; in caſe his people do not bear witneſs againſt him, but hide their eyes, and wink at his crimes, or the civil magiſtrate does not condemn and puniſh him; the *Targum* of *Jonathan* is, "I will deſtroy him by the peſtilence."

℣. 7. *Sanctify yourſelves therefore*, &c.] By abſtaining from ſuch impious and idolatrous practices, and ſeparating themſelves from all that gave into them, as well as by obſerving the holy commandments of the Lord; otherwiſe internal ſanctification is not the work of man, but of the Lord himſelf, as in the following verſe: *and be ye holy*; or a ſeparate people from all others in worſhip and converſation: *for I am the Lord your God*; who is a holy God, and therefore it became them to be holy, in imitation of him, ch. xix. 2.

℣. 8. *And ye ſhall keep my ſtatutes, and do them*, &c.] Not only thoſe reſpecting the above things, but all others, which would be a means of preſerving them from ſin, and of promoting holineſs in their lives and converſations: *I* am *the Lord which ſanctify you*; who had ſeparated and diſtinguiſhed them from all other people on earth, and who had given them holy laws, as the means of holineſs; and who only could and did ſanctify internally, by his Spirit and grace, ſuch of them as were ſanctified in heart, as well as outwardly.

℣. 9. *For every one that curſeth his father or his mother*, &c.] Here begins the account of the penalties annexed to the ſeveral laws in the preceding chapter; and that reſpecting the fear and honour of parents being the firſt, is here begun with: *ſhall ſurely be put to death*; the *Targum* of *Jonathan* adds, "by caſting of ſtones," ſtoning being the puniſhment of ſuch tranſgreſſors: *he hath curſed his father or his mother*; to do either is his ſin, and a capital crime it is: *his blood* ſhall be *upon him*; he ſhall be guilty of death, be adjudged unto it, and puniſhed with it, namely, by ſtoning; for as *Jarchi* obſerves, wherever it is, *his blood ſhall be on him*, or *their blood ſhall be on them*, it is to be underſtood of ſtoning.

℣. 10. *And the man that committeth adultery with* another *man's wife*, &c.] Which is a breach of the ſeventh command, *Exod.* xx. 14. even he *that committeth adultery with his neighbour's wife*; which is only an explanation of the former clauſe; tho' the *Jewiſh* writers, as *Jarchi* and *Ben Gerſom* ſay, this is ſo expreſſed to except the wife of a ſtranger, or a Gentile; but it means, whether a Gentile or an *Iſraelite*; and which may be confirmed by the inſtance of *Phinehas* ſlaying a prince of *Iſrael*, that lay with a *Midianitiſh* woman: *the adulterer and the adultereſs ſhall ſurely be put to death*; on account of her that is eſpouſed, by ſtrangling, with a hard napkin within a ſoft one; and on account of her that is married, by caſting ſtones; even both the adulterer and adultereſs, as the *Targum*: and the *Jews* ſay [b], ſtrangling was thus performed; they that were ſtrangled were fixed up to their knees in dung, and then they put a hard napkin within a ſoft one, and rolled it about his neck, and one drew it to him this way, and another drew it to him that way, until he expired: and there is no unlawful copulation puniſhed with ſtrangling, according to *Maimonides* [c], but lying with another man's wife; and who obſerves, that the death which is ſpoken of in the law abſolutely, that is, without ſpecifying any kind of death, is ſtrangling; but ſtoning ſeems rather meant, agreeable to *Deut.* xxii. 24. *John.* viii. 5.

℣. 11. *And the man that lieth with his father's wife*, &c.] Whether ſhe be his mother, or another woman, as the *Targum* of *Jonathan*; that is, whether ſhe is his own mother, or a ſtep-mother, or whether he did this in the life-time of his father, or after his death, or whether ſhe was betrothed or married, it mattered not; according to the *Jewiſh* tradition [d], this is a breach of the law, *Lev.* xviii. 8. and a man guilty of this, *hath uncovered his father's nakedneſs*; and which is a foul and ſhameful piece of wickedneſs, the penalty follows: *both of them ſhall be put to death*; by caſting ſtones on them, as the *Targum* of *Jonathan* adds; for, as before obſerved, wherever the following phraſe, *their blood* ſhall be *upon them*, is uſed, ſtoning is meant; and ſo, according to the *Miſnah* [e], all thoſe were to be ſtoned, after mentioned, of whom this phraſe is uſed.

℣. 12. *If a man lye with his daughter-in-law*, &c.] His ſon's wife, whether in the life-time of his ſon, or after his death, or whether ſhe was eſpouſed or married, according to the above tradition [f]: *both of them ſhall ſurely be put to death*; it being a breach of the

[b] Miſn. Sanhedrin, c. 7. §. 3. [c] Hilchot Iſſure Biah, c. 1. §. 6. [d] Miſn. ut ſupra, § 4. [e] Ibid. [f] Miſn. ut ſupra.

the law in ch. xviii. 15. and this is the penalty annexed to it, even death: *they have wrought confusion*; have been guilty of a ſhocking and ſhameful mixture, as *Jarchi* and *Ben Gerſom*, as well as confounded the degrees of relation and affinity: *their blood* ſhall be *upon them*; it being a capital crime, their blood ſhall be ſhed for it; they ſhall be found guilty of death by ſtoning, as the *Targum* of *Jonathan*.

℣. 13. *If a man lie alſo with mankind, as he lieth with a woman*, &c.] Is guilty of the ſin of ſodomy, this is a breach of the law in ch. xviii. 22. *both of them have committed an abomination*; he that lies, and he that is lain with, both conſenting to perpetrate the abominable wickedneſs; which may well be called an abomination, being contrary to nature, and more than brutiſh, for nothing of that kind is to be found among brutes: *they ſhall ſurely be put to death*; if he that is lain with is not forced, as *Aben Ezra* obſerves: *their blood* ſhall be *upon them*; be ſlain by ſtoning, as the above *Targum*.

℣. 14. *And if a man take a wife, and her mother*, &c.] Marry both the one and the other, or commit uncleanneſs with them, they conſenting to it: *it* is *wickedneſs*; abominable wickedneſs, ſhocking and deteſtable; there are other things, which alſo are wicked and not to be done, but this is extremely wicked, wickedneſs to a high degree: *they ſhall be burnt with fire, both he and they*; the man, the mother, and her daughter, both being married together to him, or both conſenting to his lying with them; otherwiſe, if one of them was firſt his wife, it was not reaſonable that ſhe ſhould be put to death; and therefore ſome interpret *they*, one of them, as *Jarchi* obſerves, one or other of them; and ſo *Aben Ezra* explains it, this or that; if the mother was his wife, the daughter was to be burnt; and ſo on the contrary, if the daughter was his wife, the mother was to be burnt; according to the *Targum* of *Jonathan*, they were to be burnt by pouring lead into their mouths: and ſo the manner of burning is deſcribed in the *Miſnah*[g]; they that are to be burnt are fixed in dung up to their knees, then they put a hard napkin within a ſoft one, and roll it about his neck; one draws it one way, and another another way, until he opens his mouth; then they take hot melted lead, and pour it into his mouth, which goes down into his bowels and burns them. But it was rather done with faggots, of which an inſtance is given: *that there be no wickedneſs among you*; of ſuch kind, continued, countenanced, and paſs unpuniſhed. This puniſhment was to be inflicted, to deter perſons from it. The law againſt it is in ch. xviii. 17.

℣. 15. *If a man lie with a beaſt*, &c.] A ſin quite unnatural, exceeding ſhocking and deteſtable, forbid ch. xviii. 23: *he ſhall ſurely be put to death*; by ſtoning, as the *Targum* of *Jonathan* adds; and this is the death ſuch are adjudged to in the *Miſnah*[h]: *and ye ſhall ſlay the beaſt*; with clubs, as ſays the *Targum* of *Jonathan*; the reaſons given in the *Miſnah*[i], why the beaſt was to be ſlain are, becauſe ruin came to the man by means of it, and that it might not be ſaid, as it paſſed along the ſtreets, that's the beaſt for which ſuch an one was ſtoned. *Aben Ezra* ſays, it was to be ſlain, that it might not cauſe others to ſin; and he adds, there are that ſay it was to cover the reproach: no doubt the true reaſon was to deter the more from this deteſtable ſin, that if a beaſt, which was only acceſſory to it, and an inſtrument of it, was put to death, of how much ſorer puniſhment muſt the man that committed it be worthy of, even of eternal wrath and deſtruction, and unleſs repented of and forgiven, muſt be expected by him?

℣. 16. *And if a woman approach unto any beaſt, and lie down thereto*, &c.] In order that the beaſt may lie with her, and ſolicit it to commit ſuch an action with her, ſee ch. xviii. 23: *thou ſhalt kill the woman and the beaſt*; the woman by ſtoning, and the beaſt with clubs, as the *Targum* of *Jonathan*; and this for the ſame reaſons as before, as well as to prevent monſtrous births: *they ſhall ſurely be put to death*; both the one and the other, and not ſpared: *their blood* ſhall be *upon them*; they are guilty of a capital crime, a crime which deſerves death; this muſt be underſtood of the man that lies with a beaſt, and of the woman; for as for the beaſt itſelf, as it is not capable of ſinning, ſo not of guilt, in a proper ſenſe.

℣. 17. *And if a man ſhall take his ſiſter, his father's daughter, or his mother's daughter*, &c.] Take her to be his wife, or commit leudneſs with her, whether ſhe be his ſiſter by both father and mother's ſide, or whether by one only, either way ſhe is his ſiſter, and it is not lawful to marry her, or lie with her, ſee ch. xviii. 9: *and ſee her nakedneſs, and ſhe ſee his nakedneſs*; which is not to be underſtood of an immodeſt view, expoſing to each other what ſhould not be ſeen, and pleaſing themſelves with ſuch obſcene ſights, but of the act of lying together, for ſo it is afterwards explained by a phraſe frequently uſed to expreſs that action by; and it denotes, as *Aben Ezra* obſerves, their mutual conſent and agreement in it: *it* is *a wicked thing*; and by no means to be done; it is a breach of a former law, it is a ſcandalous and reproachful thing, and the word is ſometimes uſed for reproach, as in *Prov.* xiv. 34. *and they ſhall be cut off in the ſight of their people*; by death, either by the hand of the civil magiſtrate, or by the hand of God, by the peſtilence, as the *Targum* of *Jonathan*; *Ben Gerſom* interprets it, of their dying childleſs, as in ſome following caſes, ℣. 20, 21. *he hath uncovered his ſiſter's nakedneſs*; or lay with her, which explains a preceding clauſe: *he ſhall bear his iniquity*; the puniſhment of it, and he alone, as *Aben Ezra* obſerves.

℣. 18. *And if a man ſhall lie with a woman having her ſickneſs*, &c.] Her monthly courſes, which make her weak and languid, which is forbidden, ch. xviii. 19. this is not to be underſtood of a man's lying with his wife ignorantly, when in ſuch a condition, for this being the caſe, he was only unclean ſeven days, ch. xv. 24. whereas this made him and her liable to cutting off, as in an after clauſe; but of his lying with her knowing this to be the caſe with her, and of which ſhe could not be ignorant, and therefore both liable to the ſame puniſhment; or elſe of any other man lying with her, or of any man lying with any woman married or unmarried, being in ſuch circumſtances: *and ſhall uncover her nakedneſs*; that is, have carnal knowledge of her: *he hath diſcovered her fountain*; from whence her iſſue of blood flows: *and ſhe hath uncovered the fountain of her blood*; freely and willingly, as *Aben Ezra* obſerves; for if ſhe had been forced, he alone would have been cut off; but both theſe phraſes put together ſhew agreement in this matter, that they both had knowledge of her caſe, and

[g] Sanhedrin, c. 7. §. 2. [h] Ibid. §. 4. [i] Ibid.

and both conſented to commit the ſin: *and both of them ſhall be cut off from among their people*; by death, either by the hand of the civil magiſtrate, the caſe being known and proved, or elſe by the hand of God being known, by mortality or the peſtilence, as the *Targum* of *Jonathan*, or they ſhould die childleſs; ſee the note on ℣. 17.

℣. 19. *And thou ſhalt not uncover the nakedneſs of thy mother's ſiſter, nor of thy father's ſiſter,* &c.] an aunt either by mother or father's ſide, againſt which the law is, ch. xviii. 13. *for he uncovereth his near kin*; as an aunt is to a man, and ſo an uncle to a woman, and both equally criminal; for it is a rule that holds good in all thoſe caſes, though not expreſſed, that what is binding upon one ſex is upon the other, being in the ſame degree of relation, whether of conſanguinity or affinity: *they ſhall bear their iniquity*; *both* of them, as the *Vulgate Latin* verſion, the man and his aunt, and ſo a woman and her uncle; the guilt of their ſin ſhall be upon them, and the puniſhment of it be inflicted on them; either they ſhould be cut off from their people, as before, or be childleſs, as in the following inſtances.

℣. 20. *And if a man ſhall lie with his uncle's wife*, &c.] His uncle being dead, and he marry her, which is forbid, ch. xviii. 14. *he hath uncovered his uncle's nakedneſs*; his wife's, which was his, and therefore the kindred too near for a man to marry in, and ſuch a copulation muſt be inceſtuous: *they ſhall bear their ſin*; both of them, as the *Vulgate Latin* as before; the puniſhment of it as follows: *they ſhall be childleſs*; which *Jarchi* and other *Jewiſh* writers interpret, if they had any children at this time, that is, by a former marriage, they ſhould die and be buried before them, which was reckoned a great puniſhment, ſee *Jer.* xxii. 30.

℣. 21. *And if a man ſhall take his brother's wife*, &c.] To his wife, whether in his life, as the *Targum* of *Jonathan* adds, or whether after his death, unleſs, when there is no iſſue, then he was obliged to it by another law, *Deut.* xxv. 5. which is now ceaſed, and the law in ch. xviii. 16. here referred to, ſtands clear of all exceptions: *it* is *an unclean thing*; or a *ſeparation* [k], from which a man ſhould remove and keep at a diſtance, as from menſtruous women, of whom this word is uſed; and ſo denotes that it is by all means to be avoided, as an abominable and deteſtable thing; and it is obſerved that of all copulations it is only uſed of this: and the *Jewiſh* writers, as *Aben Ezra* and others obſerve, that this caſe is ſomewhat like that of a menſtruous woman, who in the time of her ſeparation is unlawful, but when out of it lawful; and ſo in this caſe, a brother's wife might not be taken, he being alive; but after his death, ſhe might, if ſhe had no ſon, according to the law before referred to, but that is now aboliſhed: *he hath uncovered his brother's nakedneſs*; his wife's, which was his brother's; which through nearneſs of kin, he ought not to have done; and the ſame holds good of a wife's ſiſter, the relation being the ſame: *they ſhall be childleſs*; they ſhall have none by ſuch a marriage or copulation, and die without any; and as this ſuppoſes the brother's wife to have children by her firſt huſband, or otherwiſe, whilſt the *Jewiſh* law laſted, it would not have been unlawful to marry her huſband's brother; the meaning may be, that theſe ſhould die before them, or rather, as ſome think, thoſe that might be born of ſuch a marriage ſhould not be reckoned legitimate and ſo not inherit.

℣. 22. *Ye ſhall therefore keep all my ſtatutes*, &c.] All the ordinances, inſtitutions, and appointments of God, whether obſerved in this chapter or elſewhere, but particularly thoſe concerning inceſtuous marriages and unlawful copulations: *and all my judgments, and do them*; all the laws and commandments of God, founded in juſtice and judgment, and according to the rules thereof; or elſe, as *Aben Ezra*, the judgments of puniſhment, or the penalties annexed to the above laws, which were carefully to be obſerved, and put into execution, to deter from the tranſgreſſion of them: *that the land, whither I bring you to dwell therein, ſpue you not out*; as the ſtomach does its food when it is loathſome and nauſeous to it, and it cannot bear it; ſee ch. xviii. 25, 28.

℣. 23. *And ye ſhall not walk in the manners of the nation, which I caſt out before you*, &c.] Nation ſeems to be put for nations, for there were ſeven nations caſt out for them; though the *Canaanites* may be intended, being a general name for the whole: ſome think the *Amorites* are meant, who were a principal nation, and notorious for their wickedneſs: hence we often meet with this phraſe in *Jewiſh* writings, *the way of the Amorites*, as being exceeding bad, and ſo to be avoided, and by no means to be walked in *Gen.* xv. 16. *for they committed all theſe things*; were guilty of all the idolatrous inceſts and uncleanneſſes before mentioned, and forbid under ſevere penalties: *and therefore I abhorred them*; the ſins committed by them, being ſo abominable and deteſtable: their perſons, though the creatures of God, were had in abhorrence by him, and this he ſhewed by caſting them out of the land; and hereby it is ſuggeſted, that, ſhould they, the *Iſraelites*, be guilty of the like, they alſo would be rejected and abhorred by him: the *Targums* of *Onkelos* and *Jonathan* are, "my Word abhorred them," Chriſt, the eternal Word, *Pſ.* xlv. 7.

℣. 24. *But I have ſaid unto you, ye ſhall inherit the land*, &c.] Promiſed it unto them, as he had to their fathers *Abraham*, *Iſaac*, and *Jacob*, and alſo to them; or he had ſaid the above things unto them, that they obſerving them, might poſſeſs the land of *Canaan*, and continue therein, which is the ſenſe of the *Targum* of *Jonathan*: the *Jews* ſay, that the right of inheritance belonged to them, from *Shem* the ſon of *Noah*, whoſe portion it was, and which they gather from *Melchizedek*, being king of *Salem*, whom they take to be *Shem*; and they ſay, the *Canaanites* only dwelt in it to make it better, till they ſhould come and inherit it: *and I will give it unto you to poſſeſs it*; in whoſe gift it was, and who had a right to diſpoſe of it; and could give them a good title to it, and ſecure them in the poſſeſſion of it: *a land that floweth with milk and honey*; abounding with all good things, with all the comforts of life, with every thing both for neceſſity and delight; ſee *Exod.* iii. 8. *I* am *the Lord your God, which have ſeparated you from* other *people*; had choſen them above all people, to be a ſpecial and peculiar people to him; had diſtinguiſhed them by his favours, and had given them particular laws and ordinances, to obſerve and walk according to them, different from all other nations, which it became them carefully to regard.

℣.

[k] נדה ſeparatio, Druſius.

℣. 25. *Ye shall therefore put difference between clean beasts and unclean*, &c.] The ten clean ones, as *Aben Ezra* observes, and all the rest that are unclean, according to the law before given, ch. xith, by using the one for food and not the other, and so the *Targum* of *Jonathan*, ye shall separate between the beast which is fit for food, and that which is not fit for food: *and between unclean fowls and clean*; and which the same *Targum* interprets, what is unfit to eat and what is fit, even all that are particularly mentioned as unclean, and not fit for food, in the chapter referred to; and all the rest not excepted to as clean and fit for food, which was one way and means God made use of to separate them from other nations, and so preserve them from their idolatrous and evil works: *and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground*; that is, by eating them, contrary to the command of God, which would make them abominable in his sight; every sin or transgression of this law being so to him: *which I have separated from you as unclean*; which by law he had commanded them to abstain from the use of, as unclean and not fit to be eaten.

℣. 26. *And ye shall be holy unto me*, &c.] Separated from all unclean persons and things, and devoted to his service, and obedient to all his commands, and so live holy lives and conversations, according to his will, and to his honour and glory: *for I the Lord am holy*; and therefore they, his people, should be like him, and imitate him, and observe those things which are agreeable to his holy nature and will, and yield a chearful obedience to his holy precepts: *and have severed you from* other *people, that ye should be mine*; which is a very forcible argument, a strong motive, and which laid them under great obligation to obedience and holiness.

℣. 27. *A man also or a woman that hath a familiar spirit*, &c.] Or the spirit of python or divination, see ch. xix. 31. such as the damsel had in *Acts* xvi. 16. a woman is here particularly mentioned, though before included in the above law; because, as *Aben Ezra* says, such sort of practices were more frequently committed by women; to which *Maimonides*[l] adds another reason, because men have a natural clemency towards the female sex, and are not easily prevailed upon to put them to death; therefore the law says, *thou shalt not suffer a witch to live*, *Exod.* xxii. 18. *or that is a wizard*; a knowing one, who pretends to a great deal of knowledge of things; as of lost or stolen goods, and even knowledge of things future, and imposes upon persons, and cheats them of their money they give for information: such *shall surely be put to death*; and not spared through favour and affection: the death they are to be put to follows: *they shall stone them with stones*; until they are dead; of the manner of stoning, see the note on *Acts* vii. 58. *their blood* shall be *upon them*; they are worthy of death, and they shall suffer it; this phrase following upon the former, the *Jews*[m] gather from hence, that wherever it is used, it is to be understood of stoning; see the note on ℣. 9.

CHAP. XXI.

THIS chapter respects the priests, the sons of *Aaron*, and forbids their mourning for the dead, unless in some cases, ℣. 1—6. or their marriage with an whore or a divorced woman, ℣. 7, 8. and the daughters of any of them, to commit fornication, which is made punishable with death, ℣. 9. and it contains particular laws for the high-priest to observe, who was not to mourn for any, even for his parents, ℣. 10, 11. nor to go out of the sanctuary, ℣. 12. nor to marry any woman but a virgin, ℣. 13, 14, 15. and it also directs, that none of the priests having any blemish in them, should be employed in divine service, tho' they might eat of the holy things, ℣. 16—24.

℣. 1. *And the Lord said unto Moses*, &c.] According to some *Jewish* writers this was said on the day the tabernacle was set up; no doubt it was delivered at the same time the above laws were given; and as care was taken for the purity and holiness of the *Israelites* in general, it was necessary that the priests that were concerned in a more especial manner in the service and worship of God, should be holy also, and have some instructions given them to take care and keep themselves from all defilements; and particularly the *Jewish* writers observe, that this paragraph or section concerning the priests follows upon, and is in connection with the law concerning such as have familiar spirits, and wizards, to teach men, that in matters of doubt and difficulty they should not have recourse to such persons, but to the priests of the Lord: *speak unto the priests, the sons of Aaron*; the priests, whether elder or younger, whether fit for service, and whether having blemishes or not; for there are some things which concern them, and these are sons, male children of *Aaron*, as the *Targum* of *Jonathan*, and not daughters, as *Jarchi* and others observe; for they were not obliged to regard the laws and rules here given: *and say unto them, there shall none be defiled for the dead among his people*; by entering into a tent or house where a dead body lay, by touching it, or by bearing it, or attending it to the grave, or by any expressions of mourning for it, see *Numb.* xix. 11, 14, 16. that is, for any person in common that were of his people, that were not nearly related to him, as in the cases after excepted; so it was a custom with the *Romans*, as we are told[n], that such as were polluted by funerals might not sacrifice, which shows that priests were not allowed to attend funerals, which perhaps might be taken from hence; and so *Porphyry* says[o], that sacred persons and inspectors of holy things should abstain from funerals or graves, and from every filthy and mournful sight.

℣. 2. *But for his kin that is near unto him*, &c.] For such he might be defiled and mourn, or be where they were, and take care of, and attend their funerals: this clause some take to be general, of which the particulars follow, as *Aben Ezra*; but others take it to be the first particular excepted, and instanced in, and intends his wife; for it may be rendered, as by some, *for his flesh*, or *the rest of him*[p], the other part of himself, his wife, which is

[l] Moreh Nevochim, par. 3. c. 37.
[m] Torat Cohanim in Yalcut in loc.
[n] Servius in Virgil. Ænæid. l. xi. ℣. 3.
[o] De Abstinentia, l. 2. c. 50.
[p] לשאר carne sua, Pagninus, Montanus.

is his other ſelf, and one fleſh with him; and ſo *Jarchi* and others obſerve, there is no fleſh of his, but his wife; and if ſhe is not intended here, ſhe is not expreſſed elſewhere, though muſt be ſuppoſed, becauſe it is allowed the prieſt to defile himſelf for other relations not ſo near; and it is plain from the caſe of *Ezekiel*, that a prieſt might mourn for his wife; he being forbid it, ſhews his caſe to be an extraordinary one, and that ordinarily it was admitted, otherwiſe there would have been no need of a particular prohibition of him: that is, *for his mother, and for his father, and for his ſon, and for his daughter, and his brother*; *R. Alphes* adds [q], *and his wife*; theſe being all near relations, and for whom natural affection would lead and oblige him to mourn, and ſhew a concern for their death, and to take care of their funeral. This is to be underſtood of common prieſts; for as for the high-prieſt, he might not mourn, or be concerned for either of theſe.

✡. 3. *And for his ſiſter a virgin, which is nigh unto him*, &c.] That is, his ſiſter by both father's and mother's ſide. as *Aben Ezra*; though, according to *Gerſom*, his ſiſter by his father's ſide, and not by his mother's ſide, is meant; but, according to *Alphes*, by his mother's ſide: perhaps this may ſignify not nearneſs of kin, which is expreſſed by being his ſiſter, but nearneſs of place, for being unmarried, ſhe remained unto her death in her father's houſe: *which hath had no huſband*; neither betrothed to one, for then ſhe would have been nigh to her huſband, and not her brother, and therefore he might not pollute himſelf for her, as *Gerſom* obſerves; nor married to him, for ſuch an one he might not defile himſelf, even though ſhe might have been rejected or divorced by her huſband, as the ſame writer ſays: *for her may be be defiled*; for a pure virgin that had never been betrothed nor married to a man, and had never departed from her father's houſe, and ſo had no huſband to mourn for her, and take care of her funeral, and ſo for all the reſt before mentioned; and which *Jarchi* ſays is a command, and not a bare ſufferance or allowance, but what he ought and was obliged to do; and ſo it is related of *Joſeph* [r], a prieſt that his wife died on the evening of the ſabbath, and he would not defile himſelf for her, and his brethren the prieſts obliged him, and made him defile himſelf againſt his will.

✡. 4. *But he ſhall not defile himſelf*, being *a chief man among his people*, &c.] Which is not to be underſtood of any lord or nobleman, or any chief ruler or governor of the people; for the context ſpeaks only of prieſts, and not of other perſonages; beſides, ſuch might defile themſelves, or mourn for their dead, as *Abraham* did for *Sarah*; nor of any huſband for his wife, for even a prieſt, as has been obſerved, might do this for his wife, and much more a private perſon; nor is there any need to reſtrain it, as ſome *Jewiſh* writers do, to an adulterous wife, which a huſband might not mourn for, though he might for his right and lawful wife; but there is nothing in the text, neither of an huſband, nor a wife: the words are to be interpreted of a prieſt, and either of him as conſidered as a perſon of eminence, conſequence and importance, and ſo as giving a reaſon why he ſhould not defile himſelf for the dead, becauſe he was a principal perſon among his people to officiate for them in ſacred things; wherefore if he did not take care that he was not defiled for the dead, which might often happen; he would be frequently hindered from doing his office for the people, which would be attended with ill conſequence to them; and therefore the above caſes are only excepted, as being ſuch that rarely happened: or rather the words are to be conſidered as a prohibition of defiling himſelf *for* any *chief* [s], or principal man, lord, ruler, or governor among his people; even for ſuch an one he was not to defile himſelf, being no relation of his: *to prophane himſelf*; make himſelf unfit for ſacred ſervice, or make himſelf a common perſon; put himſelf upon a level with a common private man, and be no more capable of ſerving at the altar, or doing any part of the work of a prieſt than ſuch an one.

✡. 5. *They ſhall not make baldneſs upon their head*, &c.] For the dead, as *Jarchi*, *Aben Ezra* and *Ben Gerſom*; not ſhave their heads, or round the corners of them, or make baldneſs between their eyes on that account, as thoſe things were forbid the *Iſraelites*, ſo the prieſts alſo; this and what follow being ſuperſtitious cuſtoms uſed among the heathens in their mournings for the dead; particularly by the *Chaldæans*, as *Aben Ezra* obſerves; and ſo by the *Grecians*, when *Hepheſtion*, one of *Alexander*'s captains died, he ſhaved his ſoldiers and himſelf, imitating *Achilles* in *Homer* [t]; ſo the *Egyptians* mourning for the loſs of *Oſiris*, annually ſhaved their heads [u]; and the prieſts of *Iſis*, mourning for her loſt ſon, are called by *Minutius Felix* [w] her bald prieſts; ſee ch. xix. 27, 28. *Deut.* xiv. 1. *neither ſhall they ſhave off the corner of their beard*; the five corners of it; ſee the note on ch. xix. 27. This the *Iſraelites* in common might not do, and particularly their prieſts; though the *Egyptian* prieſts ſhaved both their heads and beards, as *Herodotus* [x] relates; and ſo they are repreſented in the Table of *Iſis* [y]: *nor make any cuttings in their fleſh*; either with their nails, tearing their cheeks and breaſts, or with an inſtrument cutting their fleſh in any part of their bodies, as was the cuſtom of heathen nations; ſuch were made by the *Egyptians* in their mournings [z]; ſee the note in ch. xix. 28.

✡. 6. *They ſhall be holy unto their God*, &c.] Sacred to his ſervice, and wholly given up to it, and not intereſt themſelves in things which hindered from it, or made them unfit for it; and ſuch care becomes the miniſters of the word, who ſhould give up themſelves to it, and not entangle themſelves with other affairs; they ſhould be clean, pure and holy that bear the veſſels of the Lord, and miniſter in holy things, and ſhould ſet an example of purity and holineſs to others: *and not prophane the name of their God*; or cauſe it to be prophaned and evil ſpoken of on their account, or his ſervice to be interrupted, and they who bore his name put upon a level with common perſons through their pollutions: *for the offerings of the Lord made by fire*; the burnt-offerings, which were offered up to the Lord on the altar of burnt-offering every day, beſides others on divers occaſions: and *the bread of their God do they offer*; the ſhew-bread, which they ſet every week before the Lord on the ſhew-bread-table;

[q] Sepher Alphes, par. 1. fol. 410. 2.
[r] T. Bab. Zebachim, fol 90. 1.
[s] בעל בעמיו in principe populi ſui, V. L. ſo Peſicta & Ben Melech in loc. & Kimchi Sepher Shoraſh. rad. בעל.
[t] Ælian. Var. Hiſt. l. 7. c. 8.
[u] Julius Firmic. de error. proph. p. 2.
[w] In Octavio, p. 22. Vid. Lactant. de falſ. Relig. l. 1. c. 21.
[x] Euterpe, ſive, l. 2. c. 36.
[y] Vid. Pignorii Menſ. Iſiac. liter. S.
[z] Julius Firmicus, ut ſupra.

table, and the meat or bread-offering, the minchah, which they continually offered along with the ſacrifices: or the word *and* being a ſupplement, may be left out; and ſo this clauſe is put by way of appoſition, and as interpreting the ſin-offering to be the bread of their God, which being wholly burnt on the altar, and devoted to God, was his meat and food, and accepted by him, ſee ch. iii. 11: *therefore they ſhall be holy*; ſeparate from all others, and abſtain from all impurity both of fleſh and ſpirit, from all uncleanneſs, moral and ceremonial; it being highly fit and proper that the bread of God ſhould be offered by holy perſons.

℣. 7. *They ſhall not take a wife that is a whore, or prophane*, &c.] By the former is meant a common whore, that proſtitutes herſelf to any one through luſt or for gain; and by the latter one whoſe chaſtity is violated, but either unwillingly, that has been forced and raviſhed, or elſe willingly, being enticed, perſuaded, and prevailed upon, but did not make a practice of it; this ſeems to be the true ſenſe of the words: but the *Jewiſh* writers underſtand them differently, by a *whore* they ſuppoſe is meant one that is not an *Iſraelitiſh* woman, that is not born of an *Iſraelite*, at leaſt of an *Iſraelitiſh* woman, as proſelytes or freed perſons; for they ſay there are no whores but ſuch, or one that lies with ſuch perſons ſhe may not marry with; as ſuch as are guilty of cutting off, or any of the nethinim or ſpurious perſons, ſo *Jarchi*; and by a *prophane* perſon they think is meant, ſuch as are born of thoſe that are rejected, as the *Targum* of *Jonathan* paraphraſes it; that is, that are either born of inceſtuous marriages, ſuch as are forbid, ch. xviiith, or that are born of thoſe that are rejected in the prieſtood, or whom a prieſt might not marry, as the daughter of a widow, by the high-prieſt, or the daughter of one divorced, by a common prieſt, which is the ſenſe of *Jarchi*: *neither ſhall they take a woman put away by her huſband*; which was in theſe, and after-times common for any offence, when the crime of adultery was not pretended; but this always ſuppoſed ſomething bad or amiſs, and made ſuch a woman ſuſpected of having done an unſeemly thing, therefore prieſts were forbidden marrying ſuch perſons: the *Targum* of *Jonathan* adds, "or by her huſband's bro-"ther;" and ſo takes in one that has looſed the ſhoe, as the *Jews* call her, who being left without iſſue, her huſband's brother refuſed to marry her, and therefore ſhe plucked off his ſhoe, and ſpit in his face, ſee *Deut.* xxv. 7, 8, 9. ſuch an one a prieſt might not marry, according to this paraphraſt, and other *Jewiſh* writers, and if he did was to be beaten [a]: *for he is holy unto his God*; ſeparated from common perſons, and devoted to the ſervice of God, and therefore not to be defiled with ſuch ſort of women, or to lie under any ſcandal or reproach through ſuch marriages.

℣. 8. *Thou ſhalt ſanctify him therefore*, &c.] In thought and word, as *Aben Ezra*, by thinking and ſpeaking well of him; ſhould eſteem and reckon him a holy perſon, being in a ſacred office, and honour him as ſuch; and do all that can be done, to preſerve him from unholineſs and impurity, and particularly from marrying with improper and unſuitable perſons, ſuch as would bring a ſcandal on him and his ſacred office: this ſeems to be ſpoken to *Moſes*, and ſo to the civil magiſtrate in ſucceſſion, who were not to ſuffer ſuch marriages to take place in the prieſthood; and were not only to perſuade from it, but to exerciſe their authority, and oblige them to put away ſuch wives, and if they refuſed, to uſe ſeverity; ſo *Jarchi*, "*thou ſhalt* "*ſanctify him*, whether he will or no; if he will "not put her away, beat him and chaſtiſe him "until he does put *her away*," ſee *Ezra* ii. 62: *for he offereth the bread of the Lord*; meaning not the ſhew-bread he ſet in order before the Lord every week, but the various gifts and ſacrifices which were offered to God by him, and were acceptable to him as his food; and therefore he ought to be holy that drew nigh to God, and was employed in ſuch ſervice, ſee ℣. 6: *he ſhall be holy unto thee*; in thy account and eſtimation, and for thy ſervice to offer holy ſacrifices, and therefore ſhould be careful of his holineſs to preſerve it: *for I the Lord which ſanctify you*, am *holy*; in his nature, works and ways, and who had ſeparated them from all other people to be a holy people to him, and therefore they that miniſtred in holy things for them, ſhould be holy likewiſe.

℣. 9. *And the daughter of any prieſt*, &c.] The *Targum* of *Jonathan* reſtrains it to one that is betrothed; but others, as *Jarchi* and *Aben Ezra*, whether betrothed or married; and all confeſs, as the former ſays, that the ſcripture does not ſpeak of one that is ſingle or entirely free: but there is no exception in the text; and beſides, the daughter of any man that was betrothed to a man, and guilty of the crime here ſpoken of, was to die, *Deut.* xxii. 23, 24. and therefore ſuch a law reſpecting the prieſt's daughter would be needleſs; unleſs it can be thought that it was made merely for the ſake of the different kind of death ſhe was to be put to, and that burning was a more terrible one than ſtoning: *if ſhe profane herſelf by playing the whore*; which brings ſcandal and diſgrace on any perſon, and much more on any one that had the honour of being related to a perſon in ſuch a ſacred office, and the advantage of a more ſtrictly religious education, and had eaten of the holy things in her father's houſe; all which were aggravations of her crime, and made it the more ſcandalous and reproachful to her: ſome render it, *when ſhe begins to play the whore* [b]; as ſoon as ever it is diſcovered in her, and ſhe is taken in it; even for the firſt fact ſhe commits, ſhe is not to be ſpared, but put to death: *ſhe profaneth her father*; which is another aggravation of her ſin; ſhe brings him under diſgrace, diſparages his office, and expoſes him to cenſure, reproach, and ridicule, as not having taken care of her education, and taught her better, and kept her under reſtraints; men will upbraid him with it, ſaying, this is a prieſt's daughter that has committed this lewdneſs; or will ſay of him, as *Jarchi* obſerves, curſed be he that begat her, and curſed be he that brought her up: *ſhe ſhall be burnt with fire*; not with hot melted lead poured down her mouth, but with faggots ſet about her; ſee the note on ch. xx. 14. no puniſhment is here fixed for the perſon that lay with her, but according to the *Jewiſh* canons [c], he was to be ſtrangled.

℣. 10. *And* he that is *the high prieſt among his brethren*, &c.] Either among his brethren, the prieſts, being in office above them; or among his brethren the *Iſraelites*, among and over whom he is high-

[a] Miſn. Maccot, c. 3. §. 1. [b] כי תחל לזנות cum cœpit fornicari, Pagninus, Montanus; ſo Tigurine verſion.
[c] Miſn. Sanhedrin, c. 10. §. 1. Maimon. Iſſure Biah, c. 1. §. 6.

high-prieſt; or, as others render it, *the prieſt who is greater than his brethren* [d], in an higher office; the *Jews* ſay [e], the high-prieſt was to be greater than his brethren, in beauty, in ſtrength, in wiſdom, and in riches; and if he had not money enough, all the prieſts were to give him of theirs, every one according to his riches, until he became the richeſt among them all: *upon whoſe head the anointing oil was poured*; as it was poured upon *Aaron* at his conſecration, and thoſe that ſucceeded him, *Exod.* xxix. 7. *Lev.* viii. 12. *and that is conſecrated to put on the garments*; the eight garments with which the high-prieſt was cloathed at the time of his conſecration, *Lev.* viii. 7, 8, 9. and in which he and his ſons are ſaid to be conſecrated, *Exod.* xxix. 29. in order to which he was *to fill his hand*; as the phraſe here is, that is, with the fat and right ſhoulder of the ram of conſecration, and with the loaf of bread, and cake of oiled bread, and wafer, *Exod.* xxix. 22, 23, 24 in all which he was a type of Chriſt, the great high-prieſt, as he is often called, who is greater than his brethren in all the above things, the high-prieſt exceeded his brethren, except in worldly riches; and yet the earth alſo is his, and the fulneſs thereof, as well as he is fairer than the children of men, ſtronger than the ſtrong man armed, and the treaſures of wiſdom and knowledge are hid in him; he is anointed alſo with the oil of gladneſs above his fellows; and all his garments ſmell of myrrh, aloes, and caſſia, and is conſecrated an high-prieſt for evermore: of the high-prieſt it is ſaid, he *ſhall not uncover his head*; that is, on account of the dead; not take off his mitre, or in any ſuch way expreſs mourning for the dead; or ſhall not nouriſh his hair or let it grow, as the *Targums* of *Onkelos* and *Jonathan*; and ſo *Jarchi* interprets it, he ſhall not let the hair grow for mourning; and what is nouriſhing of the hair? when it is let grow more than thirty days: *nor rent his clothes*; that is, on the ſame account, and therefore *Jonathan* adds, in the hour of diſtreſs, or mourning for the dead; otherwiſe, in caſe of blaſphemy, he might rend his clothes, ſee *Matt.* xxvi. 65. and indeed, according to the *Jewiſh* canons, he might rend his clothes in mourning, only in a different manner from common prieſts; for ſo they ſay [f], "he may not rend "for the dead as other prieſts," as it is ſaid: *nor rent his clothes*; and if he rends he is to be beaten, but he may rend below over-againſt (or near) his feet; and ſo in the *Miſnah* [g], an high-prieſt rends below, and a common prieſt above; ſee the note on ch. x. 6.

℣. 11. *Neither ſhall he go in to any dead body*, &c.] That is, into a tent or houſe where any dead body lies, as *Jarchi* and *Aben Ezra* interpret it, for whoever went into ſuch a place were unclean ſeven days; and ſo long therefore an high-prieſt, ſhould he enter there, would be prevented doing the duty of his office, ſee *Numb.* xix. 14. this was aped and followed by the heathens in after-times; ſo among the *Romans*, the *Flamen Dialis*, or high-prieſt of *Jupiter* might not go into a place where a dead body was burnt or buried, nor touch any [h]; and it was a cuſtom with them, as *Servius* [i] tells us, to put a branch of cypreſs at the door of a houſe where a dead body was, that an high-prieſt might not enter through ignorance, and be defiled: *nor defile himſelf for his father, or for his mother*; by entering into the tent or houſe where they lay dead, or by touching them, or attending the funeral of them, or by concerning himſelf about it; and there was no need to mention his ſon or his daughter, his brother or his ſiſter; for if he was not to defile himſelf for any of his parents, much leſs for any of thoſe which are excepted in the caſe of a common prieſt, ℣. 2, 3. the *Jews* do indeed make one exception in the caſe of an high-prieſt, and that is, that if he meets with a dead body in the way, he was obliged to defile himſelf for it and bury it [k]; and ſo among the *Romans*, though it was a crime for an high-prieſt to look upon a dead body, yet it was reckoned a greater, if, when he ſaw it, he left it unburied [l].

℣. 12. *Neither ſhall he go out of the ſanctuary*, &c.] In the time of ſervice, upon any occaſion whatever; otherwiſe, when there was a neceſſity for it, he might go out from thence, though this was rarely done, and only in the night-time: *Maimonides* [m] ſays, he had a houſe prepared for him in the ſanctuary, called the chamber of the high-prieſt; and it was his honour and his glory, to remain in the ſanctuary all the day, and he did not go out, except to his own houſe, and that only in the night, or an hour or two in the day; and his houſe was in *Jeruſalem*, and from thence he never removed: but this law reſpects him only in the caſe of his dead; as when any news was brought him of the death of his father, or of his mother, if in his ſervice, he was not to quit it on any account; for we are told [n], that an high-prieſt might offer when mourning, though he might not eat in ſuch a circumſtance, whereas a common prieſt might neither offer nor eat; nor might an high-prieſt go out of the ſanctuary on ſuch an occaſion, if he was not in ſervice, as to follow the dead corpſe or bier, as *Jarchi* and *Aben Ezra* interpret it; at leaſt, he was to go no farther than the gate of the city; though even this is not allowed by others, who ſay [o], if the dead were his, he might not go out after it; he might not go out of the door of his houſe, nor out of the ſanctuary, and all the people were to come and comfort him at his own houſe: *nor prophane the ſanctuary of his God*; by deſerting the ſervice of it, on any account, and particularly on account of the dead, by departing from it to go after them, and by entering into it again before the time, when ſo defiled: *for the crown of the anointing oil of his God is upon him*; the anointing oil, which was a crown of glory, and gave him a ſuperior dignity to others, which it became him to be careful not to debaſe by any of the above things: or *the crown and the anointing oil*, ſo ſome [p] ſupply the word *and*; both the golden plate or the holy crown, as it is ſometimes called, and the anointing oil were upon him, which ſhewed him to be a very dignified perſon, a ſort of king as well as a prieſt, and ſo a type of Chriſt, who is a prieſt upon his throne, *Zech.* vi. 13. *I am the Lord*; whoſe high prieſt he is, and who command him all theſe things, and expect to be obeyed in them.

℣. 13. *And he ſhall take a wife in her virginity.*] One, and not two, or more, as *Ben Gerſom* obſerves;

[d] So Pagninus, Ainſworth, and others. [e] T. Bab. Yoma, fol. 18. 1. Horayot, fol. 9. 1. Cholin, fol. 134. 2. Maimon Cele Hamikdaſh, c. 5. §. 1. & in Miſn Yoma, c. 1. §. 3. & Bartenora in ib. [f] Maimon. Cele Hamikdaſh, c 5. §. 6. [g] Horayot, c. 3. §. 5. [h] Maſſurius Sabinus, apud A. Gell. Noct. Attic. l. 10. c 15. [i] In Virgil. Æneid. l. 3. ℣. 64. atraque cupreſſo. [k] Maimon. Hilchot Ebel. c. 3. §. 8. [l] Servius in Virgil Æneid. l. 6. ad ℣. præcipue pius Æneas, &c. [m] Cele Hamikdaſh c. 5. § 7. [n] Miſn. Horayot, c. 3. §. 5. [o] Maimon. Cele Hamikdaſh, c. 5. §. 5, 6. Vid. Miſn. Sanhedrin, c. 2. §. 1. [p] So Junius & Tremellius, Piſcator, &c.

ſerves; and ſo *Maimonides* ſays [q], an high-prieſt might never take two women together; for it is ſaid, *a wife*, or *woman*, one and not two; and ſo it is explained in the *Talmud* [r]; for though polygamy was practiſed by the *Iſraelites*, and even by the common prieſts, yet theſe writers ſuppoſe, it was by no means allowed to an high-prieſt: among the *Egyptians*, though they took as many wives as they pleaſed, their prieſts married but one [s]; and ſo a miniſter of the new teſtament is to be the huſband of one wife, 1 *Tim.* iii. 2. and this wife the high-prieſt was to take, was to be a *virgin*, one that not only had never known a man, but that was never betrothed to any; yea, according to the *Talmudiſts* [t], who was not quite ripe for marriage, or the time of her puberty not fully compleated, which was the age of twelve years; within, or ſomewhat before that time, the high-prieſt was to marry her, that it might be out of all doubt, that ſhe was a pure virgin; ſince it is ſaid, *in her virginity*, within the time of her puberty, before it was quite up: this, by many, is thought to be an emblem of Chriſt and his church; as he was typified by the high-prieſt, ſo the church by the virgin he married, which is eſpouſed to Chriſt as a chaſte virgin, 2 *Cor.* xi. 2.

℣. 14. *A widow*, &c.] The high-prieſt might not marry, whether the widow of a prieſt or of an *Iſraelite*, as *Aben Ezra*, that is, of any *Iſraelite* that was not of the prieſthood; and this, whether a widow after eſpouſals, or after marriage, as runs the *Jewiſh* canon [u]; the meaning is, that if ſhe was betrothed to a man, and that man died before he married her, and ſo was a virgin; yet being betrothed to him was reckoned as his widow; and ſuch an one the high-prieſt might not marry, any more than one that had been left a widow, having been married: though, according to the ſame conſtitutions, if he had betrothed a widow, and after that was appointed an high-prieſt, he might marry her, and an inſtance of it is given in *Joſhua* the ſon of *Gamla*: and in the ſame it is obſerved, that an high-prieſt, when his brother dies, muſt ſuffer his ſhoe to be plucked off, and not marry his brother's widow; which, in other caſes, when there was no iſſue, was required: *or a divorced woman*; whether by a prieſt, or a common *Iſraelite*; and indeed, if a common prieſt might not marry ſuch a perſon, much leſs an high-prieſt: *or prophane*; any one born of thoſe that were not fit for prieſts to marry, as the *Targum* of *Jonathan* and *Jarchi*; ſee the note on ℣. 7. or *an harlot*; a common proſtitute: *thoſe ſhall he not take*; any or either of them, to be his wife; which are forbid in order to maintain the dignity of his office, and a reverence of it: there ſeems to be a gradation in theſe inſtances, he might not marry a widow, which was forbidden no other man; and if not ſuch an one, much leſs a divorced woman, ſtill leſs a prophane perſon, and leaſt of all an harlot: *but he ſhall take a virgin of his own people to wife*; which phraſe *of his own people*, did not limit him to his own tribe, and to the fraternity of prieſts in it, as if he was to marry only in it, or the daughter of a prieſt; for the prieſts and *Levites* being ſcattered in the ſeveral tribes, and having no inheritances in them, were not reſtrained from marrying into other tribes, as the reſt of the tribes were; and ſo an high-prieſt ſometimes married into another tribe, though he took care not to debaſe himſelf, by marrying into a mean family: ſo *Jehoiada* the high-prieſt, married *Jehoſhabeth*, the daughter of king *Jehoram*, 2 *Chron.* xxii. 11. but by this law he was forbid to marry a virgin of another nation, even though a proſelyteſs and one that was made free, as *Gerſom* obſerves; a captive virgin, and one that was become a *Jeweſs*, as *Aben Ezra* ſays, he was not allowed to marry.

℣. 15. *Neither ſhall he prophane his ſeed among his people*, &c.] By marrying any ſuch perſons, whereby his children, born of them, would lie under diſgrace, and be unfit to ſucceed him in the prieſthood, or by marrying among mean perſons, or by marrying them to ſuch as were unlawful and would be a diſparagement to them: *for I the Lord do ſanctify him*; ſeparate him from all others, to the high and ſacred office of the high prieſthood, and am concerned for his honour and holineſs; and therefore it became him to obſerve theſe laws and rules, and abſtain from ſuch diſagreeable marriages.

℣. 16. *And the Lord ſpake unto Moſes*, &c.] After he had ſpoken to him of the holineſs of the prieſts, that they ſhould not defile themſelves, neither with the dead nor with impure marriages, he proceeded to add ſome things concerning blemiſhes in their bodies, which rendered them unfit for the ſervice: *ſaying*; as follows.

℣. 17. *Speak unto Aaron, ſaying*, &c.] Who being the high-prieſt, it was incumbent on him, at leaſt, at this time, to ſee that the laws and rules relating to the prieſthood were obſerved; and particularly to examine carefully, who were, and who were not to be admitted to ſerve in it: *whoſoever he be of thy ſeed in their generations*; or, *a man of thy ſeed* [w], for this only reſpected his male ſeed, females of his ſeed had no concern in the following laws; but his ſons, in all ſucceſſive ages and generations, to the coming of the Meſſiah had, whether high-prieſts or common prieſts: *that hath any blemiſh*; in any part of his body, particularly ſuch as are after mentioned: *let him not approach to offer the bread of his God*; neither go into the holy place, to ſet the ſhew-bread in order there, nor to offer any ſacrifice upon the altar; ſo *Joſephus* [x] explains this law; that a prieſt ſhould be perfect, and if he laboured under any defect, ſhould not aſcend the altar, nor enter into the temple: this was imitated by the heathens: *Romulus* ordered that ſuch as were weak and feeble in any part of the body, ſhould not be made prieſts [y]: the *Jewiſh* prieſts were types of Chriſt, who is holy, harmleſs, without ſpot and blemiſh; and through whoſe blood and righteouſneſs, all who are made prieſts by him, are unblameable, without ſpot or wrinkle, or any ſuch thing; and a goſpel-miniſter, biſhop, or paſtor, ought to be unblemiſhed in his life and converſation, *Tit.* i. 6, 7. and there are ſome who think that the blemiſhes of the mind and of the life, are rather here meant than thoſe of the body.

℣. 18. *For whatſoever man* he be *that hath a blemiſh*, &c.] Let him be otherwiſe ever ſo well qualified for his office, as with reſpect to his parentage, againſt which no objection lies; or, as to his character and abilities, being a man of knowledge and of good manners; and whether theſe blemiſhes

[q] Hilchot Iſſure Biah, c. 17. §. 13.
[r] T. Bab. Yebamot, ibid. Maimon. ut ſupra.
[s] Diodor. Sicul. l. 1. p. 72.
[t] T. Bab. Yebamot, fol. 59. 1. de ſemine tuo, Pagninus, Montanus, &c.
[u] Miſn. Yebamot, c. 6. §. 4. c. 6. de Veſtalibus.
[w] אישׁ מזרעך vir
[x] Antiq. l. 3. c. 12. §. 2.
[y] Pompon. Læt de Sacerdot.

blemiſhes be as the *Jews* [z] call them, fixed, ſettled ones, which have attended them ever ſince they were born, and are likely to attend them as long as they live; or are tranſient ones, only for the preſent, and perhaps, in a ſhort time will be removed; yet it matters not, while theſe blemiſhes are on them, *he ſhall not approach*; to the altar to offer ſacrifice, or do any part of the prieſtly office, for this phraſe is expreſſive of a ſacerdotal act: the particular blemiſhes unfitting a man for ſuch ſervice follow: *a blind man, or a lame*; that is blind of one eye, or of both; and is lame of one leg, or of both: *or he that hath a flat noſe*; which *Jarchi* explains, whoſe noſe is ſunk between his two eyes, whoſe noſe is ſhort, and crooked, or mutilated: *or any thing ſuperfluous*; more members than uſual, as ſix fingers on an hand, or two griſtles in an ear, as *Ben Gerſom*; or whoſe members are not proportionate, as one eye large and the other ſmall, or one thigh or leg longer than the other, ſo *Jarchi*; the *Targum* of *Jonathan* is, "whoſe thigh (or thigh-bone) is out of joint;" and ſo a man draws his foot after him, which is the ſenſe of the *Rabbins*, as obſerved by *Kimchi* [a], and *Ben Melech* from him; and ſo ſuch are not fit to be called the prieſts of the Lord, and much leſs miniſters of his word, who are blind as to the knowledge of divine and ſpiritual things, and walk not as becomes the goſpel of Chriſt; or halt between two opinions, or favour not the things of God, and lay not aſide all ſuperfluity of naughtineſs.

℣. 19. *Or a man that is broken-footed or broken-handed*, &c. That has any of the bones or joints in his hands and feet broke, or when they are diſtorted, and he is club-footed, or his fingers crooked and cluſtered together; and ſuch a man could not be fit to aſcend the altar, and lay the ſacrifice in order upon it; and may be an emblem of ſuch as are aukward or diſorderly in their walk and converſation, and to every good work and action unfit, and ſo unmeet for their maſter's uſe.

℣. 20. *Or crook-backed*, &c.] That has a protuberance, or bunch upon his back, one that we commonly call *hunch-backed*; the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe it, "whoſe eye-"brows lying cover his eyes;" and ſo *Jarchi* interprets it, the hair of whoſe eyebrows is long and lying; and ſo other *Jewiſh* writers underſtand it, of ſome deformity about the eyes, the hair of the eyebrows being thick and heavy over them, and ſo hinder the ſight, at leaſt it makes the perſon not ſo ſightly and graceful: it is ſaid [b], he that hath no eyebrows, or but one eyebrow, is the *Gibben* (the word here uſed) ſpoken of in the law, (*Lev.* xxi. 20.): *or a dwarf*; one of a ſmall ſtature, as *Aben Ezra*, as generally hunch-backed perſons are, and ſo unfit to attend the altar, being ſcarce able to reach up to it, and do the buſineſs of it, as well as muſt make a very mean appearance; but the above *Targums* underſtand this alſo of ſome blemiſh about the eyes, paraphraſing it, "or he that "has no hair on his eyebrows," juſt the reverſe of the former; *Jarchi* ſeems to underſtand it, of a thin ſmall film upon the eye; though ſomething of that kind ſeems to be intended in the next clauſe: *or that hath a blemiſh in his eye*; a mixture, a confuſion, or rather a ſuffuſion in it, as the above *Targums*; in which, as one of them ſays, the white is mixed with the black, and with which agrees what is ſaid in the *Miſnah* [c], where it is aſked, what is the confuſion or ſuffuſion? the white which ſpreads in the iris, and enters into the black of the eye; it ſeems to be a white ſpeck in the pupil of the eye, and ſo *Jarchi*, *Kimchi* [d], and others interpret it: *or be ſcurvy or ſcabbed*; both theſe were kinds of ulcers, according to the *Jewiſh* writers, particularly *Jarchi*, who ſays of the firſt, that it is a dry ſcab within and without; and of the other, that it is the *Egyptian* ſcab, which is moiſt without and dry within; and ſo the *Targum* of *Jonathan*: *or hath his ſtones broken*; this is differently interpreted in the *Miſnah* [e], and by other *Jewiſh* writers; ſome ſay it ſignifies one that has no teſticles, or only one; ſo the *Septuagint* and the *Jeruſalem Targum*: others, whoſe teſticles are broken or bruiſed, ſo *Jarchi*; or are inflated, ſo *Akiba*, *Aben Ezra*, and the *Targum* of *Jonathan*; ſome underſtand it of an *hernia* or rupture, when a man is burſtened: all which may in a moral and myſtical ſenſe ſignify either ſome defect in the underſtanding, or vices in the heart or life, which render unfit for public ſervice in the ſanctuary.

℣. 21. *No man that hath a blemiſh of the ſeed of Aaron the prieſt*, &c.] Whether an high-prieſt or a common prieſt that has on him any one of the above blemiſhes; and which the *Jewiſh* writers [f] make to amount to the number of 140, and which they reckon, ſo many in one part of the body and ſo many in another, till they make up the ſaid number; and whoever had any might not *come nigh to offer up the ſacrifices of the Lord made by fire*; the burnt-offerings on the altar, to which he might not approach, and the meat-offerings and the fat of the incenſe: *he hath a blemiſh*; in one part of him or another; and though but one, *he ſhall not come nigh to offer the bread of his God*: this is repeated for the confirmation of it, and to ſhew how determined the Lord was in this matter; and how much he ſhould reſent it in any that ſhould be found guilty of the breach of thoſe rules, and ſo it is deſigned to deter from attempting it.

℣. 22. *He ſhall eat the bread of his God*, &c.] That part of the ſacrifices which was appropriated by the Lord to the prieſts, for the maintainance of them and their families; for though their natural infirmities diſqualified them for ſervice, yet they did not become hereby impure, either in a moral nor ceremonial ſenſe, and might eat of the ſacrifices, which impure perſons might not; and ſo the tradition is, blemiſhed perſons, whether their blemiſhes are fixed or tranſient, may divide and eat, but not offer [g]; theſe being prieſts, and having no inheritance, nor any way of getting their livelihood, proviſion is made for them that they might not periſh through their defects in nature, which were not voluntary and brought upon them by themſelves, but by the providence of God; and ſuch were allowed to eat both *of the moſt holy and of the holy*: there were things the prieſts eat of, which were moſt holy, as what remained of the meat-offerings, and of the ſin-offerings, and of the treſpaſs-offerings, which only the males of the prieſts family might eat of, and that only in the holy place; and there were others leſs holy, the lighter holy things, as the *Jews* call them, as the wave-breaſt, and heave-ſhoulder, and the tithes and firſt-fruits, which were eat of by all in their families, their daughters as well as their ſons, and in their own houſes; now of

[z] Miſn Zebachim, c. 12. §. 1. & Becorot, c. 7. §. 1. [a] Sepher Shoraſh. rad. ישרע. [b] Becorot, c. 7. § 2 [c] Ib. c 6. §. 2. [d] Ut ſupra, rad. בלל [e] Ibid. c. 7. §. 5. [f] Maimon. Biath Hamikdaſh, c. 8. §. 17. [g] Miſn. Zebachim, c. 12. §. 1.

of each of these might the blemished priests eat; see *Numb.* xviii. 9, 10, &c.

℣. 23. *Only he shall not go in unto the vail*, &c.] So far as to the vail, which divided between the holy and the holy of holies; that is, he shall not go into the holy place which was before the vail; not to set the shew-bread upon the table there, nor to light and trim the lamps in the candlestick, nor to offer incense on the altar of incense, which stood in it: some render it *within the vail* [h], where only the high-priest might enter once a year; but if he had any blemish on him he might not, nor might such an one be an high-priest: *Aben Ezra* seems to have some respect to this in his note, "to the "vail he shall not come, that he may be an high-"priest:" *nor come nigh unto the altar*; as not to the altar of incense in the holy place, so neither to the altar of burnt-offering in the court of the tabernacle, that is, so as to officiate there: but tho' they might not be employed in such sacred service, the *Jews* in later times have found business for them to employ them in, and that was worming the wood, or searching the wood for worms, which was used in the burning of the sacrifices; for we are told [i], that at the north-east corner (of the court of the women) was the wood-room, where the priests that had blemishes wormed the wood; and whatsoever wood in which a worm was found, was rejected from being laid upon the altar: the reason why he might not go into either place before mentioned, is repeated, *because he hath a blemish*; either fixed or transient; one of those particularly expressed, or any other; for the *Jews* suppose there are others implied besides those expressed, which disqualified for service: *that he prophane not my sanctuaries*; if an high-priest, the holy of holies, if a common priest, the holy place, and the court of the tabernacle: *for I the Lord do sanctify them*; the vail, to which blemished priests might not go; and the altar, to which they might not come nigh; or rather, the sanctuaries or holy places, where they might not officiate, which God had separated and devoted for sacred uses, and were not to be defiled by any; though *Ben Gersom* observes, that this has no respect to the sanctuary, for if it had it would have been said, *I am the Lord, that sanctify it*; but since a plural word is used before, I see not but that with great propriety it is expressed, and with reference thereunto, *sanctify them*; which he would have understood of holy things, but what he means is not easy to say, unless the holy things such persons might eat of, ℣. 22. which is far fetched.

℣. 24. *And Moses told it to Aaron, and to his sons*, &c.] What God had said to him concerning the priests defiling themselves for the dead, both common priests and high-priest, and concerning their marriages and their blemishes; that they might be careful not to transgress the laws and rules given them concerning those things: *and to all the children of Israel*; to the heads of the tribes, and elders of the people, and by them to the whole, that they might know who were fit and who not, to put their sacrifice into their hands, to offer for them: *Jarchi* thinks this was to warn the *Sanhedrim* concerning the priests, whose business it was to examine and judge who were fit for service and who not; for so we are told [k], that in the chamber *Gazith*, or of hewn stone, the great *Sanhedrim* of *Israel* sat and judged the priests, and rejected some and received others.

CHAP. XXII.

IN this chapter several laws are delivered out, forbidding the priests to eat of holy things, when in any uncleanness, or at any time what dies of itself, or is torn of beasts, ℣. 1—9. also shewing who belonging to the priests might or might not eat of the holy things, ℣. 10—16. and others requiring that whatever offerings were brought by the children of *Israel*, they should be perfect and without blemish, ℣. 17—25. and also declaring what age a creature should be of when sacrificed, and the time when thank-offerings were to be eaten, ℣. 26—30. concluding with an exhortation to observe the commands of God, and sanctify him, and not prophane his name, ℣. 31, 32, 33.

℣. 1. *And the Lord spake unto Moses*, &c.] Immediately after he had spoken concerning blemishes in priests, and in a continued discourse signifying, that though priests that had blemishes might eat of the holy things, yet neither they, nor even such who had not any, if they were under legal impurity, might eat of them: *saying*; as follows.

2. *Speak unto Aaron and to his sons*, &c.] The priests; the children of *Israel* or the common people are not mentioned, as having no concern in the following laws about eating holy things: *that they separate themselves from the holy things of the children of Israel*; both from offering their lawful sacrifices, which was the business of their office when pure, and chiefly from eating that part of them which was their due, and was allowed them; neither of these they were to eat, particularly the latter, when they were in any uncleanness, as the following words shew: *and that they prophane not my holy name* in those things *which they hallow unto me*; which the children of *Israel* set apart and devoted to his service; which they would do, by eating their part of them when unclean, and thereby shew little reverence to that holy name to which they were devoted; or which the priests themselves sanctified, by offering them to him; for *Jarchi* says, this takes in the holiness of the priests themselves; but the former seems best, and is confirmed in the next verse: *I* am *the Lord*; who is holy himself, and whose holy things these are, and will be sanctified by those that draw nigh unto him.

℣. 3. *Whosoever* he be *of all your seed among your generations*, &c.] Whether male or female, in all succeeding ages, as long as the ceremonial law lasted; for females as well as males of the families of the priests eat of the holy things, provided they had no uncleanness on them, but if they had, they might not: *that goeth unto the holy things, which the children of Israel hallow unto the Lord*; that approaches to any of the sacrifices which the children of *Israel* have devoted to the Lord, either to offer them, or even to touch them, and particularly to eat of them; and so *Jarchi* and *Ben Gersom* observe, that this going or drawing near is no other than eating; for touching only, a man was not guilty of cutting off: *having his uncleanness upon him*; through a leprosy, or running issue, or touching any

[h] אל הפרכת intra velum, V. L.

[i] Misn. Middot, c. 2. §. 5.

[k] Ibid. c. 5. §. 3.

any unclean perſon or thing, as the following words explain it: *that ſoul ſhall be cut off from my preſence*; excluded from the ſanctuary, and the ſervice of it, where the preſence of God was; or be removed out of the world by death, either by the civil magiſtrate, or by the hand of God, by an immediate death, by the peſtilence, as the *Targum* of *Jonathan*: *I* am *the Lord*; that will avenge the breach of ſuch a law, able to inflict ſuch puniſhment, and faithful to accompliſh every word of his, whether in a way of threatening or promiſe.

℣. 4. *What man ſoever of the ſeed of Aaron* is *a leper*, &c.] A young, or an old man, as the *Targum* of *Jonathan*, and indeed man or woman; for the wives and daughters of the prieſts, if in this, and other circumſtances following, might not eat of the holy things until cleanſed, who otherwiſe might, ſee ch. xiii. 2. *Numb.* xviii. 13: *or hath a running iſſue*; a gonorrhœa, whether man or woman, ch. xv. 2, 25: *he ſhall not eat of the holy things until he be clean*; he might eat of the tithes, but not of the wave-breaſt, or heave-ſhoulder: *and whoſo toucheth any* that is *unclean* by *the dead*; not only that touched the dead, which made unclean, but that touched any perſon or thing that was made unclean by it: *or a man whoſe ſeed goeth from him*; involuntarily when aſleep, in a dream, and thro' a luſtful imagination, ch. xv. 16.

℣. 5. *Or whoſoever toucheth any creeping thing, whereby he may be made unclean*, &c.] *Jarchi* thinks this reſpects the meaſure or quantity of what is touched, as if but the quantity of a lentile or ſmall pea, ſee ch. xi. 31—38: *or a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath*; as of a leper, a profluvious, or a dead man; *Jarchi* interprets it of the latter, and of the quantity which defiles, which is that of an olive; who alſo obſerves, that the phraſe, *whatſoever uncleanneſs*, includes touching a profluvious man or woman, a menſtruous woman, and a lying-in woman.

℣. 6. *The ſoul which hath touched any ſuch, ſhall be unclean until even*, &c.] Which is the time fixed by the ſeveral laws for ſuch uncleanneſſes, ſee ch. xi. 31. and xv. 5, 7, 16: *and ſhall not eat of the holy things, unleſs he waſh his fleſh with water*; in forty ſeahs of water, as the *Targum* of *Jonathan*; yea, when the evening is come, he may not eat of the heave or wave-offerings, until he has dipped himſelf all over in water; nor ſhould any eat of the Lord's ſupper under the New Teſtament, but ſuch as are firſt baptized in water.

℣. 7. *And when the ſun is down, he ſhall be clean*, &c.] Having waſhed himſelf in water, otherwiſe not, though the ſun may be ſet: *and ſhall afterwards eat of the holy things*; the families of the prieſts lived upon: *becauſe it is his food*; his common food, his ordinary diet, that by which he ſubſiſts, having nothing elſe to live upon; this being the ordination of God, that he which miniſtred about holy things, ſhould live on them; and theſe being his only ſubſtance, in compaſſion to him they were detained from him no longer than the evening; and this was done, to make him careful how he defiled himſelf, ſince thereby he was debarred of his ordinary meals.

℣. 8. *That which dieth of itſelf, or is torn* with beaſts, &c.] Whether fowls or beaſts, and even clean ones, which had they been killed in a proper manner, were fit to eat, but dying of themſelves, or torn to pieces by other birds or beaſts of prey, might not, ſee *Ezek.* xliv. 31: *he ſhall not eat to defile himſelf therewith*; being impure food, at leaſt in a ceremonial ſenſe, and not fit to be eaten; theſe things were forbid a common *Iſraelite*, and much leſs might a prieſt eat of them, ſee ch. xvii. 15: *I* am *the Lord*; who enjoin this, and expect to be obeyed.

℣. 9. *They ſhall therefore keep mine ordinance*, &c.] The obſervance of my word, as the *Targums* of *Onkelos* and *Jonathan*, of his word of command; either reſpecting the not eating of ſuch creatures that died of themſelves, or were torn by beaſts; or elſe the not eating holy things in uncleanneſs, ſo *Jarchi* and *Gerſom*; but *Aben Ezra* thinks the ſanctuary is referred to, which was to be kept by the prieſts, and which ſeems to agree with what follows: *leſt they bear ſin for it*; the ſanctuary, by neglecting it, and ſo be charged with the guilt of ſin, and be obliged to bear the puniſhment of it: *and die therefore if they prophane it*; by going into it in their uncleanneſs, and eating of the moſt holy things there when in ſuch circumſtances, and die by the hand of God, as *Jarchi* and *Ben Gerſom* interpret it, as *Nadab* and *Abihu* did, and even in like manner by fire; and ſo the *Targum* of *Jonathan*, "leſt they die by flaming fire:" *I the Lord do ſanctify them*; the prieſts, who were ſeparated from others, and devoted to his ſervice, and therefore ought to be holy; or the holy things ſeparated for the uſe of the prieſts, but not to be eaten in their uncleanneſs; the *Arabic* verſion renders it, *do ſanctify that*, the ſanctuary, and therefore it ſhould not be prophaned, but be kept pure and holy.

℣. 10. *There ſhall no ſtranger eat of the holy thing*, &c.] Any one of the holy things, as the heave-ſhoulder, wave-breaſt, &c. by a *ſtranger* is not meant one of another nation; though indeed all ſuch were called ſtrangers, and might not eat of theſe things, *Eph.* ii. 12. but one that was not of the family of a prieſt, though he might be an *Iſraelite*, and even a *Levite*; any one that was not of the ſeed of *Aaron*, as *Aben Ezra*; any common man or laic, as the *Targums* of *Onkelos* and *Jonathan*, excepting thoſe after mentioned: *a ſojourner of the prieſts, or an hired ſervant ſhall not eat of the holy thing*; by the former is not intended an heathen, a proſelyte of the gate, one that has renounced idolatry, and ſo permitted to live among the *Iſraelites*, but uncircumciſed, who is often underſtood by one that ſojourneth in the gate, but here an *Iſraelitiſh* ſojourner; and ſo the *Targum* of *Jonathan* expreſsly has it, "a ſon of an *Iſraelite*, "who is a ſojourner of the prieſts;" not that is a gueſt for a ſhort time, or a boarder with him; for if he may not eat of the holy things, what muſt he live on whilſt with him? but one that dwells in ſome part of his houſe: and by the latter is meant any one that is hired by the day, or week, or year, and when the time is expired is at his liberty; though the *Jewiſh* writers commonly, and particularly *Jarchi*, interpret the ſojourner of the ſervant that has his ear bored, and is bought with money, until the year of jubilee, and ſerves for ever; and the hireling of one that is purchaſed for years, and goes out in the ſixth year; but the above objection will lie againſt theſe.

℣. 11. *But if the prieſt buy* any *ſoul with his money, he ſhall eat of it*, &c.] Whether any of his own nation, who ſometimes, when become poor, were obliged to ſell themſelves; or a ſtranger, as the *Targum* of *Jonathan*; one of another nation, a *Canaanitiſh* ſervant, as *Jarchi*. Now theſe being his own purchaſe, and always to abide with him, became part of his family, and ſo might eat of the proviſions of it; and it is from hence the *Jews* collect, as *Jarchi* and *Gerſom*, that his wife might

eat of the holy things, becauſe bought with his money; but there is a better reaſon to be given for that, for of whatever family ſhe was before, whether of the prieſts or not, by marriage ſhe became a part, yea a principal of his family, being one fleſh with him, bearing the ſame name, and entitled to all the priviſeges of his houſe. This is extended by ſome *Jewiſh* writers [1] to cattle, for by any ſoul they underſtood alſo the ſoul of a beaſt, which being bought by the prieſt's money, might eat of the offerings of the tithes: *and he that is born in his houſe, they ſhall eat of his meat*; whether male or female, as *Aben Ezra*; theſe are children of handmaids, as *Jarchi*, that were bought with his money; and theſe children being born of them, became his property, and part of his family, and ſo had a right to the proviſions of his houſe. All this may teach us, that the holy ordinances of the goſpel are not to be adminiſtred to ſtrangers, perſons deſtitute of the grace of God, nor to ſuch as are not of the family or church of God, but to ſuch as are bought and redeemed with the blood of Chriſt, the high-prieſt, and are born again of his Spirit and grace.

℣. 12. *If the prieſt's daughter alſo be* married *to a ſtranger*, &c.] Not to an heathen, but to any *Iſraelite*, that is, a common man, or a layman, as the *Targums* of *Onkelos* and *Jonathan*, one that is not a prieſt; but is married either to a *Levite*, or an *Iſraelite*, as *Jarchi*: *ſhe may not eat of an offering of the holy things*; the heave-ſhoulder or wave-breaſt, *&c.* being removed into another family by marriage, ſhe is not reckoned of her father's family, and ſo had no more a right to eat of the holy things.

℣. 13. *But if the prieſt's daughter be a widow, or divorced*, &c.] If her huſband be dead, or if living, and ſhe is put away by him, whether a *Levite*, or an *Iſraelite*: *and have no child*; by him, as the *Targum* of *Jonathan*, and *Jarchi* add, nor is with child by him: *and is returned to her father's houſe as in her youth, ſhe ſhall eat of her father's meat*; not of all, or any part, only of ſome, of the heave-offering, but not of the ſhoulder or breaſt, which is the tradition of the wiſe men, as *Maimonides* [m] relates. There are two caſes in this affair excepted by them, which they ſuppoſe are implied in this clauſe; the one is, if ſhe is detained and reſerved for her huſband's brother, according to the law in *Deut.* xxv. 5. ſhe being without children; and ſo the *Targum* of *Jonathan* adds, "and "is not kept or reſerved for her huſband's bro-"ther," which is implied by her being returned to her father's houſe; and the other is, if ſhe is with child; for though ſhe had no children by her huſband, yet if ſhe is pregnant, that made her unlawful to eat of the holy things; for then ſhe is not as in her youth [n]. The *Jewiſh* canon concerning ſuch a perſon runs thus [o]; the daughter of a prieſt, married to an *Iſraelite*, may not eat of the heave-offering; if he dies, and ſhe has a ſon by him, ſhe may not eat of the heave-offering; if ſhe is married to a *Levite*, ſhe may eat of the tithes; if he dies, and ſhe has a ſon by him, ſhe ſhe may eat of the tithes: if ſhe is married to a prieſt, ſhe may eat of the heave-offering; if he dies, and ſhe has a ſon by him, ſhe may eat of the heave-offering; if her ſon by the prieſt dies, ſhe may not eat of the heave-offering; if her ſon by the *Levite* dies, ſhe may not eat of the tithes; if her ſon by an *Iſraelite*, ſhe may return to her father's houſe, as it is ſaid *Lev.* xxii. 13.: *but there ſhall no ſtranger eat thereof*; as not any one of another nation, ſo not any one of another family beſide the prieſt's, no not the ſon of a prieſt's daughter by an *Iſraelite*, which ſome think is principally intended; and ſo *Aben Ezra* remarks this is ſaid of a ſon, if ſhe had any, and upon whoſe account ſhe herſelf might not eat.

℣. 14. *And if a man eat of the holy thing unwittingly*, &c.] Either not knowing that it is an holy thing, or the heave-offering, or any thing of that kind; or elſe is ignorant of the puniſhment of ſuch an action, as *Gerſom* obſerves; and this is to be underſtood of any man that was not a prieſt, or was not of the prieſt's family, even any common *Iſraelite*; ſo the *Targum* of *Jonathan*, a man of *Iſrael*, or an *Iſraelite*, one of the common people: *then he ſhall put a fifth part thereof unto it*; a fifth part of the value of what he has eat, to an equivalent for the whole, that is, he ſhall pay the full value for what he has eat, and a fifth part beſides: *and ſhall give it to the prieſt, with the holy thing*; the meaning is, that he ſhall give the fifth part to the prieſt, with the equivalent for what he has eat; for he could not give the holy thing itſelf, but a compenſation for it; according to *Gerſom*, he was to give the principal to the prieſt, whoſe the holy thing was he eat of, and the fifth part he might give to what prieſt he would. The *Jewiſh* canon, concerning this matter, runs thus; he that ignorantly eats the heave-offering, pays the principal, and the fifth part; and the ſame, either he that eats, or drinks, or anoints; and whether the heave-offering be clean or unclean, he pays the fifth, and the fifth of the fifth; and he does not pay the heave-offering but of common things, rightly ordered, and they become an heave-offering, and the compenſation of it; and if the prieſt would forgive, he may not [p].

℣. 15. *And they ſhall not prophane the holy things of the children of Iſrael, which they offer unto the Lord*] By cauſing or ſuffering ſtrangers to eat of them; ſo *Jarchi*, referring the words to the prieſts, who ſhould be careful that ſtrangers eat not of ſacred things; or by the ſtrangers themſelves eating them, whereby they were prophaned and uſed as common things.

℣. 16. *Or ſuffer them to bear the iniquity of treſpaſs*, &c.] The puniſhment of ſin: either the ſtrangers, *when they eat their holy things*; the holy things belonging to the prieſts, which they permitting them to do, ſuffer them to be liable to the puniſhment incurred thereby, or elſe the prieſts themſelves; ſo the *Septuagint* verſion renders the word *themſelves*; and in like manner *Jarchi* interprets it; and then the ſenſe may be, according to the *Targums* of *Jonathan* and *Onkelos*, that the prieſts ſhall bear the puniſhment of their ſins, "when they ſhall eat the holy things in uncleanneſs," which is what is forbidden them in the former part of the chapter; but this ſeems to be too remote; rather the former ſenſe is beſt: *for I the Lord do ſanctify them*; both the prieſts, to whom the holy things belong, and the holy things for their uſe, and the uſe of their families, and them only.

℣. 17. *And the Lord ſpake unto Moſes*, &c.] At the ſame time; for having ſaid many things concerning the holineſs of prieſts, whoſe buſineſs it was

[1] Miſn. Trumot, c. 11. §. 9. & Maimon. & Bartenora in ib. Hilchot Trumot, c. 6. §. 1.
[m] In Miſn. Yebamot, c. 9. §. 6.
[n] Miſn. Yebamot, c. 7. §. 4. & Bartenora in ib.
[o] Miſn Yebamot, c. 9. §. 6.
[p] Miſn. Trumot, c. 6. §. 1.

was to offer ſacrifices, he adds various things concerning the nature, condition and circumſtances of the ſacrifices they were to offer: *ſaying*; as follow.

℣. 18. *Speak unto Aaron, and to his ſons*, &c.] The prieſts, whoſe work it was to offer ſacrifices, and therefore it behoved them to know what kind and ſort were to be offered by them, when brought to them: *and unto all the children of Iſrael*; who were to bring the ſacrifices, and for whom they were to be offered, and therefore ſhould be acquainted with the nature and kind of what would be acceptable to God, and what not: *whatſoever* he be *of the houſe of Iſrael*; this phraſe includes women and ſervants, and even Gentiles, as ſay the *Jewiſh* writers [q], who may vow vows, and make voluntary gifts, as well as the *Iſraelites: or of the ſtrangers in Iſrael*; thoſe of other nations that dwelt there, either proſelytes of the gate, or proſelytes of righteouſneſs, ſo *Ben Gerſom*; and *Aben Ezra* obſerves, that the text ſpeaks of the ſtranger, becauſe there is ſome reaſon in the vows and free-will-offerings of an *Iſraelite* and ſtranger, as follows: *that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the Lord for a burnt-offering*; the wiſe men, as *Aben Ezra* obſerves, diſtinguiſh between a vow and a free-will-offering; every vow is a free-will-offering, but every free-will-offering is not a vow; and though theſe were both of them ſorts of peace-offerings, yet they were not received from Gentiles under that notion, but as burnt-offerings, becauſe they were offered in devotion to God, and not to be eaten by *Iſraelites*; ſo *Maimonides* [r] ſays, they don't receive from Gentiles but burnt-offerings only, as it is ſaid *Lev.* xxii. 25. *neither from a ſtranger's hand*, &c. even burnt-offerings of fowls they receive from a Gentile, though he be an idolater; but they don't receive of them peace-offerings, nor meat-offerings, nor ſin-offerings, nor treſpaſs-offerings; and ſo burnt-offerings, which don't come by way of a vow, or a free-will-offering, they don't receive from Gentiles, as the burnt-offering of a lying-in woman, and the like unto it; a Gentile that brings peace-offerings, they offer them as burnt-offerings, becauſe the heart of the Gentile is towards heaven.

℣. 19. Ye ſhall offer *at your own will*, &c.] For vows and free-will-offerings were at their own option, and depended on their own will and pleaſure, and when offered ſhould be with a willing mind, and from their whole heart: or *for good will to you*; as the *Targums* of *Onkelos* and *Jonathan*; or for gracious acceptation, that is, that they might be well pleaſing to God, and acceptable in his ſight, ſo *Jarchi*; in order to which the following direction was ſtrictly to be obſerved: *a male without blemiſh, of the beeves, of the ſheep, and of the goats*; bullocks, ſheep and goats, were the only ſorts of beaſts, out of which ſacrifices were taken, and thoſe that were for burnt-offerings were always to be males, and unblemiſhed, ſee ch. i. 3, 10. but for other offerings, as peace-offerings and ſin-offerings, females might be uſed, ſee ch. iii. 1. and iv. 32. Fowls are not mentioned, though burnt-offerings were of them, becauſe it was not required in them, only of beaſts, that they ſhould be males, and without blemiſh; for, as *Jarchi* obſerves, theſe were not rejected on account of a blemiſh, only for want of a member.

℣. 20. *For whatſoever hath a blemiſh*, that *ſhall ye not offer*, &c.] Which is the general rule, the particulars of which are after given, and which has been imitated by the heathens. The *Egyptians*, as they only ſacrificed the males of beeves, ſo they were very curious in examining them, that they might be entirely pure and perfect [s]; and it was a cuſtom among the *Romans*, that ſuch ſheep ſhould be choſen for ſacrifice, in which there was nothing wanting [t]; and ſo among the *Grecians*, *Homer* [u] ſpeaks of perfect goats offered in ſacrifice to appeaſe the gods: *for it ſhall not be acceptable for you*; be grateful to God, and accepted by him on their account, if blemiſhed; ſee *Mal.* i. 8, 13, 14.

℣. 21. *And whoſoever offereth a ſacrifice of peace-offering unto the Lord*, &c.] This, as *Ben Gerſom* obſerves, is diſtinguiſhed from a burnt-offering; for though it was to be perfect, and without blemiſh, yet not obliged to be a male as that, ch. iii. 1. This was either by way of thankſgiving for mercies received, ch. vii. 12. or *to accompliſh his vow*; made in any diſtreſs, that if God would deliver him, then he would offer ſuch a ſacrifice: *or a free-will-offering*; either on account of favours received, or in order to obtain them: which ſacrifice, whether *in beeves or ſheep*; whether in bullocks or ſheep, under which are comprehended goats, both being of the flock, ℣. 19: *it ſhall be perfect to be accepted*; perfect in all its parts, not only in thoſe that are without and obvious to view, but in thoſe that are within: wherefore the *Jewiſh* writers ſay [w], if it had but one kidney, or the ſpleen was conſumed, it was unfit for the altar; wherefore in order to be an acceptable ſacrifice to God, it was to be compleat in all reſpects: *there ſhall be no blemiſh therein*; which is repeated for the confirmation of it, and that it might be obſerved. Such ſacrifices were typical of Chriſt, the immaculate Lamb of God, who offered himſelf without ſpot to him, 1 *Pet.* i. 19. *Heb.* ix. 14. and ſhews, that no ſacrifice of man's can be ſo acceptable to God as to atone for him, ſince none of theirs are perfect, and without blemiſh.

℣. 22. *Blind, or broken, or maimed*, &c.] Which is *blind* of one eye, or both; and ſo the *Egyptians*, as they would not ſacrifice any of their oxen that had any blemiſhes on them, and were of a different colour, or changed in their form, ſo likewiſe ſuch that were deprived of either of their eyes [x]. Some, as *Aben Ezra* obſerves, reſtrain that which is *broken*, to its being broken in the head; but others interpret it of any fracture of the foot, as well as the head, and even of the tail, ſide or rib; though others think, that ſuch fractures as were not open and viſible are excepted, as that of the rib; ſo *Gerſom*; and with the heathens, as *Pliny* [y] would have remarked, as they were not uſed to ſacrifice calves brought on mens ſhoulders, ſo neither any thing that halted: that which is *maimed*, ſome underſtand of that whoſe foot is broken, as *Aben Ezra* alſo remarks; but the word is by the *Septuagint* rendered, *cut in the tongue*; and the *Targum* of *Jonathan*, whoſe eye-brows are ſmitten; and *Jarchi* ſeems to take in both, interpreting it the eye-brow which is cut or broken, and ſo

[q] T. Bab. Cholin, fol. 13. 2. Bartenora in Miſn. Shekalim, c. 1. §. 5. [r] Hilchot Maaſeh Hakorbanot, c. 3. §. 2, 3. [s] Herodot. Euterpe, ſive, l. 2. c. 38. [t] Servius in Virgil. Æneid. l. 4. [u] Iliad 1. ℣. 66. [w] Maimon Hilchot Iſſure Mizbeach, c. 2. §. 11. [x] Chæremon. apud Porphyr. de Abſtinentia, l. 4. §. 7. [y] Nat. Hiſt. l. 8. c. 45.

ſo the lip, which is cut or broken: but it is rather to be underſtood more generally of its being maimed or mutilated in any part of it; ſo with the heathens, as *Porphyry* [z] affirms, beaſts that were mutilated were not to be ſacrificed; and in the *Comedian* [a], a ſacrifice is objected to, becauſe it had no tail; upon which the *Scholiaſt* obſerves, that whatever was mutilated, was not offered in ſacred ſervices, nor was any thing imperfect or unſound ſacrificed to the gods; and particularly *Servius* [b] remarks, if their tongues were cut or ſlit; which illuſtrates the *Septuagint* verſion, which is obſerved by *Grotius*: *or having a wen*; or full of warts, as others; the *Targum* of *Jonathan* is, whoſe eyes are ſmitten with a mixture of white and black; and ſo *Gerſom* interprets it of a like defect in the eye, in the white of the eye; for he ſays, if it was in the black or pupil of the eye, the eye would be blind: *or ſcurvy, or ſcabbed*; the ſame with thoſe in men, ch. xxi. 20. ſee the note there: *ye ſhall not offer theſe unto the Lord*; any creatures defective in any of theſe inſtances; three times this is ſaid, as *Jarchi* obſerves, to make them careful concerning the ſanctification of them, and concerning the ſlaying of them, and concerning the ſprinkling of their blood: *nor make an offering by fire of them upon the altar unto the Lord*; a burnt-offering on the altar of burnt-offering, or burn the fat of them upon it.

℣. 23. *Either a bullock, or a lamb that hath any thing ſuperfluous, or lacking in its parts*, &c.] That has either more members than it ſhould have, as five feet, or two griſtles in an ear, as *Gerſom* ſays, or has fewer than it ſhould have; or, as *Jarchi*, that has one member longer or ſhorter than another, as the leg or thigh; according to the *Targum* of *Jonathan*, that is redundant in its teſticles, or deficient therein; the *Septuagint* verſion is, that hath its ear, or its tail cut; and ſo the *Vulgate Latin* verſion: *that thou mayeſt offer for a free-will-offering*; for the repair of the ſanctuary or temple, as *Jarchi* and *Gerſom*; money, or the value of the ſacrifices, might be given to the prieſts for that uſe, but according to them might not be offered upon the altar: but it rather ſeems to be an exception to the above law, and allows of the ſacrifice of them for a free-will-offering, though not for a vow, as it follows: *but for a vow it ſhall not be accepted*; becauſe the other was according to a man's will and pleaſure, and he might bring what he would on that account; but when he made a vow that he would offer ſuch a ſacrifice, it muſt be of creatures that were perfect, and without blemiſh.

℣. 24. *Ye ſhall not offer unto the Lord that which is bruiſed, or cruſhed, or broken, or cut*, &c.] The *Targum* of *Jonathan* is, whoſe teſticles are preſſed and bruiſed, and whoſe nerves are corrupted and bruiſed, and ſo moſt *Jewiſh* writers interpret it: *neither ſhall you make* any *offering* thereof *in your land*; any offering of any ſort, either burnt-offering or peace-offering, or any other; or *ye ſhall not do*, that is, any ſuch thing as here ſuggeſted, not bruiſe, or cruſh, or break, or cut the teſticles of any creature; ſo the above writers.

℣. 25. *Neither from a ſtranger's hand ſhall ye offer the bread of your God of any of theſe*, &c.] That is, from a *Gentile*, a proſelyte of the gate, who had renounced idolatry, and was willing to offer ſacrifice to the true God; but what had ſuch defects and blemiſhes in them as before deſcribed, the prieſt might not take of his hands, and offer on the altar of God; and this is the rather obſerved, becauſe, on the one hand the *Gentile* might think ſuch ſacrifices would be acceptable, ſince he might have been uſed to offer ſuch to idols; and on the other hand, the prieſt might think ſuch would do well enough for *Gentiles*, though not for *Iſraelites*: *becauſe their corruption* is *in them*; or they are corrupt through being bruiſed, cruſhed, broken, or cut: and *blemiſhes* be *in them*; which ſeems to be added to explain the former, and may have reſpect to all the blemiſhes before named, and whatſoever is included in them; for though there are but 12 here mentioned, the *Jews* reckon no leſs than 50 [c]: *they ſhall not be accepted for you*; to make atonement for you; *Jarchi* ſays, or *from you*, the prieſts; they ſhall not be accepted of the Lord from their hands, and ſo be of no avail to the offerers, nor to thoſe for whom they are offered.

℣. 26. *And the Lord ſpake unto Moſes*, &c.] At the ſame time, as before, in a continued diſcourſe, the ſubject being of the ſame kind, relating to ſacrifices: *ſaying*; as follows.

℣. 27. *When a bullock, or a ſheep, or a goat is brought forth*, &c.] Thoſe three are only mentioned, becauſe they were only made uſe of in ſacrifice, to which this law refers: *then it ſhall be ſeven days under the dam*; whether a calf, or a lamb, or a kid of the goats; it was not to be taken from its dam and killed, either for food or ſacrifice, before it was ſeven days old: *Fagius* ſays, the *Hebrews* give two reaſons why a creature might not be offered before the 8th day; one is, that a ſabbath might paſs over it, nothing being perfect and conſiſtent without it, that giving, as they ſay [d], perfection and conſiſtence to all the things of the world; and the other, as the heavens and the earth being perfected in ſeven days, a creature which lives ſo long ſeems to be, as it were perfect; but he obſerves, if we enquire after the myſtical ſenſe of it, a better reaſon is to be given, namely, that Chriſt, the type of all the ſacrifices, was not to be offered, or ſuffer death in his infancy, which *Herod* contrived, but at man's eſtate; and to ſhew that no man is fit to be a propitiatory ſacrifice, through weakneſs and inability, being unable to ſtand before the juſtice of God, only Chriſt, in whom is perfection of ſtrength: *and from the eighth day and thenceforth it ſhall be accepted for an offering made by fire unto the Lord*; become an acceptable burnt-offering to God; ſo *Pliny* [e] ſays, that the young of ſheep are fit for ſacrifice on the 8th day, and of an ox on the 30th day; ſee *Exod.* xxii. 30.

℣. 28. *And* whether it be *cow or ew*, &c.] Or *an ox or a ſheep* [f], for this law, as *Aben Ezra* ſays, reſpects both male and female, and neither the one nor the other with their young might be ſlain; though *Jarchi* ſays, the cuſtom is concerning the female, for it is forbidden to ſlay the dam and its ſon, or daughter; but it is not the cuſtom concerning males, wherefore it is lawful to ſlay the father and the ſon: *ye ſhall not kill it and her young both in one day*; or, *it and its ſon* [g], the young, whether of a cow or ew, and whether it be male or female; though *Gerſom* obſerves, that this law takes place only in the dam and its female young, and

[z] De Abſtinentia, l. 2. §. 23. [a] Ariſtoph. Acharnenſ. ℣. 784. [b] In Virgil. Æneid. l. 6. [c] Maimon. Hilchot Biath Hamikdaſh, c. 7. §. 1, &c. [d] Tzeror Hammor, fol. 104. 2. [e] Nat. Hiſt. l. 8. c. 51. [f] שור או שה bovem vel pecus, Pagninus, Montanus, &c. [g] אתו ואת בנו ipſum & filium ejus, Pagninus, Montanus, &c.

and not in the father and the ſon; for it is not manifeſt in many animals, who is their father, wherefore he is not guilty of ſtripes; if the father and his ſon are ſlain in one day, even though it is known it is its father: the reaſon of the law ſeems to be, to encourage mercy and pity, and to diſcourage cruelty: hence the *Targum* of *Jonathan* is, "and "my people, the children of *Iſaael*, as our father "is merciful in heaven, ſo be ye merciful on "earth; *a cow, or a ſheep*, &c.

℣. 29. *And when ye will offer a ſacrifice of thankſgiving unto the Lord*, &c.] Which was a ſort of peace-offering, diſtinct from free-will-offerings and vows before ſpoken of: *offer it at your own will*; juſt what they pleaſed, whether a bullock, a ſheep, or a goat, and whether a male or female; theſe were left to their own option, or for acceptation to you, as the *Targum* of *Jonathan*, and ſo *Jarchi*; that is, it was right in them, and they ought to be careful to offer it in ſuch manner, that it might be acceptable to God, by obſerving the rules given concerning it, particularly what follows.

℣. 30. *On the ſame day it ſhall be eaten up*, &c.] Which is the law concerning it, ch. vii. 15. ſee the note there: *ye ſhall leave none of it till the morning*; of another day, as the *Vulgate Latin* verſion adds, and much leſs the fat of them, and the moſt holy things, as *Ben Gerſom* obſerves, the one being to be burnt upon the altar, the other to be eaten by the prieſts: *I* am *the Lord*; who has made this law, and expect it will be obſerved.

℣. 31. *Therefore ſhall ye keep my commandments, and do them*, &c.] Both prieſts and people, even all the commandments delivered at this time; as well as all others; theſe they were to obſerve and take notice of, and keep them in memory, and put them in practice: *I* am *the Lord*; ſee the preceding verſe.

℣. 32. *Neither ſhall ye prophane my holy name*, &c.] By tranſgreſſing the laws of God, particularly by offering blemiſhed ſacrifices, or before the proper time; or by ſlaying the dam and its young on one day; for, as *Aben Ezra* obſerves, this is ſaid to the ſons of *Aaron*: *but I will be hallowed among the children of Iſrael*; by his prieſts among them, and by them themſelves, conforming to all the precepts, and particularly the laſt mentioned, which reſpects them, and their eating up the peace-offerings the ſame day: *I* am *the Lord which hallowed you*; had ſeparated them from all other people, and had given them holy laws to walk by, through the obſervance of which, they would be at leaſt externally holy.

℣. 33. *That brought you out of the land of Egypt, to be your God*, &c.] Whereby he ſhewed himſelf to be their covenant-God and Father, who had a kind and gracious regard unto them, and which laid them under obligation to fear, ſerve, and worſhip him as their God: *I* am *the Lord*; that hath ſovereign right unto them, and claim upon them, and therefore they ought to be ſubject to his will, and obſerve his laws and ordinances.

CHAP. XXIII.

IN this chapter an account is given of the ſeveral holy days, times, and ſeaſons, appointed by God, under the general names of feaſts and holy convocations; and firſt of the ſabbath, ℣. 1—4. then of the paſſover and feaſt of unleavened bread, ℣. 5—8. to which is annexed, the ſheaf of the firſt fruits, ℣. 9—14. after that of the feaſt of weeks or pentecoſt, ℣. 15—22. and of the feaſt of trumpets, ℣. 23, 24, 25. and of the day of atonement, ℣. 26—32. and of the feaſt of tabernacles, ℣. 33—44.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] Much about the ſame time as before; and having delivered to him various laws concerning the holineſs of the people of *Iſrael*, who were to ſerve him, and of the holineſs of the prieſts, that were to miniſter in holy things to him, and of the purity and perfections of their ſacrifices, he here appoints various times and ſeaſons, for the more ſpecial worſhip and ſervice of him: *ſaying*; as follows.

℣. 2. *Speak unto the children of Iſrael, and ſay unto them*, &c.] Speak to them to gather together, and then ſay unto them what follows, they all being obliged to keep the feaſts, and obſerve the ſolemnities hereafter directed to; though it may be the heads of the tribes, and the elders of the people were ſummoned together, and the following things were delivered to them, and by them to the people: *concerning the feaſts of the Lord, which ye ſhall proclaim* to be *holy convocations* even *theſe* are *my feaſts*; appointed and ordered by God, and to be kept to the honour of his name; theſe are the general names for the particular holy times and ſeaſons, after appointed; they are in general called *feaſts*, though one of them, the day of atonement, was, ſtrictly ſpeaking, a faſt; yet being a ceſſation from all work, and oppoſed to working days, days of labour and buſineſs, it is comprehended in this general title: nor is it unuſual with other nations to call a faſt a feaſt; ſo *Ælianus* [h] relates of the *Tarentines*, that having been beſieged by the *Romans*, and delivered from them, in memory of their ſufferings appointed a feaſt which was called a faſt: the word uſed has the ſignification of ſtated, fixed, appointed times and ſeaſons, and of convening or meeting together at ſuch times, and that for the performance of ſolemn worſhip and ſervice, which is true of them all; for there are certain times of the week and month fixed for them, and when the people in bodies aſſembled together, and in a ſolemn manner worſhipped the Lord; and theſe are called *convocations*, becauſe the people were called together at thoſe times by the prieſts, and that with the ſound of a trumpet, *Numb.* x. 2, 3, 8, 9, 10. and *holy* becauſe ſeparated from other days, and ſet apart for holy ſervices: the words may be rendered as they are by many [i], *the ſolemnities of the Lord, which ye ſhall proclaim holy convocations, theſe* are *my ſolemnities*; times for holy, religious, and ſolemn ſervice, of his appointment and for his glory: *Aben Ezra* ſeems to underſtand all this of the ſabbath only, which is next mentioned, expreſſed in the plural number, becauſe, as he obſerves, there are many ſabbaths in a year; and indeed the general title of the reſt of the feaſts is afterwards given, ℣. 4.

℣. 3. *Six days ſhall work be done*, &c.] Or may be done by men, any ſort of lawful work and honeſt labour, for the ſuſtenance of themſelves and families:

[h] Var. Hiſt. l. 5. c. 20.

[i] Pagninus, Montanus, Junius & Tremellius, Piſcator, Druſius.

families: *but the ſeventh day* is *the ſabbath of reſt*; from all bodily labour, and work of any kind; typical of reſt by Chriſt and in him: *an holy convocation*; when the people were called to holy exerciſes, to pray and praiſe, and hear the word, and offer ſacrifice: *ye ſhall do no work* therein; not any at all, ſee *Exod.* xxxi. 15. and xxxv. 2, 3. *it* is *the ſabbath of the Lord in all your dwellings*; other feaſts were kept in the ſanctuary, in the tabernacle or temple, or where they were; but this was not only obſerved there and in their ſynagouges, but in their private houſes, or wherever they were, whether travelling by ſea or land; and ſo the *Targum* of *Jonathan* and *Aben Ezra* interpret it.

℣. 4. *Theſe* are *the feaſts of the Lord*, even *holy convocations*, &c.] What follow beſides the ſabbath mentioned: *which ye ſhall proclaim in their ſeaſons*; the proper times of the year, the day or days, and month in which they are to be obſerved; theſe were to be proclaimed by the prieſts with the ſound of trumpet, namely what follow, for they are put together, which had been before for the moſt part ſingly delivered.

℣. 5. *In the 14th day of the firſt month*, &c.] The month *Niſan*, the ſame with *Abib*, the month in which the children of *Iſrael* came out of *Egypt*, for which reaſon it was made the firſt month in the year, anſwering to part of our *March* and part of *April*; and for the ſame reaſon was the paſſover kept at this time, as follows: *at even* is *the Lord's paſſover*; that is, that was the time for the keeping the paſſover, even *between the two evenings*, as it may be rendered; from the 6th hour and onward, as *Jarchi*, that is, after noon or 12 o'clock; or the middle of the day, as *Gerſom*, when the ſun began to decline; ſee the note on *Exod.* xii. 6.

℣. 6. *And on the 15th day of the ſame month is the feaſt of unleavened bread unto the Lord*, &c.] Which was the day the children of *Iſrael* went out of *Egypt* with their dough and leaven, having not time to leaven it; in remembrance of which this feaſt was appointed: *ſeven days ye muſt eat unleavened bread*; ſee *Exod.* xii. 15, 18, 19, 20.

℣. 7. *In the firſt day ye ſhall have an holy convocation*, &c.] That is, on the firſt of the ſeven days of the feaſt of unleavened bread, even the 15th day of the month *Niſan*; this was ſeparated from the other days of the feſtival, and more particularly devoted to religious exerciſes, ſee *Exod.* xii. 16. *ye ſhall do no ſervile work therein*; ſuch as agriculture, or any manufacture or mechanical buſineſs, which they and their ſervants were at other times employed in; but they might bake bread and boil or roaſt their meat, and walk abroad, which they might not do on their ſabbaths; and therefore it is ſo expreſſed as to diſtinguiſh it from the work forbidden on that day.

℣. 8. *But ye ſhall offer an offering made by fire unto the Lord ſeven days*, &c.] A burnt-offering was to be offered unto the Lord on every one of the ſeven days, which were two young bullocks, one ram, and ſeven lambs; beſides a meat-offering, and a goat for a ſin-offering, *Numb.* xxviii. 19—24. *in the ſeventh day is an holy convocation, ye ſhall do no ſervile work* therein; as on the firſt day, that was on account of the *Iſraelites* going out of *Egypt*; and this is ſaid, on account of *Pharaoh* and his hoſt being drowned on it; ſee the note on *Exod.* xii. 16.

℣. 9. *And the Lord ſpake unto Moſes*, &c.] At the ſame time, for what follow are the other feaſts and holy convocations before ſpoken of: *ſaying*; as follows.

℣. 10. *Speak unto the children of Iſrael, and ſay unto them*, &c.] What is next obſerved, it being incumbent on them to do what is enjoined: *when ye be come into the land which I give unto you*; the land of *Canaan*, which God had given by promiſe to their fathers and to them, and which they were now going to inherit: as yet they were in a wilderneſs, where there were no ſowing nor reaping, nor any harveſt; ſo that the following law, though now given, could not take place till they came into the land of *Canaan*: *and ſhall reap the harveſt thereof*; the barley-harveſt, which was about this time, the month *Niſan*, and which had the name of *Abib*, from the barley being then in the ear, ſee *Exod.* ix. 31. for the wheat-harveſt was not till ſeven weeks after: *then ye ſhall bring a ſheaf of the firſt-fruits of your harveſt unto the prieſt*; to do with it as after directed: this is called an *omer* in the text, which was the tenth part of an *ephah*, *Exod.* xvi. 36. and ſo *Jarchi* interprets it here; according to the *Jewiſh* writers, when the ſheaf was reaped, the corn was beat out and winnowed, and dried by the fire, and then ground in a mill, and an omer or a tenth part of an *ephah* of the flour of it was taken, and oil and frankincenſe put upon it, an handful of which being put upon the altar the reſt was the prieſts; and with this pretty much agrees the account *Joſephus* gives, who ſays, on the ſecond day of unleavened bread, which is the 16th (day of *Niſan*) of the fruits they have reaped, they take a part; for they don't touch them before, accounting it juſt to honour God firſt, from whom they receive the plenty of theſe things; and bring the firſt-fruits of the barley after this manner, having dried the handful of ears, and bruiſed them, and cleanſed them from the bran, they bring to the altar a tenth part to God, and caſting one handful of it on the altar, they leave the reſt for the uſe of the prieſts; and from thence forward it is lawful to reap publickly and privately [k]: this has been in ſome part imitated by the heathens: the *Egyptians*, who aſcribe the invention of the fruits of the earth, particularly wheat and barley, to *Iſis* and *Oſiris*, in memory of it, and as a teſtimony of their gratitude for it, at the time of harveſt, bring an handful of the firſt ears of corn, and beating themſelves near them, call upon *Iſis*; and in ſome cities, at the feaſt of *Iſis*, veſſels of wheat and barley were carried about in great pomp, as *Diodorus Siculus* [l] relates.

℣. 11. *And he ſhall wave the ſheaf before the Lord*, &c.] Or the omer of barley; this was done by the prieſt in the tabernacle and temple, where was the preſence of God, and that before the handful of it was put upon the altar; which agitation or waving was, as *Gerſom* ſays, towards the eaſt; it was moved to and fro, backwards and forwards, upwards and downwards, to make an acknowledgement to the Lord of heaven and earth, that the fruits of the earth and the plentiful harveſt were of him, and to give him the praiſe and glory of it: *to be accepted for you*; of the Lord, as a thankſgiving to him, for the harveſt now ripe, and the appointed time of it, and the plenty thereof; and that the remainder might be ſanctified and bleſſed to them, and they have leave to gather it in, which they had not till this was done: *on the morrow after the ſabbath the prieſt ſhall wave it*; not after the ſeventh-day, but after the firſt day of

[k] Antiq. l. 3. c. 10. §. 5.

[l] Bibliothec. l. 1. p. 13.

of the feaſt of unleavened bread, which was a ſabbath, in which no ſervile work was to be done, ℣. 7. and ſo the *Targum* of *Jonathan* calls it, the day after the firſt good day of the paſſover, which was the 16th of *Niſan*, as *Joſephus* expreſsly ſays, in the place above referred to; and ſo it is generally underſtood by *Jewiſh* writers [m]: the account given of this affair is this; the meſſengers of the Sanhedrim went out (from *Jeruſalem* over the brook *Kidron* to the fields near it) on the evening of the feaſt, (*i. e.* at the going out of the 15th) and at the beginning of the 16th of *Niſan*, and bound the ſtanding corn in bundles, that ſo it might be the more eaſily reaped; and all the neighbouring cities gathered together there, that it might be reaped in great pomp; and when it was dark, one ſaid to them, Is the ſun ſet? they ſaid, yes. With this ſickle (ſhall I reap?) they ſaid, yes. In this baſket (ſhall I put it?) they ſaid, yes. If on a ſabbath-day, he ſaid to them, On this ſabbath-day (ſhall I do it?) they ſaid, yes [n]. Theſe queſtions were put and anſwered three times; then they reaped it and put it into the baſkets, and brought it to the court, where they parched it before the fire, to fulfil the commandment of parched corn; then they put it in mills for grinding beans, and took out of it a tenth part (of an *ephah*) which was ſifted with 13 ſieves; then oil and frankincenſe were poured upon it, being mixed; and it was waved, and brought, and a handful taken and burnt, and the reſt was eaten by the prieſts; and when they had offered the omer, they went out and found the ſtreets of *Jeruſalem* full of meal and parched corn [o], there being now full liberty to reap what they would: now this ſheaf of the firſt-fruits was typical of Chriſt; it being of barley, may denote the mean eſtate of Chriſt in his humiliation; and but one ſheaf for all the people, may ſignify that Chriſt is the one mediator, ſaviour and redeemer: yet as a ſheaf comprehends many ſtalks and grains, ſo Chriſt has a complication of bleſſings in him; yea, he had all his people repreſentatively in him, when he was offered for the whole body of his myſtical *Iſrael*, all the children of God ſcattered abroad; the manner of reaping it, by perſons deputed by the *Sanhedrim* on the eve of a feſtival of the paſſover, in the ſight of much people, without *Jeruſalem* near *Kidron*, exactly agrees with the apprehending of Chriſt in the night near *Kidron*, by perſons ſent from the *Jewiſh* Sanhedrim, and his ſuffering publickly without the gates of *Jeruſalem*; it being brought to the prieſts in the court, and threſhed, winnowed, dried, and parched by the fire, and ground in mills, may denote the various dolorous ſufferings of Chriſt, by means of the prieſts and elders of the people; and oil and frankincenſe being put on it, may denote the acceptableneſs of his ſacrifice to God; and the waving of it, his reſurrection from the dead, which was on the very day this ſheaf was waved; who is the firſt fruits of them that ſleep in him, and which ſanctifies the whole body of them, and enſures their reſurrection unto eternal life; ſee 1 *Cor.* xv. 20, 23.

℣. 12. *And ye ſhall offer that day, when ye wave the ſheaf*, &c.] Beſides the daily ſacrifice of the morning and evening, and the additional offerings made on every one of the ſeven days of the feaſt of unleavened bread: *an he-lamb without bleminiſh of the firſt year, for a burnt-offering unto the Lord*; typical of the perfect and immaculate lamb of God, whoſe ſufferings are fitly ſignified by a burnt-offering; and which were endured at the time he became the firſt-fruits of his people, and ſanctified them.

℣. 13. *And the meat-offering thereof ſhall be two tenth-deals of fine flour mingled with oil*, &c.] The uſual meaſure of flour to a meat-offering was one tenth-deal, *Exod.* xxix. 40. but here it is doubled: ſome *Jewiſh* writers ſay [p], one tenth was on account of the lamb that was offered at this time, and the other as was ſuitable for a meat-offering; but the true reaſon ſeems to be, becauſe it was on account of the fruits of the earth and the plenty thereof; and therefore a double meaſure of fine flour mixed with oil was required as a token of gratitude; for thankfulneſs ought to be in proportion to mercies: *an offering made by fire unto the Lord for a ſweet ſavour*; an handful of it was burnt upon the altar, and was received with acceptance by the Lord, and the reſt was eaten by the prieſts, ch. ii. 2, 3. and vi. 15, 16. *and the drink-offering thereof* ſhall be *of wine, the fourth part of an hin*; which was the common quantity for a drink-offering, *Exod.* xxix. 40. for, as *Jarchi* obſerves, though the meat-offering was doubled, the drink-offering was not; the reaſon of which ſeems to be, becauſe theſe offerings were on account of the harveſt and not the vintage: the *Targum* of *Jonathan* calls it wine of grapes, to diſtinguiſh it from wine that might be made of other things, but not to be uſed in drink-offerings, only the pure juice of the grape.

℣. 14. *And ye ſhall eat neither bread, nor parched corn, nor green ears*, &c.] That is, they were not allowed to make bread of the new corn, as *Aben Ezra* and *Gerſom* explain it; for they were obliged to eat unleavened bread at this time: but it might not be made of the new corn, until the above offering was made; nay, they were not allowed to parch any of the grains of corn, and eat them; yea, even they might not pluck and eat the green ears, though of ever ſo ſmall a quantity. The *Jews* ſay [q], if it was the quantity of an olive of either of theſe, a man was to be beaten for it: *until the ſelf-ſame day that ye have brought an offering unto your God*; which includes all the offerings on this account, the offering of the firſt-fruits, the offering of the he-lamb, and the meat-offering and the drink-offering; until theſe were offered up, the new corn might not be eaten in any ſhape: it ſhall be *a ſtatute for ever throughout your generations*; until the Meſſiah came, who is the ſubſtance of theſe ſhadows: *in all your dwellings*; not at *Jeruſalem* only, but in the ſeveral parts of the land of *Canaan*; yea, as *Ben Gerſom* ſays, whether in the land, or without the land; a later writer ſays, it is forbidden to eat of the new corn at this time, whether bread, parched corn, or green ears, until the beginning of the night of the 18th of *Niſan*, and in the land of *Iſrael*, until the beginning of the night of the 17th of *Niſan* [r].

℣. 15. *And ye ſhall count unto you from the morrow after the ſabbath*, &c.] Not the ſeventh-day ſabbath in the paſſover-week, nor the whole feaſt of unleavened bread, but the firſt day of it, which was an holy convocation, a ſabbath in which no ſervile work was to be done, ℣. 7. and it was from

[m] Jarchi & Ben Gerſom in loc. Jarchi in Miſn. Succah, c. 3. §. 12. [n] Miſn. Menachot, c. 10. §. 3, 4. [o] Ib. §. 4, 5. [p] Chaſkuni. [q] Maimon. Hilchot Maacolot Aſurot, c. 10. §. 2, 3. [r] Schulchan Aruch, par. 1. c. 489. §. 10; ſo Lebuſh, c. 489. §. 10.

from the day after this, even the 16th of *Niſan*, that the following count was to be made; ſo the *Targum* of *Jonathan*, after the firſt feaſt day of the paſſover; and *Joſephus* [s] is very clear in it, that *Pentecoſt*, or the feaſt of weeks, was the 50th day from the 16th of *Niſan*, when the above offerings were made: *from the day that ye brought the ſheaf of the wave-offering*; which plainly points out the expreſs day from whence the count was to begin, even on the day when the ſheaf of the firſt-fruits of the barley-harveſt was offered: *ſeven ſabbaths ſhall be compleat*; or ſeven weeks, that is, 49 days; and hence *Jarchi* ſays, we learn that the count began from the evening, or otherwiſe the weeks would not be compleat; and *Gerſom* thinks, the day in which the ſheaf was offered is included in the days counted; for the count began from the day after the firſt of the paſſover, and lo, ſeven days are ſeven weeks of days, which make 49 days.

℣. 16. *Even unto the morrow after the 7th ſabbath*, &c.] Or weeks, 49 days being counted, the following was the 50th day, or *Pentecoſt*: *ſhall ye number 50 days*; from whence this feaſt had the name of *Pentecoſt*, *Acts* ii. 1. all in *Iſrael* were obliged to number thoſe days, except women and ſervants [t]: the manner of doing it was this [u]; on the night of the ſecond (day of the paſſover) after the evening-prayer they began to number; but if any one forgot to number at the beginning of the night, he went and numbered all the night; for the commandment is for every one to number by himſelf, and he ought to number ſtanding, and to bleſs firſt, and number the days and weeks: How? on the 1ſt day he ſays, This is one day, until he comes to 7 days, and then he ſays, This is the 7th day, which is one week; and on the 8th day he ſays, This is the 8th day, which is one week and one day, and ſo till he comes to the 14th; then he ſays, This is the 14th day, which make two weeks; and in this way he numbers, and goes on until the 49th day: *and ye ſhall offer a new meat-offering unto the Lord*; that is, of new corn, as the *Targum* of *Jonathan*, and *Jarchi* explain it, and this was of wheat; for it was the offering for the wheat-harveſt, which was offered on the 50th day from the offering of the ſheaf or omer of the barley-harveſt.

℣. 17. *And ye ſhall bring out of your habitations two wave-loaves of two tenth deals*, &c.] Out of their habitations in the land of *Canaan*; and not out of thoſe without the land, as *Jarchi* obſerves; and not out of all of them, as *Ben Gerſom* remarks; though the *Vulgate Latin* verſion has it, out of *all* your habitations, but wrongly; and indeed, out of no one particular habitation, becauſe it was at the public expence; but they were brought from ſome part of the country or another, even the quantity of two-tenth parts of an *ephah*, or two omers of wheaten-flour made into two loaves, which were to be, and were waved before the Lord, and hence ſo called; and are the ſame with the new meat-offering, or rather bread-offering made of the new corn in the preceding verſe, ſo *Jarchi*: *they ſhall be of fine flour*; of wheaten flour, the fineſt of it, of which all meat or bread-offerings were made; and this was particularly on account of the wheat-harveſt, and therefore it was proper that the fineſt of the wheat ſhould be uſed on this occaſion; ſee the note on ch. ii. 1. each loaf or cake, according to *Maimonides* [x], was 7 hands breadths long, 4 hands breadths broad, and 4 fingers high: *they ſhall be baked with leaven*; the common meat-offering was unleavened, part of which was burnt on the altar, where no leaven might be burnt, *Lev.* ii. 4, 5, 11. and from hence it may be concluded, that no part of theſe loaves was to be burnt, but the whole of them fell to the ſhare of the prieſts: they are *the firſt-fruits unto the Lord*; which he claimed as his, and gave unto his prieſts; and it was but right and juſt he ſhould have them, as an acknowledgment of all coming from his hands, and as expreſſive of gratitude for them, and for the ſanctification of the reſt; hence this is called the feaſt of the firſt-fruits of wheat-harveſt, *Exod.* xxxiv. 22.

℣. 18. *And ye ſhall offer with the bread ſeven lambs without blemiſh, of the firſt year*, &c.] That is, with the two wave-loaves, the meat or bread-offering: and beſides theſe, *and one young bullock, and two rams*; in *Numb.* xxviii. 27. it is two young bullocks, and one ram; and *Aben Ezra* ſuggeſts, that this was at the will and option of the prieſt, whether one bullock and two rams, or two bullocks and one ram; but according to *Maimonides* [y], theſe ſacrifices were diſtinct from them; they are ſacrifices of the days, as being a feaſt-day, and theſe belonged to the loaves; ſo that according to him, and ſo he expreſſes it, there were to be offered on this day, beſides the daily ſacrifices, 3 bullocks, 3 rams, and 14 lambs, 20 beaſts in all, for burnt-offerings; and 2 goats for ſin-offerings to be eaten, and 2 lambs for peace-offerings to be eaten; and with this account agrees *Joſephus* [z], they ſacrifice for burnt-offerings, he ſays, 3 bullocks, and 2 rams, (or, as Dr. *Bernard* thinks, it ſhould be read 3 rams) and 14 lambs, and 2 goats for ſin-offerings: *they ſhall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offering*; each of the ſaid beaſts were offered unto the Lord on the altar of burnt-offering, and burnt thereon; and to every beaſt they offered, there was a meat-offering and a drink-offering: the meat-offering conſiſted of 3 tenth-deals, or omers of fine flour to a bullock, two to a ram, and one to a lamb; and the drink-offering was half an hin of wine to a bullock, the third part of one to a ram, and a fourth part to a lamb, as *Jarchi* obſerves, which appears from *Numb.* xxviii. 12, 13, 14: even *an offering made by fire of a ſweet ſavour unto the Lord*; an acceptable burnt-offering to God.

℣. 19. *Then ye ſhall ſacrifice one kid of the goats for a ſin-offering*, &c.] Which was for the ſin of the whole congregation, typical of Chriſt, whoſe ſoul was made an offering for ſin; in virtue of which all other ſacrifices become acceptable to God, and believers enjoy the fruits and bleſſings of divine grace: *and two lambs of the firſt year for a ſacrifice of peace-offerings*; which *Gerſom* ſays were the moſt holy things, and were only ſlain in the north, and only eaten by males, as the reſt of the holy things, and are the only peace-offerings of the congregation that were offered throughout the whole year.

℣. 20. *And the prieſts ſhall wave them with the bread of the firſt-fruits*, &c.] The two loaves called the two wave-loaves, ℣. 17. with which were waved the two lambs of the peace-offerings; and theſe alive, as *Jarchi* and *Ben Gerſom* intimate. The *Jewiſh* doctors [a] diſpute, whether in waving, the

[s] Antiq. l. 3. c. 10. §. 6.
[t] Maimon. Hilchot Tamidin Umuſaphim, c. 7. §. 24. Aruch, ut ſupra, §. 1. & Lebuſh, ut ſupra, §. 1.
[u] Hilchot Tamidin, &c. c. 8. §. 10.
[x] In Torat Cohenim, apud Yalkut in loc.
[y] Antiq. l. 3. c. 10. §. 6.
[z] Schulchan
[a] Ut ſupra, §. 1.

the lambs were put above the bread, or the bread above the lambs; which ſome reconcile by obſerving, that the bread was put by the ſide of the lambs: *for a wave-offering before the Lord*; being waved this way and that way, upwards and downwards, and towards the ſeveral quarters of the world, ſhewing that the fruits of the earth were owing to the providential goodneſs of God every where: *with the two lambs*; not that all the above ſacrifices were waved, or any part of them along with the lambs, but the wave-loaves, and they were waved together, as one wave-offering to the Lord: *they ſhall be holy to the Lord for the prieſts*; both the loaves and the lambs, theſe were ſeparated and devoted wholly to the Lord, and to be eaten by his prieſts; the peace-offerings of a ſingle perſon were light holy things, as *Jarchi* ſays; but the peace-offerings of the congregation, as theſe were, are the moſt holy things, and ſo to be eaten only by the prieſts, and by the males only, in the court of the tabernacle.

℣. 21. *And ye ſhall proclaim on the ſelf-ſame day, that it may be an holy convocation unto you*, &c.] This proclamation was made by the prieſts with the ſound of a trumpet, that the people might obſerve that this 50th day, or day of *Pentecoſt*, was devoted to ſacred ſervice, and that they were called to holy exerciſes in it: *ye ſhall do no ſervile work* therein; what was not neceſſary for food, as *Ben Gerſom* obſerves, but what was neceſſary on that account, as kindling a fire, *&c.* might be done, ſee ℣. 7, 8. for this was to be kept in like manner as the firſt and ſeventh days of the feaſt of unleavened bread; the general deſign of which was to expreſs thankfulneſs for the appointed weeks of the harveſt, and to honour the Lord with the firſt-fruits of the increaſe of the earth: and the *Jews* ſay, as *Ben Gerſom* obſerves, that this 50th day being reckoned from the 16th of *Niſan*, fell upon the 6th of *Sivan*, on which day they ſay the law was given, which is another reaſon for the obſervance of it: and it is remarkable, that on this ſame day the word of the Lord went out of *Zion*, and the law or doctrine of the Lord, even the everlaſting Goſpel, went out of *Jeruſalem*, publiſhed by the apoſtles of Chriſt to the people of all nations; when they were favoured with the firſt-fruits of the Spirit, after our Lord's aſcenſion to heaven, and receiving gifts for men, which he now in an extraordinary manner beſtowed on his diſciples; and which were the firſt-fruits of all others, after to be given forth in the courſe of time, and of the effuſion of the Spirit in the latter day; and when there was a number of ſouls converted, as the firſt-fruits of after-converſions among *Jews* and *Gentiles*; and particularly of the converſion of the *Jews* in the latter day, and of the harveſt of ſouls in the end of the world, *Matt.* xiii. 30, 39: it ſhall be *a ſtatute for ever in all your dwellings throughout your generations*; ſo long as they dwelt in the land of *Canaan*, and had their harveſt in it, even until the Meſſiah came, in whom all thoſe types and figures had their accompliſhment.

℣. 22. *And when ye reap the harveſt of your land*, &c.] This law is repeated from ch. xix. 9, 10. ſee the notes there; and as *Aben Ezra* obſerves, the feaſt of weeks being the feaſt of the firſt-fruits of the wheat-harveſt, it is repeated here, that they might not forget what God had commanded them to do at that time, namely, to leave ſomewhat for the poor; and the *Jewiſh* writers [a] obſerve, that this law, being put among the ſolemn feaſts of the paſſover, pentecoſt, and tabernacles, and the beginning of the year, and the day of atonement, teaches, that he that obſerves it, and leaves the corner of the field and the gleanings to the poor, it is as if he built the ſanctuary, and offered his ſacrifices in the midſt of it; but a much better reaſon may be given for it, which was, to teach them that when they expreſſed their thankfulneſs to God, they ſhould exerciſe charity and liberality to the poor.

℣. 23. *And the Lord ſpake unto Moſes*, &c.] At the ſame time, in a continued diſcourſe, concerning ſome other days, which were to be obſerved in a ſacred manner: *ſaying*; as follows.

℣. 24. *Speak unto the children of Iſrael, ſaying*, &c.] For all the people of *Iſrael* were concerned in the following precept, and obliged to obſerve it, even prieſts, *Levites*, *Iſraelites*, proſelytes, and freed ſervants; though other ſervants, and women, and children, were not obliged to hear the ſound of the trumpets [b], and which were blown not in *Jeruſalem* only, but in all cities and towns where the Sanhedrim was [c]; and it was the hearing of them the people were bound unto, and not leſs than nine diſtinct ſoundings were they obliged to hear [d]; to which perhaps reſpect is had in *Pſ.* lxxxix. 15. *in the 7th month*; the month *Tiſri*, as the *Targum* of *Jonathan*, which was the 7th from the month *Niſan* or *Abib*; which was appointed the firſt month of the year, on account of the *Iſraelites* coming out of *Egypt* in it; otherwiſe before, this month *Tiſri* was the firſt, and ſo it ſtill continued for the fixing the years, and ſettling the ſabbatical and jubilee years, and for the planting of trees and herbs [e]: *in the firſt* day *of the month ſhall ye have a ſabbath*; not entirely as the weekly ſabbath, in which no manner of work at all was to be done, but in which no ſervile work was to be done; and was obſerved in like manner as the firſt and 7th days of unleavened bread, and the day of pentecoſt, ℣. 7, 8, 21. *a memorial of blowing of trumpets*; which, according to the *Jewiſh* writers, was continued from ſun-riſing to ſun-ſetting [f]; but what this blowing of trumpets was a memorial of, it is not eaſy to ſay; ſome think it was in memory of the wars the people of *Iſrael* had with their enemies the *Amalekites* and *Canaanites*, and the victories they obtained over them, and particularly in remembrance of the walls of *Jericho* falling down at the ſound of rams horns; but then it muſt be by anticipation: it is more commonly received with the *Jews* [g], that it was on the account of the binding of *Iſaac* on this day, being delivered thro' a ram being ſacrificed in his ſtead; and on this account, it is ſaid, that the trumpets blown on this day, were made of rams horns, and no other might be uſed [h]; yea, that a ram's head was uſed to be eaten on this day, in remembrance of the ram of *Iſaac*, and alſo to intimate that the *Jews* would be the head and not the tail [i]: the *Jews* alſo ſay, that this day every year, was a ſort of day of judgment, in which God ſat and judged men, and alſo determined

[a] In Torat Cohenim, apud Yalkut in loc. & Jarchi. [b] Maimon. Hilchot Shophar ve Succah, c. 2. §. 1. [c] Ibid. §. 8. [d] Ib. ch. 3. §. 1. Schulchan Aruch, par. 1. No. 590. §. 1. [e] Miſn. Roſh-haſhanah, c. 1. §. 1. [f] Schulchan Aruch, par. 1. c. 588. §. 1. Lebuſh, par. 2. c. 588. §. 1. [g] R. Alphes, par. 1. fol. 346. 2. & Jarchi in loc. [h] Maimon. ut ſupra, c. 1. §. 1. Schulchan Aruch, ib. c. 586. §. 1. [i] Schulchan Aruch, ib. c. 583. §. 2. Lebuſh, ib. 583. §. 2.

determined all events of the following year [k]; and this was attended with blowing of trumpets to ſtrike a terror into them, and put them in mind of the judgment of God, and to induce them to repent of their ſins [l]: and it may be obſerved, that the reſurrection of the dead in order to the laſt general judgment, will be attended with the voice of the archangel and the trumpet of God, 1 *Cor.* xv. 52. 1 *Theſſ.* iv. 16. whether this is ſo repreſented in reference to this notion, let it be conſidered: but as this was new year's day, as before obſerved, this ceremony ſeems to have been appointed to expreſs joy for all the mercies and bleſſings of the laſt year; and the rather, as at this time of the year all the fruits of the earth were gathered in, not only the barley and the wheat but the oil and wine, and under ſuch grateful acknowledgment, to expect the divine bleſſing to attend them the following year; and beſides, at this time of the year, it is generally thought by the *Jews* [m], and by others, that the world was created, and this blowing of trumpets might be in memory of that, and as an emblem of the ſhoutings of the ſons of God, the angels, the morning ſtars, who ſang for joy when the foundations of the earth were laid, *Job* xxxviii. 6, 7. to which it may be added, this ſeventh month was very memorable for holy ſolemnities, as the day of atonement on the tenth, and the feaſt of tabernacles, which began on the fifteenth, and therefore was uſhered in with blowing of trumpets to make it the more ſignificant, and particularly to put the people in mind to prepare for the day of atonement near at hand; and ſo *Gerſom* obſerves, that as the ſound of a trumpet ſtrikes men with fear, the deſign of this precept was, to fill the mind with fear, and to excite to repentance and brokenneſs of heart, and humiliation for ſin, and to ſearch their works and actions, and correct what was amiſs, and ſo be ready for the day of atonement; hence *Ainſworth* thinks, that this was a figure of the miniſtry of *John* the *Baptiſt* preaching the baptiſm of repentance for the remiſſion of ſins; but rather, it ſeems to be an emblem of the goſpel and the miniſtry of it, in the acceptable year of the Lord, or the goſpel-diſpenſation, which is ſometimes ſignified by the blowing of the great trumpet, and by the miniſters of it lifting up their voice like a trumpet, *Iſ.* xxvii. 13. and lviii. 1. by which ſinners are rouſed and awakened to a ſenſe of their ſin and danger, and to hear a joyful ſound of love, grace, mercy, peace, pardon, righteouſneſs, and ſalvation through Chriſt: the *Jews* ſay [n], this blowing of trumpets was to diſturb ſatan, when he came to accuſe the *Iſraelites*; it is certain there is nothing gives him more diſturbance than the pure and powerful preaching of the goſpel, which he endeavours to obſtruct as much as poſſible, and there is nothing like what that brings to ſilence his accuſations, ſee 2 *Cor.* iv. 3, 4. 1 *Theſſ.* ii. 18. *Rom.* viii. 33, 34. *an holy convocation*; on which the people were called together to holy exerciſes; and ſo the *Jews* obſerve it to this day; for after they return home from attendance to the blowing of the trumpets in their ſynagogues, they ſit down to meat, and ſpend the reſt of the day in hearing ſermons, and in other religious exerciſes [o].

℣. 25. *Ye ſhall do no ſervile work* therein, &c.] Only ſuch as was neceſſary for dreſſing food, but not any manual work, ſuch as ſervants were employed in on other days, as agriculture or any mechanic buſineſs: *but ye ſhall offer an offering made by fire unto the Lord*; a burnt-offering, and what that was, may be ſeen in *Numb.* xxix. 1—6.

℣. 26. *And the Lord ſpake unto Moſes*, &c.] This phraſe, which is a kind of preface to each precept, ſeems to be uſed to diſtinguiſh one from another, as the preceding one from the feaſt of pentecoſt; and here, the day of atonement from that of the blowing of the trumpets; and afterwards, the feaſt of tabernacles from the day of atonement; the reaſon why it is not uſed before the feaſt of pentecoſt, ſeems to be, becauſe, as *Aben Ezra* obſerves, that depended upon the wave-ſheaf, and was reckoned from it: *ſaying*; as follows.

℣. 27. *Alſo on the 10th day of this 7th month*, &c.] *Tiſri*, the ſame as before, anſwering to part of our *September*, and part of *October*: there ſhall be *a day of atonement*; for all the ſins of the year paſt; ſee ch. xvi. 29, 30. *it ſhall be an holy convocation unto you*; when they ſhould be called together for the exerciſe of holy duties: *and ye ſhall afflict your ſouls*; their ſouls, by repentance, contrition, and humiliation for ſin, and their bodies by faſting; and, as the *Targum* of *Jonathan* paraphraſes it, "by abſtaining from eating and drinking, and the advantage of bathing and wiping, and the uſe of the bed and ſandals;" hence called the faſt, *Acts* xxvii. 9. ſee the note on ch. xvi. 29. *and offer an offering made by fire unto the Lord*; a burnt-offering, of which, ſee *Numb.* xxix. 8—11.

℣. 28. *Ye ſhall do no work in that ſame day*, &c.] No more than on the weekly ſabbath: *for it* is *a day of atonement, to make atonement for you before the Lord your God*; ſee the note on ch. xvi. 30. *Aben Ezra*'s note is, "for you only," that is, for the *Iſraelites*, and not the *Gentiles*; but the atonement of Chriſt the antitype of this, was not for the ſins of the *Jews* only, but for the ſins of the whole world, of all his people in it, 1 *Joh.* ii. 2.

℣. 29. *For whatſoever ſoul* it be *that ſhall not be afflicted in that ſame day*, &c.] That is, as the *Targums* of *Jonathan* and *Jeruſalem* explain it, which can faſt and does not faſt; for a ſick perſon and a child under nine years of age, were not obliged to faſt on this day [p]: *he ſhall be cut off from among his people*; by an untimely death, by the hand of God; the *Targum* of *Jonathan* ſays, by the peſtilence.

℣. 30. *And whatſoever ſoul* it be *that doeth any work in that ſame day*, &c.] Any ſort of work whatever; for, as before obſerved, it was to be kept as ſtrictly as the weekly ſabbath: *the ſame ſoul will I deſtroy from among his people*; with the peſtilence, as the above *Targum*; it ſeems to be but another phraſe for cutting them off, and to ſignify the ſame thing.

℣. 31. *Ye ſhall do no manner of work*, &c.] Which is repeated, that it might be obſerved, and to ſhew how ſtrictly God required this day ſhould be kept, and how careful men ſhould be of breaking the command in this reſpect, and how much he ſhould reſent it if they did it: ſhall be *a ſtatute for ever, throughout your generations, in all your dwellings*; unto

[k] Miſn. Roſhhaſhanah, c. 1. §. 2. T. Bab. Roſhhaſhanah, fol. 16. 2. [l] Leo Modena's Hiſtory of Rites of the preſent Jews, par. 3. c. 5. §. 7. [m] T. Bab. Roſhhaſhanah, fol. 10. 2. [n] Targum Jon. in Num. 29. 1. R. Alphes, par. 1. fol. 346. 2. T. Bab. Roſhhaſhanah, fol. 16. 2. [o] Leo Modena, ut ſupra. [p] Maimon. Hilchot Shebitat Aſſur, c. 2. §. 8, 10.

unto the coming of the Meſſiah, who by the atoning ſacrifice of himſelf, would anſwer to this law, and put an end to it.

℣. 32. *It* ſhall be *unto you a ſabbath of reſt*, &c.] See the note on ch. xvi. 31. and this is thought by ſome [q], to be the ſabbath ſpoken of in *If.* lviii. 13. *and ye ſhall afflict your ſouls, in the ninth day of the month at even*; the faſt was to begin at the cloſe of the 9th day, and to continue to the end of the 10th; ſo *Maimonides* [r]: he begins to faſt and afflict himſelf at the evening of the 9th next to the 10th; and ſo at the going out of it he continues in his affliction a little while of the night of the 11th, next to the tenth, which is confirmed by what follows: *from even unto even ſhall ye celebrate your ſabbath*; which ſome underſtand of the ſabbath in general; but it ſeems to have a particular reſpect to the ſabbath of the day of atonement, which was to laſt from the evening of the 9th to the evening of the 10th day.

℣. 33. *And the Lord ſpake unto Moſes*, &c.] Concerning the feaſt of tabernacles here repeated and enlarged upon: *ſaying*; as follows.

℣. 34. *Speak unto the children of Iſrael, ſaying*, &c.] Giving them directions about keeping a feaſt, in which the whole body of them had a very ſpecial and particular concern: *the 15th day of this 7th month*; the month *Tiſri* or *September*: ſhall be *the feaſt of tabernacles for ſeven days unto the Lord*; the deſign of which was, partly to give thanks for the fruits of the earth, now all gathered in, ℣. 39. but chiefly to commemorate the dwelling of the children of *Iſrael* in tents and booths, during their forty years abode in the wilderneſs, ℣. 43. whereby their poſterity in after-times would be led to obſerve the difference between them and their forefathers, who lived in tents or booths, pitched ſometimes in one place, and ſometimes in another, in the open fields, in waſtes, and deſerts; whereas they dwelt in ſpacious cities, fortified towns, and magnificent houſes; and were poſſeſſed of various kingdoms and nations, as was the land of *Canaan*: the reaſon, the *Jews* ſay [s], why this feaſt was kept at this time of the year, and not at the ſeaſon when they went out of *Egypt* and firſt dwelt in booths, as at *Succoth*, which had its name from thence, *Exod.* xii. 37. was this; becauſe then the ſummer-ſeaſon began, when men commonly uſed to build tabernacles to ſhelter them from the heat of the ſun, wherefore if the feaſt had been kept at that time, it would not have been known that it was kept at the command of God, and in remembrance of the above circumſtance; but the month *Tiſri* or *September* being uſually a cold and rainy ſeaſon in thoſe parts, men were wont to quit their tabernacles and go into their houſes; and ſo it was a plain caſe, that the feaſt was obſerved not for conveniency or through cuſtom, but that it was at the command of God they went out of their houſes into tabernacles at this ſeaſon of the year, in commemoration of the miraculous benefit of dwelling in tents under the clouds of glory: and they alſo ſay, that for this reaſon, it was ordered to begin on the 15th day, becauſe it was on the 15th day of the month (though of another month) they went out of *Egypt*, and the clouds began to protect and accompany them; and this was enjoined them ſeven days, to teach them that the miraculous benefits of God are always and every day to be remembered: the *Jews* have a whole treatiſe in their *Miſnah*, called *Succah*, the *booth* or *tabernacle*; in which they give an account of the form and fabrick, and meaſure of their tabernacles, and of their dwelling and dining in them; and of the branches they carry in their hands, and of the manner of carrying and ſhaking them; and of the pouring out of water at this time, and of their piping and ſinging and other rites and ceremonies attending this feaſt, ſee the note on *John* vii. 2. beſides the uſes of this feaſt before mentioned, it was typical of ſpiritual and evangelical things, and eſpecially of the incarnation of Chriſt, whoſe human nature is the true tabernacle, in diſtinction from thoſe typical ones, and in which he is expreſly ſaid to *tabernacle* among us, *John* i. 14. and it is highly probable, that his incarnation or birth was at the time of this feaſt; at which time the temple of *Solomon*, a type of Chriſt's body, was alſo dedicated; and this ſeaſon of the year ſuits better than that in which it is uſually placed; and his baptiſm and the time of his death ſhew it; ſee *Luke* ii. 1, 8. and iii. 22. and as Chriſt, our paſſover, was ſacrificed for us at the exact time of the paſſover, and the firſt-fruits of the ſpirit were given on the very day of pentecoſt, or feaſt of firſt-fruits; ſo it is moſt likely, that Chriſt was born, or firſt began to tabernacle in human nature at the feaſt of tabernacles, which we, in goſpel-times, are to keep, by believing in the incarnate Saviour, and by attending to the goſpel-ordinances he has appointed, to commemorate the benefits of his incarnation, ſufferings, and death, *Zech.* xiv. 16, 17. moreover, the dwelling of the children of *Iſrael* in booths in the wilderneſs, and ſo at this feaſt in commemoration of it, may be an emblem of the tabernacles of the ſaints in their preſent wilderneſs-ſtate: this world, through which they are paſſing, is like a wilderneſs to them; their bodies are called tabernacles, which are pitched for a while; and their ſtate and condition here is that of ſojourners, pilgrims, and travellers; yea, theſe tents and tabernacles may be figures of the ſeveral particular churches of Chriſt, in the preſent ſtate of things, which are ſet up for a while for the convenience, comfort, refreſhment, and joy of the ſpiritual *Iſrael* of God; ſee *Pſ.* xlvi. 4. and lxxxiv. 1.

℣. 35. *On the firſt day* ſhall be *an holy convocation*, &c.] When they ſhould be called together to holy exerciſes, to prayer, praiſing, and reading the law; and at this preſent time they obſerve this day, by riſing early in the morning and going to the ſynagogue, where they ſing and pray much; and every one takes a bundle of branches of palm-tree, olive, *&c.* in the right-hand, and a pome-citron in the left, and ſays, bleſſed be thou, O Lord our God, the Lord of the world, who has ſanctified us by thy precepts, and hath commanded us to carry the palm-tree bundle; then they ſhake it, and give a great ſhout, according to *Pſ.* xcvi. 12. all which they frequently repeat on this day, as well as bring out the book of the law, attended with various ceremonies, and read ſome paſſages in it [t]: *ye ſhall do no ſervile work therein*; as on the firſt and ſeventh days of unleavened bread, the day of *Pentecoſt*, and of the blowing of trumpets; but what was neceſſary for preparing and dreſſing food might be done.

℣.

[q] R. Alphes, par. 1. Yom Hacippurim, c. 1. fol. 357. 2. Jud. c. 21. p. 447.
[r] Ut ſupra, c. 1. §. 6.
[s] Buxtorf. Synagog. Jud. c. 21. p. 447.
[t] Buxtorf. ut ſupra.

℣. 36. *Seven days ye ſhall offer an offering made by fire unto the Lord*, &c.] A burnt-offering; what this was, and how many were offered on each day, ſee at large in *Numb.* xxix. 13—34: *on the eighth day ſhall be an holy convocation unto you*; as on the firſt day; ſee the note on the preceding verſe: *and ye ſhall offer an offering made by fire, unto the Lord*; which was different from that on all the other days, being one bullock only, &c. *Numb.* xxix. 35, 36: *it* is *a ſolemn aſſembly*; of all the people, when they were gathered together before the Lord. Some render the word uſed a *reſtraint* or *detention*, and interpret it of reſtraining or detaining them from ſervile work, as in the next clauſe; ſo *Aben Ezra* and *Gerſom*; but this ſenſe ſeems to make that clauſe unneceſſary, and is never uſed elſewhere where that is: *ye ſhall do no ſervile work* therein; as on the firſt day.

℣. 37. *Theſe* are *the feaſts of the Lord*, &c.] Beſides the ſabbath, as *Gerſom* obſerves; even the paſſover, the ſeven days of unleavened bread, the day of *Pentecoſt*, the day of blowing the trumpets, the day of atonement, and the ſeven days of the feaſt of tabernacles: *which ye ſhall proclaim* to be *holy convocations*; as they had been directed, ℣. 2: *to offer an offering made by fire unto the Lord*; which is explained by *a burnt-offering, and a meat-offering*, which went along with it; *a ſacrifice*, which the *Targums* of *Onkelos* and *Jonathan* call the ſacrifice of holy things; according to *Gerſom* it was the ſacrifice of the peace-offerings; but rather it ſeems to be the ſacrifice of the ſin-offering, which was ordered along with the reſt in all thoſe feaſts: *and drink-offerings*; which alſo accompanied with the meat-offerings: *every thing upon his day*; there being different ſacrifices on one day than on another, every one was to be offered peculiar to the day as was ordered; of which ſee *Numb.* xxviii. 29.

℣. 38. *Beſide the ſabbath of the Lord*, &c.] The ſeventh-day ſabbaths, which were of his appointing, and ſacred to his ſervice and worſhip; on which, when any of the feaſts fell, did not hinder the obſervance of them, or the offering of the ſeveral ſacrifices on them; nor were thoſe of the ſabbath to be omitted on the account of them: *and beſide your gifts*; either of the whole congregation, or of a private perſon, which they thought well to give of their own good-will on theſe feſtivals, over and above the ſacrifices enjoined: *and beſide all your vows, and beſide all your free-will-offerings, which ye give unto the Lord*; which ſeem to explain what is meant before by gifts.

℣. 39. *Alſo in the 15th day of the 7th month*, &c.] The month *Tiſri* or *September*, the ſame month, and the ſame day of the month before obſerved; only another end and uſe of this feaſt is remarked, which was to give thanks for the fruits of the earth gathered in, as follows: *when ye have gathered in the fruit of the land*; the barley, wheat, oil and wine, and all others, this being now autumn, when the ſeveral fruits were ripe and gathered: *ye ſhall keep a feaſt unto the Lord ſeven days*; not different from that before mentioned, but the ſame, one deſign of which is here ſuggeſted, to give thanks for the fruits of the earth: hence this feaſt is ſometimes called the feaſt of ingathering, *Exod.* xxiii. 16. and xxxiv. 22. as another uſe of it is after mentioned, to commemorate the children of *Iſrael* dwelling in booths in the wilderneſs: *on the firſt day* ſhall be *a ſabbath, and on the 8th day* ſhall be *a ſabbath*; becauſe, on both there was a ceſſation from ſervile work, ℣. 35, 36.

℣. 40. *And ye ſhall take you the boughs of goodly trees*, &c.] Which the three *Targums* interpret, of citrons; and ſo *Jarchi* and *Aben Ezra*; and the *Jews* are ſo tenacious of obſerving this, that in thoſe countries where this fruit grows not, they will ſend for it from *Spain*, where there is plenty of it: the *Targum* of *Jonathan* paraphraſes it, *ye ſhall take of yours*; ſuggeſting theſe boughs muſt be their own, or the bundle of them, with others they call the *Lulab*, muſt be their own property, and not another's; though it is ſaid[u], if it is a gift it will do, even though it is given on condition to be returned again: *branches of palm-trees*; which were very common in the land of *Judea*, and eſpecially about *Jericho*; ſee *John* xii. 13. the *Targums* of *Jonathan* and *Jeruſalem* call them *Lulabs*, which is the name the *Jews* give to the whole bundle they carried in their hands on this day: *and the boughs of thick trees*; which the *Targum* and *Jewiſh* writers in general underſtand of myrtles, being full of branches and leaves: *and willows of the brook*; a ſort of trees which delight to grow by brooks and rills of water: theſe, according to the *Jewiſh* writers, were not taken to make their booths of, though that ſeems to be the uſe of them, from *Neh.* viii. 15, 16. but to tye up in bundles, and carry in their hands; the citron in their left hand, and a bundle made of the other three ſorts of boughs of trees in the right hand, which they called the *Lulab*: *and ye ſhall rejoice before the Lord your God ſeven days*; becauſe of the bleſſings of his goodneſs beſtowed upon them in the plentiful harveſt and vintage they had been favoured with, and in remembrance of paſt mercies, ſhewed to their fathers in the wilderneſs, giving them food and drink, and guiding and protecting them with the pillar of cloud and fire; and at the ſame time alſo, thankful for the different circumſtances they were in, having cities, towns, and houſes to dwell in, and fields and vineyards to poſſeſs, when their fathers lived in a wilderneſs for forty years together; and eſpecially ſuch of them expreſſed their joy before the Lord, who had any knowledge of this being a type of the Meſſiah tabernacling in human nature, they had the promiſe of, to be their ſpiritual redeemer and Saviour: theſe ſeven days are kept by the *Jews* now, chiefly in carnal mirth, and ſo for ages paſt, as by carrying the above boughs in their hands, and going round about the altar with them, and ſhaking them and crying *Hoſanna*, and by making uſe of all ſorts of muſic, vocal and inſtrumental, piping, dancing, leaping, ſkipping, and various geſtures, even by perſons of the higheſt rank, and of the greateſt character for ſobriety[w]; and particularly by fetching water from *Siloah*, when in their own land, and pouring it with wine upon the altar, which was attended with ſuch expreſſions of joy, that it is ſaid, that he who never ſaw the rejoicing of drawing of water, never ſaw any rejoicing in his life[x]: the *Jews* give this reaſon of the ceremony, becauſe, at this feaſt was the time of the rains, ſee the *Targum* of *Jonathan* on ℣. 16. and therefore the holy bleſſed God ſaid, pour water before me, that the rains of the year may be bleſſed unto you[y]; but others have thought there was ſomething more myſterious in it, and that

[u] Miſn. Succah, c. 3. §. 13. & Maimon. & Bartenora in ib. R. Alphes, par. 1. Succah, c. 2. fol. 376. 1. Maimon Hilchot Lulab, c. 7. §. 10. c. 13, &c. 8 §. 12, 13, 14, 15. [w] Miſn. Succah, c. 5. §. 1. 4. [y] R. Alphes, par. 1. Roſhhaſhanah, c. 1. fol 346. 2.

that it had reſpect to the pouring out of the holy ghoſt; for, they ſay [z], the place of drawing water was ſo called, becauſe they drew the holy gheſt, as it is ſaid, *ye ſhall draw water with joy out of the wells* of ſalvation, *Iſ* xii. 3. to this our Lord is thought to allude, *John* vii. 37, 38. ſee the note there: ſome of the ceremonies uſed at this feaſt have been imitated by the *Heathens*: *Strabo* [a] ſays, the carrying branches of trees, dances, and ſacrifices were common to the gods, and particularly to *Bacchus*; and there was ſuch a likeneſs between theſe and the rites of *Bacchus*, that *Plutarch* [b] thought the *Jews* at this time, kept two feaſts to the honour of him; whereas, as biſhop *Patrick* obſerves, the prophane *Bacchanalia* of the *Gentiles* were only a corruption of this feſtival.

℣. 41. *And ye ſhall keep it a feaſt unto the Lord ſeven days in the year*, &c.] Every year it was to be kept for the ſpace of ſeven days, beginning on the 15th and ending on the 22d of the month *Tiſri* or *September*: it ſhall be *a ſtatute for ever in your generations*; until the Meſſiah ſhould come and tabernacle among men, the ſubſtance of this ſhadow, on whoſe coming it was to flee away: *ye ſhall celebrate it in the ſeventh month*; which is repeated for the confirmation of it, and that no miſtake might be made.

℣. 42. *Ye ſhall dwell in booths ſeven days*, &c.] So that it ſeems they were not obliged to dwell in them on the eighth day, which was an holy convocation, a ſabbath in which no ſervile work was to be done as the firſt, ℣. 36, 39. The 8th day was a day by itſelf, a ſort of an appendage to the feaſt of tabernacles, when they went into their houſes again, and kept it as an holy day; and perhaps principally in giving thanks for the ingathering of the fruits of the earth, to which this ſeems to be appropriated from ℣. 39. According to the *Jewiſh* writers, they did not go out of their booths until they had dined in them on this day; and as they went out uſed to ſay, "may it be the will "of God that we may be worthy the next year to "dwell in the booth of *Leviathan* [c];" that is, to feaſt with the Meſſiah in the world to come. And to thoſe days the *Jews* have added a *ninth*, which they call *the joy of the law*, and which they keep for joy of having finiſhed the reading of the law; which being divided into as many ſections or leſſons as weeks in the year, were ſo ordered to be read as to be finiſhed at this time [d]: *all that are Iſraelites born ſhall dwell in booths*; the *Targum* of *Jonathan* is, "all the males in *Iſrael*, and even "the little ones, that don't need their mothers, ſit "in the ſhades bleſſing their creator, when they "enter there." And, according to the *Miſnah* [e], women, ſervants and little ones are free from the booths (*i. e.* are not obliged to dwell in one) but a little one, who has no need of its mother, is obliged to dwell in the booths: and elſewhere it is ſaid, that ſick perſons, and ſuch as wait upon them, are not obliged, nor meſſengers upon any buſineſs, nor travellers and watchmen in cities, and keepers of gardens and orchards; if ſuch travel, or keep watch in the day, they are obliged to be in them at night, and if in the night, then they are to dwell in them in the day [f]. *Jarchi* ſays, that every one born in *Iſrael* comprehends proſelytes, who were bound by this law.

℣. 43. *That your generations may know that I made the children of Iſrael to dwell in booths*, &c.] Which by the providence of God the *Iſraelites* were obliged to make for themſelves to dwell in: *when I brought them out of the land of Egypt*; for the very firſt place they came to, when they departed from thence, was called *Succoth*, from the booths they there built: *I* am *the Lord your God*; who brought them out of *Egypt*, made them to dwell in booths in the wilderneſs, and enjoined them the obſervance of the feaſt of tabernacles in memory of it, in which he expected to be obeyed.

℣. 44. *And Moſes declared unto the children of Iſrael the feaſts of the Lord.*] The ſeveral feaſts before recited, the order of them, the manner of obſerving them, and the time.

CHAP. XXIV.

THIS chapter treats of the oil for the lamps, and the ordering of them, ℣. 1—4. of the making of the ſhew-bread-cakes, and the ſetting of them on the table, ℣. 5—9. and an *Iſraelite* having blaſphemed the name of the Lord, and enquiry being made what ſhould be done to him, he, and ſo any other perſon guilty of the ſame, is ordered to be ſtoned to death, ℣. 10—16. on occaſion of which ſeveral laws are repeated concerning killing a man or a beaſt, or doing injury to any man, ℣. 17—23.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] After he had delivered to him the laws concerning the purity of the prieſts, and the perfection of the ſacrifices they were to offer, and concering the feaſts the people were to keep, he ſpoke to *Moſes* of ſome other things which concerned both people and prieſts: *ſaying*; as follows.

℣. 2. *Command the children of Iſrael*, &c.] *Moſes* was the chief magiſtrate under God, and being clothed with authority from him, had power to command the children of *Iſrael* to do what the Lord required of them: *that they bring unto thee pure oil olive, beaten, for the light*; this was to be at the public expence, and it belonged to the community to ſupply the prieſts with oil for the light of the candleſtick in the temple, *Exod.* xxv. 6. and this oil was not to be any ſort of oil, as train-oil, or oil of nuts, almonds, *&c.* but oil of olives, and not any ſort of that, but the pureſt, which was the firſt that was taken from them; it ſeems there were three ſorts, the firſt of which was pure, and this beaten in a mortar, and not ground in a mill; ſee the note on *Exod.* xxvii. 20: *to cauſe the lamps to burn continually*; the lamps in the golden candleſtick, which were ſeven, *Exod.* xxv. 37. or *the lamp* in the ſingular number, as it is in the original text; the weſtern lamp, which is ſaid to be always kept lighted, from which the reſt were lighted when out; though the oil was undoubtedly for the ſupply of the lamps, that they might burn always night and day; or from night to night, as *Jarchi*; and both on ſabbath-days and working-days, as the *Targum* of *Jonathan*.

℣. 3. *Without the vail of the teſtimony*, &c.] That is, on the outſide of the vail which divided between the holy and holy of holies, and which was

[z] T. Hieroſ. Succah, fol. 55. 1.
[a] Geograph. l. 10. p. 322.
[b] Sympoſ. l. 1. prob. 3.
[c] Lebuſh, par 2. c. 668. §. 5
[d] Buxtorf. Synagog. Jud. c. 27. Leo Modena's Hiſtory of the Rites of the Jews, par. 3. c. 7. §. 6.
[e] Miſn. Succah, c. 2. §. 6.
[f] R. Alphes, par. 1. Succah, c. 2. fol. 374. 2. 375. 1.

was before the ark in which the teſtimony or law was: *in the tabernacle of the congregation*; which the apoſtle calls the firſt, namely, the holy place in which the candleſtick, with its lamps, ſtood, *Heb* ix. 2: *ſhall Aaron order it from the evening unto the morning, before the Lord continually*; that is, the lamp or lamps, or candleſtick, in which they were, or the light of them; his buſineſs was, and ſo every prieſt's that ſucceeded him, to ſupply the lamps with oil, to dreſs, trim and ſnuff them, that they might burn clear, and burn always, and that before the Lord, in the preſence of the Lord: it ſhall be *a ſtatute for ever in your generations*; until the Meſſiah ſhould come, the true light, which would put out all ſuch typical ones, and by his goſpel ſpread light in all his churches throughout the world; ſee the notes on *Exod.* xxvii. 20, 21.

℣. 4. *He ſhall order the lamps on the pure candleſtick*, &c.] So called, as *Jarchi* ſuggeſts, for theſe two reaſons, partly becauſe it was made of pure gold, and partly becauſe it was to be kept pure and clean, and free from aſhes, by the prieſt; ſee *Exod.* xxv. 30: *before the Lord continually*; which both reſpects the ſituation of the candleſtick, and the work about it, which *Aaron* was to do continually before and in the preſence of the Lord. *Jarchi* thinks this ordering reſpects the meaſure of oil for every night, which he ſays, according to the wiſe men, was half a log for every lamp, which was about a quarter of a pint of oil.

℣. 5. *And thou ſhall take fine flour*, &c.] Of wheat, and the fineſt of it: *and take* 12 *cakes thereof*; anſwerable to the 12 tribes, as the *Targum* of *Jonathan*, which were typical of the ſpiritual *Iſrael* of God: *two tenth-deals ſhall be in one cake*; that is, two tenth parts of an *ephah*, which were two *omers*, one of which was as much as a man could eat in one day of the manna; ſo that one of theſe cakes was as much as two men could eat of bread in one day; each cake was 10 hands breadth long, 5 broad, and 7 fingers its horns, or was ſo high [g].

℣. 6. *And thou ſhall ſet them in two rows*, &c.] The 12 cakes: *ſix on a row*; not by the ſide of each other, but ſix upon one another: *upon the pure table*; the ſhew-bread table, ſo called becauſe overlaid with pure gold, and kept clean and bright, *Exod.* xxv. 24: *before the Lord*; for this ſtood in the holy place, in the ſame place as the candleſtick did, which has the ſame poſition, ℣. 4. of the myſtical and typical ſenſe of theſe cakes, ſee the note on *Exod.* xxv. 30.

℣. 7. *And thou ſhall put pure frankincenſe upon* each *row*, &c.] Two cups of frankincenſe, in each of which was an handful of it, and which were ſet by each row of the cakes, as *Jarchi* obſerves: *that it may be on the bread for a memorial*; or *for the bread*, inſtead of it, for a memorial of it; that being to be eat by the prieſts, and this to be burned on the altar to the Lord, as follows: even *an offering made by fire unto the Lord*; not the bread that was after a time taken away, and eaten by the prieſts, but the frankincenſe.

℣. 8. *Every ſabbath he ſhall ſet it in order before the Lord continually*, &c.] That is, the prieſt or prieſts then miniſtring, who ſhould bring new cakes and place them in the above order, having removed the old ones, which was done in this manner; four prieſts went in, two had in their hands the two rows (of bread), and two had in their hands two cups (of frankincenſe); four went before theſe, two to take away the two rows (of the old bread), and two to take away the two cups (of frankincenſe); and they that carried in ſtood in the north, and their faces to the ſouth; and they that brought out ſtood in the ſouth, and their faces to the north; theſe drew away (the old bread) and they put them (the new), and the hand of the one was over againſt the hand of the other, as it is ſaid, *before me continually*, *Exod.* xxv. 30 [h]. that is, at the ſame time the hands of the one were employed in taking away, the hands of the other were employed in ſetting on; ſo that there was always bread upon the table: being taken *from the children of Iſrael by an everlaſting covenant*; God requiring it of them, and they agreeing to give it, as they did, either in meal or in money; for this was at the expence of the community.

℣. 9. *And it ſhall be Aaron's and his ſons*, &c.] The twelve cakes of the old bread, when taken off the ſhew-bread-table; theſe were divided between the courſes of the prieſts that carried in and brought out; and the high-prieſt had half from each courſe, ſo that the half was for *Aaron* or the high-prieſt, and the other half for his ſons, or the prieſts that miniſtred [i]: *and they ſhall eat it in the holy place*; in the tabernacle or ſome court of it, and not in their own houſes: it is ſaid the ſhew-bread was not eaten ſooner than the 9th day, nor after the 11th; How? it was baked on the evening of the ſabbath, and it was eaten on the ſabbath, the 9th day; if a feaſt day happened to be on the eve of the ſabbath it was eaten on the 10th; if the two feaſt days of the beginning of the year ſo fell, it was eaten on the 11th day [k]: the reaſon why it was only eaten in the holy place is, *for it is moſt holy unto him*; it was one of the moſt holy things, which were only to be eaten by males, and in the ſanctuary; not as the light holy things, which were eaten in the houſes and families of the prieſts, and by their wives and daughters alſo: *of the offerings of the Lord made by fire, by a perpetual ſtatute*; not that the bread was a burnt-offering, but the frankincenſe upon it, or by it, and ſo having a connexion with it, the whole is ſaid to be an offering by fire: the one was given to the prieſts of the Lord to eat, and the other was conſumed on the altar; and both were an offering to the Lord; and the frankincenſe being offered by fire unto the Lord, inſtead of the bread, it was reckoned as if that was ſo offered.

℣. 10. *And the ſon of an Iſraeliteſh woman*, &c.] Whoſe name, and the name of his mother, are afterwards given: *whoſe father* was *an Egyptian*; *Jarchi* ſays this is the *Egyptian* whom *Moſes* ſlew, *Exod.* ii. 12. and ſo others in *Abendana*: *went out among the children of Iſrael*; went out of *Egypt* with them, according to the *Targum* of *Jonathan*, and ſo was one of the mixt multitude which came from thence with them, which is not improbable; ſome ſay he went out of *Moſes*'s court of judicature; but it is more likely that the meaning is, he went out of his tent, ſo *Aben Ezra*, into the midſt of the camp, to claim his rank and place among the people of *Iſrael*; though the *Jewiſh* writers, as *Jarchi* and *Aben Ezra*, take this phraſe, *among the children of Iſrael*, to ſignify that he was a proſelyte, and became a *Jew*, or had embraced the *Jewiſh* religion in all reſpects: *and this ſon of the Iſraeliteſh*

[g] Menachot, c. 11. §. 4.
[h] Ibid. §. 7.
[i] Maimon. Hilchot Tamidin, c. 4. §. 12, 14.
[k] Menachot, c. 11. §. 9.

tiſh woman, and a man of Iſrael ſtrove together in the camp; which man of *Iſrael*, according to the *Targum* of *Jonathan*, was of the tribe of *Dan*, as was the mother of the man he ſtrove with; what they ſtrove about, is not eaſy to ſay; *Aben Ezra* ſuggeſts, becauſe this ſtands connected with the above laws, as if this man had ſaid ſome things in a reviling way about the ſhew-bread, the oil, and the offerings, and ſo a diſpute aroſe between them, concerning them; but *Jarchi* ſays, it was about the buſineſs of the camp, and it is more commonly received, that this man claimed a place to fix his tent on in the tribe of *Dan*, in right of his mother; but the other urged, that the order of fixing tents was according to the genealogies, and with the enſigns of their father's houſe, and therefore he had no right to rank with them, his father being an *Egyptian*, and perhaps, from words they came to blows, ſee *Exod.* xxi. 22. though the *Jewiſh* writers underſtand it, of their contending, at leaſt of its iſſuing in a judiciary way before a court of judicature: ſo it is ſaid, when *Iſrael* dwelt in the wilderneſs, he (the ſon of the *Egyptian*) ſought to ſpread his tent in the midſt of the tribe of *Dan*, and they would not ſuffer it, becauſe the ranks of the children of *Iſrael* were, every man according to his rank, with the enſigns according to the genealogy of their fathers; and they began and contended in the camp, wherefore they went into the court of judicature, the ſon of the woman of the daughter of *Iſrael*, and the man, a ſon of *Iſrael*, who was of the tribe of *Dan* [c].

℣. 11. *And the Iſraelitiſh woman's ſon blaſphemed the name* of the Lord, *and curſed*, &c.] As they were ſtriving together, or when the trial was over, he being caſt, fell into outragious blaſphemies againſt God, who made ſuch laws for the civil polity of *Iſrael*, and curſed the judges that had given ſentence againſt him; ſo the above *Targum*; and ſo the *Jews* generally underſtand by the *name* blaſphemed, the name *Jehovah*, which he ſpake out plainly, and which, they ſay, is ineffable, and ought not to be pronounced but by the high-prieſt in the ſanctuary; but this man expreſſed it in its proper ſound, and made uſe of it to curſe the man that ſtrove with him, or the judge that judged him; ſo it is ſaid in the *Miſnah* [d], "a blaſphemer "is not guilty until he expreſſes the name;" but it undoubtedly means blaſpheming God himſelf by whatſoever name: *and they brought him unto Moſes*; having heard his blaſphemy, to charge him with it before him, or in order to have due puniſhment inflicted on him: as to the matter of conteſt between him and the *Iſraelite*, that had been decided in a leſſer court of judicature, ſuch an one as had been ſet up by the advice of *Jethro*; but though there was full proof of his blaſphemy and curſing, which perhaps were expreſſed in open court; they might not know what puniſhment to inflict upon him for ſo horrid a crime, of which, perhaps they had never had an inſtance before, and therefore ſent him to *Moſes*, to whom the hearing and deciſion of weighty matters belonged; ſee *Exod.* xviii. 22. *and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan*; which is obſerved, as it ſhould ſeem, to ſhew in what tribe this affair happened, and what the quarrel was firſt about, even a place and rank in this tribe.

℣. 12. *And they put him in ward*, &c.] In ſome priſon, a place known in the camp, as *Aben Ezra* obſerves: *that the mind of the Lord might be ſhewed them*; for, though this was a breach of the third command, in which God declares he would not hold ſuch an one guiltleſs; yet no particular puniſhment being expreſſed, it was not a clear caſe whether the Lord would puniſh for it himſelf, by an immediate ſtroke of his hand, or whether by the civil magiſtrate; and if by the latter, in what manner; for though it might be concluded without any heſitation, that he was worthy of death, ſince curſing father or mother was death, *Exod.* xxi. 17. *Lev.* xx. 9. and much more blaſpheming God, yet what death to put him to they might be at a loſs about; or if that was underſtood of ſtoning, they might think this deſerved a ſorer puniſhment, and therefore conſulted God about it.

℣. 13. *And the Lord ſpake unto Moſes*, &c.] From off the mercy-ſeat in the holy of holies, where he had promiſed to meet him and commune with him about any thing he ſhould enquire of him, as he did at this time: *ſaying*; as follows.

℣. 14. *Bring forth him that hath curſed, without the camp*, &c.] To ſhew that he had no part nor lot in *Iſrael*, and that he was unworthy to be a member of their civil community, or of their church-ſtate; and beſides, the place of ſtoning, or where malefactors ſuffered any kind of death, was without the camp, as afterwards without the city, ſee *Heb.* xiii. 12, 13. *let all that heard him lay their hands upon his head*; the *Targum* of *Jonathan* adds, "and the judges;" ſo *Jarchi* remarks, that they that *heard him* are the witneſſes, and the word *all* comprehends the judges: *Maimonides* ſays [e] the ſame, and obſerves that hands were laid on no malefactor but the blaſphemer; and this was done to ſhew that the one had bore a faithful teſtimony, and the other had pronounced a righteous ſentence on him; and that he had brought this guilt and puniſhment upon himſelf by his ſin; wherefore it was uſual for them to ſay, as the ſame writers obſerve, "thy blood be upon thine own head, and "we not puniſhed for thy death, which thou haſt "been the cauſe of to thyſelf:" *and let all the congregation ſtone him*; which *Aben Ezra* interprets, of the great men of *Iſrael*; nor can it be thought that every individual of the people could caſt a ſtone at him, but it was to be done by ſome of them, in the preſence of them all, or as many as could conveniently get together to behold it; and this was done to ſhew their deteſtation of the ſin, and to deter from the commiſſion of it: it was the ſame kind of puniſhment that was ordered to be inflicted on him that curſed his father or mother, ch. xx. 9. God the God of mercy requiring no ſorer puniſhment, though it deſerved a greater, for ſuch a ſin againſt himſelf, than againſt a common parent.

℣. 15. *And thou ſhalt ſpeak unto the children of Iſrael*, &c.] On this occaſion, and give them ſome laws and rules concerning the above affair, and other things: *ſaying, whoſoever curſeth his God ſhall bear his ſin*; which ſome underſtand, of any one of another nation, that curſed the God he uſed to ſerve in his own country; but it can hardly be thought that a law ſhould be made by the one only living and true God, to preſerve the honour and credit of falſe gods, when he is ſo jealous of his

[c] Targum Jon. in loc. [d] Sanhedrin, c. 7. §. 5. [e] Hilchot Obede Cochabim, c. 2. §. 10.

his own glory; and those are spoken of in scripture with the greatest contempt, as dunghil-deities, and are actually cursed, *Jer.* x. 11. but they are rather to be interpreted of judges and all civil magistrates, who, as *Aben Ezra* observes, are sometimes called *Elohim* or gods, *Ps.* lxxxii. 1, 6. and the rather, as it is probable this man had cursed his judges, and so this is a distinct sin from what follows; and not only the manner of expressing it, but the punishment of it seem to be different; for the phrase *to bear his sin*, is used where the punishment is not expressly declared, and is by *Jarchi* and others interpreted of cutting off from his people, but in what way is not certain; whereas the punishment of a blasphemer of God is before and after clearly expressed; see ch. xx. 19.

℣. 16. *And he that blasphemeth the name of the Lord*, &c.] Or, *but he that blasphemeth*, &c. from whence the *Jews* gather, that the name *Jehovah* must be expressed, or it is no blasphemy; so *Jarchi*; but it is not bare using or expressing the word *Jehovah* that is blasphemy, but speaking ill and contemptuously of God, with respect to any of his names, titles, and epithets, or of any of his perfections, ways, and works: *he shall surely be put to death*; no mercy shall be shewn him, no reprieve or pardon granted him: hence it is said [f], there is no atonement for it, by repentance, or chastisements, or the day of atonement: so blasphemy against the holy Ghost is not forgiven, neither in this world nor in that which is to come, *Matt.* xii. 31, 32. *and all the congregation shall certainly stone him*; shall have no pity on him, nor spare him, but stone him till he dies: *as well the stranger, as he that is born in the land, when he blasphemeth the name* of the Lord, *shall be put to death*; even a proselyte of the gate, a Gentile that sojourned among them, uncircumcised, and did not profess the *Jewish* religion, as well as a proselyte of righteousness, and an *Israelite* born; yet, if he blasphemed the God of *Israel*, was to lose his life without any mercy shewn him.

℣. 17. *And he that killeth any man shall surely be put to death.*] With the sword, as the *Targum* of *Jonathan* adds; which restrains it to any man of the children of *Israel*, but wrongly; for the original law respects any man whatever, *Gen.* ix. 6. and so it does here; see the note on *Exod.* xxi. 12.

℣. 18. *And he that killeth a beast shall make it good*, &c.] Pay for it, give the value of it, or another as good as that instead of it, as follows: *beast for beast*; or *soul for soul*; life for life, that is, a living one for that the life of which is taken away, and one every way as good as that.

℣. 19. *And if a man cause a blemish in his neighbour*, &c.] Does him any hurt or mischief, causes any mutilation or deformity in him by striking him: *as he hath done, so shall it be done unto him*; not that a like damage or hurt should be done to him, but that he should make satisfaction for it in a pecuniary way; pay for the cure of him, and for loss of time, and in consideration of the pain he has endured, and the shame or disgrace brought on him by the deformity or mutilation, or for whatever loss he may sustain thereby; see the notes on *Exod.* xxi. 18, 19.

℣. 20. *Breach for breach, eye for eye, tooth for tooth*, &c.] Which is not to be taken strictly or literally, but for the price or value of those, which is to be given in a pecuniary way; see the note on *Exod.* xxi. 24, 25. *as he hath caused a blemish in a man, so shall it be done to him*; unless he gives satisfaction, and pays a valuable consideration for it.

℣. 21. *And he that killeth a beast, he shall restore it*, &c.] The same as in ℣. 18. which is repeated for the confirmation of it, and that it might be observed, though *Jarchi* takes it to be a different law; before, he says, it speaks of him that kills a beast, here of him that makes any wound or bruise in it, which he must make good; and it must be allowed that the manner of expression is different; there it is, he that smites the soul of a beast so that it dies, here only he that smites a beast, though it dies not, yet having some damage done it, satisfaction must be made: *and he that killeth a man, he shall be put to death*; or he that smites a man, though he does not kill him, as *Jarchi* observes, only makes a wound or bruise in him, because it is not said, the soul of a man, as before; but such damages did not require death, but satisfaction in another way, as in ℣. 19.

℣. 22. *Ye shall have one manner of law*, &c.] Respecting the above things, blaspheming of the name of God, taking away the life of man, or of any beast, and of doing damage to either: *as well for the stranger as for one of your own country*; the above laws were binding upon proselytes as well as *Israelites*, and proselytes of the gate as well as proselytes of righteousness, though the *Jews* commonly restrain it to the latter: *for I* am *the Lord your God*; whose name is holy and reverend, and ought not to be blasphemed; and who is the maker and preserver of man and beast, and made these laws respecting them, and expected they should be obeyed, especially by the children of *Israel*, whose covenant-God and father he was, and they under the greatest obligation to serve and obey him.

℣. 23. *And Moses spake unto the children of Israel*, &c.] As the Lord had commanded him: *that they should bring forth him that had cursed, out of the camp, and stone him with stones*; which were the instructions God had given to *Moses* upon enquiring his mind and will about this matter: *and the children of Israel did as the Lord commanded Moses*; they took the blasphemer, and led him out of the camp, put their hands on him, and stoned him with stones till he died.

[f] R. Alphes, par. 1. Yoma, c. 1. fol. 261. 1.

CHAP.

CHAP. XXV.

IN this chapter the *Iſraelites* are directed, when come into the land of *Canaan*, to obſerve every 7th year as a ſabbatical year, in which there was to be no tillage of the land, and yet there would be a ſufficiency for man and beaſt, ℣. 1—7. and every fiftieth year as a year of jubilee, in which alſo there was to be no tillage of the land, and every man was to return to his poſſeſſion or eſtate, which had been ſold to another any time before this, ℣. 8—17. and a promiſe of ſafety and plenty in the ſeventh year, is made to encourage the obſervance of it, ℣. 18—22. and ſeveral laws and rules are delivered out concerning the ſale of lands, the redemption of them, and their return to their original owner in the year of jubilee, ℣. 23—28. and the ſale of houſes, and the redemption of them, and the difference between thoſe in walled cities and thoſe in villages, with reſpect thereunto, ℣. 29, 30, 31. and alſo concerning the houſes of the cities of the Levites, and the fields of the ſuburbs of them, ℣. 32, 33, 34. to which are added ſome inſtructions about relieving decayed perſons, and lending and giving to them, without taking uſury of them, ℣. 34—38. and other laws concerning the releaſe of ſuch *Iſraelites* as had ſold themſelves for ſervants to the *Iſraelites*, in the year of jubilee, ſince none but heathens were to be bondmen and bondmaids for ever, ℣. 39—46. and of ſuch who were ſold to proſelytes, ℣. 47—55.

℣. 1. *And the Lord ſpake unto Moſes in mount Sinai*, &c.] Not when *Moſes* was with the Lord on that mount forty days, but after he came down from thence, even after the tabernacle was ſet up, while the children of *Iſrael* were encamped about that mountain, and before they took their journey from thence; for they continued ſome time in the wilderneſs of *Sinai*, and here it was the Lord ſpoke to *Moſes*; for the words may be rendered *by* or *near mount Sinai* [g]; and ſo *Joſephus* [h] ſays, the following laws were delivered to *Moſes*, when *Iſrael* was encamped *under* mount *Sinai*: *ſaying*; as follows.

℣. 2. *Speak unto the children of Iſrael, and ſay unto them*, &c.] What follows, being what the whole body of the people would be under obligation to obſerve, and therefore muſt be delivered to them all, at leaſt to the heads and elders of the people, and by them to the reſt: *when ye come into the land which I give you*; the land of *Canaan*, and until they came thither, the following law concerning the ſabbatical year could not take place; and as *Maimonides* [i] ſays, it was only uſed in the land of *Iſrael*, and no where elſe, according to this text, and that both before and after the temple was built: *then ſhall the land keep a ſabbath unto the Lord*; a reſt from tillage, as it is afterwards explained; and this being according to the will of God, when obſerved would be to his honour and glory, and ſhew that he was the proprietor of the land; and that the *Iſraelites* held it under him by this tenure, that every ſeventh year they ſhould let it reſt, which would be for the benefit of the land, and preſerve it from being impoveriſhed by continual uſage; and hereby they might learn to depend on the providence of God, and to obſerve that all increaſe is from him; and to conſider the ſtraits and difficulties the poor live in continually, as they in this ſeventh year; and by this means they would be at leiſure to have an opportunity of reading the law, as they did at this time, *Deut.* xxxi. 10—13. and of meditating upon it, and of giving themſelves up to religious exerciſes, as well as by it they might be led to the typical uſe of it, to look for and expect that ſabbatiſm or reſt, which remains for the people of God. And now this law did not take place as ſoon as they came into the land, for it was to be ſown ſix years, and then was the year of reſt; and indeed not till after *Joſhua* had ſubdued the whole land, which was ſeven years a doing; nor till they were quite ſettled, and it was divided among them, and every man had his field and vineyard apart, which this law ſuppoſes; wherefore the *Jewiſh* writers [k] ſay, they were not bound to tithes until the 14th year, and from thence they began to reckon the ſabbatical year; and the 21ſt year they made a ſabbatical year, and the 64th a jubilee, which they make to be the firſt that were kept; and they reckoned this year to commence, not on the firſt of *Niſan* or *March*, which was the beginning of the year for eccleſiaſtical things, but on the firſt of *Tiſri* or *September*, when the harveſt, and all the fruits of the earth were gathered in; and when on other years they uſed to proceed to ſowing the next month, but were forbid on this; and ſo it is ſaid in the *Miſnah* [l], the firſt of *Tiſri* is the beginning of the year for the ſabbatical and jubilee years.

℣. 3. *Six years thou ſhalt ſow thy field*, &c.] Under which is comprehended every thing relating to agriculture, both before and after ſowing, as dunging the land, plowing and harrowing it, treading the corn, reaping and gathering it in; ſee *Exod.* xxiii. 10: *and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof*; which is not to be reſtrained to vineyards only, but to be extended to olive-yards, orchards and gardens, and to the planting and cultivating of them, and gathering in the fruits of them.

℣. 4. *But in the ſeventh year ſhall be a ſabbath of reſt unto the land*, &c.] From all tillage of it, from planting and cultivating any ſort of trees in it; and even from digging pits, ditches and caves, as ſay the *Jewiſh* writers [m]: and this was typical of that reſt which believers enter into under the goſpel-diſpenſation, and of the reſt in the new *Jeruſalem*-ſtate, and eſpecially in the ultimate glory; not only from the labours of the body, but of the mind through ſin, ſatan, doubts and fears, and through conflicts with various enemies, and when even all ſpiritual labours and ſervices will be at an end but that of praiſe: *a ſabbath for the Lord*; for his honour and glory, to aſcertain his property in the land, to ſhew the power of his providence, and diſplay his goodneſs in his care of all creatures, without any means uſed by them: *thou ſhalt neither ſow thy field, nor prune thy vineyard*; under which are comprehended all acts of agriculture, which reſpect the cultivation of vines, olives, figs, &c.

[g] בהר apud *ſeu* juxta montem, Piſcator; ſo Ainſworth, Patrick, &c. [h] Antiq. l. 3. c. 12. §. 3. [i] Hilchot Shemitah Vejobel, c. 4. §. 25. [k] Torat Cohenim apud Yalkut, par. 1, fol. 191. 1. Maimon. ut ſupra, c. 10. §. 2. [l] Roſhhaſhanah, c. 1. §. 1. [m] Torat Cohenim, ut ſupra.

&c. and according to the *Miſnah* [n], there were ſome inſtruments which it was not lawful to ſell to an artificer in the ſeventh year, ſuch as a plow, with all belonging to it, a yoke, a fan, a ſpade, but he may ſell him a ſcythe, or a ſickle, or a cart, and all its inſtruments; and which the commentators [o] interpret of one that is ſuſpected of working in that year; the houſe of *Shammai* ſay, an heifer that plowed might not be ſold that year.

℣. 5. *That which groweth of its own accord of thy harveſt thou ſhalt not reap*, &c.] That which ſprung up of itſelf from grains of corn, ſhed in the harveſt of the preceding year, without any plowing or ſowing; he might reap it, but not as at other times, the whole of it, and gather it as his own property, but only ſomewhat of it in common with others for his preſent uſe: *neither gather the grapes of thy vine undreſſed*; which was on this year forbid to be dreſſed; the grapes of which he might gather in common with others, but not as in other years, all of them, and as peculiarly his own: the words may be rendered, *the grapes of thy ſeparations* [p]; either ſuch as in other years he uſed to ſeparate for himſelf, and forbid others gathering them, but now made them common; or which he did not labour in the cultivation of, but abſtained from it: for *it is a year of reſt unto the land*; which is repeated that it may be obſerved.

℣. 6. *And the ſabbath of the land ſhall be meat for you*, &c.] That is, that which grew up of itſelf out of the land, or on trees, vines, olives, &c. undreſſed, ſhould be the meat or food on which they ſhould live that year; and this comprehends every thing that is fit for food, and alſo for drink, and for anointing, and even for the lighting of lamps, as in the *Miſnah* [q]: *for thee, and for thy ſervant, and for thy maid*; the owner of the fields and vineyards, he and his family, wife, children and ſervants might eat of the fruits of them in common with others; for whereas it is elſewhere ſaid, *Exod.* xxiii. 11. *that the poor of thy people may eat*, this is obſerved here, leſt any one ſhould think the rich are forbid eating them, as *Jarchi* remarks: *and for thy hired ſervant, and for the ſtranger that ſojourneth with thee*; which the ſame writer interprets of *Gentiles*; the food of this year was common to maſters and ſervants, to rich and poor, to *Iſraelites* and *Gentiles*; all had an equal right unto, and ſhare therein; which might be an emblem of the firſt times of the goſpel, in which all things were had in common, and typical of the communion of ſaints in things ſpiritual; in ſalvation by Jeſus Chriſt, common to *Jews* and *Gentiles*, high and low, bond and free; in the free and full forgiveneſs of ſins by his blood; and in juſtification by his righteouſneſs, which is unto all, and upon all them that believe, for there is no difference; in the participation of faith, and other graces, which are alike precious, and in the enjoyment of promiſes, privileges and ordinances, and even of eternal life itſelf.

℣. 7. *And for thy cattle, and for the beaſts that are in thy land*, &c.] The former ſignifies tame cattle, ſuch as were kept at home, or in fields, or were uſed in ſervice, and the latter the wild beaſts of the field: *ſhall all the increaſe thereof be meat*; for the one, and for the other; *Jarchi* remarks, that all the time a wild beaſt eats of the increaſe of the field, the cattle may be fed at home; but when it ceaſeth to the wild beaſt of the field, then it ceaſeth to the cattle at home: nay, the *Jews* are ſo ſtrict in this matter, that they ſay that when there is no food for the beaſts in the field, men are obliged to bring out what they have in their houſes [r], ſee *Iſ.* xi. 6, 7.

℣. 8. *And thou ſhalt number ſeven ſabbaths of years unto thee*, &c.] Or weeks of years; and there being ſeven days in a week, and a day being put for a year, ſeven weeks of years made 49 years; the *Targums* of *Onkelos* and *Jonathan*, and *Jarchi*, interpret it 7 ſhemittas, or ſabbatical years; and a ſabbatical year being every 7th year, made the ſame number; *ſeven times ſeven years*; or 49 years, as follows: *and the ſpace of the ſeven ſabbaths of years ſhall be* 49 *years*; juſt ſuch a ſpace of years there was between each jubilee, which, as afterwards ſaid, was the 50th year; ſo as there were a 7th day-ſabbath, and a 50th day-ſabbath, the day of *Pentecoſt*, ſo there were a 7th year ſabbath, or ſabbatical year, and a 50th year-ſabbath.

℣. 9. *Then ſhalt thou cauſe the trumpet of the jubilee to ſound*, &c.] At the end of forty-nine years, or at the beginning of the fiftieth; or *the trumpet of a loud ſound*; for here the word jubilee is not, which, according to ſome, was ſo called from the peculiar ſound of the trumpet on this day, different from all others; though others, as *Ben Melech*, think, and the *Jews* commonly, that it had its name from the trumpet itſelf, which they ſuppoſe was made of a ram's horn, *Jobel*, in the *Arabic* language, ſignifying a ram; but the former reaſon is beſt; though perhaps it is beſt of all to derive it from הוֹבִיל to bring back, reſtore, return, becauſe at this time men were returned to their liberty, eſtates and families, as hereafter expreſſed: *on the tenth day of the ſeventh month*; the month *Tiſri* or *September*, the firſt day of which was the beginning of the year for *jubilees* [s]; for the computation of the jubilee-year was made from the firſt day of the month, though the trumpet was not blown, and the rights of the year did not begin till the tenth, as *Maimonides* [t] obſerves: *in the day of atonement ſhall ye make the trumpet ſound throughout all your land*; which day of atonement was on the tenth day of the ſaid month, and a very proper time it was to ſound the trumpet, that after they had been afflicting themſelves, then to have joy and comfort; and when atonement was made for all their ſins, then to hear the joyful ſound; and when it might be preſumed they were in a good diſpoſition to releaſe their ſervants, and reſtore the poor to their poſſeſſions, when they themſelves were favoured with the forgiveneſs of all their ſins. This ſounding was made throughout all the land of *Iſrael*; throughout all the highways, as *Aben Ezra*, that all might know the year of jubilee was come; and this was done by the order of the Sanhedrim, as *Maimonides* [u] ſays, and who alſo obſerves, that from the beginning of the year, to the day of atonement, ſervants were not releaſed to their own houſes, but did not ſerve their maſters, nor were fields returned to their owners; but ſervants eat, and drank, and rejoiced, and wore garlands on their heads; and when the day of atonement came, the Sanhedrim blew the trumpet, and the ſervants were diſmiſſed to their houſes, and fields returned to their owners.

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[n] Sheviith, c. 5. §. 6. [o] Maimon. & Bartenora in ib. [p] עִנְבֵי נְזִירֶךָ uvas tuarum ſeparationum, Pagninus, Montanus; ſo Druſius & Ainſworth. [q] Sheviith, c. 8. §. 2. [r] Maimon. Hilchot Shemitah Vejobel, c. 7. §. 1. [s] Miſn. Roſhhaſhanah, c. 1. §. 1. [t] In Miſn. ib. [u] Hilchot Shemitah Vejobel, c. 10. §. 10, 14.

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℣. 10. *And ye ſhall hallow the 50th year*, &c.] The year following the ſeven ſabbaths of years, or 49 years; and which they were to ſanctify by ſeparating it from all others, and devoting it to the uſes it was to be put to, and the ſervices done on it, and by abſtaining from the tillage of the land, ſowing or reaping, and from the cultivation of vines, olives, *&c. and proclaim liberty throughout* all *the land*; to ſervants, both to thoſe whoſe ears were bored, and were to ſerve for ever, even unto the year of *jubilee*, and then be releaſed; and to thoſe whoſe ſix years were not ended, from the time that they were bought; for the jubilee-year put an end to their ſervitude, let the time they had ſerved be what it would; for this year was a general releaſe of ſervants, excepting bond-men and bond-maids, who were never diſcharged; hence called the *year of liberty*, *Ezek.* xlvi. 17. and *Joſephus* [w] ſays, the word *jobel* or *jubilee* ſignifies *liberty: unto all the inhabitants thereof*; that were in ſervitude or poverty, excepting the above mentioned; from hence the *Jews* gather, that when the tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*, went into captivity, the *jubilees* ceaſed [x], ſince all the inhabitants were not then in it; but that is a miſtake, for the jubilees were continued unto the coming of the Meſſiah, and perhaps never omitted but once, in the time of the *Babyloniſh* captivity: *it ſhall be a jubilee unto you*; to the *Iſraelites*, and to them only, as *Aben Ezra* obſerves; it was a time of joy and gladneſs to them, eſpecially to ſervants, who were now free, and to the poor, who enjoyed their eſtates again: *and ye ſhall return every man unto his poſſeſſion*; which had been ſold or mortgaged to another, but now reverted to its original owner: *and ye ſhall return every man unto his family*; who through poverty had ſold himſelf for a ſervant, and had lived in another family. The general deſign of this law was to preſerve the rights of free-born *Iſraelites*, as to perſon and property, to prevent perpetual ſervitude, and perpetual alienation of their eſtates; to continue families and eſtates as they were originally, that ſome might not become too rich, and others too poor; nor be blended, but that tribes and families might be kept diſtinct until the coming of the Meſſiah, to whom the jubilee had a particular reſpect, and in whom it ceaſed. The liberty proclaimed on this day was typical of that liberty from the bondage of ſin, ſatan, and the law, which Chriſt is the author of, and is proclaimed by him in the goſpel, *Gal.* v. 1. *Iſ.* lxi. 1. a liberty of grace and glory, or the glorious liberty of the children of God: returning to poſſeſſions and inheritances, may be an emblem of the enjoyment of the heavenly inheritance by the ſaints; though man by ſin loſt an earthly paradiſe, and came ſhort of the glory of God, yet through Chriſt, his people are reſtored to a better inheritance, an incorruptible one; to which they are begotten by his Spirit, have a right to it through his righteouſneſs, and a meetneſs for it by his grace, and of which the holy Spirit is the earneſt and pledge, and into which Chriſt himſelf will introduce them. And the returning of them to their families, may ſignify the return of God's elect through Chriſt to the family that is named of him; theſe were ſecretly of the family of God from all eternity, being taken into it in the covenant of grace, as well as predeſtinated to the adoption of children; but by the fall, and through a ſtate of nature by it, they became children of wrath, even as others; yet through redemption by Chriſt, and faith in him, they receive the adoption of children, and openly appear to be of the family of God, 2 *Cor.* vi. 18. *Eph.* i. 5. and ii. 3. *Gal.* iv. 5, 6. and iii. 26. *John* i 12. and all this is proclaimed by the ſound of the goſpel-trumpet, which being a ſound of liberty, peace, pardon, righteouſneſs, ſalvation, and eternal life by Chriſt, is a joyful one, *Pſ.* lxxxix. 15. where the alluſion ſeems to be to the jubilee-trumpet.

℣. 11. *A jubilee ſhall that 50th year be unto you*, &c.] Which clearly ſhows, that not the 49th year was the year of jubilee, as many learned men have aſſerted, chiefly induced by this reaſon, becauſe two years would come together in which were no ſowing and reaping; but that God that could cauſe the earth to bring forth fruit for three years, ℣. 21. could make it bring forth enough for four years; and in order to make their ſentiment agree with this paſſage, they are obliged to make the foregoing jubilee one of the fifty, and begin their account from thence; but this could not be done in the firſt account of the jubilee; of the name, ſee the note on ℣. 9: *ye ſhall not ſow*; in the year of jubilee, which ſhows alſo that this could not be the 49th year, which of courſe being a ſabbatical year, there would be no ſowing, reaping, *&c.* and ſo this law or inſtruction would be quite needleſs: *neither reap that which groweth of itſelf in it, nor gather the* grapes *in it of thy vine undreſſed*; as in the ſabbatical year, ℣. 5. ſee the note there; the ſame with reſpect to theſe things being to be obſerved in the year of jubilee, as in that; and ſo *Jarchi* obſerves, that the ſame that is ſaid of the ſabbatical year, is ſaid of the jubilee, two holy years being found next to one another, the 49th year the ſabbatical year, and the 50th year the jubilee.

℣. 12. *For* it is *the jubilee, it ſhall* be holy, &c.] Men being reſtored to their liberty, poſſeſſions and families, it muſt be matter of joy to them, and therefore this year was to be ſeparated from all others, and devoted to the ends and uſes before mentioned; and men were to live upon the ſpontaneous productions of the earth, without any tillage of land, or cultivation of vines, *&c. ye ſhall eat the increaſe thereof out of the field*; they were not to reap corn, and gather grapes and olives, and bring them into their barns and ſtorehouſes, as in other years; but were to go out every day into their fields, and gather for preſent uſe, and all were common to all ſorts of men, and to cattle, as in the ſabbatical year; ſee the note on ℣. 7.

℣. 13. *In the year of this jubilee*, &c.] In the beginning of it, as *Aben Ezra*, though not on the firſt day of *Tiſri*, but the 10th day, the day of atonement, when the trumpet was blown: *ye ſhall return every man unto his poſſeſſion*; which is repeated from ℣. 10. the reaſon of which the *Jews* ſay is to include gifts, and which, according to them, are like ſales, and returned in the year of *jubilee*; that is, if a man gave his eſtate in poſſeſſion to another, he returned to it, in the year of jubilee, equally, as if he had ſold it; and therefore they obſerve the ſame phraſe is twice uſed by *Moſes*, to include gifts [y]; but perhaps the truer reaſon is, becauſe this was a ſpecial

[w] Antiq. l. 3. c. 12. §. 3.
[x] Maimon. & Bartenora in Miſn. Eracin, c. 8. §. 1.
[y] Miſn. Becorot, c. 8. §. 10. & Bartenora in ib.

ſpecial buſineſs done at this time, and of great importance; the word *return* being ſo often uſed, may ſerve to confirm the ſenſe of the word *jubilee*, given in the note on ℣. 9.

℣. 14. *And if thou ſell ought unto thy neighbour*, &c.] Any eſtate or poſſeſſion, houſe or land, at any time before the year of jubilee: *or buyeſt* ought *of thy neighbour's hand*; of moveable goods, as the *Targum* of *Jonathan* interprets it; and ſo other *Jewiſh* writers [z] reſtrain this to goods which are bought by hand, and delivered from hand to hand; and ſo they think that fields, and ſervants, which they ſay are like to fields, are excluded hereby; but it ſeems to refer to any thing ſaleable, and chiefly to fields and vineyards, as the following verſes ſhew; wherefore *Diodorus Siculus*, as quoted by *Grotius*, muſt be miſtaken, when he ſays, it was not counted lawful by the *Jews* to ſell their inheritance, unleſs he means for ever, ſo indeed they could not: *ye ſhall not oppreſs one another*; the buyer giving too little, or the ſeller requiring too much; no advantage was to be taken, either of the neceſſity of the one, or the ignorance of the other, but a fair bargain was to be made, and the full value given, neither too much nor too little. The *Jews* by *neighbour* underſtand an *Iſraelite*, and not a *Gentile* [a]; not that there might be no buying and ſelling at all between *Jews* and *Gentiles*, or that the former might oppreſs and defraud the latter, though not an *Iſraelite*; but lands and inheritances might not be ſold at all to *Gentiles*, only to *Iſraelites*.

℣. 15. *According to the number of years after the jubilee, thou ſhalt buy of thy neighbour*, &c.] That is, reckoning how many years had paſt ſince the laſt jubilee, and how many there were to come to the next, and ſo give as many years purchaſe as were yet to come: *and according to the number of years of the fruits he ſhall ſell unto thee*; only care was to be taken, that as many years as were ſabbatical ones, which were not years of fruit, ſhould be deducted out of the account by the ſeller; ſince theſe were years the buyer could have no profit by the eſtate, and therefore it was not reaſonable that ſuch years ſhould be reckoned into the purchaſe; and hence the *Jewiſh* writers gather, that when a man had ſold his field, he could not redeem it in leſs than two years, becauſe a number of years can't be leſs than two, and that if even the buyer agreed to it, it might not be done [b].

℣. 16. *According to the multitude of years thou ſhalt increaſe the price thereof*, &c.] More was to be aſked and required, and ſhould be given for an eſtate, when, for inſtance, there were 30 years to the year of jubilee, than when there were but 20: *and according to the fewneſs of years thou ſhalt diminiſh the price of it*; if it wanted but five, or ſix, or ten years unto it, then in proportion, leſs was to be inſiſted upon and given: *for* according *to the number* of the years *of the fruits doth he ſell unto thee*; which alſo muſt be conſidered, how many years of tillage of land, and cultivation of vineyards, &c. there were in the account, and how many ſabbatical years to be deducted; for only according to the number of fruit-years was the eſtate to be valued and ſold.

℣. 17. *Ye ſhall not therefore oppreſs one another*, &c.] By over or under-rating eſtates: *but thou ſhalt fear thy God*; and the fear of God being before their eyes, and on their hearts, would preſerve both buyer and ſeller from doing an ill thing, when it was in the power of either, through the neceſſity of the one, or the ignorance of the other, ſee *Neh.* v. 15: *for I* am *the Lord your God*; omniſcient, and knows all that is done in the moſt private and artful manner; and omnipotent and able to puniſh both, which of them either ſhould oppreſs or defraud, ſee 1 *Theſſ.* iv. 6.

℣. 18. *Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them*, &c.] Theſe and all others he enjoined; by which tenure, even obedience to all his commands, moral, ritual and judicial, they were to hold the land of *Canaan*, and their poſſeſſions in it, which is intended in the next clauſe: *and ye ſhall dwell in the land in ſafety*; without any fear of enemies, or of the neighbouring nations about them ſeizing upon them, and diſtreſſing them; and *Jarchi* obſerves, that it was for tranſgreſſing the ſabbatical year that *Iſrael* was carried captive, which he thinks is intimated in 2 *Chron.* xxxvi. 21. and that the ſeventy years captivity in *Babylon* were for the ſeventy ſabbatical years that had been neglected.

℣. 19. *And the land ſhall yield her fruit*, &c.] That is, continually, and even in the ſeventh year, the ſabbath of reſt; for the land, though not manured, plowed and ſowed, nor the vines, olives and fig-trees pruned, yet ſhall yield fruit as in other years, the *Iſraelites* obſerving the ſtatutes and judgments of God: *and ye ſhall eat your fill*; feel no want of proviſions, but have fulneſs of every thing as at other times, and never make a ſcanty meal, having ſufficiency and plenty of all things: *and dwell therein in ſafety*; not fearing enemies, nor being diſturbed by them, nor carried captive.

℣. 20. *And ye ſhall ſay, what ſhall ye eat the 7th year?* &c.] Such as are of little faith, diſbelieve the promiſe, and diſtruſt the providence of God, and take thought for to-morrow, and indulge an anxiety of mind how they ſhall be provided with food in the ſabbatical year ordered to be obſerved, in which there were to be no tillage of land, nor pruning of trees: *behold we ſhall not ſow*; that being forbidden: *nor gather in our increaſe*; neither the barley, nor the wheat, nor the grapes, nor olives, nor figs, into their houſes and barns, to lay up for ſtores, as in other years; though they might go out and gather in for preſent uſe in common with others: now if any ſhould put the above queſtion, as it was very likely ſome would, in ſuch a view of things, the anſwer to it follows.

℣. 21. *Then I will command my bleſſing upon you in the 6th year*, &c.] Upon their fields, vineyards, and olive-yards, and make them exceeding fruitful, more than in other years; all fruitfulneſs at any time depends upon the bleſſing of God, and follows upon it, but is more viſible and obſervable when there is an exceeding great plenty: *and it ſhall bring forth fruit for three years*; and thus God bleſſed the 6th year with ſuch a plentiful increaſe as was ſufficient for time to come, until a new crop was gathered in; as he had bleſſed the 6th day with a double portion of manna for the ſupply of the 7th.

℣. 22. *And ye ſhall ſow the 8th year*, &c.] Sow the land in the 8th year, and likewiſe dreſs their vines, olives, &c. *and eat yet of the old fruit*; even in the 8th year, of the old fruit of the 6th year, as the *Targum* of *Jonathan* adds: *until the 9th year*; that is, as *Jarchi* explains it, until the feaſt of tabernacles of the 9th, which was the time that the increaſe of the 8th came into the houſe; for all ſummer

[z] Maimon. & Bartenora in Miſn. Bava Metziah, c 4. §. 9. cin, c. 9. §. 1. Maimon. & Bartenora in. ib.

[a] Jarchi in loc.

[b] Miſn. Era-

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ſummer it was in the field, and in *Tiſri* or *September* was the time of gathering it into the houſe; and ſometimes it was neceſſary to provide for four years on the 6th, which was before the ſabbatical year the 7th, for they ceaſed from tilling the ground two years running, the 7th and the jubilee-year; but this ſcripture is ſaid concerning all the reſt of the ſabbatical years: theſe encouraging promiſes, one would have thought, would have been placed more naturally after the account of the ſabbatical year that followed, ℣. 7. but the reaſon of their being inſerted here, ſeems to be, becauſe in the year of jubilee they were neither to ſow nor reap, nor gather in the grapes of the undreſſed vine, as in the ſabbatical year, ℣. 11. wherefore thoſe things are ſaid for encouragement at the one time as at the other; ſince it might eaſily be concluded, that he that could provide for them every ſixth year for three years to come, could once in fifty years provide for four: *until her fruits come in, ye ſhall eat of the old ſtore*; ſome of which came in in *March*, as barley, others in *May*, as the wheat, and others in *Auguſt* and *September*, as the grapes, olives, &c. which was the time of ingathering ſeveral fruits of the earth, and of finiſhing the whole.

℣. 23. *The land ſhall not be ſold for ever*, &c.] That is, the land of *Iſrael*; the meaning is, any part of it, for that the whole might be ſold or diſpoſed of at once is not to be ſuppoſed, but any one part of it, which was the property of a ſingle man, or belonged to a family; though it might be ſold in caſe of neceſſity, yet not for ever, ſo as never to return to the owner, or his heirs; for if it was ſold for ever it returned in the year of the jubilee: the *Targums* of *Onkelos* and *Jonathan* render the word *abſolutely*, ſimply, properly; a proper abſolute ſale was not to be made, but a conditional one, or for ſo many years, or with a view to its reverſion in the year of *Jubilee*, and ſo the agreement to be made according to the number of years, as before directed: the word, as *Aben Ezra* obſerves, ſignifies *cutting off*, and the ſenſe is, that no land ſhould be ſold entirely, ſo as that the proprietor or his heirs ſhould be wholly cut off from it, or that the entail of it upon the family ſhould be cut off: *for the land* is *mine*; as indeed the whole earth is, but the land of *Canaan* was peculiarly his, which he had choſen above all other lands for the inheritance of his people; out of which he drove the old inhabitants of it for their ſins, and put in his own people to poſſeſs it under him; where he himſelf had his dwelling place, and where he was ſerved and worſhipped, and where the Meſſiah was to be born, and was born, and therefore called *Immanuel*'s land; and which was a figure of the better country, or the heavenly glory and happineſs, which is of God's preparing and giving, and will never be alienated from thoſe whoſe right it is: *for ye* are *ſtrangers and ſojourners with me*; as the Gentiles that lived among them were ſtrangers and ſojourners with them, ſo they were with the Lord; he was the original proprietor, they were but tenants at will; though it was both an honour and happineſs to be with him, under any character, to board, and lodge, and dwell with him; and they might well be content to be reckoned not proprietors but ſtrangers and ſojourners, and eſpecially ſuch as had faith and hope in a better inheritance, of which this was only a figure; however, this being their preſent caſe, it was a reaſon good, why they could not for ever diſpoſe of their lands and poſſeſſions any more than a ſojourner or inmate can of a houſe of which he has only a part.

℣. 24. *And in all the land of your poſſeſſion*, &c.] Which they ſhould poſſeſs in the land of *Canaan*, whatever part of it any of them ſhould enjoy: *ye ſhall grant a redemption for the land*; that is, whenever any eſtate in it was ſold through neceſſity, the buyer was obliged to grant a liberty to the ſeller to redeem it when it was in his power to do it, or any of his relations, eſpecially after two years; ſo *Jarchi* obſerves, he that ſells his poſſeſſion may redeem it after two years, either he himſelf or he that is near a-kin to him, nor can the buyer hinder it; ſee the note on ℣. 15.

℣. 25. *If thy brother be waxen poor*, &c.] Is brought very low, greatly reduced, and is in mean circumſtances; hence *Jarchi* ſays, we learn, that no man may ſell his field, unleſs his diſtreſs preſſes him and forces him to it; for, as *Maimonides* [c] obſerves, a man might not ſell his eſtate to put money into his purſe, or to trade with, or to purchaſe goods, ſervants, and cattle, only food: *and hath ſold away* ſome *of his poſſeſſion*; not all of it, as *Jarchi* remarks; for the way of the earth or cuſtom of the world teaches, that a man ſhould reſerve a field (or a part) for himſelf: *and if any of his kin come to redeem it*; come to the buyer and propoſe to redeem it, by giving what it was ſold for, or in proportion to the time he had enjoyed it: *then ſhall he redeem that which his brother ſold*; nor was it in the power of the purchaſer to hinder him, or at his option whether he would ſuffer him to redeem it or no: ſuch an one was an emblem of our *goel*, our near kinſman and redeemer the Lord Jeſus Chriſt, who came in our nature into this world to redeem us, and put us into the poſſeſſion of the heavenly inheritance; nor was it in the power of any to hinder his performance of it, for he is the mighty God, the Lord of Hoſts is his name, *Jer.* l. 34.

℣. 26. *And if the man have none to redeem it*, &c.] That is, none of kin that was able or willing to redeem it; otherwiſe no doubt there were perſons in the land able to do it at any time, but none he was in connexion with, or from whom he could expect ſuch a favour: *and himſelf be able to redeem it*; or if his hand has got, and he has found a ſufficiency for his redemption, as the *Targum* of *Jonathan*; not that he has found any thing that was loſt, as *Chaſkuni* gloſſes it, but by one providence or another, by the bleſſing of God on his trade and buſineſs, is become rich, and it is in the power of his hand to redeem the poſſeſſion he had ſold, he might do it; but, as the ſame writer obſerves, he might not borrow and redeem, but muſt do it with what he had got of his own ſince the time of ſale, and which is alſo the ſenſe of others [d].

℣. 27. *Then let him count the years of the ſale thereof*, &c.] How many years had paſſed ſince it was ſold, how many it had been in the hands of the purchaſer, and how many were yet to come to the year of the jubilee, by which means the price of redemption might eaſily be ſettled; thus, for inſtance, if the years were alike and there was juſt half the time gone, then half of the price it was ſold at was repaid to the purchaſer; and if not alike, then in proportion to what had paſſed and were to come: *and reſtore the overplus unto the man to whom he ſold it*; for the years that were yet to come; if, as *Jarchi* ſays, he has eat of or enjoyed the

[c] Hilchot Shemittah Vejobel, c. 11. §. 3.

[d] Miſn. Eracin, c. 9. 1. Maimon. & Bartenora in ib.

the fruit of the field three or four years, deduct the price of them from the account, and take the reſt; this is the meaning; *and reſtore the overplus*, out of the price of the ſale, according to what is eaten, and give it to the buyer: *Maimonides* [e] explains it thus; that if there were ten years to the year of the jubilee, and the field was ſold for a 100 pieces, if he that bought it has eaten of it three years, then the ſeller that redeems it muſt give him 70 pieces, and he muſt reſtore his field; if he has eaten of it ſix years, he is to give 40 pieces, and the other reſtores him the field: in the *Miſnah* it is put thus; if he ſell it (his field) to the firſt for 100 pence, and the firſt ſells it to a ſecond for 200, he muſt not reckon but with the firſt, as it is ſaid, *unto the man to whom he ſold it*: if he ſold it to the firſt for 200, and the firſt ſells it to a ſecond for 100, he ſhall not count but with the laſt, as it is ſaid, *to a man*, *i. e.* to the man which is in the midſt of it, or is poſſeſſed of it; nor may he ſell it for a diſtant time, that he may redeem it near, nor when in a bad condition, that he may redeem it when in a good one; nor may he borrow to redeem it, nor redeem it by halves [f]: *that he may return to his poſſeſſion*; and enjoy it again.

℣. 28. *But if he be not able to reſtore it to him*, &c.] The overplus, or give him what is in proportion to the time he has had it, and yet to come: *then that which is ſold ſhall remain in the hand of him that bought it, until the year of the jubilee*; continue in his poſſeſſion, and he ſhall enjoy all the benefit of it till that year comes: *and in the jubilee it ſhall go out*; out of his hands or poſſeſſion; or *he ſhall go out* [g], the purchaſer ſhall go out of what he has bought, and ſhall have no more poſſeſſion of it, but it ſhall come into the hands of the ſeller, and that without money, as the *Targum* of *Jonathan* adds: *and he ſhall return unto his poſſeſſion*; the ſeller, and enter upon it and enjoy it as his own property, as before he ſold it.

℣. 29. *And if a man ſell a dwelling-houſe in a walled city*, &c.] Which was ſo from the days of *Joſhua* the ſon of *Nun*, as *Jarchi*: *then he may redeem it within a whole year after it is ſold*; any time within the year, he pleaſed, either he or any near of kin to him; and if they would, on the day it was ſold, or any time after within the compaſs of the year, even on the day in which the year ended; in this, ſuch an houſe differed from fields, which could not be redeemed under two years, ſee the note on ℣. 15. within *a full year may he redeem it*; from the time it was ſold, paying what it was ſold for: this is to be underſtood, *Maimonides* [h] ſays, of a ſolar year, which conſiſts of 365 days, and within this ſpace of time ſuch an houſe might be redeemed.

℣. 30. *And if it be not redeemed within the ſpace of a full year*, &c.] Either by the ſeller or any man of kin to him: *then the houſe that is in the walled city ſhall be eſtabliſhed for ever to him that bought it, throughout his generations*; after twelve months were elapſed it was not redeemable by any, but to be held by the purchaſer and his heirs for ever: *it ſhall not go out in the jubilee*; from the purchaſer or his heirs, to the ſeller or his heirs; for houſes were not like lands, the gift of God, and held under him, but were built by men, and were their abſolute property, and therefore they could diſpoſe of them, and they that bought them could hold them after the above mentioned time; nor was there any danger of confounding tribes and families by retaining them: this law was made to encourage perſons to ſettle in walled towns, to make and keep them populous, and to make owners of them careful not to ſell them: the *Jewiſh* canon is this; when the day of the 12th month is come, and it (the houſe) is not redeemed, it is abſolutely his, whether he bought it or whether it was given him, as it is ſaid, *Lev.* xxv. 30. and if in the beginning of the day of the 12th month he (the purchaſer) hides himſelf, that it may be confirmed to him or be his abſolutely; *Hillel* the elder, ordered that he (the ſeller) ſhould put his money in the chamber (belonging to the *Sanhedrim*) and break open the door, and go in; and when he would, he (the purchaſer) might come, and take his money [i]; but otherwiſe, if he ſuffers this time to paſs it is irredeemable, nor will the year of jubilee help him: the *Jews* except the city of *Jeruſalem* from this law, becauſe, they ſay, that does not belong to any tribe [k].

℣. 31. *But the houſes of the villages, which have no walls round about them*, &c.] As there were many in the days of *Joſhua*, the ſcripture ſpeaks of: the *Jews* ſuppoſe, that ſuch are meant, even though they were afterwards walled: *ſhall be counted as the fields of the country*; and ſubject to the ſame law as they: *they may be redeemed*; at any time before the year of jubilee, and if not, then *they ſhall go out in the jubilee*; to the original owners of them, freely, as *Jarchi* ſays, without paying any thing for them.

℣. 32. *Notwithſtanding the cities of the Levites*, &c.] The ſix cities of refuge, and 42 others; theſe and the houſes in them are excepted from the above law, and only they; not ſuch as they might purchaſe elſewhere; wherefore it follows, and *the houſes of the cities of their poſſeſſion*; which were in cities poſſeſſed by them, and which was their poſſeſſion, and given them as ſuch: *may the Levites redeem at any time*; they were not reſtrained to a year, as houſes in walled towns, but they might redeem them as they pleaſed or could; and if they did not redeem them within the year, they might redeem them afterwards, even years after, and any time before the year of jubilee; ſo it is ſaid in the *Miſnah* [l], the prieſts and the *Levites* ſell always, and they redeem always, as it is ſaid, *Lev.* xxv. 32. on which one of the commentators ſays [m], *they ſell always*, not as the *Iſraelites*, who cannot ſell leſs than two years before the jubilee; but the *Levites* can ſell near the jubilee: *and they redeem always*; if they ſell houſes in walled cities, they are not confimed at the end of the year, as the houſes of *Iſraelites*; and if they ſell fields, it is not neceſſary they ſhould remain in the hands of the buyer two years, but they may redeem them immediately if they will: this redemption was peculiar to the *Levites*; for if an *Iſraelite* has an inheritance from his father's mother, a *Levite*, he might not redeem according to the manner *Levites* did, but according to *Iſraelites*; and ſo a *Levite* that inherited from his father's mother, an *Iſraelite*, was obliged to redeem as an *Iſraelite* and not as a *Levite* [n]; for this perpetual redemption reſpected only houſes that were in the cities of the *Levites*.

℣. 33. *And if a man purchaſe of the Levites*, &c.] An houſe or city, as *Jarchi*, and which the following

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[e] Shemittah, ut ſupra, §. 5. [f] Miſn. Eracin, ut ſupra. [g] ויצא diſcedet emptor, Junius & Tremellius. [h] In Miſn. Eracin, c. 9. §. 3. [i] Miſn. ib. §. 4. [k] T. Bab. Bava Kama, fol. 82. 2. [l] Eracin, c. 9. §. 8. [m] Bartenora in ib. [n] Miſn. ib.

following clauſe confirms, that is, if a common *Iſraelite* made ſuch a purchaſe, then it was redeemable, but if a *Levite* purchaſed of a *Levite*, then, as the ſame writer obſerves, it was abſolutely irredeemable: *then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the* year of *jubilee*; to the original owner of it, as fields and houſes in villages ſold by the *Iſraelites: for the houſes of the cities of the Levites* are *their poſſeſſion among the children of Iſrael*; and their only poſſeſſion, and therefore if thoſe, when ſold, were irredeemable, they would entirely be without any; and hence, care is taken they ſhould not; ſo *Jarchi* obſerves, that the *Levites* had no poſſeſſion of fields and vineyards, only cities to dwell in and their ſuburbs; wherefore cities were to them inſtead of fields, and their redemption was as that of fields, that ſo their inheritance might not be broken off from them.

℣. 34. *But the field of the ſuburbs of their cities may not be ſold*, &c.] The ſuburbs to the cities of the *Levites* reached two thouſand cubits on every ſide of their cities, *Numb.* xxxv. 5. in which they had fields to keep their cattle in, and theſe belonged to them in common; every *Levite* had not a particular field to himſelf as his own property, and which is the reaſon why it might not be ſold, nor might they agree together to ſell it, for then they would have nothing to keep their cattle in: the *Jewiſh* writers generally underſtand this, of changing their fields, ſuburbs and cities: hence, they ſay in the *Miſnah*, they don't make a field a ſuburb, nor a ſuburb a field, nor a ſuburb a city, nor a city a ſuburb; upon which *Maimonides* [o] ſays, all agree that the *Levites* may not change a city, or ſuburb, or field which are theirs, becauſe of what is ſaid, *Lev.* xxv. 34. and the wiſe men, of bleſſed memory, ſay, the meaning of it is, it ſhall not be changed, for they don't change any thing from what it was before: *for it is their perpetual poſſeſſion*; and therefore never to be alienated from them, or be ſold to another, or changed and put to another uſe; ſuch care was taken of the miniſters of the ſanctuary, and of their maintenance and ſupport, under the former diſpenſation; and ſuggeſts that they ſhould continue in their ſtations without any alteration, as miniſters of the goſpel ſhould, who ought to give up themſelves to the miniſtry of the word, and prayer, and not entangle themſelves with the affairs of life.

℣. 35. *And if thy brother be waxen poor*, &c.] An *Iſraelite*, as *Aben Ezra*, be reduced to a low eſtate, through afflictions in body, or in family, or through loſſes in trade, or want of buſineſs, or through one providence or another: *and fallen in decay with thee*; in his worldly ſubſtance: or *his hand wavers*, or *fails* [p]; ſo that he cannot ſupport himſelf and his family, has not a ſufficiency, or it is not in the power of his hands to do it; and it is not owing to ſloth and negligence, but to unavoidable want and neceſſity: *then thou ſhalt relieve him*; not merely by ſympathizing with him, but by communicating to him, and diſtributing to his neceſſities; holding him up that he may not utterly fall, and ſtrengthening his hands, that he may have a ſupply for his preſent wants: though he be *a ſtranger or a ſojourner*; whether a proſelyte of righteouſneſs, who is circumciſed, and in all things conforms to the true religion; or a proſelyte of the gate, who takes it upon him not to worſhip idols, and eat things that die of themſelves, as *Jarchi* notes: *that he may live with thee*; continue in the land of *Canaan*, and not be obliged to quit it, and be laid under temptations of apoſtatizing from the true religion profeſſed by him, and ſo far as he is come into it, which would bring a worſe death than corporal upon him; or that he may have a livelihood in ſome tolerable manner at leaſt, and even live comfortably and chearfully.

℣. 36. *Take thou no uſury of him or increaſe*, &c.] Not only give him ſomewhat for his preſent relief, but lend him money to put him in a way of buſineſs, to get his living for the future, without requiring any intereſt for it; ſee the note on *Exod.* xxii. 25. *but fear thy God*; who has given this command, and expects to be obeyed; and who is good, and does good, and ſhould be feared for his goodneſs-ſake; and is omniſcient, and knows what is ſecretly exacted, and will not ſuffer any exorbitance of this kind to paſs unpuniſhed: *that thy brother may live with thee*; which it would be ſtill more difficult for him to do, ſhould uſury and increaſe be taken of him.

℣. 37. *Thou ſhalt not give him thy money upon uſury*, &c.] Lend him money, expecting and inſiſting upon a large intereſt for it; this is to be underſtood of perſons in poor and neceſſitous circumſtances, of which the text only ſpeaks; otherwiſe, if perſons borrow money to gain by it, to carry on a greater trade, or to make purchaſe with it, it is but reaſonable that the lender ſhould have a ſhare of profit ariſing from thence: *nor lend him thy victuals for increaſe*; by which it ſhould ſeem that thoſe two words, uſed in the preceding verſe, tho' in the main they ſignify the ſame thing, yet may be diſtinguiſhed, the one as concerning money, the other food; and which latter is not to be given by way of loan to a perſon in want of it, but freely; as for inſtance, if a man gives a poor man a buſhel of wheat, on condition he gives him two for it hereafter, this is lending or giving his victuals for increaſe.

℣. 38. *I* am *the Lord your God, which brought you out of the land of Egypt*, &c.] Where they had been ſtrangers and ſojourners, and therefore ſhould be kind to ſuch in neceſſitous circumſtances, and relieve them, and eſpecially their brethren; and where God had given them favour in the eyes of the *Egyptians*, and they had lent them jewels of gold and ſilver, and raiment, and therefore they ſhould lend freely to perſons in diſtreſs; and who had brought them out from thence, that they might take upon them his commandments, though they might be grievous, as *Jarchi* obſerves; and this, it may be remarked, is the preface to the ten commandments: *to give you the land of Canaan*; freely, a land flowing with milk and honey; and therefore ſince he had dealt ſo bountifully with them, and had given them plenty of good things, they need not grudge giving to their poor brethren, and others in neceſſitous circumſtances: and *to be your God*; their covenant-God, to bleſs and proſper them, protect and defend them.

℣. 39. *And if thy brother* that dwelleth *by thee be waxen poor*, &c.] The above laws and inſtructions ſeem deſigned to prevent ſuch extreme poverty as obliged to what follows, namely, a brother being ſold

[o] In Miſn. Eracin, c. 9. §. 8.

[p] ומטרת ידיו & nutaverit manus ejus, Montanus, Vatablus, Fagius; vacillabit, Junius & Tremellius, Piſcator.

ſold either to an *Iſraelite* or to a ſtranger, by relieving his wants or lending him money; but when theſe were inſufficient to ſupport him, and keep him from ſinking into the loweſt ſtate of diſtreſs and miſery, then he was obliged to be ſold as follows: *and be ſold unto thee*; either by himſelf, being ready to ſtarve and periſh, or by the *Sanhedrim*, having ſtolen ſomething, as *Aben Ezra* obſerves; in ſuch a caſe the civil magiſtrate had a power of ſelling a man, *Exod.* xxii. 3. *thou ſhalt not compel him to ſerve as a bond-ſervant*; ſuch as were heathens, and bought of them, or taken in war and made ſlaves of; but an *Iſraelite* ſold was not to ſerve as they, either with reſpect to matter or manner, or time of ſervice; ſuch as were bondmen were put to the hardeſt ſervice, the greateſt drudgery, as well as what was mean and reproachful, and were uſed in the moſt rigorous and deſpotic manner, and were obliged to ſerve for ever, and were never releaſed; but a brother, an *Iſraelite*, ſold to another through extreme poverty, was not to be put to any low, mean, baſe, and diſgraceful ſervice, by which it would be known that he was a ſervant, as *Jarchi* notes; ſuch as to carry his maſter's veſſels or inſtruments after him to the bath, or to unlooſe his ſhoes; but as the ſame writer obſerves, he was to be employed in the buſineſs of the farm, or in ſome handicraft-work, and was to be kindly and gently uſed, rather as a brother than a ſervant, and to be freed in the year of jubilee.

℣. 40. *But as an hired ſervant*, &c.] Who is hired by the day, or month, or year; and when his time is up, receives his wages and goes where he pleaſes, and whilſt a ſervant is not under ſuch deſpotic power and government as a ſlave is: and *as a ſojourner*; an inmate, one that dwells in part of a man's houſe, or boards and lodges with him, and whom he treats in a kind and familiar manner, rather like one of his own family than otherwiſe: *he ſhall be with thee*; as under the above characters, and uſed as ſuch: this the *Jews* refer to food and drink, and other things, as they do, *Deut.* xv. 16. and ſay [q], that a maſter might not eat fine bread, and his ſervant bread of bran; nor drink old wine, and his ſervant new; nor ſleep on ſoft pillows and bedding, and his ſervant on ſtraw: hence, they ſay [r], he that gets himſelf an *Hebrew* ſervant is as if he got himſelf a maſter: and *ſhall ſerve thee unto the year of the jubilee*; and no longer; for if the year of *jubilee* came before the ſix years years were expired, for which he ſold himſelf, the jubilee ſet him free, as *Jarchi* obſerves; nay, if he ſold himſelf for 10 or 20 years, and that but one year before the jubilee, it ſet him free, as *Maimonides* ſays [s].

℣. 41. *And* then *ſhall he depart from thee, both he and his children with him*, &c.] His ſons and daughters, and his wife alſo, who is included in himſelf: if a man had a wife and children when he ſold himſelf, or married afterwards, with his maſter's conſent, he was obliged to maintain them [t]; though they were not ſold to him, nor properly his ſervants, and ſo had a right to go out with him: *and ſhall return unto his own family*; his father's family, and that of his near relations, having been out of it during his time of ſervitude, and which the year of jubilee reſtored him to, ℣. 10. *and unto the poſſeſſion of his fathers ſhall he return*; the eſtate his father left him by inheritance, and which he was obliged to ſell in the time of his poverty, or which fell to him ſince by the death of his father; to this alſo he was reſtored in the year of jubilee, as is expreſſed in the text referred to.

℣. 42. *For they* are *my ſervants, which I brought forth out of the land of Egypt*, &c.] The Lord redeemed them out of *Egypt*, made a purchaſe of them, and had a prior right unto them, and being his ſervants firſt, they cannot be the ſervants of others; his right unto them as ſuch antecedes and prevents any other claim upon them: *they ſhall not be ſold as bondmen*; or, *with*, or, *according to the ſale of a bondman* [u]; in the manner they are ſold, or according to the laws of ſelling of ſervants; not in ſuch a public manner as they are ſold in markets, nor for ſuch purpoſes to be uſed as ſlaves in a rigorous manner, nor ſo as to be retained for ever in ſervitude; not to be ſold by proclamation, as *Jarchi* obſerves, ſaying, here is a ſervant to be ſold; nor ſhall they ſet him upon the ſtone of ſale; for it ſeems in public places in markets where ſlaves were ſold, there was a ſtone on which they were placed, which ſhewed that they were to be ſold; but now an *Iſraelite* was not to be ſold in ſuch a manner, ſo *Maimonides* [w] ſays, but privately in an honourable way.

℣. 43. *Thou ſhalt not rule over him with rigor*, &c.] As the *Egyptians* ruled over the *Iſraelites* and made them to ſerve, *Exod.* i. 13. where the ſame word is uſed as here, and ſeems deſigned to put them in mind of it, that ſo they might abſtain from ſuch uſage of their brethren, which they had met with from their moſt cruel enemies; it ſignifies tyranny and oppreſſion, treating them with great ſeverity, laying hard and heavy taſks and burdens upon them they could not bear; enjoining them things they could not perform, and ordering them to do what were unneceſſary, and without any limitation with reſpect to time: *thou ſhalt fear thy God*; that has been good to thee, and has brought thee out of hard and rigorous bondage in *Egypt*; and which ſhould be remembered with thankfulneſs, and they ſhould fear to offend ſo good a God by uſing a brother cruelly.

℣. 44. *Both thy bondmen, and thy bondmaids which thou ſhalt have*, &c.] Such it ſeems were allowed them, if they had need of them; but if they had them, they were to be not of the nation of *Iſrael*, but of other nations; this is an anticipation of an objection, as *Jarchi* obſerves; if ſo, who ſhall I have to miniſter to me? The anſwer follows, they *ſhall be of the heathens that are round about thee, of them ſhall ye buy bondmen and bondmaids*; that is, of the *Ammonites*, *Moabites*, *Edomites*, and *Syrians*, as *Aben Ezra*, that were their neighbours, that lived round about them, of any but the ſeven nations, which they were ordered utterly to deſtroy; wherefore *Jarchi* obſerves it is ſaid, *that are round about thee*; not in the midſt of the border of your land, for them they were not to ſave alive, *Deut.* xx. 16.

℣. 45. *Moreover, of the children of the ſtrangers that do ſojourn among you*, &c.] The uncircumciſed ſojourners, as they are called in the *Targums* of *Onkelos* and *Jonathan*, proſelytes of the gate, ſuch of the nations round about who came and ſojourned among them, being ſubject to the precepts given to the ſons of *Noah* reſpecting idolatry, &c. but were not circumciſed, and did not embrace the *Jewiſh* religion: *of them ſhall ye buy*; for bondmen and bond-maids: *and of their families that* are

[q] Maimon. in Miſn. Kidduſhin, c. 1. §. 2. [r] Ibid. [s] Hilchot Abadim, c. 2. §. 3. [t] Maimon. ib. c. 3. §. 1. [u] מכירת עבד venditione ſervi, Druſius. [w] Hilchot Abadim, c. 1. §. 5.

are *with you, which they begat in your land*; but, as the *Targum* of *Jonathan* adds, are not of the *Canaanites*; though the *Jewish* writers [x] say, that one of the nations that lies with a *Canaanitish* woman, and begets a son of her, he may be bought for a servant; and so if a *Canaanitish* man lies with one of the nations, and begets a son of her, he may also be bought for a servant: *and they shall be your possession*; as servants, as bond-men and bond-maids, and be so for ever to them and their heirs, as follows.

℣. 46. *And ye shall take them as an inheritance for your children after you*, &c.] Which they might leave them at their death to inherit, as they did their estates and lands; for such servants are, with the *Jews* [y], said to be like immoveable goods, as fields, vineyards, &c. *to inherit them for a possession*; as their property, as any thing else that was bequeathed to them, as negroes now are in our plantations abroad: *they shall be your bondmen for ever*; and not be released at the year of jubilee, nor before nor after; unless they obtained their liberty, either by purchase, which they might make themselves, or by the means of others, or else by a writing under their master's hand dismissing them from his service [z]; or in case they were maimed by him, then he was obliged to let them go free, *Exod.* xxi. 26, 27: *but over your brethren the children of Israel, ye shall not rule one over another with rigor*; which is repeated for the confirmation of it, and for the fuller explanation and description of the persons not to be ruled over with rigor; and that it might be the more taken notice of, and to make them the more careful in the observance of it; and though this peculiarly respects masters treatment of their servants, yet *Jarchi* thinks it comprehends a prince over his people, and a king over his ministers, whom he may not rule with rigor.

℣. 47. *And if a sojourner or stranger wax rich by thee*, &c.] An uncircumcised one, as the *Targums*, a proselyte of the gate, who by living among and trading with the *Israelites*, might grow rich and wealthy in money, at least so as to be able to purchase an *Hebrew* servant, though not his lands, which he might not buy: *and thy brother* that dwelleth *by him wax poor*; comes into low circumstances, and is reduced to great poverty, even extreme poverty; for only in such a case might he sell himself to an *Israelite*, and much less to a stranger, if this was not the case. *Jarchi* suggests, as if the phrase, *by thee*, points at the cause or occasion of the sojourner or stranger becoming rich, his nearness unto, or cleaving to an *Israelite*; and so here the phrase, *by him*, directs to the cause or occasion of the *Israelite*'s becoming poor, his being near and cleaving to the sojourner or stranger: but they seem rather to be used, to shew the reason of the poor *Israelite* falling into the hands of a rich sojourner; they being near neighbours to one another, and having a familiarity, the following bargain is struck between them: *and sell himself unto the stranger or sojourner by thee*; the uncircumcised sojourner, as the *Targum* of *Jonathan*: *or to the stock of a stranger's family*; or *root* [a], one that sprung from a family, originally proselytes; which some understand of one, who though he be descended from such a family, was now rooted among the people of God, and incorporated into the commonwealth of *Israel*; and yet such an one could not detain an *Hebrew* servant longer than the year of jubilee; but the *Jewish* writers generally interpret it of an idolater [b].

℣. 48. *After that he is sold, he may be redeemed again*, &c.] Though an heathen, sold to an *Israelite*, was to be a bondman for ever, and could not be released by the year of jubilee, yet an *Israelite* sold to an heathen might be redeemed before, and if not, he was freed then. The *Jewish* writers understand this of an obligation upon the man, or his friends, or the congregation, to redeem him, and that immediately, as the *Targum* of *Jonathan*, and *Jarchi*, because of the danger he was in by being in the family of an idolater, lest he be polluted [c], that is, with idolatry; or be swallowed up among the heathens, as *Maimonides* [d]; but it is plain from ℣. 54. that there was no obligation for an immediate redemption; nor was the person sold in such danger as suggested, since the sojourner to whom he is supposed to be sold, was no idolater, whether a proselyte either of righteousness, or of the gate: *one of his brethren may redeem him*; which may be taken in a strict and proper sense, for any of his brethren who were in circumstances sufficient to redeem him, or for any near akin to him, as the following words seem to explain it. No mention is made of his father: the reason of which, *Abarbinel* [e] says, because it can't be thought that a father would suffer his son to be sold, if it was in his power to redeem him, since a father is pitiful to his son.

℣. 49. *Either his uncle, or his uncle's son may redeem him*, &c.] His father's brother, or his father's brother's son, as the *Targums* of *Onkelos* and *Jonathan*: *or any that is nigh of kin unto him of his family, may redeem him*; from whence it appears, that it must be a near kinsman that was to be the redeemer, as in another case, the redemption of inheritances; hence the same word *goel* signifies both a redeemer and a near kinsman: *or if he be able, he may redeem himself*; who either has found something lost, or inherits the substance of any one deceased of his family, as *Aben Ezra* observes; that is, since he sold himself, which puts him into a capacity to redeem himself; the *Targum* of *Jonathan* adds, "or the hand of the congregation;" for such a redemption was sometimes made at the expence of the public, see *Neh.* v. 8. *Baal Hatturim* observes, that the words *Ben Dodo*, translated *his uncle's son*, wanting the letter *vau* as usual, has the same letters with *Ben David*, which is a known name of the Messiah with the *Jews*, and which that author seems to have in view; and another *Jewish* writer [f] expressly says, "this redeemer is "the *Messiah*, the son of *David*, of the tribe of "*Judah*:" and indeed, the whole of this case is applicable to the spiritual and eternal redemption of the people of God by Christ; they through the fall, and in a state of nature, are become poor and helpless, and in a spiritual sense have neither bread to eat, nor clothes to wear, nor money to buy either; and are in debt, owe ten thousand talents, and have nothing to pay, and so are brought into bondage to sin, satan and the law; nor can they redeem themselves from these by power or price; nor can a brother, or the nearest relation, redeem them, or give to God a ransom for them; none but Christ could do this for them, who thro' his incarnation, whereby he became of the same

[x] Torat Cohanim apud Yalkut, par. 1. fol. 195. 1. [y] Maimon. & Bartenora in Misn. Kiddushin, c. 1. §. 3. [z] Misn. Kiddushin, ib. [a] לעקר radici, Vatablus, Piscator. [b] Targum Onk. Jon. Jarchi & Ben Melech, in loc. Kimchi in Sepher Shoresh. rad. עקר [c] Pesikta apud Drusium in loc. [d] Hilchot Abadim, c. 2. §. 7. [e] Apud Muis. Varia Sacra, p. 373. [f] R. Bechai apud Patrick in loc.

nature, of the ſame fleſh and blood with them, and in all things like unto them, is their *goel*, and ſo their redeemer, and has obtained eternal redemption for them, not with ſilver and gold, but by his own precious blood.

℣. 50. *And he ſhall reckon with him that bought him*, &c.] That is, either the man himſelf ſhould reckon with him, or whoever undertook to redeem him: *from the year that he was ſold to him, unto the year of jubilee*; and ſo count how many years he had ſerved, and how many were yet to come; and by this it appears, that one thus ſold was not releaſed at the end of ſix years, or the ſabbatical year did not free him: *and the price of his ſale ſhall be according to the number of years*; whether more or fewer, as after explained: *according to the time of an hired ſervant ſhall it be with him*; the time of ſervice he had ſerved his maſter ſhall be reckoned, as if he had been hired for ſo much a year; and according to the number of years he had been with him, ſo much *per annum* was to be deducted from the original purchaſe, and the reſt to be made for his redemption to him that bought him.

℣. 51. *If* there be *yet many years* behind, &c.] To the year of jubilee, and more than he had ſerved: *according unto them he ſhall give again the price of his redemption, out of the money that he was bought for*; ſuppoſe, for inſtance, when a man ſold himſelf, there were 20 years to the year of jubilee, and he ſold himſelf for 20 pieces of money, gold or ſilver, be the value what it will; and when he comes to treat with his maſter about his redemption, or a relation for him, and he has ſerved juſt as many years as there are to the year of jubilee, ten years, then his maſter muſt be paid for the price of his redemption ten pieces of money; but if he has ſerved but five years, and there are 15 to come, he muſt give him 15 pieces; and ſo in proportion, be the years more or fewer, as follows.

℣. 52. *And if there remain but few years unto the year of jubilee*, &c.] Fewer than what he has ſerved, then the leſs is given for his redemption: thus, for inſtance, in the above ſuppoſed caſe, if he has ſerved fifteen years, and there remain but five to the year of jubilee: *then he ſhall count with him*, and *according unto his years ſhall he give him again the price of his redemption*; as in the forementioned caſe, he ſhall give him five pieces of money; and thus the law of juſtice and equity was maintained between the buyer and ſeller, the purchaſer and the redeemer: in a like righteous manner the people of God are redeemed by Chriſt.

℣. 53. *And as a yearly hired ſervant ſhall he be with him*, &c.] Being redeemable every year, and upon his redemption might quit his maſter's ſervice as an hireling may; and the price of his redemption to be valued according to the years he ſerved, and as if he had been hired for ſo much a year; as well as he was to be treated in a kind and gentle manner, not as a bondman, but as if he was an hired ſervant, as follows: *and* the other *ſhall not rule with rigor over him in thy ſight*; the perſon he is ſold unto, his maſter, a ſojourner or ſtranger, he might not uſe an *Hebrew* he had bought with any ſeverity; for if an *Hebrew* maſter might not uſe an *Hebrew* ſervant with rigor, it was not by any means to be admitted in the commonwealth of *Iſrael* for a proſelyte to uſe one in ſuch a manner, and that openly, in the ſight of an *Iſraelite* his neighbour; he looking on and not remonſtrating againſt it, or acquainting the civil magiſtrate with it, who had it in his power to redreſs ſuch a grievance, and ought to do it.

℣. 54. *And if he be not redeemed in theſe* years, &c.] The *Targum* of *Jonathan* ſupplies the text as we do, in any of the years from the time of his ſale to the year of jubilee; and ſo *Aben Ezra* interprets it, in the years that remain to the jubilee; but he obſerves there are others that ſay, by the means of thoſe above mentioned, that is, by his neareſt of kin, or by himſelf; for the word *years* is not in the text, which may be ſupplied either with *years* or *relations*; and ſo the *Vulgate Latin*, *Septuagint*, and *Oriental* verſions read, *by theſe* means, things or perſons: *then he ſhall go out on the year of jubilee*; out of the houſe and ſervice of him that bought him; he ſhall go out free and freely, without paying any thing for his freedom, having ſerved his full time unto which he was bought: both *he and his children with him*; and his wife too, if he had any, who was comprehended in himſelf, and whom, both wife and children, his maſter was obliged to maintain during his ſervitude.

℣. 55. *For unto me the children of Iſrael* are *ſervants*, &c.] And therefore not to be perpetual ſervants to men, as thoſe who are bought and redeemed by the blood of Chriſt ſhould not be, 1 *Cor.* vii. 23. The *Targum* of *Jonathan* is, ſervants to my law; ſee *Rom.* vii. 25. thoſe that are redeemed by Chriſt are alſo ſervants to his goſpel, and obey from their heart the form and doctrine delivered to them: *they* are *my ſervants whom I brought forth out of the land of Egypt*; where they were in cruel bondage, and made to ſerve with rigor, but now being delivered from thence, were laid under obligation to ſerve the Lord; nor was it his will that others ſhould rule over them with rigor, whether of their own nation or ſtrangers, or that they ſhould be bondmen and bondmaids, or perpetual ſervants to any: *I* am *the Lord your God*; their covenant-God, who had been kind to them, particularly in the inſtance mentioned, and would take care that they ſhould not be ill uſed by others, and therefore ought to ſerve him readily and chearfully.

CHAP.

CHAP. XXVI.

IN this chapter, after a repetition of ſome laws againſt idolatry, and concerning keeping ſabbaths, and reverencing the ſanctuary of God, ℣. 1, 2. in order to encourage the *Iſraelites* to keep the various ſtatutes and commandments in this book, and in the preceding, many promiſes are made of plenty, and peace, and ſafety from enemies, and of the preſence of God with them, ℣. 3—13. and on the contrary, to ſuch as ſhould deſpiſe and break his commandments, the moſt grievous things are threatened, as diſeaſes of body, deſtruction by their enemies, barrenneſs and unfruitfulneſs of land, the ſore judgments of wild beaſts, famine, ſword, and peſtilence, ℣. 14—39. and yet after all, when they ſhould confeſs their ſins, and were humbled for them, the Lord promiſes to remember the covenant he made with their anceſtors, and would deal kindly with them, and not caſt them away, and utterly deſtroy them, ℣. 40—46.

℣. 1. *Ye ſhall have no idols, nor graven image,* &c.] Some of the *Jewiſh* writers, as *Jarchi* and *Aben Ezra* think, this law againſt idolatry is mentioned on account of the *Iſraelite* ſold to a ſtranger, ſpoken of in the latter part of the preceding chapter, leſt he ſhould be drawn into idolatry; ſee the note on ch. xxv. 48. but this is rather mentioned as being a principal law, reſpecting the honour and glory of God, and the foundation of all religion and godlineſs, and the breach of it, a capital crime, and which led on to other ſins, and expoſed to the diſpleaſure and reſentment of God, and brought on all the calamities after mentioned in this chapter. *Idols* here ſignify *things of nought*, as an idol is nothing in the world, 1 *Cor.* viii. 4. and a *graven image*, any likeneſs of man or beaſt cut out of wood or ſtone; and may include any molten image of gold, ſilver or braſs, and then engraven with a tool, as the golden calf was: *neither rear you up a ſtanding image*; or *pillar* [g]; an heap of rude ſtones, ſet up pillar-wiſe, not bearing the likeneſs of any creature; otherwiſe graven and molten images were ſtanding ones, but theſe were ſtatues without any figure; ſuch as the *Arabians* uſed to worſhip; the god *Mars*, worſhipped in *Arabia Petræa*, was no other than a black ſtone four-ſquare, unformed, four feet high, and two broad, and was placed on a baſis of gold [h]; *neither ſhall ye ſet up any image of ſtone in your land, to bow down unto*; any *figured ſtone*, as the *Targum* and *Aben Ezra* interpret it, which had figures and repreſentations of creatures cut in it, in order to bow down unto and worſhip: the word has the ſignification of covering, as they cover a floor with a pavement of ſtones: *for I* am *the Lord your God*; who is the alone object of religious worſhip and adoration.

℣. 2. *Ye ſhall keep my ſabbaths,* &c.] The ſeventh-day ſabbaths, and the ſeventh-year ſabbaths; eſpecially the former are meant, in which religious worſhip was given, to the one true and living God, and therefore the obſervance of them is ſtrictly enjoined; and hence this law follows cloſely upon the former, though *Aben Ezra* reſtrains it to the ſabbatical years, or ſeventh-year ſabbaths, as he applies the ſanctuary in the following clauſe to the jubilee-year, which is ſaid to be *holy*, ch. xxvi. 12. ſuppoſing that this refers unto and ſtands in ſtrict connexion with the laws of the preceding chapter, concerning the ſabbatical and jubilee years: *and reverence my ſanctuary*; by attending in it, and on the worſhip in it, with reverence and godly fear, ſee ch. xix. 30. *I* am *the Lord*; who had a right to ſuch religious worſhip, and to command ſuch things, in which he ought to be obeyed, his ſabbaths kept, and ſanctuary reverenced.

℣. 3. *If ye walk in my ſtatutes, and keep my commandments, and do them.*] Both moral, ceremonial, and judicial, which had been delivered unto them, and now compleatly recorded in this and the preceding book; for what follow in the two next are chiefly repetitions of what are contained in theſe.

℣. 4. *Then I will give you rain in due ſeaſon,* &c.] The former and latter rain, in the two ſeaſons of the year in which rain uſually fell, and the ſcriptures frequently ſpeak of; and when the land of *Iſrael*, which required rain, not being watered with a river, as *Egypt*, was bleſſed with it; the one was at the ſowing of their ſeed, or a little after it, and the other a little before harveſt; and when it was had in thoſe times it was had in due ſeaſon, and hence the word is in the plural number, *your rains* [i]; unleſs ſhowers of rain are meant: to encourage to keep the commands of God, promiſes of many outward good things are made; and this is the firſt, being a principal bleſſing, and which only God and not all the vanities of the Gentiles could give: *and the land ſhall yield her increaſe*; which is greatly owing to ſeaſonable ſhowers of rain, by which means the earth brings forth bread to the eater and ſeed to the ſower, corn and graſs for man and beaſt: *and the trees of the field ſhall yield their fruit*; vines, olives, pomegranates, figs, &c. are meant, with which the land of *Iſrael* abounded, *Deut.* viii. 8.

℣. 5. *And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing-time,* &c.] Signifying that there ſhould be ſuch plentiful harveſts of barley and wheat, the firſt of which began in *March*, as would employ them in threſhing them out unto the time of vintage, which may be ſuppoſed to be in the month of *July*; for on the 29th of *Sivan*, which was about the middle of *June*, was the time of the firſt ripe grapes, as appears from *Numb.* xiii. 20. ſee the note there; and that they ſhould have ſuch quantities of grapes on their vines, as would employ them in gathering and preſſing them until ſeeds-time, which was uſually in *October*, ſee *Amos* ix. 13. *and ye ſhall eat your bread to the full*; which is put for all proviſions; and the meaning is, they ſhould have plenty of food, eat full meals, or however, what they eat, whether little or much, ſhould be ſatisfying and refreſhing to them, having it with a divine bleſſing: *and dwell in your land ſafely*; would have no need to go out of it into other lands for the ſake

[g] מצבה στηλην, Sept. titulos, V. L. titulum, Samar. Ar. pillar, Ainſworth. Vid. Arnob. adv. Gentes, l. 6. p. 232.

[h] Suidas in voce Θευς Αρης.

[i] גשמיכם pluvias veſtras, Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator.

ſake of food, and would be in no danger from enemies invading them and carrying off their ſubſtance; plenty without ſafety, would not be ſo great a bleſſing as with it, ſince, though they had it they might be deprived of it, wherefore ſecurity from enemies is promiſed.

℣. 6. *And I will give peace in the land*, &c.] Among yourſelves, as *Aben Ezra*; that as ſafety from enemies is promiſed before, here it is aſſured they ſhould be free from inſurrections and from riots, broils, contentions, and inteſtine wars among themſelves: *and ye ſhall lie down, and none ſhall make you afraid*; that is, lie down upon their beds, and ſleep quietly and comfortably, and not be in any fear of thieves and robbers breaking in upon them, *Pſ.* iii. 5. and iv. 8. *and I will rid evil beaſts out of the land*; out of the land of *Iſrael*, as the *Targum* of *Jonathan*, not out of the world, ſuch as lions, bears, wolves, *&c.* which were ſometimes troubleſome and miſchievous in the land: *neither ſhall the ſword go through your land*; either the ſword of the enemy, which if it entered ſhould not be ſuffered to proceed, much leſs to pervade the land and deſtroy the inhabitants of it; ſo the *Targum* of *Jonathan*, "they that draw the ſword ſhall not "paſs through your land," or the ſword of the Lord, that is the peſtilence, 1 *Chron.* xxi. 12. as *Ainſworth* ſuggeſts; though the *Jews* [k] commonly underſtand it, of the ſword of peace, as they call it, though that is of one that is not an enemy, but paſſes through one country to deſtroy another; which yet is diſtreſſing to the country he paſſes through, as in the caſe of *Pharaoh Necho*, whom *Joſiah* went out to meet; though by what follows, it ſeems rather to be the firſt of theſe.

℣. 7. *And ye ſhall chaſe your enemies*, &c.] Who being overcome in battle, and put to the flight, ſhould be purſued: *they ſhall fall before you by the ſword*; not by the ſword of one another, as the *Midianites* did, ſo *Jarchi*; but rather by the ſword of the *Iſraelites*, for oftentimes multitudes of the enemy are killed in a purſuit.

℣. 8 *And five of you ſhall chaſe* 100, &c.] One man chaſe 20: *and* 100 *of you put* 10,000 *to flight*; which, had it been in proportion to the other number, ſhould have been 2000, as in *Deut.* xxxii. 30. where there is a proportion obſerved; and *Abendana* obſerves, there are ſome that give the ſenſe of it thus, 100 of you, 100 times five, that is 500, and ſo it comes up to a right computation; but here it ſeems to be a certain number for an uncertain, and only a proverbial expreſſion, ſignifying that a very few, under the bleſſing of divine providence, ſhould get the advantage over a large number, and oblige them to retire, and purſue them cloſely: inſtances we have of large bodies of the enemy being defeated by a ſmall number of *Iſraelites*, *Judg.* vii. 21, 22. and even many by a ſingle perſon or two, 1 *Sam.* xiv. 13, 14. 2 *Sam.* xxiii. 8—16. *and your enemies ſhall fall before you by the ſword*; ſee the note on the preceding verſe.

℣. 9. *For I will have reſpect unto you*, &c.] Look at them with delight and pleaſure, and with a careful eye on them, watch over them to do them good, and protect them from all evil; or turn himſelf to them from all others, having a particular regard for them and ſpecial care of them: *and make you fruitful and multiply you*; increaſe their number, as he did in *Egypt*, even amidſt all their afflictions; and much more might they expect this bleſſing in the land of *Canaan*, when ſettled there, which is the original bleſſing of mankind, ſee *Gen.* i. 28. and ix. 1. *and eſtabliſh my covenant with you*; not the new covenant ſpoken of in *Jer.* xxxi. 31. as *Jarchi* and other *Jewiſh* writers [l] ſuggeſt; for that was not to take place but in future time under the goſpel-diſpenſation; but rather the covenant made with them at *Sinai*, though perhaps, it chiefly reſpects the covenant made with their anceſtors concerning multiplication of their ſeed as the ſtars of heaven and the ſand of the ſea, *Gen.* xv. 5. and xxii. 17. ſince it follows upon the promiſe of an increaſe of them.

℣. 10. *And ye ſhall eat old ſtore*, &c.] What is very old, corn of three years old, as *Jarchi* and *Kimchi* [m] interpret it; ſuch plenty ſhould they have that it would be ſo long conſuming: *and bring forth the old becauſe of the new*; out of their barns and granaries, to make room for the new, which they ſhould have great quantities of, and ſcarce know where to beſtow them; and therefore ſhould empty their treaſures and garners of the old, and fill them with new; or they ſhould bring them forth out of their barns into their houſes, to make uſe of themſelves, or into their markets to expoſe to ſale, being under no temptation to withhold againſt a time of ſcarcity in order to make more of it, ſee *Prov.* xi. 26. now all theſe temporal bleſſings promiſed may be emblems of ſpiritual things, and might be ſo underſtood by ſuch who were ſpiritually enlightened; as of the rain of divine grace, and the bleſſings of it, and of the doctrines of the goſpel ſometimes compared thereunto, *Deut.* xxxii. 2. *Iſ.* lv. 10, 11. and of great fruitfulneſs in grace and good works, and of internal peace in the minds of good men, and of their ſafety and ſecurity from ſpiritual enemies; of fulneſs of ſpiritual proviſions, even of things new and old, and which are laid up for them, *Cant.* vii. 13. thus promiſes of a ſpiritual nature more manifeſtly follow.

℣. 11. *And I will ſet my tabernacle amongſt you*, &c.] Which God had directed them to make, and they had made, and alſo erected; but here he promiſes to fix and eſtabliſh it among them, that ſo it might continue as a place for the public worſhip of him, and where he would take up his reſidence, and grant them his preſence; ſo the *Targum* of *Jonathan*, "I will put the Shekinah of "my glory among you:" *and my ſoul ſhall not abhor you*; though in themſelves, and becauſe of their ſins, loathſome and abominable; the *Targums* of *Onkelos* and *Jonathan* are, "my Word ſhall not "abhor you;" and the whole may have reſpect to Chriſt, the Word made fleſh, and tabernacling among them; the tabernacle being a type and emblem of the human nature of Chriſt, in which the fulneſs of the Godhead dwells bodily, and is the true tabernacle which God pitched and not man, *John* i. 14. *Col.* ii. 9. *Heb.* viii. 2.

℣. 12. *And I will walk among you*, &c.] As they journeyed from place to place, he walked among them, in the tabernacle built for him, ſee 2 *Sam.* vii. 6. it may be expreſſive of that familiarity and communion which the Lord grants to his people, in and through Chriſt: *and will be your God*; to provide for them, and ſupply them with all the bleſſings of his goodneſs, both in providence and grace; and to protect and defend them againſt all their enemies, temporal and ſpiritual: *and ye ſhall*

[k] T. Bab. Taanith, fol. 22. 1. 2. Shoraſh. rad. שבת.

[l] Torat Cohenim, apud Yalkut, ib. fol. 196. 3.

[m] Sepher

ſhall be my people; appear to be a ſpecial and peculiar people of his, choſen, redeemed, and ſanctified by him, and to whom he bore a ſpecial love, and took ſpecial care of; ſee 2 *Cor.* vi. 16. the *Targum* of *Jonathan* of the whole is, "I will make "the glory of my *Shekinah* dwell among you, and "my Word ſhall be unto you for God the re-"deemer, and ye ſhall be to my name for a peo-"ple of holy ones."

℣. 13. *I* am *the Lord your God, which brought you forth out of the Land of Egypt*, &c.] Who, having done that, was able to fulfil the above promiſes; and which may be conſidered as an earneſt and pledge of them, as well as be a motive to the *Iſraelites*, and an obligation upon them to obey the commandments of God, and walk in his ſtatutes: *that ye ſhould not be their bondmen*; this was the end of their being brought out of *Egypt*, that they might be no longer in a ſtate of bondage to the *Egyptians*, nor to any other, but to ſerve the Lord their God, by whom they were delivered; as thoſe who are redeemed by Chriſt from worſe than *Egyptian* bondage, from ſin, ſatan, and the law, are redeemed, that they might not be the ſervants of any, but be a peculiar people, zealous of good works to ſerve the Lord Chriſt: *and I have broken the bands of your yoke*; which faſtened it on their ſhoulders, that is, ſet them at full liberty, from the yoke of all their enemies, particularly the *Egyptians*, who made their lives bitter in hard bondage, making the yoke of it heavy upon them; as Chriſt has broken the yoke of ſpiritual enemies from off the ſhoulders and necks of his people, *Iſ.* x. 27. *and made you go upright*; who before ſtooped under the yoke, as well as were of dejected countenances, but now were made to walk in an erect ſtature, as the *Targum* of *Jonathan*, and ſo *Jarchi* and *Aben Ezra*, or in liberty, as *Onkelos*; ſee *Gal.* v. 1. and with heads lift up and countenances chearful.

℣. 14. *But if ye will not hearken unto me*, &c.] To his commandments, as the rule of their duty, and to his promiſes, as an encouragement to it, or to his prophets and miniſters, explaining and enforcing his law, and exhorting to a chearful obedience to it; ſo the *Targum* of *Jonathan*, "if ye "will not hearken to the doctrine of them that "teach my laws;" which was the ſin of the *Jews* in after-times, for which captivity and other calamities befell them, *Jer.* vii. 25. and xxv. 3, 4. and xliv. 5. *and will not do all theſe commandments*; which he had delivered to them by *Moſes*, whether moral, ceremonial, or judicial, recorded in this book and in the preceding; even all of them were to be reſpected, attended to, and performed, for the law curſes every one that does not do all things it requires, *Gal.* iii. 10.

℣. 15. *And if ye ſhall deſpiſe my ſtatutes*, &c.] Which is an aggravated ſin; to be negligent hearers of the commands of God is bad, not to be doers of them worſe, but to treat them with contempt is worſe ſtill: *or if your ſoul abhor my judgments*; which is worſt of all, to deſpiſe them as if not wiſely or righteouſly made, is a dreadful reflection upon the maker of them; but to abhor them as bad things, not fit to be regarded, but to be had in the utmoſt deteſtation, is ſhocking impiety: *ſo that ye will not do all my commandments*; nor any of them, but are ſet againſt them, and determined and reſolved on the contrary: but *that ye break my covenant*; the covenant made with them at *Sinai*, when they promiſed on their part, that they would hearken and be obedient, *Exod.* xxiv. 7.

℣. 16. *I alſo will do this unto you*, &c.] Henceforward follow threatenings of dreadful evils to the tranſgreſſors and deſpiſers of the commandments of God, which thus begin: *I will even appoint over you terror, conſumption, and the burning ague, that ſhall conſume the eyes, and cauſe ſorrow of heart*; ſome, as *Aben Ezra* obſerves, take theſe to deſign what may affect the ſeed ſown and the increaſe of it, ſuch as blaſting and mildew, becauſe it follows: *ye ſhall ſow in vain*; but no doubt, diſeaſes of the body are intended; for what we tranſlate *terror*, does not ſignify terror of mind, but ſome ſudden, haſty, terrible diſtemper; perhaps the peſtilence, as the *Targum* of *Jonathan*; ſome have thought of the falling ſickneſs, as biſhop *Patrick*, becauſe the word has the ſignification of haſte and precipitance; and the ſecond is a diſeaſe well known among us, and ſo called from its waſting and conſuming nature; *Jarchi* interprets it of a diſeaſe which ſwells the fleſh, either fills it with tumors and puſtules, the *Septuagint* calls it the itch; or with wind or water, which has led ſome to think of the dropſy; and the laſt of them ſeems to be rightly rendered a burning ague or fever, though the *Septuagint* takes it for the jaundice, but that ſeems nor to be ſo threatening, terrible, and dangerous, as what may be here ſuppoſed: now theſe diſeaſes and all others are by the appointment of God, they come and go by his order, and while they continue have the power over perſons, nor can they rid themſelves of them at pleaſure; and theſe have ſuch an effect on perſons ſeized by them, as to cauſe dimneſs of ſight, a hollowneſs of their eyes, which ſink into the head, as well as fill the heart with grief and ſorrow; either thro' preſent pains and agonies, or in a view of future judgment and wrath to come: *and ye ſhall ſow your ſeed in vain, for your enemies ſhall eat it*; either eat it up for forage before it is ripe, or if ripe and gathered in the barn, ſhould come and beſiege their cities and plunder their granaries.

℣. 17. *And I will ſet my face againſt you*, &c.] Exert his power, and ſtir up his wrath and indignation againſt them, as enemies of his to cut them off; ſee *Pſ.* xxxiv. 16. which is the reverſe of having reſpect to them, ℣. 9: *and ye ſhall be ſlain before your enemies*; as they were ſometimes by the *Philiſtines* and others: *and they that hate you ſhall reign over you*; as did the *Chaldeans* and *Babylonians*; ſee *Pſ.* cvi. 41: *and ye ſhall flee when none purſueth you*; of ſuch puſillanimous ſpirits ſhould they be, and filled with ſuch dread and terror of their enemies, ſo contrary from what is promiſed them on their obedience, ℣. 8.

℣. 18. *And if ye will not for all this hearken unto me*, &c.] If ſuch corrections by diſeaſes of body, and by giving them up into the hands of their enemies, ſhould be ineffectual to reform them, and bring them to obedience to the ſtatutes and commandments of God, but ſhould continue in their diſobedience to him, and rebellion againſt him: *then I will puniſh you ſeven times more for your ſins*; that is, abundantly more, with ſorer puniſhments, and theſe more frequently repeated.

℣. 19. *And I will break the pride of your power*, &c.] Which the *Targum* of *Jonathan*, and *Jarchi* interpret of the ſanctuary, which they were proud of, truſted in, and boaſted of; but was broke or deſtroyed, firſt by *Nebuchadnezzar*, then by the *Romans*: but it may rather ſignify their country, the glory of all lands for its fruitfulneſs, which for their ſins ſhould become barren, as follows; or the

the multitude of their forces, and the ſtrength of their mighty men of war, in which they put their confidence; it may take in every thing, civil and eccleſiaſtical, they prided themſelves with, and had their dependance on, thinking themſelves ſafe on account of them, but ſhould be broken to ſhivers, and be of no ſervice to them: *and I will make your heaven as iron*; ſo that neither dew nor rain ſhall deſcend from thence to make the earth fruitful; but, on the contrary, an heat ſhould be reflected, which would parch it, and make it barren: *and your earth as braſs*; that the ſeed could not be caſt into it, nor any thing ſpring out of it, for the ſervice of man and beaſt, ſo that a famine muſt unavoidably follow.

℣. 20. *And your ſtrength ſhall be ſpent in vain*, &c.] In endeavouring to till the ground, to plow, or ſow, or to dig about the vines or olives, and prune them: *for your land ſhall not yield its increaſe*; produce corn, and bring forth graſs, the one for the uſe of men, the other for the uſe of the cattle, and therefore both muſt ſtarve: *neither ſhall the trees of the land yield their fruits*; ſuch as vines, olives, figs, pomegranates, *&c.* which were very plentiful in the land of *Judea*, and on which they much lived, and on which their more comfortable ſubſiſtence at leaſt depended, ſee *Hab.* iii. 17. all this is the reverſe of ℣. 4, 5, 10.

℣. 21. *And if ye walk contrary unto me*, &c.] To his mind and will, to his laws, commands and ordinances, ſhewing no regard unto them by a walk and converſation agreeable to them, but neglecting and breaking them continually; or by chance, as the *Targum* of *Jonathan*, not with any intention and deſign to obey the Lord, and to honour and glorify him, but in a careleſs and indifferent manner, having no regard to the law of God, only now and then, as it happens, act according to it, but having no concern for the honour and glory of God: *and will not hearken unto me*; to his voice in his laws and his precepts, or by his prophets, exhorting them to obedience to them: *I will bring ſeven times more plagues upon you, according to your ſins*; greater and ſorer puniſhments ſtill, and theſe more frequently repeated, and in proportion to their tranſgreſſions of his righteous laws.

℣. 22. *I will alſo ſend wild beaſts among you*, &c.] Either in a literal ſenſe, as lions, bears, wolves, *&c.* and ſo is the reverſe of what is promiſed to them on their doing well, ℣. 6. or figuratively, mighty monarchs and cruel oppreſſors, ſuch as were the kings of *Aſſyria* and *Babylon*, *Jer.* l. 17: *which ſhall rob you of your children*; as the bears, in a literal ſenſe, deſtroyed the children of them in the times of *Eliſha*, 2 *Kings* ii. 24: *and deſtroy your cattle*; the tame beaſts, who often become a prey to the wild ones, as both thoſe of the flock, and of the herd, ſheep and oxen, do to lions, wolves, *&c. and make you few in number*; or diminiſh them, their number, by bereaving them of their children, and their wealth and ſubſtance, by deſtroying their cattle: *and your* high *ways ſhall be deſolate*; or *ways*, the word *high* not being in the text, and may ſignify both their public and private ones, which would be all forſaken, none caring to venture to walk in them for fear of beaſts of prey.

℣. 23. *And if ye will not be reformed by theſe things*, &c.] Corrected and amended by theſe puniſhments, be prevailed upon to return from their evil ways to the Lord, and walk in his commandments, and keep his judgments, and do them: *but will walk contrary unto me*; ſee the note on ℣. 21.

℣. 24. *Then I will alſo walk contrary unto you*, &c.] Oppoſing himſelf unto them as their enemy, fighting againſt them in his providence, whetting his ſword, bending his bow, and cauſing the arrows of his wrath and vengeance to fall upon them; or behaving towards them in a careleſs and indifferent manner, not regarding what befel them, ſhewing no peculiar concern for them, or as exerciſing any particular providence over them; but as if every thing came by chance to them, which was the language of their actions, if not of their lips: *and will puniſh you yet ſeven times for your ſins*; add freſh corrections, and theſe greater than before, and more numerous in proportion to their aggravated tranſgreſſions.

℣. 25. *And I will bring a ſword upon you*, &c.] War upon them by the ſword of their enemies; they that uſe and kill with the ſword, as the *Targums* of *Onkelos* and *Jonathan*; their neighbours that delighted in war, and bore an implacable hatred unto them, and gladly embraced every opportunity of ſhedding their blood, and ravaging their country: *that ſhall avenge the quarrel of* my *covenant*; the covenant made with them at *Sinai*, which they tranſgreſſed, and for which vengeance would be taken on them in this way, God ſo ordering it in his providence, though the enemy meant it not, *Iſ.* x. 5, 6, 7: *and when ye are gathered together within your cities*; from the fields and villages, fleeing from the enemy invading and deſtroying, to their fortified towns and cities for ſafety: *I will ſend the peſtilence among you*; which ſhall deſtroy thoſe that eſcaped the ſword, and thought themſelves ſafe in a ſtrong city, and even the very ſoldiers in the garriſons, who were ſet for the defence of the city: *and ye ſhall be delivered into the hand of the enemy*; ſo many being taken off by the peſtilence there would not be a ſufficient number to defend the place, and therefore obliged to give it up, by which means thoſe that eſcaped the peſtilence, would fall into the hands of the enemy.

℣. 26. And *when I have broken the ſtaff of your bread*, &c.] Brought a famine, at leaſt a ſcarcity of proviſions upon them, deprived them of bread, the ſtaff of life, by which it is ſupported; or however made it very ſcarce among them, ſo that they had hardly a ſufficiency to ſuſtain nature, and perhaps the bleſſing of nouriſhment with-held from that; ſee *Iſ.* iii. 1: *ten women ſhall bake your bread in one oven*; for want of wood according to *Jarchi*; or rather through ſcarcity of bread corn, they ſhould have ſo little to bake every week, that one oven would be ſufficient for ten families, which in a time of plenty each made uſe of one for themſelves; and ſo *Aben Ezra* ſays, it was a cuſtom in *Iſrael* for every family to bake in an oven by themſelves, which they ate the whole week. *Ten* is a certain number for an uncertain, and denotes many, as in *Zech.* viii. 23. Making and baking bread was the work of women in the eaſtern countries, as we find it was particularly among the *Perſians* [n], and continues to this day among the *Moors* and *Arabs* [o]: *and they ſhall deliver* you *your bread again by weight*; there being not enough for every one to eat what they pleaſed, but were obliged to a ſtinted allowance, therefore every one in the family ſhould have their ſhare delivered to him by weight; ſee *Ezek.* iv. 16, 17: *and ye ſhall eat, and not be ſatisfied*; not having enough to eat to ſatisfaction; or what they did eat, God would with-hold a bleſſing from it for their nouriſhment, the reverſe of ℣. 5, 10.

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[n] Herodot. Polymnia, ſive l. 7. c. 187.

[o] Shaw's Travels, p. 241. Ed. 2.

℣. 27. *And if ye for all this will not hearken unto me*, &c.] To his commands, and to his prophets ſent unto them time after time, and all his corrections and chaſtiſements being ineffectual to reform them, and make them obedient to him: *but walk contrary unto me*; ſee the note on ℣. 21.

℣. 28. *Then I will walk contrary to you alſo in fury*, &c.] As in ℣. 24. with this addition, *in fury*; being greatly provoked, and highly incenſed, that no regard was had to him, neither to his commands, nor to his corrections; and therefore would be determined to ſtir up his wrath, and pour out the fury of his indignation on them, which muſt be terrible: *and I, even I, will chaſtize you ſeven times for your ſins*; add new, and many more chaſtizements, and that in hot diſpleaſure, for their ſins; and the repetition or doubling of the phraſe, *I, even I, will do it*, denotes the certainty of it, and that he will do it himſelf, and his hand ſhould be viſible in it; and they ſhould feel the weight of it, and be obliged to own that theſe were puniſhments inflicted by him for their ſins.

℣. 29. *And ye ſhall eat the fleſh of your ſons*, &c.] Which was fulfilled at the ſiege of *Samaria*, in the times of *Joram*, 2 *Kings* vi. 29. and at the ſiege of *Jeruſalem* by *Nebuchadnezzar*, *Lam.* iv. 10. and though there is no inſtance of it at that time in the ſacred records, the *Jews* [p] tell us of one *Doeg ben Joſeph*, who died and left a little one with his mother, who was very fond of him; but at this ſiege ſlew him with her own hands, and eat him, with reſpect to which they ſuppoſe *Jeremiah* makes the lamentation, *Lam.* ii. 2. and of this alſo there was an inſtance at the laſt ſiege of *Jeruſalem* by *Titus*, when a woman, named *Mary*, of a conſiderable family, boiled her ſon, and eat part of him, and the reſt was found in her houſe when the ſeditious party broke in upon her, as *Joſephus* [q] relates: *and the fleſh of your daughters ſhall ye eat*; of which, tho' no inſtances are given, it is as reaſonable to ſuppoſe it was done, as the former. Some of the *Jewiſh* writers [r] think, that in this prediction is included, that children ſhould eat their parents, as well as parents their children, as in *Ezek.* v. 10.

℣. 30. *And I will deſtroy your high places*, &c.] Which *Jarchi* interprets of towers and palaces; but *Aben Ezra* of the place of ſacrifices; for on high places, hills and mountains they uſed to build altars and there offer ſacrifices, in imitation of the heathens; ſee the note on *Ezek.* vi. 13: *and cut down your images*; called *Chammanim*, either from *Ham*, the ſon of *Noah*, the firſt introducer of idolatrous worſhip after the flood, as ſome have thought; or from *Jupiter Ammon* worſhipped in *Egypt*, from whence the *Jews* might have theſe images; or rather from *Chammah*, the ſun, ſo called from its heat; ſo *Jarchi* ſays, there were a ſort of idols placed on the roofs of houſes, and becauſe they were ſet in the ſun, they were called by this name; and *Kimchi* [s] obſerves they were made of wood, and made by the worſhippers of the ſun, ſee 2 *Kings* xxiii. 11. but *Aben Ezra* is of opinion, that theſe were temples built for the worſhip of the ſun, which is the moſt early ſort of idolatry that appeared in the world, to which *Job* may be thought to refer, ch. xxxi. 26, 27. Some take theſe to be the πυραιθεια, or *fire-hearths*, which *Strabo* [t] deſcribes as large incloſures, in the midſt of which was an altar, where the *(Perſian) Magi* kept their fire that never went out, which was an emblem of the ſun they worſhipped; and theſe, he ſays, were in the temples of *Anaitis* and *Omanus*, and where the ſtatue of the latter was in great pomp; which idol ſeems to have its name from the word in the text; and theſe are fitly added to the high places, becauſe on ſuch, as *Herodotus* [u] ſays, the *Perſians* uſed to worſhip: *and caſt your carcaſſes upon the carcaſſes of your idols*; or *dunghill gods* [w]; ſuch as the beetle, the *Egyptians* worſhipped, ſignifying, that they and their idols ſhould be deſtroyed together: *and my ſoul ſhall abhor you*; the reverſe of ℣. 6. and by comparing it with that, this may ſignify the removal of the divine preſence from them, as a token of his abhorrence of them; and ſo *Jarchi* and *Aben Ezra* interpret it.

℣. 31. *I will make your cities waſte*, &c.] By ſuffering the enemy to beſiege them, enter into them, and plunder them, and deſtroy the houſes in them, and reduce them to the moſt deſolate condition, as *Jeruſalem*, their metropolis, was more than once: *and bring your ſanctuaries unto deſolation*; the temple, ſo called from the ſeveral apartments in it, the court, the holy place, and the moſt holy; or rather both ſanctuaries or temples are intended, the firſt built by *Solomon*, and deſtroyed by *Nebuchadnezzar*; the ſecond rebuilt by *Zerubbabel*, and adorned by *Herod*, and reduced to aſhes by *Titus Veſpaſian*: the *Jews* underſtand this of their ſynagogues, which were many, both in *Jeruſalem*, and in other parts of their country, but cannot be intended, ſince it follows: *and I will not ſmell the ſavour of your ſweet odours*; of their incenſe offered on the altar of incenſe; or the ſavour of their offerings, as the *Targum* of *Jonathan*, of their burnt-offerings, and the fat of their other offerings burnt on the altar of burnt-offering; ſignifying, that theſe would not be acceptable to him, or he ſmell a ſavour of reſt in them; ſee *Gen.* viii. 21. now theſe were only offered in the temple, not in ſynagogues.

℣. 32. *And I will bring the land into deſolation*, &c.] The whole country of *Judea*, cities, towns, villages, fields, vineyards, &c. through the ravage and plunder of the enemy; and they being driven out of it, and carried captive from it, and ſo the land left untilled, and become barren and unfruitful: *and your enemies which dwell therein*; having deſtroyed them, or caſt them out, and ſent them into other countries, and took poſſeſſion of theirs in their room: *ſhall be aſtoniſhed at it*; at the deſolation of the land, that ſuch a fruitful country, a land flowing with milk and honey, ſhould be turned into barrenneſs for the wickedneſs of its inhabitants, and ſhall be amazed at the judgments of God upon them and that.

℣. 33. *And I will ſcatter you among the heathen*, &c.] As with a fan, *Jer.* xv. 7. ſo they were at the time of the *Aſſyrian* and *Babyloniſh* captivities, ſome were carried to one place, and ſome to another; ſome fled to one place, and ſome to another, and they are at this day ſcattered among the ſeveral nations of the world: *and will draw out a ſword after you*; draw it out of its ſcabbard, and with

[p] Torat Cohanim in Yalkut, par. 1. fol. 197. 1. [q] De Bello Jud. l. 6. c. 3. §. 4. [r] Torat Cohanim, ib. [s] Sepher Shoraſh. rad. חמם & חמן. [t] Geograph. l. 15. p. 504. [u] Clio, ſive, l. 1. c. 131. [w] גלוליכם ſtercoreorum deorum veſtrorum, Junius & Tremellius, Piſcator, Druſius,

with it purſue after them, when fleeing or going whither they ſhould not; as the remainder of the *Jews* in *Judea* ſought to go to *Egypt*, contrary to the will of God, *Jer.* xlii. 16. ſee ℣. 25: *and your land ſhall be deſolate, and your cities waſte*; for want of men to till the one, and inhabit the other.

℣. 34. *Then ſhall the land enjoy her ſabbaths*, &c.] The ſabbatical years, or ſeventh-year ſabbaths, when, according to the law in the preceding chapter, it was to reſt from tillage: *as long as it lieth deſolate, and ye* be *in your enemies land*; ſo long it ſhould lie uncultivated, at leaſt in part, there not being a ſufficient number left to till it in general, or as it ſhould be; this was the caſe during the 70 years captivity in *Babylon:* even *then ſhall the land reſt, and enjoy her ſabbaths*; or *complete* them, as *Aben Ezra*; which is a bitter ſarcaſm upon them for their neglect of obſervance of the law concerning the ſabbatical years; but now the land ſhould have its ſabbaths of reſt whether they would or no; and it ſeems as if it was on account of this ſin, as well as others, that they were carried captive; and it is remarkable, if what *Maimonides* [x] ſays is right, that it was at the going out or end of a ſabbatical year, that the firſt temple was deſtroyed, and the *Jews* carried captive, and endured a 70 years captivity; which ſome ſay was becauſe they had neglected 70 ſabbatical years; ſee 2 *Chron.* xxxvi. 21.

℣. 35. *As long as it lieth deſolate, it ſhall reſt*, &c.] From tillage, neither man nor beaſt working upon it; for which reaſon ſuch a ſpace of time was called a ſabbath: *becauſe it did not reſt in your ſabbaths, when you dwelt upon it*; they manured and tilled it on the ſeventh years, as on others, neglecting the command which God had given them; and this they did not once or twice, but many times whilſt they were dwellers in the land; which ſeems to confirm pretty much the notion of their having omitted ſo many years, though that cannot be affirmed with certainty; ſee *Jarchi* on the place.

℣. 36. *And upon them that are left* alive *of you*, &c.] In the land of *Judea*, or rather ſcattered about among the nations, ſuggeſting that theſe would be comparatively few: *I will ſend a faintneſs into their hearts in the lands of their enemies*; or *a ſoftneſs* [y]; ſo that they ſhould be effeminate, puſillanimous and cowardly, have nothing of a manly ſpirit and courage in them; but be mean-ſpirited and faint-hearted, as the *Jews* are noted to be at this day, as biſhop *Patrick* obſerves; who alſo adds, "it being ſcarce ever heard, that a *Jew* liſted himſelf "for a ſoldier, or engaged in the defence of his "country where he lives:" *and the ſound of a ſhaken leaf ſhall chaſe them*; either the ſound of a leaf that falls from the tree, as the *Targum* of *Jonathan*, or which the wind beats one againſt another, as *Jarchi*, which makes ſome little noiſe; even this ſhould terrify them, taking it to be the noiſe of ſome enemy near at hand, juſt ready to fall on them; ſuch poor faint-hearted creatures ſhould they be: *and they ſhall flee as fleeing from the ſword*; as if there were an army of ſoldiers with their ſwords drawn purſuing them: *and fall when none purſueth*; fall upon the ground, and into a fit, and drop down as if dead, as if they had been really wounded with a ſword and ſlain, ſee *Prov.* xxviii. 1,

℣. 37. *And they ſhall fall one upon another*, &c.] In their hurry and confuſion, every one making all the haſte he can to eſcape the imaginary danger; or *a man upon his brother* [z]; his friend, as *Aben Ezra* interprets it, having no regard to relation and friendſhip, every one endeavouring to ſave himſelf. There is another ſenſe which ſome *Jewiſh* writers [a] give of this phraſe, and is obſerved by *Jarchi*, which is, that every one ſhall fall for the iniquities of his brother; for all the *Iſraelites* ſay, they are ſureties for one another; but the former ſenſe is beſt: *as it were before a ſword, when none purſueth*; as if a ſword was drawn and brandiſhed at them, juſt ready to be thruſt in them, filling them with the utmoſt dread and terror, and yet at the ſame time none in purſuit of them: *and ye ſhall have no power to ſtand before your enemies*; no heart to reſiſt them, no ſtrength nor ſpirit to oppoſe them, and defend themſelves, but be obliged to ſurrender their cities, themſelves, their families and goods into the hands of the enemy.

℣. 38. *And ye ſhall periſh among the heathen*, &c.] Not utterly, but great numbers of them, through change of air, and different diet, as *Aben Ezra*, and through the cruel uſage of their enemies; for there is a body of them which continues unto this day; unleſs this is to be underſtood of the ten tribes, as *R. Akiba* [b] interprets it, who are ſuppoſed to be entirely loſt and ſwallowed up among the nations where they were carried captive: *and the land of your enemies ſhall eat you up*; they ſhould die in it through one diſeaſe or another; by the peſtilence, as the *Targum* of *Jonathan*, and ſo be buried in it; in which ſenſe it may be ſaid to eat them up, or conſume them, for the grave ſwallows up and conſumes all that are put into it: *Jarchi* ſays, this is to be underſtood of thoſe that die in captivity.

℣. 39. *And they that are left of you ſhall pine away in their iniquity, in your enemies lands*, &c.] Such as were not taken off by any public calamity, as the ſword or peſtilence, ſhould gradually diminiſh and melt away like wax before the fire, and die in and for their iniquities in an enemies country, ſee *Ezek.* xxiv. 23. and xxxiii. 10: *and alſo in the iniquities of their fathers ſhall they pine away with them*; or for the iniquities of their evil fathers, as the *Targums* of *Onkelos* and *Jonathan*; they treading in their ſteps, and doing the ſame evil deeds, whereby they filled up the meaſure of their fathers ſins, and brought upon them deſerved puniſhment, *Matt.* xxiii. 32, 33.

℣. 40. *If they ſhall confeſs their iniquity, and the iniquity of their fathers*, &c.] The *Targum* of *Jonathan* adds, "in the time of their diſtreſs;" which might ſerve to bring their ſins to remembrance, and them to a confeſſion of them, not only of their own ſins, but of their fathers alſo; acknowledging thereby, that they had been guilty of ſinning againſt God for a long courſe of years paſt; and that God had been long-ſuffering towards them, and bore much with them before he brought his judgments on them, which were juſt, and what they righteouſly deſerved; and ſuch a confeſſion *Daniel* made, ch. ix. 4—8. and the words may as well be rendered abſolute, as conditional or better, and as a prediction of what would be done by them when in captivity and diſtreſs, *and they ſhall confeſs their iniquity* [c]; with ſhame and ſorrow, with repentance for it, and abhorrence of it; or otherwiſe, if the confeſſion was only verbal and hypocritical,

it

[x] Hilchot Shemitah Vejobel, c. 10. §. 3.
[y] מרך mollitiem, Montanus, Vatablus, Junius & Tremellius. Piſcator, Druſius.
[z] איש באחיו vir in fratrem ſuum, Vatablus, Druſius, Piſcator.
[a] Tora: Cohanim apud Yalkut, par. 1. fol. 197. 2.
[b] In Torat Cohanim, ut ſupra.
[c] והתודו & confitebuntur, Pagninus, Montanus.

it would not be acceptable: *with their treſpaſs which they treſpaſſed againſt me*; along with their own iniquities, and thoſe of their fathers, they ſhould confeſs, their treſpaſs againſt the Lord would be acknowledged by them; which ſeems to deſign ſome particular and grievous ſin committed by them, by which perhaps is meant their idolatry, a capital ſin, directly againſt God, and what thoſe people were prone unto: *and that alſo they have walked contrary unto me*; to his mind and will, to his laws, commands, ſtatutes and ordinances, diſregarding him and them, as if enemies to him; or *by chance*; ſee the note on ℣. 21.

℣. 41. *And* that *I alſo have walked contrary unto them*, &c.] Shewed no regard unto them, as if he took no care of them, or in a providential way concerned himſelf for them, but let what would befal them; yea, came out in the way of his judgments againſt them, as if he was an enemy to them, ſee the note on ℣. 24: *and have brought them into the land of their enemies*; ſhould acknowledge the hand of God in it, that he himſelf brought them out of their own country into an enemy's land, as *Aſſyria*, *Babylon*, and other nations; and that this was not the chance of war, or owing to the ſuperior power or ſkill of their enemies, but to the juſt judgment of God upon them for their ſins, who on that account delivered them up into the hands of their enemies: *if then their uncircumciſed heart be humbled*; their fooliſh proud heart, as the *Targums* of *Onkelos* and *Jonathan*; it ſignifies a ſinful, wicked, hard and impenitent heart, brought to a ſenſe of ſin, to repentance and humiliation for it. *Jarchi* interprets it, *or if their uncircumciſed heart*, &c. as in *Exod.* ii. 36. and obſerves another ſenſe of the word, *perhaps their uncircumciſed heart*, &c. not only would in words confeſs their ſins, but be truly humbled at heart for them: *and they then accept of the puniſhment of their iniquity*; take it well at the hand of God, bear it patiently without murmuring, or thinking themſelves hardly dealt by, but freely owning it is leſs than their iniquities deſerve; or complete and finiſh the puniſhment of their ſins, as *Aben Ezra*, which upon their humiliation ſhould be put an end to, and ceaſe. *Jarchi* takes the word in the ſenſe of atonement and pacification, as if by their chaſtiſement, their ſins were expiated [d], and God was pacified toward them: but rather it denotes the free and full pardon of their ſins, manifeſted to them upon their repentance and humiliation for ſin.

℣. 42. *Then I will alſo remember my covenant with Jacob*, &c.] Would fulfil and make good all that he had promiſed in covenant with *Jacob*, and his poſterity: the account begins with him, and riſes upwards to *Abraham*, whereas it uſually begins with *Abraham*, and deſcends to *Jacob*; no ſufficient reaſon is given for this alteration, though ſeveral are attempted by the *Jewiſh* writers [e]: *and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember*; which chiefly reſpects the multiplication of their ſeed, the continuance of them, and the Meſſiah ſpringing from them; which is the mercy promiſed to theſe fathers, and the principal part of the covenant made with them, and which was remembered and performed when God viſited and redeemed his people by him, *Luke* i. 68—73: *and I will remember the land*; the land of *Judea*, and return the *Jews* to it, and make it fruitful, after he had given it reſt from tillage for many years, which was fulfilled at their return from the captivity of *Babylon*.

℣. 43. *The land alſo ſhall be left of them*, &c.] This ſeems to refer to a ſecond time, when this ſhould be the caſe of the land of *Judea* again, as it was when ſubdued by the *Romans*, and the *Jews* were carried captive from it, and ſo it was left by them, as it has been ever ſince: *and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them*; ſhall be as in the ſabbatical years, uncultivated, neither plowed nor ſown, nor reaped; and thus the land of *Canaan*, though once ſo very fruitful, is now deſolate and barren, being without its former inhabitants, and ſo it is like to be until it is reſtored to them again; *and they ſhall accept of the puniſhment of their iniquity*; that is, when made ſenſible of their ſins, and particularly of their iniquity of rejecting the Meſſiah; they will not think it hard that they have been puniſhed in ſo ſevere a manner, but own the righteous hand of God in it, and be humble under it; and confeſſing their ſins with true ſorrow and repentance for them, looking at him whom they have pierced, and mourn, ſhall have the free and full remiſſion of their ſins applied unto them: *becauſe, even becauſe they deſpiſed my judgments, and becauſe their ſoul abhorred my ſtatutes*; deſpiſed and abhorred Chriſt, his doctrines and ordinances, which was the reaſon of their being carried captive out of their land, when it was forſaken by them, and lay deſolate as to this day, eſpecially with reſpect to any benefit of it enjoyed by them; and which, when they are ſenſible of, will be a reaſon of their accepting the puniſhment of their iniquity ſo readily, and not murmur at the hand of God upon them, or reflect on his dealings with them, but freely and fully confeſs their ſins, that he may be juſtified in all that he has done.

℣. 44. *And yet for all that*, &c.] I will have mercy on them, in or through my Word, as the *Targum* of *Jonathan*; notwithſtanding their many and great ſins and tranſgreſſions, and the ſad and miſerable condition they were brought into by them, the Lord would have mercy on them and be gracious to them, through Chriſt and for his ſake, and convert and ſave them, ſee *Rom.* xi. 26, 27. the *Jews*, as *Fagius* tells us, wonderfully delight themſelves with this paſſage, and read it with the greateſt joy and pleaſure, and with an elevated voice; concluding from hence that they ſhall certainly return to their own land; and becauſe the firſt word in this verſe is in ſound the ſame as the *Germans* uſe for an *ape*, they call this paragraph *the golden ape*, and ſay, when this ſhall be fulfilled the golden age will take place with them: a very learned man [f] has wrote a diſſertation upon it: *when they ſhall be in the land of their enemies*; of the *Romans* and other nations, among whom they have been diſpoſed ever ſince the deſtruction of *Jeruſalem* by *Titus*: *I will not caſt them away, neither will I abhor them, to deſtroy them utterly*; for tho' they have been caſt away by the Lord out of their land, and from being his people, and enjoying either the civil or religious privileges they formerly did; and though they have been caſt off with abhorrence, and had in great deteſtation by him, for their ſin of rejecting the Meſſiah, as appears by the puniſhment inflicted on them; yet not ſo as to make an utter end of them as a body of people, for notwithſtanding their diſperſion every where, and their long captivity, they remain a diſtinct people from all

[d] Siphri apud Yalkut, ut ſupra. [e] Saadiah Caon apud Aben Ezram in loc. Peſikta & alii. [f] Carpzovius de aurea Judæorum Simia, in Theſaur. Theolog. Philolog. vol. 1. p 344. vid. Pfeiffer. dubia vexata cent. 2. loc. 17. p. 145.

all others, which ſeems to forebode ſomething favourable to them: *and to break my covenant with them*; which he will not do, even his promiſe of the future call and converſion of them, and of their return to their own land: *for I* am *the Lord their God*; their covenant-God and a covenant-keeping God, *Rom.* xi. 27.

℣. 45. *But I will for their ſakes remember the covenant of their anceſtors*, &c.] Or rather, *remember to them*[g], to their good and benefit, for their profit and advantage, not for their deſert and merit, for any worth or worthineſs in them; this covenant reſpects not the covenant made with *Abraham*, *Iſaac*, and *Jacob*, as in ℣. 42. but with their fathers, either at *Sinai*, or rather in the plains of *Moab*, *Deut.* xxix. for it follows: *whom I brought forth out of the land of Egypt in the ſight of the heathen, that I might be their God*; whom he brought out of great bondage and diſtreſs in *Egypt*, with an high hand and ſtretched out arm, and in the ſight of the *Egyptians*, who were not able to oppoſe it, yea, becauſe of their plagues, were urgent for it; and in the ſight of all the nations round about, who heard of the wonderful power of God in the deliverance of his people; and this he did that he might appear to be their covenant-God, who had taken them into covenant with him, and had taken them under his care and protection, and would be ſtill their king and their God; and who alſo, in like manner, it may be here ſuggeſted, would deliver the people of the *Jews* out of their preſent exiled and captive ſtate and condition in the ſight of the whole world, and declare himſelf their covenant-God and father: *I* am *the Lord*; whoſe will is ſovereign, whoſe power is uncontroulable, who is a covenant-keeping God, faithful to his promiſes, and able to perform them.

℣. 46. *Theſe* are *the ſtatutes, and judgments, and laws*, &c.] Which refer not only to thoſe in this chapter, but in all the preceding chapters in this book, and reſpect them all, whether ceremonial, moral, or judicial, which may be ſignified by theſe three words: *which the Lord made between him and the children of Iſrael*; the *Targums* of *Onkelos* and *Jonathan* are, "between his Word and the children of *Iſrael*:" *in mount Sinai*; or near it, in the wilderneſs of it, while the children of *Iſrael* lay encamped about it: *by the hand of Moſes*; they were firſt delivered to him, and by means of him to the people.

CHAP. XXVII.

THIS chapter contains various laws concerning vows made unto the Lord, whether of perſons whoſe eſtimation was to be made by the prieſt, according to their age, ſex, and condition, ℣. 1—8. or of beaſts, clean and unclean, good or bad, ℣. 9—13. or of houſes, fields, and lands, the eſtimation of which was to be according to its ſeed, and the time of its being ſet apart, whether from or after the year of jubilee, and the number of years to it, ℣. 14—25. with this exception to the above laws, that no firſtling of the Lord's might be ſanctified, and if an unclean beaſt it might be redeemed, but nothing devoted to the Lord, whether of man, beaſt, or field, might be ſold or redeemed, ℣. 26—29. and the chapter is concluded with ſome laws concerning the redemption or change of tithes, what might or what might not be redeemed or changed, ℣. 30—34.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] After he had delivered the body of laws in the preceding chapter, which by the cloſe of the laſt ſeem to have been finiſhed; but here ſome rules and inſtructions concerning vows are given, which a man was not obliged to make, but which he did of his own free will and good pleaſure: *ſaying*; as follows.

℣. 2. *Speak unto the children of Iſrael, and ſay unto them*, &c.] This being an affair which only concerned them; for the *Jewiſh* writers ſay [h], by this phraſe *the children of Iſrael*, Gentiles are excluded: *when a man ſhall make a ſingular vow*; an unuſual, an uncommon one, a very diſtinguiſhed one, and even what is wonderful, as the word ſignifies; as when a man through uncommon zeal for God and his ſervice, devotes himſelf, or his children, or his cattle, or his houſes or fields to the Lord: the word *man*, the *Jewiſh* writers ſay [i], includes every male, and even a Gentile; yea, it is ſaid all eſtimate and are eſtimated, vow and are vowed, prieſts, and *Levites*, and *Iſraelites*, women and ſervants [k]: *the perſons* ſhall be *for the Lord by thy eſtimation*; as when a man devoted himſelf or any that belonged to him to the ſervice of the ſanctuary, out of his great zeal for it, as to aſſiſt the prieſts and Levites in the meaner ſort of work, as to carry wood, and draw water, and ſweep the tabernacle, and the like; they were not allowed to do theſe things, partly, becauſe it was not the will of God that any or every *Iſraelite* ſhould be employed in ſuch menial ſervice, and partly becauſe there were men appointed for ſuch work, as well as to prevent too great a number of perſons in the ſanctuary, which would be troubleſome, and only ſtand in one anothers way; wherefore, on every devoted perſon to ſuch ſervice a value or price was ſet, according to the rules after given, which were to be paid in to the prieſts for the ſervice of the ſanctuary, the repair of the houſe, *&c.* ſee 2 *Kings* xii. 4, 5. the word may be rendered agreeable to the accents, *according to thy eſtimation of ſouls*, (or perſons) the vow ſhall be *to the Lord* [l]; that is, the price of the perſon devoted, according to the eſtimation of the prieſt, or as ſettled by the Lord in ſome following verſes, ſhall be given to him: the word *ſouls* being uſed, the *Jewiſh* doctors underſtand it of eſtimation or value of that on which the ſoul or life depends; thus, for inſtance, if a man ſays, the value of my hand or of my feet be upon me, he ſays nothing; but if he ſays, the value of my head or of my liver be upon me, he gives the whole value, *i. e.* of himſelf; if he ſays the half of my value be upon me, he gives the half of it; but if he ſays, the value of half of me, he gives the whole value: this is the general rule, that on which the ſoul or life depends pays the whole value [m]; for a man cannot live without his head,

[g] וזכרתי להם & recordabor eis, Pagninus, Montanus, Druſius; erga eos, Junius & Tremellius, Piſcator. [h] Maimon. & Bartenora in Miſn. Eracin, c. 1. §. 2. [i] Ut ſupra. [k] Miſn. ib. §. 1. [l] בערכך נפשת ליהוה pro tua æſtimatione animarum, votum erit domino, Reinbeck de accent. Heb. p. 320. [m] Miſn. Eracin, c. 5. §. 2, 3.

head, or without his liver, or when half of himself is taken away.

℣. 3. *And thy estimation shall be*, &c.] The estimation of the man himself that vowed, or of the priest for him, was not left to be made by either of them at their pleasure, but was to be made according to the following rules, in proportion to the age a person was of to be estimated: *of the male from twenty years old even unto sixty years old*; the account begins with these, because men of an age from the one to the other are fittest for labour, and therefore to be set at the highest price, as they are in the next clause: *even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary*; a shekel was about half a crown of our money, or somewhat less, so that fifty of these amounted to about six pounds: these shekels were to be of the full weight according to the standard that was kept in the sanctuary, and were the highest price that was set upon any; and this was paid equally by all of the same age, whether rich or poor: hence, it is said, "in estimations there is nothing less than "one shekel nor more than fifty [n]."

℣. 4. *And if* it be *a female*, &c.] That is, of the same age, full 20 years of age, and not more than 60: *then thy estimation shall be thirty shekels*; about three pounds ten shillings of our money, the price of a servant, *Exod.* xxi. 32. the reason of this difference of estimation between a man and a woman is, because the woman is the weaker vessel, and her labour and service of less importance and worth, such as spinning, washing, &c.

℣. 5. *And if* it be *from five years old, even unto twenty years old*, &c.] Not that one of five years old is supposed to vow or to make an estimation, but one grown up, that says, the estimation of this little one, who is five years of age, be upon me; and such an one was bound to pay the value of him, which is as follows: *then thy estimation shall be of the male twenty shekels, and for the female ten shekels*; which were for the one above two pounds, and for the other more than one pound; these were valued at a less price than the former, partly because, generally speaking, there are more die between the age of five and the age of 20 years than between 20 and 60; and partly, because, within that time they are not capable of so much work and service as in the latter; and it may be observed, that the females of this age are not valued in proportion to the females of the other; the estimation of these being just half that of the males, whereas that of the other is more than half; the reason is, that women above 20 years of age their service bears a better proportion to that of men, than that of young women to young men under twenty.

℣. 6. *And if* it be *from a month old even unto five years old*, &c.] That is, if a man devotes his child to the Lord within such an age, and says, the estimation of this my son or my daughter be upon me, then he was to pay the value, as next directed; for one under a month old no estimation was to be made: the *Jews* say, "one less than a month "old may be vowed, but not estimated [o]:" *then thy estimation shall be of the male five shekels of silver*; somewhat more than ten shillings: *and for the female thy estimation* shall be *three shekels of silver*; about seven shillings, which is the least value put on any; and though the lives of male or female at this age are equally uncertain, and the service of either of little worth when near the full time fixed; yet the preference is given to the male, as being of the more perfect kind, and its life generally most desireable.

℣. 7. *And if* it be *from sixty years old and above*, &c.] When man is almost past his labour, and it is high time to leave off business: *if* it be *a male, then thy estimation shall be fifteen shekels*; about one pound 15 shillings: *and for the female ten shekels*; about one pound three shillings; it may be observed that there is not the disproportion between a man and a woman in old age as in youth, with respect to the estimation of them; the reason of which is, because there is but little difference in their labour and service; nay, sometimes the woman is most useful and serviceable; for when a man, through age, is quite worn out and his labour gone, an antient woman is capable of managing the affairs of the family, and is of great use and service, either by directing and adviling, or by doing: so *Jarchi* observes, when persons come to old age, a woman is nearly to be reckoned as a man, and quotes a proverb of theirs; an old man in a house is a broken potsherd in the house (some interpret the word, a snare or stumbling block, that is in the way); an old woman in a house is a treasure in a house, a good sign in a house [p], of great use in the management of the affairs of the family.

℣. 8. *But if he be poorer than thy estimation*, &c.] If he is so poor that he is not able to pay the value that is set upon him, according to the rules before given: *then he shall present himself before the priest*; that has made the estimation, according to the above directions, observing the difference of years, and of male and female; but if a person could not pay the said sums that were appointed, he might apply to the priest, and tell his case: *and the priest shall value him*; put a price upon him he is able to pay, as follows: *according to his ability that vowed shall the priest value him*; he was to examine into his circumstances, and as they appeared to him he was to put a value on him, which was to be paid, but not less than a shekel; for if he could not pay that, it was to remain as a debt until he could [q]; and it was the ability of him that made the vow that was to be enquired into, and according to which the estimation was to be made, and not of him that was vowed: so it is said in the *Misnah*, "ability is regarded in the vower, and years in the vowed, and estimations in the estimated, and according to the time of the estimation: ability in the vower, how? a poor man that estimates a rich man, pays the value of a poor man; and a rich man that estimates a poor man, pays the value of a rich man:—if he is poor and afterwards becomes rich, or rich and afterwards poor, he pays the price of a rich man" [r]; but the sense which *Jarchi* gives is, that a priest in such a case was to judge according to what a man has, and so order him to pay, but was to leave him so as he might live, a bed and bolster, and working tools, and if he had an ass he might leave him that.

℣. 9. *And if* it be *a beast whereof men bring an offering to the Lord*, &c.] That is, if such a creature is devoted, which is of that kind which are used in sacrifice to the Lord, such as bullocks, sheep, goats, rams, and lambs: *all that* any man *giveth*

[n] Misn. Eracin, c. 2. §. 1. [o] Ib. c. 1. §. 1. [p] T. Bab. Eracin, fol. 19. 1. vid. Yalkut, par. 1. fol. 198. 1. [q] Maimon. Hilchot Eracin, c. 3. §. 4. [r] Misn. Eracin, c. 4. §. 1, 2.

giveth of ſuch unto the Lord ſhall be holy; ſhall be ſet apart to ſacred uſes, and not applied to prophane or common uſes, but either were for the uſe of the altar or of the prieſts; or the price of them for the repair of the ſanctuary, according as they were devoted.

℣. 10. *He ſhall not alter it nor change it*, &c.] Some think theſe two words ſignify the ſame, but *Abarbinel* [s] makes them different; according to him, to *alter* is for one of another kind, as one of the herd for one of the flock, or the contrary; and to *change* for one of the ſame kind: *a good for a bad or a bad for a good*; or, as the *Targum* of *Jonathan*, "that which is perfect for that which has a "blemiſh in it, or what has a blemiſh in it for "that which is perfect;" a change might not be made neither for the better nor for the worſe, but the creature devoted was to be taken as it was; if not fit for ſacrifice it was to be ſold, and its price put to other uſes; for as *Abarbinel* [t] obſerves, whatſoever was devoted to ſacred uſe was never to be put to any prophane one; and this was alſo to teach men not to be haſty and fickle in ſuch things, but to conſider well what they did, and abide by it; for if ſuch alterations and changes could be admitted of, a man after he had vowed might through covetuouſneſs repent, and bring a bad one inſtead of a good one, or under pretence of bringing a good one inſtead of a bad one, might bring a bad one and ſay it was good, as *Bechai* [u] obſerves; even one worſe than he had brought, thinking to impoſe upon the ignorance of the prieſt; and indeed if he was ſincere in it, and had a mind to bring a better than what he had vowed, it was not allowed of; if he made any change, though it was for the better, he was to be beaten, as *Maimonides* [w] affirms: *and if he ſhall at all change beaſt for beaſt*; whether of the ſame or of a different kind, or whether for better or worſe: *then it and the exchange thereof ſhall be holy*; both of them were to be the Lord's, and appropriated to ſacred uſe, of one ſort or another, either for ſacrifice or for the prieſt's family, or the price of it for the repairs of the ſanctuary.

℣. 11. *And if* it be *any unclean beaſt, of which they do not offer a ſacrifice unto the Lord*, &c.] Any creature, excepting a dog, the price of which was not to be brought into the houſe of the Lord; beſides oxen, ſheep, goats, rams, and lambs; tho' ſome underſtand it even of ſuch that have blemiſhes on them, and ſo not fit to be offered unto the Lord; ſo *Jarchi* and others [x]: *then he ſhall preſent the beaſt before the prieſt*; to be viewed, examined, and judged of as to its worth, and a value put upon it, that it might be ſold or redeemed, as no other but a beaſt might; ſo it is obſerved birds, wood, frankincenſe, and miniſtring veſſels have no redemption, for it is only ſaid a beaſt [y].

℣. 12. *And the prieſt ſhall value it, whether it be good or bad*, &c.] Put a price upon it according to its worth, as it ſhall appear to him: *as thou valueſt it* who art *the prieſt, ſo ſhall it be*; that ſhall be the price at which it ſhall be ſold, not to the owner or devoter of it, for he muſt give more, as appears from the following verſe; but as *Jarchi* obſerves, to all other men who come to purchaſe it.

℣. 13. *But if he will at all redeem it*, &c.] The owner of it, or he that has devoted it, if he is determined to have it again at any rate: *he ſhall add a fifth* part *thereof to thy eſtimation*; he ſhall give the full price for it, as rated by the prieſt, and for which it might be ſold to another man, and a fifth part of the value of it beſides; this was done that the full price might be paid for it, the prieſt not knowing, as it might be, the worth of it ſo well as the owner; and that the value of conſecrated things might be kept to, and to make men careful how and what they devoted, ſince, though redeemable, they were obliged to pay a large price for them.

℣. 14. *And when a man ſhall ſanctify his houſe* to be *holy unto the Lord*, &c.] Shall ſet it apart for ſacred ſervice, devote it to holy uſes, ſo that it may be ſold, and the money laid out in ſacrifices, the repairs of the temple, &c. under this any other goods are comprehended, concerning which the *Jews* ſay, "he that ſanctifieth his goods, and his wife's dowry is upon him, or he is a debtor; his wife cannot demand her dowry out of that which is ſanctified, nor a creditor his debt; but if he will redeem he may redeem, on condition that he gives the dowry to the wife, and the debt to the creditor; if he has ſet apart 90 pounds and his debt is 100, he may add a penny more, and with it redeem thoſe goods, on condition he gives the wife her dowry and the creditor his debt: whether he ſanctifies or eſtimates his goods, he has no power over his wife's or children's clothes, nor over coloured things, dyed on their account, nor on new ſhoes he has bought for them", [z] &c. again it is ſaid [a], "if any one ſanctified his goods, and there were among them things fit for the altar, wine, oil, and fowls, *R. Eliezer* ſays, they might be ſold to thoſe that need any of that kind, and with the price of them burnt-offerings might be brought, and the reſt of the goods fell to the repair of the temple": *then the prieſt ſhall eſtimate it whether it be good or bad*; ſhall examine it of what bigneſs and in what condition it is, whether a large well-built houſe or not, and whether in good repair or not, and accordingly ſet a price upon it: *as the prieſt ſhall eſtimate it ſo ſhall it ſtand*; according to the price he ſhall ſet upon it, it may be ſold; whoever will give it may purchaſe it, excepting the owner or he that has ſanctified it, he muſt pay a fifth part more, as follows.

℣. 15. *And if he that ſanctifieth it will redeem his houſe*, &c.] An houſe ſet apart for holy uſes might be redeemed, either by another paying the price ſet upon it by the prieſt, or by the original owner of it, paying a fifth part more; and this was the caſe, whether of houſes in walled cities or in villages: ſo *Maimonides* ſays, "he that ſanctifies his houſe, whether it be one of thoſe in walled cities, or of thoſe in villages, it may be always redeemed; he that redeems one out of the hand of holineſs (or which has been ſanctified) if it is a houſe in a walled city, and remains in the poſſeſſion of the redeemer 12 months, it is abſolutely his; but if it is a houſe in the villages, and the jubilee comes, and it is in the poſſeſſion of the redeemer, it returns to its owner in the jubilee" [b]: but if the owner of it had a mind to redeem it after he had devoted it, *then he ſhall add the fifth* part *of the money of thy eſtimation unto it, and it ſhall be his*; that is, he was to give a fifth part more for the houſe than it was valued at by the prieſt, or than another might have it for; the reaſon of which was, to make men careful how they ſanctified or vowed their houſes or goods, and that it might be certain that the full

[s] Apud Muſc. in loc. [t] Ibid. [u] Apud Muſc. ib. [w] Hilchot Temurah, c. 1. §. 1.
[x] Maimon. & Bartenora in Miſn. Menachot, c. 12. §. 1. [y] Miſn. ib. [z] Miſn. Eracin, c. 6. §. 2. 5.
[a] Miſn. Shekalim, c. 4. §. 8. [b] Hilchot Eracin, c. 5. §. 3. 4.

full value was given for it, the worth of which the prieſt might not know ſo well as the owner, and the latter, being willing to give the price ſet by the former, might give ſuſpicion of it; wherefore, in order to have the full price of it with certainty, and to ſet an high value on things devoted, the owner was to give a fifth part more than the eſtimation of it: thus, for inſtance, if an houſe thus devoted, was valued by the prieſt at the price of 100 pounds, the owner was obliged, if he would redeem it, to give an 120.

℣. 16. *And if a man ſhall ſanctify unto the Lord* ſome part *of a field of his poſſeſſion*, &c.] That which he enjoyed by inheritance from his father, to diſtinguiſh it from a field of his own purchaſe, as in ℣. 22. and which might be devoted, not all of it but a part of it; partly that he might have ſomething to live upon, or to improve for a livelihood for himſelf and family, and partly that eſtates might not be alienated entirely from their families and tribes in which they were: *then thy eſtimation ſhall be according to the ſeed thereof*; not according to the field, the goodneſs or badneſs of that, one field being good and another bad, as *Jarchi* obſerves, but according to the quantity of ſeed which it produced, or rather, which it required for the ſowing of it: *an homer of barley-ſeed* ſhall be valued *at fifty ſhekels of ſilver*; which was near ſix pounds of our money; and here we muſt carefully diſtinguiſh between an *omer*, beginning with an *o*, and an *homer*, beginning with an *h*; not adverting to this has led ſome learned men into miſtakes in their notes on this place, for an *omer* was the tenth part of an *ephah*, *Exod.* xvi. 36. and an *ephah* is but the tenth part of an *homer*, *Ezek* xlv. 11. which makes a very great difference in this meaſure of barley, for an homer of it contained ten ephahs or buſhels; and even according to this account a buſhel of barley is rated very high, for ten buſhels at 50 ſhekels, reckoning a ſhekel half a crown, or them at ſix pounds five ſhillings, are at the rate of 12 ſhillings and ſix pence a buſhel, which is too high a price for barley; wherefore as an ephah, the tenth part of an homer, contained three ſeahs or pecks, and which ſome call buſhels, then an homer conſiſted of 30 buſhels, which brings down the value of it to little more than two ſhillings a buſhel, which is much nearer the true value of barley; but the truth of the matter is, that the value of barley for ſowing is not aſcertained, as our verſion leads us to think; for the words ſhould be rendered, if the *ſeed* be *an homer of barley*, it, the field, ſhall be valued *at fifty ſhekels of ſilver*; if the field take ſo much ſeed to ſow it as the quantity of an homer of barley, then it was to be rated at 50 ſhekels of ſilver; and if it took two homers, then it was to be rated at 100 ſhekels, and ſo on.

℣. 17. *If he ſanctify his field from the year of jubilee*, &c.] The very year, as *Aben Ezra*, while it is current, or when it is paſt, and he immediately ſanctifies it for an holy uſe, and one comes to redeem it, as *Jarchi* ſays, as ſoon as ever it is devoted, and a prieſt has valued it, and there is a purchaſer of it: *according to thy eſtimation it ſhall ſtand*; what price ſoever the prieſt ſet upon it, that it was to go at, and he that had a mind to purchaſe it might have it for it, unleſs it was he that devoted it, and then he was to give a fifth part more, as afterwards expreſſed.

℣. 18. *But if he ſanctify his field after the jubilee*, &c.] Some years after it, more or fewer, or it may be, when half way towards another jubilee, or nearer: *then the prieſt ſhall reckon unto him the money according to the years that remain, even unto the year of the jubilee*; thus, for inſtance, if it only required an homer of barley to ſow it, and the whole value of it from jubilee to jubilee was but 50 ſhekels of ſilver; then ſuppoſing it to be ſanctified in the middle of the 50 years, or at 25 years end, it was to be reckoned at 25 ſhekels, and ſold for that money, and ſo in proportion, reckoning a ſhekel for a year: *and it ſhall be abated from thy eſtimation*; not the year of jubilee, but a ſhekel for every year was to be deducted from the original value of 50 ſhekels, according to the number of years that had paſſed or were to come.

℣. 19. *And if he that ſanctified the field ſhall in any wiſe redeem it*, &c.] Is deſirous of it, and determined upon it at any rate, repenting that he had parted with it in this manner: *then he ſhall add the fifth part of the money of thy eſtimation to it*; the *Jeruſalem Targum* is, the fifth part of the ſhekels of ſilver; that is, if he has a mind to redeem it, and is reſolved on it, as ſoon as he has ſanctified it, then, beſides the 50 ſhekels of ſilver it is rated at, and might be ſold for to another, he muſt pay a 5th part thereof, that is, ten ſhekels more, for reaſons before given, ℣. 15. *and it ſhall be aſſured to him*; remain firm and ſtable with him, abide by him, and he in the poſſeſſion of it as his property, ever after, as if he had never ſanctified it.

℣. 20. *And if he will not redeem the field*, &c.] He that ſanctified it, does not care to give for it the ſettled price of the fifth part beſides, but chuſes it ſhould be diſpoſed of for the uſes he devoted it to: *or if he have ſold the field to another man*; that is, either the original owner having bought it and ſold it again, or rather the prieſt, the treaſurer, as *Jarchi*, who had the diſpoſal of it, for the uſes and purpoſes for which it was devoted, when ſold by him: *it ſhall not be redeemed any more*; it was not in the power of him that ſanctified it to make a purchaſe of it again; the buyer of it might not ſell it to him again, for otherwiſe, by that means he might come at it cheaper than the law directs; beſides, there is another reaſon for it, which is ſuggeſted in the next verſe.

℣. 21. *But the field, when it goeth out in the jubilee*, &c.] Out of the hand of him that bought it: *ſhall be holy unto the Lord, as a field devoted*; though it went out of the hand of the purchaſer, it did not return to him that ſanctified or devoted it, but was ſeparated to ſacred uſes for the ſervice of the Lord; for every devoted thing, whether of man, beaſt or field, was moſt holy to the Lord, ℣. 28: *the poſſeſſion thereof ſhall be the prieſt's*; it did not return to the treaſurer of the ſanctuary, who had ſold it to another for the repair of the temple, as *Jarchi* obſerves, but as a devoted field it was given to the prieſts, as it is ſaid, *every thing devoted in Iſrael ſhall be thine*, *Numb.* xviii. 14. and even this was divided, as he ſays, between the prieſts of that ward or courſe that happened to be on the day of atonement of the jubilee year: but in caſe it never was redeemed, but remained ſanctified in the year of jubilee, the prieſts did not poſſeſs it without paying for it; and ſo the *Jewiſh* canon runs [c], "the jubilee comes, and the field is "not redeemed, the prieſts enter into it, and pay "the price of it;" on which one of the commentators [d] obſerves, when any one has redeemed it, the money becomes ſacred for the repairs of the temple; and when the jubilee comes, it goes out (*i. e.*

[c] Miſn. Eracin, c. 7. §. 4.

[d] Bartenora in ib.

(*i. e.* of the hands of the purchaſer) to the prieſts freely; but if it is not redeemed, the prieſts muſt pay the price of 50 ſhekels, and take it; and if even it was bought by a prieſt before out of the hands of the treaſurer, it went from him to his brethren the prieſts, in the year of jubilee: the rule is this, "if any of the prieſts redeem it, and lo it is in his poſſeſſion, he may not ſay, ſeeing it goes out to the prieſts in the year of jubilee, lo it is in my poſſeſſion, lo it is mine, but it ſhall go out to all his brethren the prieſts" [e].

℣. 22. *And if a man ſanctify unto the Lord a field which he hath bought*, &c.] With his own money, of ſome perſon in poverty and diſtreſs, who was obliged to ſell it, and which, according to a former law, returned to the original proprietor in the year of jubilee: *which* is *not of the fields of his poſſeſſion*; which he has not by inheritance from his fathers. *Jarchi* obſerves, there is a difference between a field bought, and a field poſſeſſed; for a field bought is not divided to the prieſts in the year of jubilee, becauſe a man can't ſanctify it but until the year of jubilee; for in the year of jubilee it would go out of his hands, and return to the owner; wherefore if he comes to redeem it, he muſt redeem it with the price fixed for the field of poſſeſſion: the *Jewiſh* doctors are divided about a field bought of a father by a ſon, whether it is a field of purchaſe or of poſſeſſion [f].

℣. 23. *Then the prieſt ſhall reckon unto him the worth of thy eſtimation, even unto the year of jubilee*, &c.] The prieſt was to eſtimate the field of purchaſe ſanctified, and ſet a price upon it according to the beſt of his judgment, and give it to the perſon that ſanctified it, or whoever would redeem it; and this eſtimate was made, according to the number of years there were to the year of jubilee: *and he ſhall give thine eſtimation in that day*; the price ſet upon the field by the prieſt immediately, either the ſanctifier, but without adding the fifth part, as in ℣. 19. ſo *Maimonides* [g] obſerves, or any other purchaſer: *as a holy thing unto the Lord*; to ſacred uſes, as the repairs of the temple, *&c.* to which the purchaſe-money was appropriated.

℣. 24. *In the year of jubilee, the field ſhall return unto him of whom it was bought*, &c.] Not to him that ſanctified it, whether he redeemed it or no; nor to him that bought it of the treaſurer of the temple after it was ſanctified; but to the original proprietor and owner of it, of whom he bought it that ſanctified it, for ſo it follows: even *to him to whom the poſſeſſion of the land* did belong; which was a poſſeſſion of his he had by inheritance from his fathers, and therefore, according to the law of the year of jubilee, was then to return to him, and could be retained no longer, nor even converted to holy uſes; for as it is ſaid in the *Miſnah* [h], "a "field of purchaſe goes not out to the prieſts in "the year of jubilee; for no man can ſanctify a "thing which is not his own;" as what he had purchaſed was no longer his than to the year of jubilee, and therefore could not devote it to ſacred uſes for any longer time.

℣. 25. *And all thy eſtimation ſhall be according to the ſhekel of the ſanctuary*, &c.] The ſhekel kept in the ſanctuary, which was the ſtandard of all ſhekels; not that there was a ſhekel in the ſanctuary different from the common one; for every ſhekel ought to have been as that, of the full weight and worth of it; and the eſtimation was to be according to ſuch a ſhekel, and the money paid in ſuch, even in full weight: *twenty gerahs ſhall be the ſhekel*; which the *Targum* of *Jonathan* calls *Meahs* or *Oboli*, one of which was about three-half pence of our money, ſcarce ſo much, and weighed near eleven grains, as biſhop *Cumberland* [i] has calculated; ſee *Ezek.* xlv. 12.

℣. 26. *Only the firſtlings of the beaſts*, &c.] Theſe are excepted from being ſanctified, or ſet apart for ſacred uſes for a very good reaſon, ſuggeſted in the next clauſe: *which ſhould be the Lord's firſtling, no man ſhall ſanctify it*; it being what he has a claim upon, and ordered to be ſanctified to him by a law previous to this, *Exod.* xiii. 2. wherefore to ſanctify ſuch a creature, would be to ſanctify what was his before; not merely in a general ſenſe, in which all creatures are his, but in a ſpecial ſenſe, having in a peculiar manner required it as his; and therefore to ſanctify, or vow to him, what was his before, muſt be triſling with him, and mocking of him: *whether* it be *ox, or ſheep*; the firſtlings of either of them: *it* is *the Lord's*; which he has claimed as his own ſpecial and peculiar property, antecedent to any vow of its owner.

℣. 27. *And if* it be *of an unclean beaſt*, &c.] This is to be underſtood, not of the firſtling of unclean creatures in common, which were to be redeemed with a lamb, and not with money, according to the eſtimation of the prieſt, and a fifth part added to that; but of ſuch as were ſanctified, or vowed, for the reparation of the ſanctuary, as *Jarchi* notes: *then he ſhall redeem it according to thine eſtimation*; the price the prieſt ſhould ſet upon it, how much it was worth in his judgment: *and ſhall add a fifth* part *of it thereto*; to the price ſet upon, a fifth part of that over and above the ſum; this the ſanctifier, or he that made the vow, was obliged to pay, if he thought fit to redeem it: *or if it be not redeemed*; by him, he does not chuſe to give the price, and the fifth part: *then it ſhall be ſold according to thy eſtimation*; to another man, without the fifth part, that chuſes to purchaſe it, and then the purchaſe-money was laid out for ſacred uſes.

℣. 28. *Notwithſtanding no devoted thing that a man ſhall devote unto the Lord*, &c.] This is a different vow from the former, expreſſed by *ſanctifying*; for though *ſanctifying* and *devoting* were both vows, yet the latter had an execration or curſe added to it, by which a man imprecated a curſe upon himſelf, if that itſelf, which he devoted, was put to any other uſe than that for which he devoted it; wherefore this ſort of vow was abſolute and irrevocable, and what was vowed was unalienable, and therefore not to be ſold or redeemed as afterwards expreſſed, whereas things ſanctified might: *of all that he hath*, both *of men and beaſt, and of the field of his poſſeſſion ſhall be ſold or redeemed*; but muſt be put to the uſe for which it was devoted. This muſt be underſtood of ſuch as were his own, and he had a right to diſpoſe of; which were in his own power, as *Aben Ezra* interprets the phraſe, *of all that he hath*; if of men, they muſt be ſuch as were his ſlaves, which he had a deſpotic power over; ſuch as he could ſell, or give to another, or leave to his children for a perpetual inheritance, ch. xxv. 46. and could diſpoſe of as he pleaſed, and ſo devote to the ſervice of the prieſts: thus *Jarchi* interprets it of men-ſervants and maid-ſervants, *Canaanitiſh* ones; and if of beaſts, ſuch as were his own property, and not another's; and if of fields, ſuch as were his poſſeſſion by inheritance.

[e] Miſn. ib. §. 3. [f] Ib. §. 5. [g] Hilchot Eracin, c. 4. §. 26. [h] Ut ſupra.
[i] Of Scripture-weights and meaſures, ch. 4. p. 111.

tance. Some *Jewiſh* writers, as *Abendana*, from the phraſe, *of all that he hath*, gather, that a man might devote only a part of what he had, and not the whole; and ſo it is ſaid in the *Miſnah*, "a man may devote of his flock, and of his herd, of his ſervants and maidens *Canaanites*, and of the field of his poſſeſſion; but if he devote all of them, they are not devoted" [k], the vow is null and void; and ſo one of the commentators [l] upon it ſays, he may devote ſome moveable things, but not all; ſome of his *Canaaniti∫h* ſervants and maidens, but not all; ſome part of the field of his poſſeſſion, but not the whole: but a man's children, and *Hebrew* ſervants, and purchaſed fields, according to the *Jewiſh* canon, might not be devoted; "if any one devotes his ſon or his daughter, his ſervant or his handmaid that are *Hebrews*, or the field of his purchaſe, they are not devoted, (or to be reckoned ſo) for no man devotes (or ought to devote) what is not his own" [m]. A commentator [n] excepts his daughter, and ſays, he may devote his daughter, becauſe he may ſell her whilſt a minor, but not an adult virgin; ſee *Exod.* xxi. 7: *every devoted thing is moſt holy unto the Lord*; and therefore not to be appropriated to any uſe but his, nor to be meddled with, not even touched or handled by any but the prieſts, as the moſt holy things that were eatable, were only to be eaten by them.

℣. 29. *None devoted, which ſhall be devoted of men, ſhall be redeemed*, &c.] This is ſaid, not of ſuch men as are devoted to the Lord, as in the preceding verſe; for it is not ſaid here as there, *none devoted unto the Lord*, but of ſuch as are devoted to ruin and deſtruction, for whom there was no redemption, but they muſt die; nor is it ſaid, *which is devoted by men*, but *of men*, or from among men; whether they be devoted by God himſelf, as all idolaters, and particularly the ſeven nations of the land of *Canaan*, and eſpecially the *Amalekites*, who therefore were not to be ſpared on any account, but to be put to death, *Exod.* xxii. 20. *Deut.* vii. 1, 2. and xx. 16, 17. and xxv. 19. 1 *Sam.* xv. 3. So in the *Talmud* [o], this is interpreted of *Canaaniti∫h* ſervants and handmaids; or whether devoted by men to deſtruction, either by the people of *Iſrael*, as their avowed enemies they ſhould take in war, whom, and their cities, they vowed to the Lord they would utterly deſtroy, *Numb.* xxi. 2, 3. and of ſuch *Aben Ezra* interprets the words of the text; or ſuch as were doomed by the civil magiſtrates to die for capital crimes, by ſtoning, burning, ſtrangling and ſlaying with the ſword. And this ſenſe is given into by many; becauſe the judges kill with many kinds of death, therefore, ſays *Cha∫kuni*, it is ſaid *every devoted thing*, as if he ſhould ſay, with whatſoever of the four kinds of death the judges paſs ſentence of deſtruction on a a man, he muſt die that death; ſo *Jarchi* and *Ben Melech* interpret it of ſuch as go out to be ſlain, *i. e.* by the decree of the judges; and if one ſays, his eſtimation, or the price of him be upon me, he ſays nothing, it is of no avail: but *ſhall ſurely be put to death*; as the ſame writer obſerves, ſo he goes forth to die, he ſhall not be redeemed, neither by price nor eſtimation. The *Targum* of *Jonathan* is, "he ſhall not be redeemed with ſilver, "but with burnt-offerings, and holy ſacrifices, and "petitions of mercy, becauſe he is condemned by a "ſentence to be ſlain." And of either, or of all of theſe, may the words be underſtood, and not as they are by ſome, as if *Jewiſh* parents and maſters had ſuch a power over their children and ſervants to devote them to death, or in ſuch a manner devote them, that they were obliged to put them to death; for though they had power in ſome caſes to ſell, yet had no power over their lives to take them away, or to devote them to death, which would be a breach of the ſixth command, and puniſhable with death; for even a maſter that accidentally killed his ſervant, did not eſcape puniſhment; nay, if he did him any injury, by ſmiting out an eye, or a tooth, he was obliged to give him his freedom, and much leſs had he power to take away his life, or devote him to deſtruction. Some have thought, that it was through a miſtaken ſenſe of this law, that *Jephthah* having made a raſh vow ſacrificed his daughter; but it is a queſtion, whether he did or no.

℣. 30. *And all the tithe of the land*, &c.] Of which there were various ſorts, the firſt tithe, the tithe out of the tithe, the ſecond tithe, and the poors tithe, which are generally reduced to three, ſee *Tobit* i. 7. ſo *Maimonides* [p] ſays, "after they "had ſeparated the firſt tithe every year, they ſe-"parate the ſecond tithe, as it is ſaid *Deut.* xiv. "22, 23. and in the third year, and in the ſixth, "they ſeparate the poors tithe, inſtead of the ſe-"cond tithe:" ſo that, properly ſpeaking, there were but two tithes, though commonly reckoned three; the tithes of all eatables were given to the *Levites* every year, and a tenth part of that given by the *Levites* to the prieſts, and the ſecond tithe was eaten by the owners; inſtead of which, according to the above writer, in the third and ſixth years it was given to the poor, and called theirs; of this ſecond tithe, *Jarchi* interprets this law, and ſo does *Maimonides* [q]: whether *of the ſeed of the land*, or *of the fruit of the tree*, is *the Lord's*; is to be given to him as an acknowledgment of his being the proprietor of the land, and that all the increaſe of it is owing to his bleſſing, and therefore is given in way of gratitude to him: the former of theſe takes in all ſorts of corn that is man's food, as wheat and barley; and the latter wine and oil, and all ſorts of fruits that are eatable; for it is ſaid to be a general rule, that whatever is for food, and is preſerved (having an owner, and not being common) and grows up out of the earth, is bound to tithes [r]: it is *holy unto the Lord*; the firſt tithe was eaten by the prieſts and levites only, and the other before the Lord in *Jeruſalem* only, and that by clean perſons. Something of this kind obtained among the heathens, it may be in imitation of this, particularly among the *Grecians*; *Piſiſtratus* [s] tells *Solon*, that every one of the *Athenians* gave a tenth part of his inheritance, not to me, ſays he, who was their governor, but for public ſacrifices, and the common good, and when engaged in war, to defray the charge of it; and ſo by the oracle of *Apollo*, the *Corcyræans* were directed to ſend to *Olympia* and *Delphos* the tenth part of the produce of their fields [t]; and by the ſame oracle, the iſland of the *Syphnians*, in which was a golden mine, were ordered to bring the tenth of it to the ſame place [u]. So the *Pelaſgi* [w] in a time of ſcarcity vowed the tithes of all their increaſe to the gods, and having obtained their wiſh, devoted the tenth of all their fruits and cattle to them.

℣.

[k] Eracin, c. 8. §. 4. Bab. Gittin, fol. 38. 2.
[l] Bartenora in ib.
[m] Ib. §. 5.
[n] Ib. in ib.
[o] T. Bab. Gittin, fol. 38. 2.
[p] Hilchot Maaſer Sheni, c. 1. §. 1.
[q] Hilchot Maaſer, c. 1. §. 2.
[r] Miſn. Maaſerot, c. 1. §. 1.
[s] In Laert. vit. Solon. p. 36.
[t] Pauſan Phocica, ſive, l. 10. p. 624.
[u] Ibid p. 628.
[w] Dionyſ. Halicarnaſſ. apud Euſeb. Evangel. Præpar. l. 4. p. 159.

℣. 31. *And if a man will redeem ought of his tithes*, &c.] Of his own, and not his neighbours, as *Jarchi* obſerves; for if he redeemed the tithes of his neighbour, but did not add a fifth part which he was obliged to do if he redeemed his own, as follows: *he ſhall add thereunto the fifth part thereof*; beſides giving the value for what part of his tithes he redeemed, he gave a fifth part of that ſum over and above; as ſuppoſing the tithe was worth fifty ſhillings, then he gave that, and ten ſhillings more, and ſo in proportion. The uſe of this redemption, as *Jarchi* ſuggeſts, was, that he might have liberty of eating it in any place; for he underſtands it of the ſecond tithe, as before obſerved, and which was to be eaten at *Jeruſalem*.

℣. 32. *And concerning the tithe of the herd, or of the flock*, &c.] Of oxen and ſheep, as the *Targums* of *Jonathan* and *Jeruſalem*; for this law only concerns ſuch, as *Maimonides* [x] obſerves, for none but clean beaſts were tithed, though the firſtlings of unclean beaſts were to be redeemed: even *of whatſoever paſſeth under the rod, the tenth ſhall be holy unto the Lord*; which being ſlain, the blood and fat were to be offered on the altar, and the fleſh eaten by the owners, as *Jarchi* obſerves; who adds, this is not reckoned with the reſt of the gifts of the prieſthood; and we don't find it was given to the prieſts: the *rod*, under which theſe are ſaid to paſs, is either the ſhepherd's rod, as *Aben Ezra*, under which they paſſed morning and evening, when led out or brought in, as in *Jer.* xxxiii. 13. or the rod of the tither: the manner of tithing, as deſcribed by *Maimonides*, was this; "he gathers all the lambs and all the calves into a field, and makes a little door to it, ſo that two can't go out at once; and he places their dams without, and they bleat, ſo that the lambs hear their voice, and go out of the fold to meet them, as it is ſaid, *whatſoever paſſeth under the rod*; for it muſt paſs of itſelf, and not be brought out by his hand; and when they go out of the fold, one after another, he begins and counts them with the rod, one, two, three, four, five, ſix, ſeven, eight; nine, and the tenth that goes out, whether male or female, whether perfect or blemiſhed, he marks it with a red mark, and ſays, this is the tithe" [y]: the time of tithing the cattle was on the firſt of *Elul* or *Auguſt*; for ſo it is ſaid [z], "the firſt of *Elul* is the beginning of the "year for the tithing of beaſts;" when they tithed all that were yeaned the preceding year: but we are elſewhere told [a], there were three times for tithing beaſts; 15 days before the paſſover, (which was the laſt of *Adar* or *February*) and 15 days before the *Pentecoſt*, and 15 days before the feaſt of tabernacles, which was the laſt of *Elul* or *Auguſt*; and theſe tithings were made for the ſake of thoſe that went up to theſe feaſts, that it might be certain the cattle ſold and eaten were tithed.

℣. 33. *He ſhall not ſearch whether it be good or bad*, &c.] In a good or bad ſtate of health, fat or lean, perfect or blemiſhed, but take it as it is, be it what it will: *neither ſhall he change it*; neither for the better nor the worſe, no alteration was to be made, but the beaſt was to be taken as it came: *and if he change it at all, then both it and the change ſhall be holy*; be ſacred to the Lord, and for his uſe and ſervice; this was done to reſtrain men from making any alteration, ſince if they did, both the one and the other were taken from them; yea, were to be beaten with forty ſtripes, ſave one [b]; whether this change was of the herd with the flock, or of the flock with the herd; or of lambs with goats, or goats with lambs; or of males with females, or of females with males; or of perfect with blemiſhed ones, or of blemiſhed ones with perfect ones: *it ſhall not be redeemed*; from whence the *Jews* [c] gather, that a tithe-beaſt was not to be bought and ſold, whether blemiſhed or unblemiſhed.

℣. 34. *Theſe are the commandments which the Lord commanded Moſes*, &c.] Meaning either what are contained in this chapter, or rather in the whole book, which he delivered to *Moſes: for the children of Iſrael*; to be obſerved by them, prieſts and people: and theſe were given to him *in mount Sinai*; either when upon it, or rather when near it, in the wilderneſs of it, after the tabernacle was ſet up, and the Lord ſpake to him out of that; ſee ch. i. 1. and xxv. 1.

[x] Hilchot Becorot, c. 6. §. 1. [y] Ibid. c. 7. §. 1. [z] Miſn Roſhhaſhanah, c. 1. §. 1. [a] Miſn. Becorot, c. 9. §. 1. [b] Miſnah Temurah, c. 1. §. 1, 2. [c] Maimon. Hilchot Becorot, c 6. §. 5, 6.

The Fourth Book of MOSES, called NUMBERS.

THIS Book has its name from the account it gives of the *numbers* of the children of *Iſrael*, twice taken particularly; which name it has with the *Greeks* and *Latins*, and ſo with the *Syriac* and *Arabic* verſions; but with the *Jews* it is called ſometimes *Vajedabber*, from the firſt word of it, *and the Lord ſpake*; and ſometimes *Bemidbar*, from the fifth word of the firſt verſe, *in the wilderneſs*, and ſometimes *Sepher Pikkudim*; or as with *Origen* [a], *Ammeſphékodim*, the book of muſters or ſurveys. That it was wrote by *Moſes* is not to be doubted; and is indeed ſuggeſted by our Lord himſelf, *John* v. 46. compared with ch. iii. 14. and the references to it, in the New Teſtament, fully aſcertain to us chriſtians, the authenticity of it, as that of our Lord hinted at, and thoſe of the apoſtle in 1 *Cor.* x. 4. *Heb.* ix. 13, 14. It contains an hiſtory of the affairs of the *Iſraelites*, and of their travel in the wilderneſs for the ſpace of 38 years; though the principal facts it relates were done in the ſecond year of their coming out of *Egypt*, and in the laſt of their being in the wilderneſs; and it is not merely hiſtorical, but gives a particular account of ſeveral laws, ceremonial and judicial, to be obſerved by the people of *Iſrael*, as well as has many things in it very inſtructive, both of a moral and evangelical nature.

CHAP. I.

IN this chapter orders are given to *Moſes* to take the number of the children of *Iſrael*, from 20 years old and upwards, ℣. 1, 2, 3. and the men that were to aſſiſt in this work, one of each tribe are mentioned by name, ℣. 4—16. all which was accordingly done, ℣. 17, 18, 19. and the particular numbers of each tribe are recorded, as they were taken, ℣. 20—44. and the ſum total is given, ℣. 45, 46. the *Levites* being excepted, who were employed about the tabernacle, and ſo not to be employed in military ſervice, ℣. 47—51. they encamping about that, whilſt the *Iſraelites* pitched their tents every man by his own camp and ſtandard, ℣. 52, 53, 54.

℣. 1. *And the Lord ſpake unto Moſes in the wilderneſs of Sinai*, &c.] Which is different from the wilderneſs of *Sin*, *Exod.* xvi. 1. and had its name from the mountain ſo called, on which God gave the law of the decalogue, and where the *Iſraelites* had been encamped eleven months, *Exod.* xix. 1, 2: *in the tabernacle of the congregation*; which had now been ſet up a whole month, and out of which the Lord had delivered to *Moſes* the ſeveral laws recorded in the preceding book in that ſpace of time, *Exod.* xl. 17. *Lev.* i. 1: *on the firſt* day *of the ſecond month*; the month *Ijar*, as the *Targum* of *Jonathan*, which anſwers to part of our *April*, and part of *May*, and was the ſecond month of the eccleſiaſtical year, which began with *Abib* or *Niſan*: *in the ſecond year after they were come out of the land of Egypt*; that is, the children of *Iſrael*, who had now been a year and half a month out of it: *ſaying*; as follows.

℣. 2. *Take ye the ſum of all the congregation of the children of Iſrael*, &c.] Excepting the *Levites*; nor were any account taken of the mixt multitude that came out of *Egypt* with the children of *Iſrael*, only of them; and this account was taken, partly to obſerve the fulfilment of the divine promiſe to *Abraham* concerning the multiplication of his ſeed, and partly that it might be obſerved, that at the end of 38 years from hence, when they were numbered again, there were but three left of this large number, their carcaſſes falling in the wilderneſs becauſe of their ſins; and chiefly, as *Aben Ezra* obſerves, this ſum was now taken to fix their ſtandards, and for their better and more orderly journeying and encampment; for on the twentieth of this month they ſet forward on their journey from hence, ch. x. 11, 12. the word for the order is in the plural number, *take ye*, being given both to *Moſes* and *Aaron*, who were to take the number, and did, ℣. 3: *after their families*; into which their

[a] Apud Euſeb. Hiſt. Eccleſiaſt. l. 6. c. 25.

their tribes were divided: *by the houſe of their fathers*; for if the mother was of one tribe, and the father of another, the family was according to the tribe of the father, as *Jarchi* notes, a mother's family being never called a family, as *Aben Ezra* obſerves: *with the number of their names*; of every particular perſon, whoſe name was inſerted in a liſt or regiſter: *every male by their poll*; or head [b]; for none but males were numbered: the Lord's ſpiritual *Iſrael* are a numbered people, written in the book of life, told into the hand of Chriſt, and exactly known by him, even by name; yea, all that belong to him are numbered, and the very hairs of their heads.

℣. 3. *From 20 years old and upwards*, &c.] All that had entered into their 20th year, or, as it ſhould rather ſeem, who were full 20 years of age, and all that were above it without any limitation; though ſome limit it to 50 and others to 60 years, when men may be reaſonably excuſed going to war; for to know who were fit for it ſeems to be a principal deſign of this order, as follows: *all that are able to go forth to war in Iſrael*; who being about to journey, might expect to meet with enemies, with whom they would be obliged to engage in battle; and therefore it was proper to know their ſtrength, and whom to call out upon occaſion: *Aben Ezra* obſerves, that the phraſe *in Iſrael* excepts the mixt multitude; thoſe were not of *Iſrael*, and ſo not numbered, and perhaps not to be truſted or depended upon in war; nor were they muſtered and marſhalled by the ſtandards of the ſeveral tribes; in a myſtical ſenſe, thoſe numbered may ſignify the valiant of *Iſrael*, the ſame as the young men in 1 *John* ii. 14. ſee *Cant.* iii. 7, 8. *thou and Aaron ſhall number them by their armies*; each tribe making a conſiderable army, ſee the note on *Exod.* vii. 4. theſe people were now typical of the church of God in its militant ſtate in the wilderneſs, for which they are provided, and prepared, and accoutred.

℣. 4. *And with you there ſhall be a man of every tribe*, &c.] Excepting *Levi*, of which *Moſes* and *Aaron* were, to aſſiſt in taking the account, and to ſee that it was an exact and perfect one: *every one head of the houſe of his fathers*; and prince of the tribe he belonged to, as appears from ℣. 16. and ch. vii. where an account is given of the ſame perſons as princes of the tribes that offered at the dedication of the altar, who here aſſiſted in the taking this account: the *Targum* of *Jonathan* calls them each a prince, as prince *Elizur*, &c.

℣. 5. *And theſe* are *the names of the men that ſhall ſtand with you*, &c.] Be preſent with *Moſes* and *Aaron* when numbering the people; not merely as ſpectators of the affair, and inſpectors of the accounts, but as aſſiſtants in the work; each man in his tribe, being beſt acquainted with the families and houſes in it; and theſe men were not pitched upon by *Moſes* and *Aaron*, nor choſen by their reſpective tribes, but were appointed and named by the Lord himſelf, which was doing them great honour: *of* the tribe of *Reuben*; or *for Reuben* [c], for the taking the number of men in this tribe; and ſo of all the reſt, ſee ℣. 44. *Elizur the ſon of Shedeur*; from hence to the end of ℣. 15. the names of thoſe ſeveral men are given, which were very proper for *Moſes* and *Aaron* to know, though of little importance to us; nor the ſignification of their ſeveral names, given by *Ainſworth* and others; only, as biſhop *Patrick* obſerves, moſt of them ſhew how much God was in the thoughts of thoſe who impoſed theſe names on their children, ſeveral of them having in them *El* or *Eli*, *God* or *my God*, and *Shaddai*, *almighty* or *all-ſufficient*: to which may be added, that in ſome of them they ſeem to reſpect the Meſſiah, as *Elizur*, ſignifying *my God the rock*; and *Shelumiel*, may be rendered, *God my peace*; and *Zuriſhaddai*, *my rock the Almighty*, or *all-ſufficient*; and *Pedahzur*, *the rock redeemeth*: nor is there any thing of any moment to be remarked, unleſs the order in which the ſeveral tribes are placed; and firſt the children of *Leah* beginning with *Reuben*, the firſt-born; and the reſt, *Simeon* and *Judah*, are ranked according to their birth; *Levi* being omitted, becauſe that tribe was not now numbered, and beſides, *Moſes* and *Aaron* were of it; and then *Iſſachar* and *Zebulun*; after thoſe the children of *Rachel*, becauſe of her honour and glory above the handmaids, as *Aben Ezra* remarks; who further obſerves, that it begins with *Ephraim*, following *Jacob* our father, that is, becauſe of the bleſſing of *Jacob*, who preferred *Ephraim* the younger to *Manaſſeh* the elder; and here *Ephraim* and *Manaſſeh* are ſet before *Benjamin*, becauſe they were in the place of *Joſeph*; and after that the account goes on with *Dan*, becauſe he was the firſt-born of the handmaids; and after him *Aſher*, though the ſecond ſon of *Zilpah*, is placed before *Gad*, the firſt ſon, becauſe, ſays the ſame *Aben Ezra*, the Lord knew that he would be the head of thoſe that encamped by the ſtandard of *Dan*, and ſo is placed next to him; and after him *Gad*, who was the firſt-born of *Leah*'s handmaid; and *Naphtali* laſt of all, the ſecond ſon of *Bilhah*: this order ſeems to be deſigned to ſuit with their encampments, and the form of them.

℣. 16. *Theſe* were *the renowned of the congregation*, &c.] The moſt famous and eminent among the people, for their birth and pedigree, or for their excellent qualities of wiſdom, courage, and the like; or *the called of the congregation* [d], whom God had called by name and ſelected from the reſt of the congregation to the above ſervice, whereby great honour was done them: *Aben Ezra* ſays, the ſenſe is, that the congregation did nothing until they had called them; with which agrees the note of *Jarchi*, "who were called to every buſineſs of importance in the congregation": *princes of the tribes of their fathers*; as *Elizur* was prince of the children of *Reuben*, ch. vii. 30. the ſame is there ſaid of the reſt in their reſpective tribes: *heads of thouſands in Iſrael*; the congregation of *Iſrael* being divided into thouſands, hundreds, fifties, and tens, by the advice of *Jethro*, *Exod.* xviii. 21. each of theſe diviſions had a ruler over them, and thouſands being the higheſt number, theſe princes were chiliarchs, rulers or heads of thouſands.

℣. 17. *And Moſes and Aaron took theſe men*, &c.] They doubtleſs ſent for them, and acquainted them with the nomination of them, by the Lord himſelf, for ſuch a ſervice; and they took them with them to the place where the number of the people was to be taken: *which* are *expreſſed by* their *names*; in the preceding verſes, and that as declared by the mouth of God himſelf.

℣. 18. *And they aſſembled all the congregation together on the firſt* day *of the ſecond month*, &c.] The month *Ijar*, as the *Targum* of *Jonathan*, anſwering to part of *April* and *May*: this was done on the ſelf

[b] לגלגלתם per capita ſua, Pagninus, &c.
[c] לראובן pro Ruben, Samar. verſ ipſi Reuben, Montanus.
[d] קריאי העדה convocati cœtus, Montanus, Druſius; convocati e cœtu, Junius & Tremellius, Piſcator.

ſelf ſame day the Lord ſpake unto *Moſes* about this affair, ℣. 1. ſo expeditious were he and *Aaron* in doing the will of God: *and they declared their pedigrees*; either *Moſes* and *Aaron*, according to *Aben Ezra*, who enquired when they were born, becauſe of the computation of 20 years; and then their birth was wrote down, as he ſays; or rather, the people declared their pedigrees, of what tribe, family, and houſe they were, who their parents, when born, and ſo of courſe, how old they were; *Jarchi* interprets it, they brought the books of their genealogies, and witneſſes to confirm the birth of every one of them, to ſhew their genealogy according to their tribe; nor is it at all unlikely, that every family and houſe, or maſter thereof, kept a regiſter of thoſe born to him in it, whereby their age could be aſcertained as well as pedigree: *after their families, by the houſe of their fathers, according to the number of their names, from twenty years old and upwards, by their poll*; that is, every tribe gave an account of the families in it, every family what houſes were in it, and every houſe what number of males were in it, and of what age; and ſuch were numbered who were twenty years old and upward.

℣. 19. *As the Lord commanded Moſes*, &c.] In this *Moſes* and *David* differed in numbering the people of *Iſrael*; the one did it by an expreſs command from God, and in obedience to it; the other without one, and againſt his will, 1 *Chron.* xxi. 1. 7. *ſo he numbered them in the wilderneſs of Sinai*; where they now were when this order was given, ℣. 1. and from whence they removed the 20th day of this month, ch. x. 11, 12. ſo that in leſs than three weeks time, perhaps much ſooner, this affair was finiſhed; and it may be, that the place of numbering them at this time, is expreſsly obſerved, to diſtinguiſh it from another numbering of them, recorded in this book, which was done in the plains of *Moab*, ch. xxvi. 2, 3.

℣. 20. *And the children of Reuben, Iſrael's eldeſt ſon*, &c.] Were numbered firſt, and next to them thoſe of *Simeon* and *Gad*, for they were numbered according to the order in which they were to be encamped; for under *Reuben*'s ſtandard were *Simeon* and *Gad*, and under *Judah*'s, *Iſſachar* and *Zebulun*, and under *Ephraim*'s, *Manaſſeh* and *Benjamin*, and under *Dan*'s, *Aſher* and *Naphtali*; and according to their order were the tribes numbered: *by their generations*; or *their generations*, the birth, deſcent, and pedigree of them: *after their families, by the houſe of their fathers*; according to the families and houſes to which they belonged: *according to the number of the names by their polls, every male from twenty years old and upward*; their names were taken down, the number of them counted by their heads, even all the males that were above twenty years of age: *all that were able to go forth to war*; which phraſe, as it ſuggeſts, that before this age they were not reckoned able bodied men for war, in common, though ſome might; ſo it ſeems to except all infirm perſons, by reaſon of age and otherwiſe: now in all the other account of the numbering of the reſt of the tribes, the ſame forms of expreſſion are uſed as here, only the tribe of *Simeon*, which is the next, theſe words are left out, *by their poll, every male*; which being twice obſerved, need not be repeated, ſince by theſe inſtances it might be ſufficiently known, that the number was taken by a poll, and only of males; ſo that from hence to the end of the 43d verſe there is nothing material to obſerve, or any thing different from what is in this verſe, but the particular ſums of each tribe numbered, which ſtand thus: of the tribe of *Reuben* 46500, of the tribe of *Simeon* 59300, of the tribe of *Gad* 45650, of the tribe of *Judah* 74600, of the tribe of *Iſſachar* 54400, of the tribe of *Zebulun* 57400, of the tribe of *Ephraim* 40500, of the tribe of *Manaſſeh* 32200, of the tribe of *Benjamin* 35400, of the tribe of *Dan* 62700, of the tribe of *Aſher* 41500, of the tribe of *Naphtali* 53400; in which may be obſerved the various increaſe of the tribes, agreeable to divine predictions, and according to the ſovereign will and infinite wiſdom of God: *Reuben*, the firſt-born, did not excel in number, ſix of the tribes having more in number than he: *Judah* had by far the greateſt increaſe of them all, from whom the chief ruler was to come, and even the king Meſſiah; and in proceſs of time was to become a kingdom of itſelf: *Ephraim*, the younger ſon of *Joſeph* was much more fruitful than *Manaſſeh*, his elder, more than eight thouſand being numbered of the former than of the latter, all which agree with *Jacob*'s prophecies, *Gen.* xlix. 4, 8, 9, 10, 22. and xlviii. 19, 20. nor had they always the greateſt number who had the moſt ſons at their going down into *Egypt*; for tho' *Simeon*, who had then more ſons than *Reuben*, had at this time a larger poſterity; yet *Gad*, who had more than *Simeon*, had now fewer deſcendants; and *Dan*, who had but one ſon at that time, had now almoſt double the number of *Benjamin*, who then had ten ſons: and it may be obſerved of other tribes, that their increaſe was not in proportion to the number of the ſons of the patriarchs then; ſee *Gen.* xlvi. 8, 24.

℣. 44. *Theſe* are *thoſe that were numbered*, &c.] Or, as the *Targum* of *Jonathan*, theſe are the ſums of the numbers; namely, thoſe before given of the ſeveral reſpective tribes: *which Moſes and Aaron numbered, and the princes of Iſrael*; being *twelve men*; for though the tribe of *Levi* was not numbered, yet *Joſeph* having a double portion, his two ſons are reckoned as diſtinct tribes; ſo that one out of each tribe made up the number twelve: *each one for the houſe of his fathers*; for the tribe he belonged to, with which it might reaſonably be ſuppoſed he was beſt acquainted, and could more readily take the number of them.

℣. 45. *So were all thoſe that were numbered of the children of Iſrael*, &c.] Of all the tribes, excepting *Levi*, that is, all the ſums of the number of the children of *Iſrael*; all put together made the ſum total given in the next verſe: *by the houſe of their fathers, from twenty years old and upward, all that were able to go forth to war in Iſrael*; all in every tribe, family, and houſe, that were above 20 years of age, healthful and ſtrong, and fitfor war.

℣. 46. *Even all they that were numbered*, &c.] Of whom an account was taken, and their names ſet down in a book or regiſter: *were* 603550; which was exactly the number of them, when taken about ſeven months before this, when they were aſſeſſed for defraying the expences of the tabernacle, *Exod.* xxxviii. 26. ſo that it ſhould ſeem not one perſon had died during that time; for though there were three that died a violent death in that compaſs of time, yet two of them were of the tribe of *Levi*, not now numbered; and the other was not an *Iſraelite* by the father's ſide; ſee *Lev.* x. 1, 2. and xxiv. 11, 23. but it is not very probable, among ſuch a vaſt number of people, that not one above 20 years of age ſhould die in that time: ſome therefore

therefore are of opinion, that the tribe of *Levi* was numbered before, though not now; and that there was such an increase in that time among the other tribes as to equal the number of males of 20 years and upwards, in that tribe taken into the service of God, by which they were no losers.

℣. 47. *But the Levites*, &c.] The tribe of *Levi* were excepted from this muster, they being employed in a kind of warfare, and therefore not to be engaged in another: *after the tribe of their fathers were not numbered among them*; the rest of the tribes; the reason follows.

℣. 48. *For the Lord had spoken unto Moses*, &c.] Not to number the *Levites*, when he gave him the orders to number the rest of the tribes: this is observed, lest it should be thought that this was what *Moses* did of himself, out of affection to the tribe he was of, and to spare it, that it might not be obliged to go forth to war when others did; not that they were forbid to engage in war, or that it was unlawful for them so to do, for when necessity required, and they were of themselves willing to engage in it, they might, as appears in the case of the *Maccabees*, but they might not be forced into it; they were, as *Josephus* [e] says, exempted from it; and so all concerned in religious service, both among heathens and christians, have always been excused bearing arms: *saying*; as follows.

℣. 49. *Only thou shalt not number the tribe of Levi*, &c.] That is, along with the other tribes, for it might be numbered by itself, as it afterwards was, ch. iii. *neither take the sum of them among the children of Israel*; which confirms what is before observed; now this being the declared will of God clears *Moses* from all partiality to his own tribe, he doing nothing but what he had a command of God for it.

℣. 50. *But thou shalt appoint the Levites over the tabernacle of testimony*, &c.] So called from the ark in it, in which was the law of God, which was a testimony of the will of God to his people: *and over all the vessels thereof*; the candlestick, table, and altars, as *Aben Ezra* notes: *and over all things that* belong *to it*; the vessels of vessels, as the same writer calls them; for the candlestick, shew-bread-table, and the two altars of incense and burnt-offering had vessels appertaining to them: *they shall bear the tabernacle and all the vessels thereof*; carry them from place to place when needful: *and they shall minister unto it*; by taking care of the instruments of it and the vessels in it, but not by doing any part of the priestly office in it, as offering sacrifice, burning incense, and the like: *and shall encamp round about the tabernacle*; they were a sort of camp or army of themselves, and their station was around the tabernacle, which was a kind of royal palace to God the King of kings; so that as they were the king's legion, and to be numbered alone, as *Jarchi* observes, in the preceding verse, so they were a guard about his palace, and were placed between that and the camp of *Israel*.

℣. 51. *And when the tabernacle setteth forward*, &c.] Or was about to set forward; that is, the congregation were about to journey, and take the tabernacle with them, as they always did, when and wherever they journeyed: *the Levites shall take it down*; unpin it, take the boards and pillars out of their sockets, and the bars out of their places, and the whole into pieces, in order to be put into waggons prepared to carry them, of which mention is made in a following chapter: *and when the tabernacle is pitched, the Levites shall set it up*; at whatsoever place the congregation encamped and took up their abode for any time: the tabernacle was pitched in the manner as tents are, when the *Levites* put the several parts together, laid the sockets, put in the boards and the bars, and also the pillars of the court and elsewhere, and hung the hangings upon them; and set the candlestick, table, altars, ark, and all the vessels of the sanctuary in their proper places: *and the stranger that cometh nigh*; to meddle with or touch the above things, to assist in taking down or setting up the tabernacle, or bearing any of the vessels of it: by a stranger is meant, not one of another nation, nor a proselyte, whether of the gate or of righteousness; but as *Aben Ezra* interprets it, one that is a stranger from the sons of *Levi*, who is not of that tribe, even though an *Israelite*: *shall be put to death*; either the *Sanhedrim* or court of judicature shall adjudge and put him to death, as the same writer observes; or he shall die by the hand of heaven, as *Jarchi*; that is, by the immediate hand of God, or with flaming fire from before the Lord, as the *Targum* of *Jonathan*; as *Uzzah* was smote, and died by the ark of God for touching it, 2 *Sam.* v. 6, 7.

℣. 52. *And the children of Israel shall pitch their tents every man by his own camp*, &c.] There were four, unless every tribe was a camp, and so then there were 12 camps, besides the camp of the *Levites*: the *Targum* of *Jonathan* is, "by the house "of his troop," the regiment to which he belonged, every tribe or camp having various troops or regiments in it: *and every man by his own standard throughout their hosts*; there were four standards and three tribes to each standard, which were placed east, west, north, and south of the tabernacle, as is at large described in the following chapter.

℣. 53. *But the Levites shall pitch round about the tabernacle of testimony*, &c.] Between the tabernacle and the camps of *Israel*, to guard the tabernacle and preserve the things in it, and to keep persons from going into it that should not, to pollute or plunder it: these were placed in like manner as the four living creatures round the throne, *Rev.* iv. 6. where the allusion seems to be to this situation of the *Levites*: *that there be no wrath upon the congregation of the children of Israel*; that is, from the Lord, should any of them approach too near, or meddle with and touch what they had nothing to do with, or go where they should not; such wrath as came upon *Uzzah* for his error and transgression before observed: *and the Levites shall keep the charge of the tabernacle of testimony*; the several things in it committed to their charge; see ch. iii. 8.

℣. 54. *And the children of Israel did according to all the Lord commanded Moses*, &c.] Pitched their tents by their own camps and standards; did not come near the tabernacle, but kept at a proper distance from it, and did not meddle with things they had no concern with, and which were peculiar to the *Levites*: *so they did*; which is repeated to shew how readily, punctually, and perfectly they observed the command of God with respect to this affair.

CHAP.

[e] Antiq. l. 3. c. 12. §. 4.

CHAP. II.

THIS chapter contains the order of the encampment and march of the tribes of *Iſrael* in their proper places about the tabernacle; the general direction for the ſame is in ℣. 1, 2. the particulars follow; on the eaſt of the tabernacle the camp of *Judah* was to pitch, and under his ſtandard the tribes of *Iſſachar* and *Zebulun*, ℣. 3—9. on the ſouth-ſide of it the camp of *Reuben*, and under his ſtandard the tribes of *Simeon* and *Gad*, ℣. 10—16. then the tabernacle, with the camp of the *Levites* round it, were next, to ſtand or ſet forward, ℣. 17. and on the weſt ſide the camp of *Ephraim*, and under his ſtandard the tribes of *Manaſſeh* and *Benjamin*, ℣. 18—24. and on the north-ſide the camp of *Dan*, and under his ſtandard the tribes of *Aſher* and *Naphtali*, ℣. 25—31. the ſum total of the numbers of which camps are given, excluſive of the camp of *Levi*, ℣. 32, 33. and the chapter is concluded with obſerving, that all was done according to the commandment of God, ℣. 34.

℣. 1. *And the Lord ſpake unto Moſes, and unto Aaron*, &c.] Very probably after the number of the children of *Iſrael* was taken, of which in the preceding chapter, and when the congregation of *Iſrael* with the tabernacle were about to ſet forward on their journey; and therefore directions are here given for their orderly and regular proceeding in it, in what form and manner they ſhould both encamp and march: *ſaying*; as follows.

℣. 2. *Every man of the children of Iſrael ſhall pitch by his own ſtandard*, &c.] Or banner, of which there were four, as appears from the following account, under each of which were placed three tribes; and ſo every man of each tribe was to pitch his tent in the tribe he belonged to, and by the ſtandard under which his tribe was marſhalled, and in the rank that he was placed: *with the enſigns of their father's houſe*; which were either leſſer ſtandards or banners, ſomewhat different from the great ſtandard or banner, which belonged to the camp conſiſting of three tribes, and which were peculiar to their ſeveral families and houſes, and diſtinguiſhed one from another, like flags in different regiments; or theſe were ſigns [f], as the word may be rendered, or marks in the ſtandards or banners, which diſtinguiſhed one from another; ſo the *Targum* of *Jonathan*, the ſigns which were marked in their ſtandards: but what they were is not eaſy to ſay; *Aben Ezra* obſerves, and *Abendana* from him, that their antients were uſed to ſay, that there was in the ſtandard of *Reuben*, the form of a man, on account of the mandrakes, *Gen.* xxx. 14. and in the ſtandard of *Judah* the form of a lion, becauſe *Jacob* compared him to one, *Gen.* xlix. 9. and in the ſtandard of *Ephraim* the form of an ox, from the ſenſe of thoſe words, *the firſtling of his bullock*, *Deut.* xxxiii. 17. and in the ſtandard of *Dan* the form of an eagle, ſo that they might be like the cherubim the prophet *Ezekiel* ſaw, ch. i. 10. which is not very likely, ſuch images and repreſentations not being very agreeable, yea, even deteſtable to the people of the *Jews* in later times, and can hardly be thought to be in uſe with their early anceſtors: others, as *Jarchi*, fancy that thoſe ſtandards were diſtinguiſhed by their colours, as our flags or enſigns are; which, if they ſtopped here, would not be much amiſs, but they go on, and ſay, that each was according to the colour of his ſtone fixed in the breaſt-plate, ſo that there were three colours in every flag or ſtandard; thus, for inſtance, in the ſtandard of *Judah*, which is the firſt, were the colours of the three precious ſtones on which were the names of *Judah*, *Iſſachar*, and *Reuben*, namely, the emerald, ſapphire, and diamond; and ſo in the reſt of the ſtandards; but others ſay, the letters of the names of the patriarchs, *Abraham*, *Iſaac*, and *Jacob*, differently diſpoſed of, were on thoſe ſtandards; but rather, one would think, the names of the three tribes under every ſtandard were embroidered on them, which would ſufficiently diſtinguiſh one from another, and direct where each tribe was to pitch; but of thoſe things there is no certainty: *far off about the tabernacle of the congregation ſhall they pitch*; a mile from it, according to *Jarchi*, or 2000 cubits, which is ſuppoſed to be a ſabbath-day's journey, *Acts* i. 12. and this diſtance is gathered from *Joſh.* iii. 4. and is not improbable.

℣. 3. *And on the eaſt-ſide, towards the riſing of the ſun*, &c.] Which riſes in the eaſt; or foremoſt of all; for, as *Jarchi* obſerves, that which is *before* is called *Kedem* the eaſt, as the weſt is called *behind*: *ſhall they of the ſtandard of the camp of Judah pitch throughout their armies*; the tribes of *Judah*, *Iſſachar* and *Zebulun* formed one camp, which had its name from the principal tribe *Judah*; and this was divided into various regiments and companies, called armies, who ſeverally pitched under one and the ſame ſtandard. It is ſaid [g] *Judah*'s ſtone was the *nophech* (which we render an emerald), and his flag was coloured in the likeneſs of the colour of the heavens, and there was formed upon it a lion. *Iſſachar*'s was the ſapphire, and his flag was coloured black, like to black lead, and there were framed upon it the ſun and moon, on account of what is ſaid, 1 *Chron.* xii. 32. *Zebulun*'s was a diamond, and his flag was coloured white, and there was formed upon it a ſhip, becauſe of what is ſaid, *Gen.* xlix. 13: *and Nahſhon the ſon of Amminadab ſhall be captain of the children of Judah*; who had been aſſiſting in numbering the people, and who afterwards offered to the dedication of the altar, ch. i. 2. and vii. 12.

℣. 4. *And his hoſt, and thoſe that were numbred of them*, &c.] As they had been before; and therefore ſuppoſing theſe words to be the words of God, there is no neceſſity of rendering them in the future, as ſome have obſerved; though they ſeem rather to be the words of *Moſes*, who under every tribe repeats the number, which is exactly the ſame as when taken; and though it was not till twenty days after that they ſet forward according to their order of encampment, not one of them died, which *Aben Ezra* obſerves as a very wonderful thing; the number of the tribe of *Judah* were 74,600; ſee ch. i. 27.

℣. 5. *And thoſe that do pitch next unto him*, ſhall be *the tribe of Iſſachar*, &c.] Who with *Zebulun*, after

[f] בְּאֹתֹת in ſignis, Pagninus, Montanus; ſub ſignis, Tigurine verſion; cum ſignis, Junius & Tremellius, Druſius; apud ſigna, Piſcator. [g] Bemidbar Rabba, ſ. 2. fol. 178. 3.

after mentioned, as placed with him under the ſame ſtandard, were the brethren of *Judah*, by the ſame mother *Leah*, and ſo fitly put together, as moſt likely to continue in harmony and love; and being the youngeſt ſons of *Leah*, and brethren of *Judah*, would without any reluctance or murmuring pitch under their elder brother's ſtandard: *and Nethaneel the ſon of Zuar* ſhall be *captain of the children of Iſſachar*; ſee ch. i. 8. and vii. 18.

℣. 6. *And his hoſt, and thoſe that were numbered thereof*, were 54,400.] Which had been numbred, for it does not appear that there was a freſh account taken; ſee ch. i. 29.

℣. 7. Then *the tribe of Zebulun*, &c.] He pitched next; though the order of their encampment was not, as it may ſeem, firſt *Judah*, after him *Iſſachar*, and below him *Zebulun*; for *Judah* lay between theſe two, the one before him, and the other behind him; and it was *Iſſachar* that was behind, and *Zebulun* before, as *Aben Ezra* obſerves; they were pitched on each ſide of the ſtandard of *Judah*, one on one ſide, and the other on the other ſide: *and Eliab the ſon of Helon*, ſhall be *captain of the children of Zebulun*; ſee ch. i. 9. and vii. 24. each tribe had its own captain; nor does it appear that there was a general over thoſe captains, that had the command of the camp conſiſting of three tribes, but *Moſes* was the generaliſſimo of all the camps.

℣. 8. *And his hoſt, and thoſe that were numbered thereof*, were 57,400.] That is, the hoſt of *Zebulun*; ſee ch. i. 31.

℣. 9. *All that were numbered in the camp of Judah*, were 186,400 *throughout their armies*, &c.] The ſum total of the three tribes, which formed that camp: this was the largeſt camp of them all, being near 30,000 more than *Dan*'s, which was the next in number unto it, and therefore placed foremoſt, and as the vanguard to the tabernacle: *theſe ſhall firſt ſet forth*; in a march, when about to journey; when they ſaw the cloud remove, the prieſts blew with the trumpets, and then the camp of *Judah* moved firſt, as *Jarchi* obſerves, and when they went out to fight, *Judah* went up firſt, *Judg.* i. 1, 2.

℣. 10. *On the ſouth ſide* ſhall be *the ſtandard of the camp of Reuben, according to their armies*, &c.] This camp conſiſted of the tribes of *Reuben*, *Simeon* and *Gad*, which was divided into leſſer bodies, regiments or companies, called armies; and this was placed to the ſouth of the tabernacle, or to the right hand, as *Aben Ezra* interprets it; this was the right wing of the whole army. *Reuben*'s ſtone, according to the *Jewiſh* writers [h], was the *ſardius*, and his flag was coloured red, and there were figured upon it mandrakes. *Simeon*'s ſtone was the topaz, and his flag was coloured green, and on it was figured *Shechem*. *Gad*'s ſtone was the agate, and his flag was coloured neither black nor white, but mixed, and there was figured upon it a camp or hoſt, on account of what is ſaid *Gen.* xlix. 19: *and the captain of the children of Reuben*, ſhall be *Elizur the ſon of Shedeur*; ſee ch. i. 5, and vii. 30.

℣. 11. *And his hoſt, and thoſe that were numbered thereof*, were 46,500.] That is, the hoſt of *Reuben*, as diſtinct from his camp, of which it was only a part, and of which *Elizur* was captain; ſee ch. i. 21.

℣. 12. *And thoſe which pitch by him* ſhall be *the tribe of Simeon*, &c.] Under his ſtandard, and on one ſide of it; *Reuben* and *Simeon* being brothers by the mother, as well as the father's ſide, might well be thought to agree together; and *Reuben* being the eldeſt brother, and the eldeſt of all *Jacob*'s ſons, *Simeon* would not grudge to pitch under him: *and the captain of the children of Simeon* ſhall be *Shelumiel the ſon of Zuriſhaddai*; of whom ſee ch. i. 6. and vii. 36.

℣. 13. *Of his hoſt*, &c.] The hoſt of *Simeon*: *and thoſe that were numbered of them* were 59,300; the ſame as in ch. i. 23.

℣. 14. Then *the tribe of Gad*, &c.] Who was placed on the other ſide of *Reuben*'s ſtandard, and according to the former direction he muſt be before, and *Simeon* behind; and *Gad* being the eldeſt ſon of *Leah*'s handmaid *Zilpah*, is fitly placed under *Leah*'s firſt-born, and being the ſon of an handmaid, could not object to his ſituation: *and the captain of the ſon of Gad*, ſhall be *Eliaſaph the ſon of Reuel*; who is called *Deuel*, ch. i. 14. and vii. 42. The letters ר *Reſh* and ד *Daleth* being ſimilar, are ſometimes put one for the other, of which there are other inſtances, as in *Gen.* x. 3, 4. compared with 1 *Chron.* i. 6, 7.

℣. 15. *And his hoſt, and thoſe that were numbered of them*, were 45,650.] The hoſt of *Gad*, as diſtinct from thoſe of *Reuben* and *Simeon*, which together formed the camp; ſee ch. i. 25.

℣. 16. *And all that were numbered in the camp of Reuben*, were 151450, *throughout their armies*, &c.] Putting his hoſt, and the hoſts of *Simeon* and *Gad* together, which was much leſſer than the preceding camp, being 34,500 fewer in number: *and they ſhall ſet forth in the ſecond rank*; they in journeying moving next to the camp of *Judah*, and before the tabernacle; for though, while encamped, the camp of *Reuben* lay on the ſouth, or right ſide of it, yet, when marching, went before it.

℣. 17. *Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites*, &c.] Which reached four miles, according to the *Targum* of *Jonathan*, as did *Judah*'s. *Levi*'s ſtone, as the *Jews* ſay [i], was the carbuncle, and his flag was coloured, a third part white, and a third part black, and a third part red, and on it were formed Urim and Thummim: *in the midſt of the camp*; or *camps* [k]; between the camps of *Judah* and *Reuben*, before mentioned, and thoſe of *Ephraim* and *Dan*, which are after ſpoken of: the order in which they moved was this, as *Aben Ezra* obſerves; the *Gerſhonites* and *Merarites* marched between the ſtandard of *Judah* and the ſtandard of *Reuben*; and the *Kohathites* marched, and with them *Aaron* and his ſons, between the ſtandard of *Reuben* and the ſtandard of *Ephraim*: *as they encamp, ſo ſhall they ſet forward*; this is to be underſtood, according to *Aben Ezra*, not of the camp of *Levi*, ſince the ſtandard of *Judah* was to the eaſt, and the *Gerſhonites* which were to the weſt of the ſanctuary, and the *Merarites* in the north, ſet forward together; but of the camps of *Iſrael*, which ſet forward, not as they were encamped about the tabernacle, for thoſe that were encamped on the ſide of it, in marching went before and behind, but as they were encamped with reſpect to themſelves; firſt marched the ſtandard of *Judah*, then that of *Reuben*, which went before, and then thoſe of *Ephraim* and *Dan*, which followed; and beſides, as each camp was pitched, ſo it moved; as the camp of *Judah*, his hoſt marched between thoſe of *Iſſachar* and *Zebulun*, and the ſame order the reſt obſerved: *every man in his place by their ſtandards*; as every individual perſon in the ſeveral tribes were ranked

[h] Bemidbar Rabba, ib. [i] Ibid. [k] בתוך המחנות in medio caſtrorum, Pagninus, Montanus, Tigurine verſion; ſo Ainſworth; in medio reliquorum caſtrorum, Junius & Tremellius.

ranked under their reſpective banners, ſo they marched.

℣. 18. *On the weſt ſide* ſhall be *the ſtandard of the camp of Ephraim, according to their armies*, &c.] It was in the rear or behind, conſiſting of his tribe, and of the tribes of *Manaſſeh* and *Benjamin*, divided into ſeveral companies, and extended four miles, as the above *Targum*. The *Jewiſh* writers ſay [l], that *Joſeph*'s ſtone is the onyx or ſardonyx, and his flag was coloured very black, and on it were figured for the two princes, *Ephraim* and *Manaſſeh*, *Egypt*, becauſe they were born in *Egypt*; and upon the flag of *Ephraim* was figured an ox, becauſe of what is ſaid in *Deut.* xxxiii. 17. and on the flag of the tribe of *Manaſſeh* was figured an unicorn, becauſe of what is ſaid in the ſame place. *Benjamin*'s ſtone was the jaſper, and his flag was coloured like to twelve colours, and on it was figured a wolf, becauſe of what is ſaid *Gen.* xlix. 27: *and the captain of the ſons of Ephraim*, ſhall be *Eliſhama the ſon of Ammihud*; of whom ſee ch. i. 10. and vii. 48.

℣. 19. *And his hoſt, and thoſe that were numbered of them*, were 40,500.] Not his camp, but his hoſt, or the army, which conſiſted only of his own tribe; ſee ch. i 33.

℣ 20. *And by him ſhall be the tribe of Manaſſeh*, &c.] Who though the elder brother to *Ephraim*, yet *Ephraim* was preferred to him, and had a ſtandard given him, and his elder brother was directed to pitch by it; and this being agreeable to the prophecy of *Jacob*, could not well be objected to; and *Benjamin*, the younger brother of *Joſeph*, being placed under the ſtandard of a ſon of his, that ſtood in his father's room, could not be offended; and theſe all being the deſcendants of *Rachel*, might well be thought to agree together, and be very well pleaſed with their ſituation: *and the captain of the children of Manaſſeh* ſhall be *Gamaliel the ſon of Pedahzur*; the ſame as in ch. i. 10. and vii. 54.

℣. 21. *And his hoſt, and thoſe that were numbered of them*, were 32,200.] The hoſt of *Manaſſeh*; ſee ch. i. 35.

℣. 22. *Then the tribe of Benjamin*, &c.] He was to pitch under the ſame ſtandard of *Ephraim*, and on the other ſide of it from that of *Manaſſeh*; the one being before, and the other behind, and the ſtandard in the middle; ſee the note on ℣. 7: *and the captain of the ſons of Benjamin*, ſhall be *Abidan the ſon of Gideoni*; of whom ſee ch. i. 11. and vii. 60.

℣. 23. *And his hoſt, and thoſe that were numbered of them*, were 35,400.] The leaſt number of all the tribes, excepting the tribe of *Manaſſeh*; ſee ch. i. 37.

℣. 24. *All that were numbered of the camp of Ephraim*, were 108,100, *throughout their armies*, &c.] Which was the ſmalleſt of all the camps, and near 80,000 fewer than the camp of *Judah*: *and they ſhall go forward in the third rank*; and which was the firſt following the tabernacle.

℣. 25. *The ſtandard of the camp of Dan* ſhall be *on the north ſide by their armies*, &c.] To the left of the tabernacle as encamped, and ſo was the left wing of the grand army; it conſiſted of the tribes of *Dan*, *Aſher* and *Napthali*, in which were ſeveral diviſions and companies, whoſe camp alſo the *Targum* of *Jonathan* ſays reached four miles. According to the *Jewiſh* writers [m], *Dan*'s ſtone was the *ligure*, and his flag was coloured like to a ſapphire, and there was figured upon it a ſerpent, on account of what is ſaid *Gen.* xlix. 27. *Aſher*'s ſtone was the *tarſhiſh* or beryll, and his flag was coloured like to a precious ſtone, with which women adorn themſelves, and on it was figured an olive-tree, on account of what is ſaid *Gen* xlix. 20. *Naphtali*'s ſtone was the amethyſt, and his flag was coloured like to clear wine, whoſe redneſs is not ſtrong, and on it was figured an hind, on account of what is ſaid of him *Gen.* xlix. 21: *and the captain of the children of Dan*, ſhall be *Ahiezer the ſon of Ammiſhaddai*; who is made mention of in ch. i. 12. and vii. 66.

℣. 26. *And his hoſt, and thoſe that were numbered of them*, were 62,700.] Which agrees with the account of this tribe in ch. i. 39.

℣. 27. *And thoſe that encamp by him* ſhall be *the tribe of Aſher*, &c.] *Dan* had a ſtandard given him, though the ſon of an hand-maid, being the firſt born of the ſons of the hand-maids, and his tribe being a warlike tribe, and very numerous; and *Aſher* and *Naphtali* are placed by him, being the ſons of hand-maids alſo, and could not but contentedly pitch by him, who was the eldeſt of the ſons of the hand-maids; *Naphtali* being his younger brother by mother's as well as father's ſide, and *Aſher* the ſecond ſon of *Zilpah*, *Leah*'s maid: *and the captain of the children of Aſher*, ſhall be *Pagiel the ſon of Ocran*; the ſame as in ch. i. 13. and vii. 72.

℣. 28. *And his hoſt, and thoſe that were numbered of them*, were 41,500.] As they were numbered ch. i. 41.

℣. 29. *Then the tribe of Naphtali*, &c.] That was to pitch by the ſame ſtandard of *Dan*, on the other ſide of it: *and the captain of the children of Naphtali*, ſhall be *Ahira the ſon of Enan*; who is mentioned ch. i. 15. and vii. 78.

℣. 30. *And his hoſt, and thoſe that were numbered of them*, were 53,400.] Not that ſome part of the tribe of *Naphtali* was numbered, which made up the hoſt *Ahira* was captain of, but the whole of it, who were all numbered that were of twenty years of age and upwards; and the ſame is to be obſerved in all the above places, where this phraſe is uſed; ſee ch. i. 43.

℣. 31. *All they that were numbered in the camp of Dan*, were 157,600, &c.] Conſiſting of his own tribe, and thoſe of *Aſher* and *Naphtali*, which make the largeſt camp next to *Judah*: *they ſhall go hindmoſt with their ſtandards*; for though, while encamped, they lay to the north, or the left ſide of the tabernacle, yet when marching, they brought up the rear, and were the rear-guard to the tabernacle; ſo that it had in its van and rear the two largeſt camps, which were wiſely ordered for its ſafety: *ſtandards* is put for *ſtandard*, the plural for the ſingular; for there was but one ſtandard to a camp, unleſs this takes in their enſigns, of which they had many.

℣. 32. *Theſe* are *thoſe that were numbered of the children of Iſrael by the houſe of their fathers*, &c.] As the number was taken by *Moſes* and *Aaron*, aſſiſted by 12 princes of the tribe, who were now conſtituted captains over them, as ſo many hoſts or armies: *all thoſe that were numbered of the camp throughout their hoſts*; of the four camps, of *Judah*, *Reuben*, *Ephraim* and *Dan*, throughout the reſpective tribes or hoſts that belonged to each of them, were 603,550, which is exactly the ſum total of them, as taken ch. i. 46. It is a large number, con-

[l] Bemidar Rabba, ut ſupra,

[m] Ibid.

conſidering in how ſhort a time, and that great part of it a ſtate of bondage, from ſeventy perſons, they roſe unto it; but the ſpiritual *Iſrael* of God, conſiſting of his people of all nations, is a number which no man can number, *Rev.* vii. 9. beſides, the number of the ſealed ones, of every tribe, ¥. 4—8. Now this encampment of the people of *Iſrael* was an emblem of the form and order of the ſpiritual *Iſrael* or church of God, under the Goſpel-diſpenſation. Chriſt in human nanature is the tabernacle, who is in the midſt of his people by his gracious preſence; as the heart and life of the congregation of his ſaints, in whom they all center and terminate, and where he ſits enthroned as king of ſaints; and as the Levites encamped in four ſquadrons next unto the tabernacle, all around it, to theſe anſwer the living creatures in *Ezek.* i. 5. *Rev.* iv. 6. which deſign the miniſters of the word, who are in the higheſt place in the church, between Chriſt and the congregation, and are near to him, to be ſupplied by him; then encamped the whole body of the people of *Iſrael* by their ſtandards, with their enſigns, to whom anſwer the wheels in *Ezek.* i. 15. and x. 9, and the 24 elders in *Rev.* iv. 4. all which ſhew the church to be militant, and that there is an order in goſpel-churches, which makes them both comely and terrible, *Cant.* vi. 4. *Col.* ii. 5. and may teach every member to abide by his ſtandard, and follow his enſign and enſign-bearer, *Iſ.* xi. 10. *Rev.* xiv. 4. 1 *Cor.* xi. 1.

¥. 33. *But the Levites were not numbered among the children of Iſrael*, &c.] At this time, not among the *Iſraelites*, but by themſelves, they being a camp of themſelves: *as the Lord commanded Moſes*; ch. i. 48, 49.

¥. 34. *And the children of Iſrael did according to all that the Lord commanded Moſes*, &c.] Formed themſelves into camps, ſo many tribes to a camp, and over each tribe or hoſt appointed a captain, and erected a ſtandard to each camp, by which they pitched as directed, which is next particularly obſerved: *ſo they pitched by their ſtandards*; every tribe, and every perſon in the tribe, as they were ranked, pitched by the ſtandard to which they belonged: *and ſo they ſet forward, after their families, according to the houſe of their fathers*; the camps, and the tribes in them, the families in thoſe tribes, and the houſes or leſſer families under them, when they marched, proceeded in this regular order, as they did on the 20th of this month; ſee ch. x. 11, 12.

CHAP. III.

IN this chapter an account is given of the genealogy of the prieſts and *Levites*, and of the gift of the *Levites* to the prieſts, of the numbering of them, and the ſervice they were to perform; and firſt of the prieſts, the ſons of *Aaron*, ¥. 1—4 and then of the *Levites*, as given unto them, to wait upon them, and aſſiſt them, ¥. 5—10. and theſe were taken inſtead of the firſt-born, ¥. 11, 12, 13. and ordered to be numbered, which was done accordingly by their families, ¥. 14—20. and the ſum of each is given, and the particular work aſſigned to them; of the *Gerſhonites*, ¥. 21—26. of the *Kohathites*, ¥. 27—32. of the *Merarites*, ¥. 33—38. the ſum total of them is given, ¥. 39. then the firſt-born of the children of *Iſrael*, from a month old, are ordered to be numbered, and were, ¥. 40—43. and theſe appearing to be more in number than the *Levites*, by 273, a direction is given, that the 273 ſhould be redeemed at the rate of five ſhekels apiece, and the money paid to *Aaron* and his ſons, ¥. 44—48. which was accordingly done, ¥. 49, 50, 51.

¥. 1. *Theſe alſo* are *the generations of Aaron and Moſes*, &c.] The deſcendants of them, thoſe of the former, who is named firſt, becauſe the eldeſt, were prieſts, and thoſe of the latter *Levites*, and who are not very plainly pointed at, but are included among the *Amramites*, ¥. 27. the poſterity of *Moſes* being very obſcure, only *Levites*, and theſe not particularly named, but ſwallowed up among the *Kohathites*: and the following account was as it ſtood, *in the day that the Lord ſpoke with Moſes in mount Sinai*; and not altogether as it then was when he ſpoke to him in the wilderneſs of *Sinai*, for then *Aaron* had four ſons, but now two of them were dead, as is after obſerved; and it ſeems to be for the ſake of this circumſtance chiefly, that this clauſe is ſo put.

¥. 2. *And theſe* are *the names of the ſons of Aaron*, &c.] The *Targum* of *Jonathan* adds, diſciples of *Moſes*, the maſter of the *Iſraelites*; none of the poſterity of *Moſes* being expreſsly named; *Jarchi* obſerves, that the ſons of *Aaron* are called the generations of *Moſes*, becauſe he taught them the law; for whoever, he ſays, teaches his neighbour's ſon the law, the ſcripture accounts of him as if he begat him, ſee 1 *Cor.* iv. 15. *Nadab the firſt-born, and Abihu, Eleazar and Ithamar*; as in *Exod.* vi. 23.

¥. 3. *Theſe* are *the names of the ſons of Aaron, the prieſts that were anointed*, &c.] With the holy anointing oil, with which they were anointed when *Aaron* was, and they only, ſee *Exod.* xxx. 30. *whom he conſecrated to miniſter in the prieſt's office*; that is, whom *Moſes* conſecrated, by anointing them, putting the prieſt's garments on them, offering ſacrifice for them, and filling their hands with ſacrifices, which is the phraſe here uſed for conſecration; ſee *Exod.* xxix. 1. 5—24.

¥. 4. *And Nadab and Abihu died before the Lord*, &c.] By flaming fire, as the *Targum* of *Jonathan* adds, ſee ch. x. 2. and ſo were not alive at this time when the account of the prieſts and *Levites* was taken: *when they offered ſtrange fire before the Lord in the wilderneſs of Sinai*; after the tabernacle was ſet up, and the ſervice of it begun, and quickly after their unction and conſecration: of this ſtrange fire, ſee the note on ch. x. 1. *and they had no children*; which is obſerved, partly to ſhew the puniſhment of them, and the reproach upon their names, that they died childleſs, and had none to ſucceed them in the prieſthood; for as the *Jewiſh* writers [n] obſerve, if they had left any behind them, thoſe would have come into the office before *Eleazar* and *Ithamar*; and partly to ſhew that all the prieſts in ſucceeding ages ſprung from thoſe next mentioned: *and Eleazar and Ithamar miniſtered in the prieſt's office, in the ſight of Aaron their father*; in his preſence, under his inſpection, and

[n] Torat Cohanim apud Ceſeph Miſnah in Maimon. Melachim, c. 1. §. 7. Chaſkuni in loc.

and by his direction, he ſeeing and obſerving that they did every thing according to the laws delivered by *Moſes*, relating to the office of the prieſthood; or while he was yet alive, as *Aben Ezra*, they were concerned with him, and acted under him in the prieſtly office; and ſo the *Septuagint* verſion renders it, *with Aaron their father* [o]; but a *Jewiſh* writer [p] interprets it in a different manner, *in the room of Aaron their father*; as if it reſpected not any conjunction with him in the then preſent exerciſe of their office in his life-time, but their ſucceſſion in it after his death; but the former ſeems righteſt.

℣. 5. *And the Lord ſpake unto Moſes*, &c.] After he had given him the order for the numbering the children of *Iſrael*, and for the manner of their encampment and journeying: *ſaying*; as follows.

℣. 6. *Bring the tribe of Levi near*, &c.] Separate them from the reſt, ſet them apart for ſpecial ſervice about the ſanctuary, let them have a place nearer to it than the other tribes, or offer them, that is, to the Lord, as in ch. viii. 11. as well as bring them near to *Aaron*; ſo it follows: *and preſent them before Aaron the prieſt*; that he may receive them as a gift unto him, as ſervants to wait upon him; and that he may appoint and declare unto them their work, and ſet them about it: *that they may miniſter unto him*; in guarding the tabernacle, taking care of the veſſels of it, taking it down, carrying it from place to place, and ſetting it up, as there was occaſion for it.

℣. 7. *And they ſhall keep his charge, and the charge of the whole congregation*, &c.] The charge of *Aaron* and of all the people of *Iſrael*, which was to ſecure the ſanctuary from being polluted or plundered: this the *Levites* were to be employed about, and thereby eaſe the high-prieſt and the other prieſts, and the people of what otherwiſe would have been incumbent on them: *before the tabernacle of the congregation*; not within it, neither in the holy place, nor in the moſt holy place, where they might not enter, to do any ſervice peculiar thereunto, but at the door of the tabernacle, and in the court of it, and in the rooms and chambers in it: *and do the ſervice of the tabernacle*; not to offer ſacrifices on the altar of the burnt-offering, which ſtood in the court, and much leſs to burn incenſe on the altar of incenſe, and to trim the lamps, and ſet on the ſhew-bread in the holy place; and ſtill leſs, to enter into the moſt holy place, and do there what was to be done on the day of atonement; but to do all that is before obſerved, and to bring the peoples offerings to the prieſt, and to aſſiſt in ſlaying them; and to keep all prophane and polluted perſons out of it, the tabernacle, as we find in after times; they were porters at it, and ſome of them were ſingers in it, and had the care of various things belonging to it; ſee 1 *Chron.* ix. 14, 26, 27, 28, 29. and xxiii. 3, 4, 5, 28, 29, 30.

℣. 8. *And they ſhall keep all the inſtruments of the tabernacle of the congregation*, &c.] Take care of them that none be loſt or come to any damage, eſpecially while it was moving, and carried from place to place; then the ſeveral parts of it, as well as the veſſels in it, were committed to their care and charge, the particulars of which ſee in ℣. 25, 26, 31, 36, 37. *and the charge of the children of Iſrael, to do the ſervice of the tabernacle*; ſee the note on the preceding verſe.

℣. 9. *And thou ſhalt give the Levites unto Aaron and to his ſons*, &c.] To be their miniſters and ſervants: *they* are *wholly given unto him out of the children of Iſrael*; even all of them entirely, none excepted; the whole tribe which were not in the prieſtly office; thoſe were ſeparated from the reſt of the tribes of *Iſrael*, and appointed for the ſervice of the prieſts: or they were *given, given* [q]; which is repeated not only to ſhew that they were wholly given, as we render it, but to denote the certainty of it, that they were really given; and eſpecially, to declare the freeneſs of the gift; the prieſts had them as free gifts, nor did they pay them any thing for their ſervice; they were maintained another way, namely, by the tithes of the people; and indeed the prieſts received a tithe out of the tithe of the *Levites*; ſo far were they from contributing any thing to their ſupport, or in conſideration of the ſervice they did them.

℣. 10. *And thou ſhalt appoint Aaron and his ſons*, &c.] To the prieſtly office; this was done before, but is renewed for the confirmation of it, and repeated to put them in mind of it, that they be careful to execute it, as follows: *and they ſhall wait on their prieſts office*; to do what was peculiar to it, both in the holy and in the moſt holy place, at the altar, and within the vail, where the *Levites* had nothing to do; and this is obſerved that the prieſts might take notice, that by the gift of the *Levites* to them, they were not excuſed from doing any part of ſervice which was proper to them as prieſts; for they were given them that they might more readily attend their office, and be wholly employed in it; juſt as under the goſpel-diſpenſation, deacons were appointed to take care of the ſecular affairs of the church, that the apoſtles might give up themſelves to the word of God and prayer, *Acts* vi. 2, 3, 4. *and the ſtranger that cometh nigh ſhall be put to death*; that comes nigh to perform any part of the prieſt's office peculiar to him, as to offer ſacrifice, burn incenſe, &c. whether he be a common *Iſraelite*, or even a *Levite* as *Korah* was; any that was not a prieſt was reckoned a ſtranger, and ſo to be put to death for intruding into the office, as the above-mentioned perſon was: ſo *Aben Ezra* interprets it, of any one that came nigh to a prieſt, to be with him or join with him in the execution of his office, whether an *Iſraelite* or a *Levite*, he ſhall die: the *Targum* of *Jonathan* adds, by flaming fire before the Lord.

℣. 11. *And the Lord ſpake unto Moſes*, &c.] Continued to ſpeak unto him, and give him the reaſon of his appointing the *Levites* to miniſter to the prieſts and ſerve the tabernacle: *ſaying*; as follows.

℣. 12. *And I, behold, I have taken the Levites from among the children of Iſrael*, &c.] Separated them from others, and ſet them apart for the ſervice of the ſanctuary; this was his own act and deed, and which he did of his own will and pleaſure, who is a ſovereign Being, and might and would do whatſoever he pleaſed, nor ſhould any object unto him, or contradict him: and this he did, *inſtead of all the firſt-born that openeth the matrix among the children of Iſrael*; he made an exchange of thoſe for the *Levites*; upon the deſtruction of the firſt-born of *Egypt*, and ſaving the firſt-born of *Iſrael*, he challenged the latter as his own in a ſpecial ſenſe, and now he gave up his right to them, and inſtead thereof took the *Levites*; nor could the people of *Iſrael* reaſonably object to this, nor

[o] Which is approved by Noldius, p. 731. Montanus, Vatablus, Druſius.

[p] Chaſkuni.

[q] נתונים נתונם dati, dati, Pagninus,

nor be uneasy at it, but rather be pleased with it; since hereby they were not only freed from the charge of redeeming their first-born, but since they were the Lord's, he might have appointed them to be servants to the priests; and every *Israelite* would chuse rather, no doubt, to part with a tribe for this service than to have their first-born sons employed in it; and there were none so fit as the tribe of *Levi*, not only because it was a small tribe, but because the priests were of this tribe, to whom they were to minister; and therefore as there was a connexion between them, the *Levites* would readily serve them: it is a notion that has obtained both among *Jews* and christians, that the first-born before this time, were priests in the family, but now the *Levites* were taken in their room; and *Jarchi* particularly observes, that when the first-born sinned in the business of the calf, they were rejected, and the *Levites*, who did not commit idolatry, were chosen in their room; but it does not appear, before the fixing the priesthood in *Aaron*'s family, that the first-born in a family were priests, and officiated as such, but rather the father and head of the family for the whole, or every one for himself, as in *Adam*'s family, he and his two sons; and moreover, it was a late thing and only among the *Hebrews*, that the first-born were in a peculiar manner the Lord's, not as priests, only to be redeemed, and now the *Levites* were redeemed in their room; it was not to be priests, but the servants of the priests[r]: *therefore the Levites shall be mine*; whom he gave to the priests to assist them in their work, which was for him and his glory.

℣. 13. *Because all the first-born* are *mine*, &c.] Not merely in a general way, as all creatures are his, but in a special manner as his own, and that for the following reason: for *on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first born in Israel, both man and beast*; that is, sanctified or set them apart as his own special property, or ordered the people of *Israel* so to do, *Exod.* xiii. 2. for as when he destroyed the first-born of the *Egyptians*, he saved the first-born of *Israel*, he had a special claim upon them as his; and though it was in the night when he destroyed the first-born of *Egypt*, yet it was the night which preceded that day, and was a part of that day, even the 15th of *Nisan*, when the instructions were given to sanctify all the first-born; though, as *Aben Ezra* observes, *day* signifies *time*, so that it was at or about the same time that the one and the other were done: *mine they shall be*; this was declared when they were ordered to be sanctified to him, but now they were to be exchanged for the *Levites*: *I* am *the Lord*; who have sovereign power to do as he would in claiming the first-born, and then in exchanging them for the *Levites*, and appointing the *Levites* to minister to the priests, and serve in the tabernacle.

℣. 14. *And the Lord spake unto Moses in the wilderness of Sinai*, &c.] At the same time he gave the order, and made the declaration before mentioned, and in the place where now the children of *Israel* were, and from whence they shortly removed: *saying*; as follows.

℣. 15. *Number the children of Levi*, &c.] Who were left out of the general muster of the children of *Israel*, but now were to be numbered alone, and in a different manner, and for a different purpose, the Lord having a special regard unto them, and special service for them: *after the house of their fathers, by their families*; into which the tribe was divided; *house* seems to be put for *houses*, which were principal ones; and these were divided into families, which branched from them, and according to these, denominated from their fathers, and not their mothers, were they to be numbered; for as the *Jewish* writers often say, a mother's family is no family; wherefore, if a *Levite* woman married into any other tribe, as she might, her descendants were not taken into this account, only such whose fathers were *Levites*, see ch. i. 2. *every male, from a month old and upwards shalt thou number them*; the reason of this was, because the first-born, for whom they were to be exchanged, were at a month old claimed by the Lord as his, and to be redeemed; and as this numbering was on another account than that of the children of *Israel*, who were numbered from twenty years of age and upwards, that they might on occasion be called out to war, from which the *Levites* were exempted, and the numbering of them was for the service of the sanctuary; so from their youth they were to be brought up and trained for this, that they might be fit for it, and enter upon it at a proper age.

℣. 16. *And Moses numbered them according to the word of the Lord*, &c.] Took the account of all of a month old in the several houses and families of the tribe of *Levi*; though *Moses* is only here mentioned, yet it seems from ℣. 39. that *Aaron* was concerned with him in it; yea, in an after numbering of the *Levites* who were fit for business from thirty to fifty years of age, the chief of the children of *Israel* were assisting to him and *Aaron*, ch. iv. 46. *as he commanded*; he was obedient to the divine will in all things, and so in this, tho' it was his own tribe and his own posterity, which in all successive ages were to be no other than ministring servants to the priests, and to have no inheritance in the land of *Israel*.

℣. 17. *And these were the sons of Levi by their names*, &c.] The immediate offspring and descendants of that patriarch: *Gershon, and Kohath, and Merari*; these went down with him into *Egypt*, *Gen.* xlvi. 11.

℣. 18. *And these* are *the names of the sons of Gershon by their families*, &c.] Or to *Gershon* belonged two families, called after the names of his sons, who were now numbered, namely, *Libni* and *Shimei*; and who are elsewhere mentioned as his sons, *Exod.* vi. 17. and from hence were the families of the *Libnites* and *Shimites*, as in ℣. 21.

℣. 19. *And the sons of Kohath by their families*, &c.] Who was the second son of *Levi*: *Amram, and Izehar, Hebron, and Uzziel*; so in *Exod.* vi. 18. and from whom were named the family of the *Amramites*, to which *Moses* and *Aaron* belonged; and the families of the *Izeharites*, *Hebronites*, and *Uzzielites*, as they are called, ℣. 27.

℣. 20 *And the sons of Merari by their families*, &c.] The third son of *Levi*: *Mahli and Mushi*; the same as in *Exod.* vi. 19 from whom were denominated the families of the *Mahlites* and *Mushites*, who, as the preceding families, were numbered at this time: *these* are *the families of the Levites, according to the house of their fathers*; in all eight families.

℣. 21. *Of Gershon* was *the family of the Libnites, and the family of the Shimites*, &c.] The first son of *Levi*: *these* are *the family of the Gershonites*; that were now numbered.

℣. 22. *Those that were numbered of them*, &c.] Of the two families that sprung from *Gershon*: *according to the number of all the males, from a month old*

[r] Vid. Outram. de sacrificiis, l. 1. c. 4. §. 1, 2, 3.

old and upwards; in the ſaid families: even *thoſe that were numbered of them, were* 7500; which was neither the leaſt nor the largeſt number of the ſons of *Levi*.

℣. 23. *The families of the Gerſhonites*, &c.] The two before mentioned, the *Libnites* and *Shimites*: *ſhall pitch behind the tabernacle weſtward*; this was their ſituation when encamped; they were placed in the rear of the camp of the *Levites*, between the tabernacle and the camp of *Ephraim*, which was weſtward alſo, ch. ii. 18.

℣. 24. *And the chief of the houſe of the fathers of the Gerſhonites*, &c.] Who had the chief authority over them, and the chief direction of them in what they were to do: ſhall be *Eliaſaph the ſon of Lael*; but who he was, or of which family of the *Gerſhonites*, whether of the *Libnites* or *Shimites* is not ſaid here or elſewhere; nor do the *Jewiſh* writers, who affect to know every thing, pretend to tell us.

℣. 25. *And the charge of the ſons of Gerſhon*, &c.] The *Libnites* and *Shimites*: *in the tabernacle of the congregation*; or with reſpect to the things of it, when it was taken down and committed to them; for otherwiſe they had no place in it, nor might they enter into it, or do any ſervice therein: *ſhall be the tabernacle and the tent*; the former intends not the boards of it, which were the charge of the *Merarites*, ℣. 36. but the curtains, as *Aben Ezra*, or the under curtains, as *Jarchi* calls them, which were made of fine twined linen, *Exod.* xxvi. 1. and the latter is to be underſtood of the eleven curtains, as *Aben Ezra*, the curtains of goats hair, which were made for the roof of the tabernacle, as *Jarchi* obſerves, ſee *Exod.* xxvi. 7. *the covering thereof*; made of rams ſkins, and badgers ſkins, which were thrown over the tent, *Exod.* xxvi. 14. *and the hanging for the door of the tabernacle of the congregation*; the vail, as *Jarchi* calls it; not what divided the holy and moſt holy places, for that fell to the charge of the *Kohathites*, ℣. 31. but the vail or hanging which was at the door of the tent, or which led into the holy place, *Exod.* xxvi. 36.

℣. 26. *And the hangings of the court*, &c.] Which formed the great open court that encompaſſed the tabernacle, and was 100 cubits long and 50 broad, *Exod.* xxvii. 9—13. *and the curtain for the door of the court*; which was an hanging of 20 cubits, of blue, purple, ſcarlet, and fine twined linen, *Exod.* xxvii. 16. *which is by the tabernacle, and by the altar round about it*; this refers to the court, the hangings, and curtains of the door of it, which are ſpoken of; and this court ſurrounded the tabernacle, and the altar which was without the tabernacle, as *Aben Ezra* obſerves, and which was the altar of burnt-offering that ſtood within this court; for the particle עַל ſometimes ſignifies *about*[*], and the word סָבִיב *around*, being joined with it, requires this ſenſe: *and the cords of it*; which ſeem to be the cords of the court, which faſtened the hangings and curtains to braſs pins, or ſtakes fixed in the ground to keep them tight, that the wind might not move them to and fro; but *Jarchi* ſays, theſe were the cords of the tabernacle and tent, and not of the court; and indeed the tabernacle had its cords as well as the court, *Exod.* xxxviii. 18. the cords of the court were in the charge of the *Merarites*, ℣. 37. *for all the ſervice thereof*; for that part of the tabernacle and court which the *Gerſhonites* had in their care and cuſtody.

℣. 27. *And of Kohath was the family of the Amramites*, &c.] So called from *Amram*, the firſt ſon of *Kohath*, and father of *Aaron* and *Moſes*; ſo that *Moſes* and *Aaron*, and their children, are included in this family: *and the family of Izeharites*; of which family was *Korah*, ch. xvi. 1. *and the family of the Hebronites, and the family of the Uzzielites*; which four families had their names from *Kohath*'s four ſons; ℣. 19. *theſe* are *the families of the Kohathites*; which were as many as both the other ſons of *Levi*.

℣. 28. *In the number of all the males from a month old and upwards*, were 8600, &c.] Which was the largeſt number of any of the houſes of the *Levites*; but conſidering it had double the number of families in it, the increaſe was not ſo large in proportion, at leaſt to *Gerſhon*, whoſe two families wanted but 1100 of theſe four: *keeping the charge of the ſanctuary*; of the holy and moſt holy places, and the veſſels and inſtruments belonging thereunto; not that the males of a month old were keeping them, but when they were grown up and were capable of it, they had the charge thereof, in which they were inſtructed and trained up from their youth.

℣. 29. *The families of the ſons of Kohath, ſhall pitch on the ſide of the tabernacle ſouthward.*] Or to the right, which was the more honourable place, excepting the eaſt or front, which was reſerved for *Moſes* and *Aaron*, and his ſons, and who were one of theſe families; and is the reaſon why this honour was conferred upon them, as well as they had the more honourable charge, having the holy places and holy things committed to their care; and one from among them was appointed over all the *Levites*, and the chief of them, as they had alſo when they came into the land of *Canaan*, almoſt as many cities of refuge as both their other brethren had: their ſituation about the tabernacle was between that and the camp of *Reuben*, and this accounts for it, how *Korah* who was of one of the families of the *Kohathites*, became ſo intimately acquainted with, and joined in a conſpiracy with *Dathan* and *Abiram*, who were of the tribe of *Reuben*, ch. xvi. 1.

℣. 30. *And the chief the houſe of the father of the families of the Kohathites*, ſhall be *Elizaphan the ſon of Uzziel.*] The ſame man, who with his brother *Miſhael*, carried *Nadab* and *Abihu* out of the camp, and buried them, *Lev.* x. 4, 5. he deſcended from the laſt and youngeſt of the families of the *Kohathites*; and ſome think this was one reaſon at leaſt of *Korah*'s diſſatisfaction, and of his entering into a conſpiracy againſt *Moſes* and *Aaron*, becauſe one of a younger family of his houſe was preferred to this dignity before him.

℣. 31. *And their charge ſhall be the ark*, &c.] That is, when the tabernacle was taken down, and carried from place to place, this, and the following things, were committed to their care and cuſtody, the ark with the mercy-ſeat, and all appertaining thereunto, which were in the holy of holies: *and the table, and the candleſtick, and the altars*; the table of ſhew-bread, and the candleſtick of pure gold, with its lamps, and the altar of incenſe, all which ſtood in the holy place, and the altar of burnt-offering, which was in the court, for both altars were their charge: *and the veſſels of the ſanctuary wherewith they miniſter*; all the veſſels which belonged to the above things; for the table, candleſtick and altars, all had veſſels appertaining to them:

[*] Vid. Nold. partic. Ebr. Concord. p. 992.

them: *and the hanging*; that is, the vail, as *Jarchi* interprets it, which divided between the holy and the moſt holy place; all the other hangings for the court, and the door of it, and for the door of the tabernacle, were the charge of the *Gerſhonites*, ℣. 25, 26: *and all the ſervice thereof*; what belonged to the things in this part of the tabernacle.

℣. 32. *And Eleazar the ſon of Aaron the prieſt*, &c.] Who was of the firſt of theſe families the *Amramites*: ſhall be *chief over the chief of the Levites*; over the three chiefs of the three houſes of the *Levites*, who were *Eliaſaph* the ſon of *Lael*, the chief of the *Gerſhonites*; and *Elizaphan* the ſon of *Uzziel*, the chief of the *Kohathites*; and *Zuriel* the ſon of *Abihail*, the chief of the *Merarites*: and have *the over-ſight of them that keep the charge of the ſanctuary*; the *Kohathites*, who had the care of the things belonging to the holy and moſt holy places; and theſe were particularly under the inſpection of *Eleazar*, becauſe they were things the prieſts had a ſpecial concern in; ſee ch. iv. 32.

℣. 33. *Of Merari* were *the family of the Mahlites, and the family of the Muſhites*, &c.] So called from his two ſons *Mahli* and *Muſhi*, ℣. 20: *theſe* are *the families of Merari*; the youngeſt ſon of *Levi*, ℣. 17.

℣. 34. *And thoſe that were numbered of them*, &c.] Of the above two families: *according to the number of all the males from a month old and upward*, were 6200; the leaſt number of them all.

℣. 35. *And the chief of the houſe of the father of the families of Merari*, &c.] I think it ſhould rather be rendered, *and the chief of the houſe*, that is, of the *Merarites*, *the father to the families of Merari*; the common father to them all, having the chief authority and power over them, and ſo in ℣. 24, 30: ſhall be *Zuriel the ſon of Abihail*; of whom we read no where elſe, nor is it certain of which family he was, whether of the *Mahlites* or *Muſhites*: theſe *ſhall pitch on the ſide of the tabernacle northward*; to the left of it, between that and the camp of *Dan*.

℣. 36. *And* under *the cuſtody and charge of the ſons of Merari* ſhall be *the boards of the tabernacle*, &c.] Both of the holy, and the moſt holy place, which were the walls of the tabernacle, and which were covered with curtains; theſe when taken down for journeying were committed to the care of the *Merarites*; and becauſe theſe, with what follow, were a heavy carriage, they were allowed waggons to carry them; and who on this account had more waggons given them than to the *Gerſhonites*, for the *Kohathites* had none, ch. vii. 6—9: *and the bars thereof*; which kept the boards tight and cloſe, ſee *Exod.* xxvi. 26: *and the pillars thereof*; the pillars on which the vail was hung, that divided between the holy and moſt holy place, and on which the hanging was put for the door of the vail, *Exod.* xxvi. 32, 37: *and the ſockets thereof*; in which both the boards and pillars were put, *Exod.* xxvi. 19, 32, 37.

℣. 37. *And the pillars of the court round about*, &c.] Of the great court which went round the tabernacle, on which pillars the hangings were hung: *and their ſockets*; into which the pillars were put; of both which ſee *Exod.* xxvii. 9—17: *and their pins and their cords*; the pins were fixed in the ground, and the cords faſtened the hangings of the court to them, whereby they were kept tight and unmoved by the winds; ſee *Exod.* xxvii. 19.

℣. 38. *And thoſe that encamp before the tabernacle toward the eaſt*, &c.] At which was the entrance into the tabernacle: even *before the tabernacle of the congregation eaſtward*; that is, before the court of the tabernacle, where the people aſſembled together: ſhall be *Moſes*, *Aaron*, *and his ſons*; *Moſes* the chief ruler, and *Aaron* the high-prieſt, and his ſons prieſts under him; theſe had the moſt honourable place of all, being at the front of the tabernacle, between that and the camp of *Judah*. There is an extraordinary prick on the word *Aaron*, to ſhew, as *Jarchi* ſays, that he was not in the number of *Levites*, tho' of the tribe of *Levi*, being high-prieſt: *keeping the charge of the ſanctuary, for the charge of the children of Iſrael*; either in their room and ſtead, which otherwiſe they muſt have kept; or rather for their ſafety and ſecurity, keeping out all perſons from entering into the ſanctuary, who had no buſineſs there, that they died not, as it follows: *and the ſtranger that cometh nigh ſhall be put to death*; that is, whoever came nigh to enter into the holy place, and did, who was no prieſt, tho' an *Iſraelite*, and even a *Levite*, or into the moſt holy place, excepting the high-prieſt, it was death unto him, either by the civil magiſtrate, or by the hand of heaven; ſo the *Targum* of *Jonathan*.

℣. 39. *All that were numbered of the Levites, which Moſes and Aaron numbered at the commandment of the Lord, throughout their families*, &c.] Whence it appears, that *Moſes* was not alone, but *Aaron* with him in numbering the *Levites*, and that by the appointment of the Lord. The word *Aaron*, in the *Hebrew* text, has a dot on every letter, for what reaſon it is not certain; the word itſelf is left out in the *Samaritan* and *Syriac* verſions: *all the males from a month old and upward*, were 22,000; but by putting the ſums together they amount to 300 more; for of the *Gerſhonites* there were 7,500, and of the *Kohathites* 8,600, and of the *Merarites* 6,200, in all 22,300; which difficulty ſome endeavour to remove, by ſaying, as *Aben Ezra* obſerves, that the ſcripture takes a ſhort way, mentioning the thouſands, and leaving out the hundreds; but this, he ſays, is not right, nor is it the way of the ſcripture in this chapter; and in an after-account of the firſt-born of the *Iſraelites*, not only the hundreds are mentioned, but the broken number of 73. Others thinks there is a corruption crept into the text ſome where in the particular numbers, through the inadvertency of ſome copyiſt; and ſuppoſe it to be in the number of the *Kohathites*, where they fancy שש ſix, is put inſtead of שלש three: but there is no occaſion to ſuppoſe either of theſe, for which there is no foundation, ſince the reaſon why 300 are left out in the ſum total may be, becauſe there were ſo many firſt-born among the *Levites*, and theſe could not be exchanged for the firſt-born of the other tribes; they, as ſuch, being the Lord's, and one firſt-born could not redeem another; and ſo it is ſaid in the *Talmud* [t], theſe 300 were firſt born, and there is no firſt-born redeems a firſt-born, or frees from the redemption-price of five ſhekels.

℣. 40. *And the Lord ſaid unto Moſes*, &c.] After he had taken the number of the *Levites*: *number all the firſt-born of the children of Iſrael, from a month old and upward, and take the number of their names*; that they might be compared with the number of the *Levites*, and the difference between them obſerved.

℣.

[t] T. Bab. Becoroth, fol. 5. 1.

℣. 41. *And thou ſhalt take the Levites for me*, &c.] For his ſervice, to miniſter to his prieſts, and ſerve in his tabernacle: *I* am *the Lord*; who has a right to all, and can claim whom he pleaſes for himſelf in a ſpecial manner, and therefore could, and did take the *Levites* to himſelf: *inſtead of the firſt-born among the children of Iſrael*; theſe he had taken to him before, and ordered to be ſanctified unto him, and for whom a redemption-price was paid to his prieſts for the ſupport of them, and the tabernacle-ſervice, and now it was his will to make an exchange of theſe for the *Levites*: *and the cattle of the Levites, inſtead of all the firſtlings among the cattle of the children of Iſrael*; every firſtling of clean cattle was the Lord's, and given to his prieſts, and the firſtlings of unclean cattle were redeemed with a lamb, and which were given to the ſame; and now inſtead of theſe he requires the cattle of the *Levites*; not that they ſhould be deprived of their uſe of them, or that they ſhould be taken and ſacrificed, but that they ſhould be with them devoted to him, and they ſhould poſſeſs them in his right.

℣. 42. *And Moſes numbered, as the Lord commanded him*, &c.] No doubt aſſiſted by others, tho' not mentioned: *all the firſt-born among the children of Iſrael*; which ſome think were only thoſe that were born ſince they came out of *Egypt*, as *Bonfrerius*, biſhop *Patrick*, and others.

℣. 43. *And all the firſt-born males*, &c.] For ſuch only were ordered to be numbered, and not firſt-born females: *by the number of names*; which were particularly taken: *from a month old and upward*; for before that time they were not ſanctified to the Lord, nor ſubject to the redemption-price: *of thoſe that were numbered of them*, were 22,273; ſo that there were 273 more than the *Levites*.

℣. 44. *And the Lord ſpake unto Moſes*, &c.] After the number was taken, and gave him directions what to do upon it: *ſaying*; as follows.

℣. 45. *Take the Levites inſtead of all the firſt-born among the children of Iſrael*, &c.] The Lord had declared before that he had taken them, and now he bids *Moſes* take them, who had numbered them, and give them to *Aaron*, inſtead of the firſt-born, whoſe numbers were alſo taken for this purpoſe: *and the cattle of the Levites inſtead of their cattle*; but not to be given to *Aaron* and his ſons, or to the prieſts for their uſe, but to remain with the *Levites* for their uſe, who were now ſeparated from the other tribes, and taken into the ſervice of God; and as they were dedicated to God, ſo their cattle likewiſe for their ſupport as his miniſters: *and the Levites ſhall be mine*; in a ſpecial manner his, being devoted to his ſervice: *I* am *the Lord*; who had a right to do this, and expected to be obeyed in it.

℣. 46. *And for thoſe that are to be redeemed*, &c.] With money, there being not *Levites* enow to anſwer to them, and exchange for them: *of the* 273 *of the firſt-born of the children of Iſrael, which are more than the Levites*; for the ſum total of the *Levites*, as given, was but 22,000, whereas the ſum total of the firſt-born of *Iſrael* were 22,273, ſo that there were 273 more of the latter than of the former; and what was to be done with theſe, next follows.

℣. 47. *Thou ſhalt even take five ſhekels apiece by the poll*, &c.] Or head; every firſt-born, or his parent for him, was bound to pay five ſhekels, which were about eleven or twelve ſhillings of our money, and which was afterwards ſettled as the price of ſuch a redemption, ch. xviii. 16: *after the ſhekel of the ſanctuary ſhalt thou take them*; being full weight, according to the ſtandard there kept: *the ſhekel* is *twenty gerahs*; ſee the note on *Lev.* xxvii. 25.

℣. 48. *And thou ſhalt give the money wherewith the odd number of them is to be redeemed*, &c.] Or the ſuperfluous number, the number of them that exceeded the *Levites*, namely, 273: the price of their redemption is ordered to be given *unto Aaron, and to his ſons*; ſince the *Levites* were taken in lieu of the firſt-born, whoſe redemption-money belonged to the prieſts; and ſeeing the *Levites* were given to *Aaron* and his ſons on that conſideration, and there being a deficiency of them to anſwer to the firſt-born, it was but right and juſt that the redemption-price of the ſuperfluous number ſhould be paid to them.

℣. 49. *And Moſes took the redemption-money*, &c.] Of five ſhekels per head: *of them that were over and above redeemed by the Levites*; or were more than thoſe redeemed by them. A *Levite* redeemed a firſt-born, or freed him from the redemption price, being taken in lieu of him: 22000 *Levites* were anſwerable to 22000 firſt-born of *Iſrael*; but as there were no more *Levites* than the above number, there remained 273 firſt-born to be redeemed by money, and it was the redemption money of theſe *Moſes* took.

℣. 50. *Of the firſt-born of the children of Iſrael took he the money*, &c.] Or *for the firſt-born*, as the *Vulgate Latin* verſion renders it, and ſo the *Hebrew* particle מאת is ſometimes uſed [u]; for children of a month old or little more could not pay the money, but their parents for them, which was paid by them, and *Moſes* received it for the ſuperfluous number of 273; but it is a matter of doubt, of whom this was exacted, and by whom paid, and who could be reckoned as this ſuperfluous number, unleſs they were the laſt 273 that were numbered: ſome have thought this was paid out of the public ſtock, which was a ready way of doing it, but whether reaſonable is not ſo manifeſt, ſince theſe firſt-born were the properties of particular perſons; the more commonly received method of doing it with the *Jewiſh* writers was, according to *Jarchi* and *Abarbinel*, and ſo in the *Talmud* [w], by lot; the former of which deſcribes the manner of doing it thus, 22000 pieces (of paper or parchment) were brought and on them written, *a ſon of Levi*, or *a Levite*, and 273 other pieces, and on them were written, *five ſhekels*; theſe were mixed together and put into an urn or box, and then they were bid to come and take out the pieces, and according as the lot was, they were allowed as redeemed by the *Levites*, or paid the redemption-money: and as this was a method much in uſe with the *Hebrews*, it is not improbable: 1365 *ſhekels, after the ſhekel of the ſanctuary*; which is exactly the number of ſhekels that 273 ſhould pay, reckoning five ſhekels per head; which *Jarchi* counts thus, for 200 firſt-born 1000 ſhekels, for 70 firſt born 350, and for three firſt-born 15 ſhekels, which in all amounted to about 170 pounds of our money.

℣. 51. *And Moſes gave the money of them that were redeemed*, &c.] That were redeemed this way, and not by *Levites*, as in ℣. 49. but by money, paying five ſkekels a-head: *unto Aaron and his ſons*; to whom the *Levites* were given; and this money, as a recompence for the deficiency of the number

[u] Vid. Nold. Partic. Ebr. Concord. p. 579.

[w] T. Bab. Sanhedrin, fol. 17. 1.

number of them, to anſwer to the firſt-born exchanged for them: *according to the word of the Lord*; ℣. 48: *as the Lord commanded Moſes*; ſo did he, being a faithful ſervant in all things in the houſe of God; he did not convert it to his own uſe, or to any other uſe than to what God had appointed it.

CHAP. IV.

THIS chapter relates an order to number the *Levites* fit for buſineſs, and gives an account of the time and age when they ſhould enter into ſervice, and how long they ſhould continue therein, ℣. 1—3. what their particular ſervice ſhould be; and firſt of the *Kohathites*, ℣. 4—20. next of the *Gerſhonites*, ℣. 22—28. and then of the *Merarites*, ℣. 29—33. after which *Moſes* and *Aaron*, with the chief of the congregation, numbered each of them, even as many as were at the age fit for ſervice, as the *Kohathites*, ℣. 34—37. the *Gerſhonites*, ℣. 38—41. the *Merarites*, ℣. 42—45. the ſum total of which is given, ℣. 46—49.

℣. 1. *And the Lord ſpake unto Moſes, and unto Aaron*, &c.] After they had taken the number of the *Levites*, and made an exchange of the firſt-born of *Iſrael* for them; and now they are ordered to number them a ſecond time, and take out from them ſuch as were fit for ſervice: *ſaying*; as follows.

℣. 2. *Take the ſum of the ſons of Kohath from among the ſons of Levi*, &c.] They were to begin with them firſt, and number them: *after their families, by the houſe of their fathers*; as many as were of the age after mentioned; and the reaſon why they began with *Kohath*, and not *Gerſhon*, the eldeſt ſon, as in the former numbering, was; not as *Aben Ezra* ſuggeſts, becauſe of *Moſes* and *Aaron*, who ſprung from him, for that if it had any ſtrength in it would have held good before; but rather, as *Chaſkuni* and others, becauſe the *Kohathites* carried the ark and other holy things; though the true reaſon ſeems to be, becauſe of the order obſerved in taking down the tabernacle, and removing the parts of it, and the things in it; and it was moſt proper and reaſonable when they were about to take it down, firſt to take out the ark, table, &c. which was the buſineſs of the *Kohathites* to carry; next to take down the curtains, coverings, and hangings for the tabernacle and court, and the doors thereof, which were the charge of the *Merarites*; wherefore, in this order the ſum out of each of them fit for buſineſs were ordered to be numbered.

℣. 3. *From 30 years old and upward even until 50 years old*, &c.] This is the full time of the *Levites* ſervice, and the prime ſeaſon of man's life for buſineſs; at 30 years of age he is at his full ſtrength, and when 50 it begins to decline: it is ſaid in the *Miſnah* [x], "a ſon of thirty years for "ſtrength," upon which one of the commentators [y] makes this remark, that the *Levites* ſet up the tabernacle and took it down, and loaded the waggons, and carried on their ſhoulders from 30 years and upwards: thus both *John* the *Baptiſt*, the fore-runner of Chriſt, and Chriſt himſelf entered into their miniſtry at this age: *all that enter into the hoſt*; army or warfare; for though the *Levites* were exempted from going forth to war, yet their ſervice was a ſort of warfare; they were a camp of themſelves about the tabernacle, and part of their work was to watch and guard it, that it was neither defiled nor robbed; in alluſion to this, the miniſtry of the word is called a warfare, and miniſters of the goſpel good ſoldiers of Chriſt, and their doctrines weapons of warfare, 1 *Tim.* i. 18. 2 *Tim.* ii. 3. 2 *Cor.* x. 3, 4, ſome interpret this of the troop, company, or congregation of the *Levites*, which a man of thirty years of age was admitted into for buſineſs: *to do the work in the tabernacle of the congregation*; not in the ſanctuary, either in the holy place or in the moſt holy place, where they were never allowed to enter, or do any buſineſs in, ſuch as ſacrificing, burning incenſe, &c. but in that part of it which was called *the tabernacle of the congregation*, or where the people aſſembled on occaſion, and that was the court, which was ſo called, as *Jarchi* obſerves on *Exod.* xxix. 32.

℣. 4. *This* ſhall be *the ſervice of the ſons of Kohath, in the tabernacle of the congregation*, &c.] What follows from hence to the end of ℣. 15. about *the moſt holy things*; which *Aben Ezra* interprets, only of the ark, which was indeed a moſt holy thing, and ſtood in the moſt holy place; but there were other holy things, in the care of which the ſervice of the *Kohathites* lay; as the ſhew-bread-table, the candleſtick, and the altars of incenſe and burnt-offering, and the vail, and the miniſtring veſſels, which *Jarchi* reckons with it, as more holy than all other things.

℣. 5. *And when the camp ſetteth forward*, &c.] Upon the cloud's removing, and the trumpets blowing: *Aaron ſhall come and his ſons*; into the holy place: *and they ſhall take down the covering-vail*: the vail that divided between the holy and the moſt holy place, which covered all in the holy of holies out of ſight: *and cover the ark of teſtimony with it*; together with the mercy-ſeat and cherubim on it, that they might not be ſeen nor touched by the *Levites* when they carried them. Now though the high-prieſt himſelf might not go into the moſt holy place but once a year, on the day of atonement, yet on this occaſion, when the tabernacle was to be taken down, and the things in it to be removed, both he and his ſons might enter without danger; ſince, as biſhop *Patrick* obſerves, the divine majeſty was gone from thence in the cloud which gave the ſignal for the motion of the camp, and the taking down of the tabernacle.

℣. 6. *And ſhall put thereon the covering of badgers ſkins*, &c.] Not that which covered the tabernacle, for that was committed to the *Gerſhonites*, ℣. 25. but a covering made of theſe on purpoſe for the preſent uſe, to preſerve the ark from rain and duſt; and this covering was put not immediately upon the ark, but upon the other coverings that were over the ark, and ſo preſerved the vail as well as the ark: *and ſhall ſpread over* it *a cloth wholly of blue*; it is a matter of queſtion, whether this was over the covering of badgers ſkins alſo; if over the latter, as one would think it ſhould be, by the order of the text, how could that be a ſhelter,

[x] Pirke Abot, c. 5. §. 21.

[y] Bartenora in ib.

ter from the rain and duſt, which ſeems to be the uſe of it, and therefore ſhould be the outermoſt, as one of the ſame kind was the outermoſt covering of the tabernacle? *Aben Ezra* obſerves, there were ſome that ſay it was over the covering of badger's ſkin, but it is right in my mine eyes, ſays he, that it was ſpread over the covering vail; if indeed it was for the ſake of honour and dignity, the firſt is right, but the badger's ſkin was on account of rain and duſt: *and ſhall put the ſtaves thereof*; having been removed whilſt the ark was covering, as *Aben Ezra* obſerves, or otherwiſe they always remained in their rings, and were never taken out, *Exod* xxv. 14, 15. but on this occaſion they might, and then be put in again for the carrying of the ark, which was the the uſe of them; though he alſo remarks, that there are ſome that ſay the ſenſe is, they put the ſtaves on the ſhoulders of them that carried it, which is not a deſpicable ſenſe; unleſs rather it is to be underſtood of putting the ſtaves through holes made in the coverings of the ark, and diſpoſing and fitting them in them, for the better carriage of it.

℣. 7. *And upon the table of ſhew-bread they ſhall ſpread a cloth of blue*, &c.] That that alſo might not be ſeen nor touched by the *Levites*: *and put thereon the diſhes, and the ſpoons, and the bowls, and the covers to cover withal*; all which belonged to the ſhew-bread-table; the uſe of which, ſee the note on *Exod.* xxv. 29. theſe ſeem to be put not immediately upon the table, but upon the blue cloth ſpread over the table: *and the continual bread ſhall be thereon*; the ſhew-bread is called *continual*, becauſe it was always on the table; for whilſt the one was removing by a ſett of prieſts, which had ſtood a week, new loaves were placed by another ſett of prieſts: this bread ſeems at this time to be placed alſo upon the table, ſpread with the blue cloth; and from hence it appears, that the *Iſraelites* had the ſhew-bread in the wilderneſs; for the making of which they might be ſupplied with corn from the neighbouring countries, though they themſelves needed not any, being daily fed with manna.

℣ 8. *And they ſhall ſpread upon them a cloth of ſcarlet*, &c.] Upon the diſhes and other veſſels belonging to the ſhew-bread-table, and on the ſhew bread itſelf: *and cover the ſame with a covering of badgers ſkins*; this was clearly the outward covering, and ſeems to confirm the obſervation made in ℣. 6. that the ſame ſort of covering was the outermoſt covering of the ark: *and ſhall put in the ſtaves thereof*; which belonged to the table, and were made to carry it with on occaſion, from place to place; ſee *Exod.* xxv. 27, 28. and the ſame phraſe being uſed as here, of the ſtaves of the ark in ℣. 6. ſeems to confirm the ſenſe of them there, that they were taken out and put in upon this occaſion, though otherwiſe fixed.

℣. 9. *And they ſhall take a cloth of blue, and cover the candleſtick of the light, and his lamps*, &c.] Which had lamps in it, and were continually lighted, and gave light in the holy place: *and his tongs, and his ſnuff diſhes, and all the oil-veſſels thereof, wherewith they miniſter unto it*; by ſupplying the lamps with oil, and ſnuffing and trimming them.

℣. 10. *And they ſhall put it, and all the veſſels thereof, within a covering of badgers ſkins*, &c.] Which here alſo was the outermoſt covering; the ark and the ſhew-bread-table had three coverings, but the candleſtick only two, they being more ſacred than that, eſpecially the ark: *and ſhall put* it *upon a bar*; the word *mot* perhaps ſignifies a kind of mat or mattreſs, on which the candleſtick and its veſſels, bundled together in the covering of the badgers ſkins, were laid and carried between men on ſtaves; and ſo the *Septuagint* render the word *ſtaves*, as does the *Targum* of *Onkelos*.

℣. 11. *And upon the golden altar they ſhall ſpread a cloth of blue*, &c.] The altar of incenſe, which was overlayed with gold, and therefore called a golden one, to which the alluſion is in *Rev.* viii. 3: *and cover it with a covering of badgers ſkins*; after the cloth of blue was ſpread upon it: *and ſhall put to the ſtaves thereof*; into the rings, both made to bear and carry it, upon occaſion, from place to place.

℣. 12. *And they ſhall take all the inſtruments of miniſtry, wherewith they miniſter in the ſanctuary*, &c.] The garments in which the prieſts miniſtred in the ſanctuary, which were laid up in proper places, and which they only wore when in ſervice: *and put* them *in a cloth of blue, and cover them with a covering of badgers ſkins*; all wrapt up in one bundle: *and ſhall put* them *on a bar*; the ſame ſort of carriage on which the candleſtick, and its veſſels, were borne, ℣. 10.

℣. 13. *And they ſhall take away the aſhes from the altar*, &c.] Having cleared the holy of holies, and the holy place, they were to come forth from thence into the court of the tabernacle, where ſtood the altar of burnt offering, which is here meant, and on which ſacrifices being daily burnt, there were always aſhes to be removed; and which at this time was highly neceſſary to be done, when the tabernacle was taken down, and all belonging to it to be carried away; and though no mention is made of the fire, which was always burning on it, it was doubtleſs preſerved, and care was taken for the carrying it along with the altar, or in a ſeparate veſſel from it. Biſhop *Patrick* ſuppoſes it might be carried upon the grate.

℣. 14. *And they ſhall put upon it all the veſſels thereof*, &c.] Upon the altar covered with a blue cloth; on that were to be put every thing belonging to the altar: *wherewith they miniſter about it*; the prieſts when they offered ſacrifice on it: even *the cenſers, the fleſh-hooks, and the baſons, all the veſſels of the altar*; of which ſee *Exod.* xxvii. 3: *and they ſhall ſpread upon it a covering of badgers ſkins*; to prevent the rains falling upon them, which being all of braſs, would be apt to ruſt: *and put to the ſtaves of it*; which were made to bear and carry it on ſuch an occaſion as this, *Exod.* xxvii. 6, 7. No mention is made of the laver, though there is both in the *Septuagint* and *Samaritan* verſions; which add, "and they ſhall take a purple "cloth and cover the laver, and its baſe, and ſhall "put it into a covering of ſkin of a blue colour, "and put it upon bearers:" but perhaps the reaſon why this is not mentioned is, becauſe it was carried uncovered; the myſtery of which *Ainſworth* conjectures was this, that it might be a lively repreſentation of the grace of God in Chriſt, continuing and opened as an ever-ſpringing fountain, where always God's elect, having faith in him, may waſh and purge themſelves in the blood of Chriſt unto forgiveneſs of ſin, ſanctification of the Spirit, and ſalvation; ſee *Zech.* xiii. 1.

℣. 15. *And when Aaron and his ſons had made an end of covering the ſanctuary*, &c.) Not the holy place, nor the moſt holy place, for theſe were not covered by them; but *the holy things* in them, as the *Septuagint* verſion, the ark, ſhew-bread-table, *&c. and all the veſſels of the ſanctuary*; all appertaining to thoſe holy things, which are before mentioned,

tioned. *Jarchi* interprets the *ſanctuary*, or the *holineſs*, of the ark and altar, *and all the veſſels of the ſanctuary*, of the candleſtick and the inſtruments of miniſtry: *as the camp is to ſet forward*; which made the covering of them neceſſary, in order to their being carried as that moved: *after that the ſons of Kohath ſhall come to bear* it; or rather *them*, all the holy things, and their veſſels, and that upon their ſhoulders: *but they ſhall not touch* any *holy thing*; even in bearing them, neither the ark nor any other, only the ſtaves and bar, on which they were carried: *leſt they die*: by the immediate hand of God: *theſe things* are *the burden of the ſons of Kohath, in the tabernacle of the congregation*; the above things, the ark, &c. which they were to bear on their ſhoulders, and not make uſe of waggons to carry them.

℣. 16. *And to the office of Eleazar the ſon of Aaron the prieſt*, pertaineth *the oil for the light*, &c.] The following things, to bear them, according to ſome *Jewiſh* writers; but rather it was to give the oil for the light, that is, the veſſels, and ſo the veſſels of the oil to the ſons of the *Kohathites*; agreeable to which are the *Targums* of *Onkelos* and *Jonathan*, who paraphraſe the words, "and that "which was delivered to *Eleazar* the ſon of *Aaron* "the prieſt, the oil for the light, &c." And indeed the words, as they are in the *Hebrew* text, may be rendered, "and the overſight of *Eleazar* "the ſon of *Aaron* the prieſt ſhall be, or *let it be*, "the oil for the light, &c."[a] the ſame word being ſo rendered in a latter clauſe of this ſame text: he had the inſpection of theſe, and on him lay to ſee to it, that theſe were carried by the *Kohathites*, the oil for the light of the lamps in the candleſtick; of which ſee *Exod.* xxvii. 20: *and the ſweet incenſe*; to burn on the altar of incenſe, *Exod.* xxx. 34—38: *and the daily meat-offering*; offered with the lambs morning and evening, *Exod.* xxix. 40, 44: *and the anointing-oil*; with which *Aaron* and his ſons were anointed, the tabernacle and all its veſſels, *Exod.* xxx. 23—33: and *the overſight of all the tabernacle, and of all that therein* is, *in the ſanctuary, and in the veſſels thereof*; the former, the oil for the light, &c. were his immediate overſight and care; but the overſight of theſe by his brother *Ithamar*, according to the *Jewiſh* writers.

℣. 17. *And the Lord ſpake unto Moſes, and unto Aaron*, &c.] And gave them a very ſolemn and awful charge about this affair of the *Kohathites*, it being a very hazardous one they were employed in: *ſaying*; as follows.

℣. 18. *Cut ye not off the tribe of the families of the Kohathites, from among the Levites.*] Or give no occaſion, as the *Targum* of *Jonathan*; or be not the cauſe of their cutting off, as *Jarchi*, thro' negligence or inadvertency of theirs, in packing up the above things, and delivering them to them.

℣. 19. *But thus do unto them*, &c.] As after directed: *that they may live and not die*; live long, and not die a ſudden and violent death: *when they approach unto the moſt holy things*; the ark, the ſhew-bread-table, &c. to take them up and carry them: *Aaron and his ſons ſhall go in*; into the holy and moſt holy places: *and appoint them every one to his ſervice, and to his burden*; what every one ſhall do, and how they ſhall take them up, and bear them.

℣. 20. *But they ſhall not go in to ſee when the holy things are covered*, &c.] They were not to be preſent whilſt they were packing up, leſt they ſhould ſee any of them with their eyes; they were not to go in until they were quite covered out of ſight; which may ſignify the hiding of the myſteries of grace in thoſe things under the former diſpenſation, when even the *Levites* themſelves were not admitted to a ſight of them; ſee *Eph.* iii. 4, 5: *leſt they die*; by the immediate hand of God.

℣. 21. *And the Lord ſpake unto Moſes*, &c.] Tho' *Aaron* is not mentioned here, he was concerned in taking the ſum of the *Gerſhonites*, as well as of the *Kohathites*, as appears from ℣. 41: *ſaying*; as follows.

℣. 22. *Take alſo the ſum of the ſons of Gerſhon*, &c.] As well as of the ſons of *Kohath*; for tho' *Gerſhon* was *Levi*'s eldeſt ſon, yet his poſterity were not excuſed from the ſervice of the tabernacle, and bearing things of it in journeying: *throughout the houſes of their fathers by their families*; all in their ſeveral houſes, and in the ſeveral families in thoſe houſes, that were of the age next mentioned, were to be numbered.

℣. 23. *From* 30 *years old and upward, until* 50 *years old ſhalt thou number them*, &c.] Take an account how many there are of that age, and ſo fit for ſervice; ſee the note on ℣. 3: *to do the work in the tabernacle of the congregation*; as the reſt of the *Levites*; ſee ℣. 3.

℣. 24. *This* is *the ſervice of the families of the Gerſhonites, to ſerve, and for burdens*, &c.] The former of theſe phraſes *Aben Ezra* interprets of ſetting up the tabernacle, making the bread, (the ſhew-bread) ſlaying (the ſacrifices) and keeping, that is, watching and guarding the tabernacle; and the latter of what they did when journeying, bearing and carrying the things aſſigned to them, afterwards mentioned.

℣. 25. *And they ſhall bear the curtains of the tabernacle*, &c.] The ten curtains of fine linen, *Exod.* xxvi. 1: *and the tabernacle of the congregation*; the curtains of goat's hair made for a tent over it, as *Jarchi*, ſee *Exod.* xxvi. 7: *his covering*; the covering of rams ſkins dyed red, *Exod.* xxvi. 14: *and the covering of the badgers ſkins that is above upon it*; over all the reſt: *and the hanging for the door of the tabernacle of the congregation*; the eaſtern vail, as *Jarchi* calls it, which was for the door of the tent that led into the tabernacle, the holy place, *Exod.* xxvi. 36.

℣. 26. *And the hangings of the court*, &c.] Which made the great court that ſurrounded the tabernacle, *Exod.* xxvii. 9. *and the hanging for the door of the gate of the court*; the eaſtern gate that led into the court, an hanging of 20 cubits, *Exod.* xxvii. 16. *which* is *by the tabernacle, and by the altar round about*; that is, which hangings that formed the court and were round about the tabernacle, and the altar of burnt-offering; ſee the note on ch. xxiii. 26. *and their cords*; which faſtened the hangings to pins or ſtakes fixed in the ground to keep them tight, that they might not be moved to and fro with the wind: *and all the inſtruments of their ſervice*; in the court, as the tables on which the ſacrifices were laid, and the hooks, and cords, and pins, on which they were hung and faſtened, as *Aben Ezra*; ſee *Ezek.* xl. 39—43. *and all that is made for them*; for the veſſels of ſervice, or for the tabernacle, or the altar, as the ſame writer intimates: *ſo ſhall they ſerve*; by bearing them and carrying them.

℣. 27. *At the appointment of Aaron and his ſons*, &c. As they ſhall order and direct: *ſhall be all the ſervice of the ſons of the Gerſhonites*; every one of them was to take their ſhare, as *Aaron* and his ſons

[a] So Montanus, Tigurine verſion, Piſcator. [b] לצבא צבא ad militandum militiam, Montanus, Druſius.

ſons ſhould appoint them: *in all their burdens, and in all their ſervice*; what each of them ſhould carry, and in what they ſhould perform duty: *and ye ſhall appoint to them in charge all their burdens*; charge them carefully to keep all that were committed to them to bear, that none be loſt, not a pin nor a cord.

℣. 28. *This* is *the ſervice of the families of the ſons of Gerſhon*, &c.] Which they ſhould execute when the camp and tabernacle were in motion: *in the tabernacle of the congregation*; in the court, where they ſhould take up their burdens; or which lie in things reſpecting the tabernacle; this was the part they were to be employed in; namely, in taking care of the hangings of the tabernacle, *&c. and their charge* ſhall be *under the hand of Ithamar the ſon of Aaron the prieſt*; the things committed to their care, were delivered by him to them, and they were under his inſpection and direction.

℣. 29. *As for the ſons of Merari*, &c.] The third and youngeſt ſon of *Levi*: *thou ſhalt number them after their families, by the houſe of their fathers*; which is the form of expreſſion uſed of them all.

℣. 30. *From thirty years old and upwards*, &c.] The *Septuagint* verſion here, and in ℣. 3, 23. renders it, from 25 years old and upward, agreeable to ch. viii. 24. at the which age the *Levites* went into the tabernacle, to wait and to learn their buſineſs, but they did not enter upon it till 30: *even unto fifty years old ſhalt thou number them*; at which age they were diſcharged from buſineſs: *every one that entereth into the ſervice, to do the work of the tabernacle of the congregation*; the ſame as in ℣. 3. ſee the note there.

℣. 31. *And this is the charge of their burden*, &c.] What ſhould be committed to their care and charge, and they ſhould bear and carry: *according to all their ſervice in the tabernacle of the congregation*; which was aſſigned to them as their part, and which was very heavy and cumberſome, and therefore they had waggons allowed them, ch. vii. 8. *the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof*; all theſe belonged to the holy and to the moſt holy place; ſee *Exod.* xxvi. 15—37.

℣. 32. *And the pillars of the court round about, and their ſockets, and their pins, and their cords*, &c.] Theſe belonged to the court of the tabernacle; the pillars were what the hangings were hung upon, and the ſockets, into which the pillars were ſet, and the pins and cords, with which the hangings were faſtened; ſee *Exod.* xxvii. 9—19. *and with all their inſtruments, and with all their ſervice*; what ever elſe were uſed in, and ſerved for the ſupport of this part of the tabernacle: *and by name ye ſhall reckon the inſtruments of the charge of their burden*; every thing, even the leaſt that were committed to their charge, and they were to bear and carry, either they themſelves, or in waggons, were to be mentioned by name; and not only every board, pillar, and ſocket were to be told out to them, and particularly named, how many they were, to what they belonged, from whence they were taken, and where to be replaced; but every pin, and cord, and the uſe of them, that ſo when they came to ſet up the tabernacle again, there might be nothing wanting in its place to ſecure it, and make it as firm as at firſt: ſuch particular notice and care does God take of all his people, and Chriſt of all committed to him, and ſo ſhould miniſters the word, of all that are their charge, who muſt one day give an account to God, *Heb.* xiii. 17.

℣. 33. *This is the ſervice of the families of the ſons of Merari*, &c.] The *Mahlites* and *Muſhites*, namely, the ſervice before obſerved, the particulars of which are given: *according to all their ſervice in the tabernacle of the congregation*; agreeable to what was allotted to them in that part of the tabernacle they were concerned in: *under the hand of Ithamar the ſon of Aaron the prieſt*; who had the overſight of theſe as well as of the *Gerſhonites*, as *Eleazar* had of the *Kohathites*; though as *Eleazar* was the chief of the tribe of *Levi*, it is thought that *Ithamar* acted under him; ch. iii. 32.

℣. 34. *And Moſes and Aaron, and the chief of the congregation numbered the ſons of the Kohathites*, &c.] Perhaps theſe chiefs were the ſame with thoſe who were concerned with *Moſes* and *Aaron* in numbering all the tribes whoſe names were given, ch. i. 5—16. the *Kohathites* are begun with, according to the divine direction, and then the *Gerſhonites* and *Merarites* in their order; and from hence to the end of ℣. 48. is only an account of the numbering of each of them, as ordered by the Lord, and this account is expreſſed in the ſame terms in them all; there remains nothing to be obſerved but the particular ſums of each of them, the number of the *Kohathites* from 30 years old even to 50, men able and fit for buſineſs, were 2750. ℣. 36. whereas their number from a month old were 8600, ch. iii. 28. ſo that not a third part of them were at an age for ſervice: the number of the *Gerſhonites* were 2630, ℣. 40. whoſe number of males in all, were 7500, ch. iii. 22. ſo that they were rather more than a third part who were able bodied men and fit for buſineſs; and the number of the *Merarites* were 3200, ℣. 44. and as their number of males of a month old and upwards, were 6200, ch. iii. 34. there were more than half of them able and fit men for ſervice; in which, as *Ainſworth* obſerves, may be ſeen the wiſdom of divine providence, that whereas the ſervice of the *Kohathites* and *Gerſhonites* were the lighteſt, and what was committed to them the eaſieſt of carriage, they had the fewer hands of able men to be employed, though their numbers of individuals were the greateſt; and the *Merarites* who had the ſmalleſt number of males, yet having the heavieſt work to do in carrying burdens, loading and unloading waggons, were ſuperior to the reſt in their number of able-bodied men; and thus God makes good his promiſe, that as the day of his people is their ſtrength ſhall be; whatever work, and ſervice God calls men to, he will fit them for it: the ſum total of the *Levites* in the ſeveral diviſions of them, who were between 30 and 50 years of age, in which they performed their office, was 8580, ℣. 48. a ſmall number, as the above writer obſerves, of ſuch as warred the ſpiritual warfare in the ſanctuary of God, when the tribe of *Judah* afforded 74600 for the outward warfare.

℣. 49. *According to the commandment of the Lord, they were numbered by the hand of Moſes*, &c.] *Aaron* and the chief of the congregation of *Iſrael* aſſiſting in it: *every one according to his ſervice*; called in ℣. 47. *the ſervice of the miniſtry*, or *ſervice of ſervice*, which *Jarchi* interprets, of that part of the ſervice of the *Levites*, which lay in ſinging the ſong with cymbals and harps; which, he ſays, was a ſervice to another ſervice; though it ſeems to be better explained by *Chaſkuni*, of their taking down and ſetting up of the tabernacle, which was a ſervice

vice incumbent on all the *Levites*: *and according to his burden*; called *the ſervice of the burden*, ¥. 47. which the laſt mentioned writer reſtrains to the ark, table, candleſtick, and altars, which the *Kohathites* carried on their ſhoulders; but may be extended to what each of them bore and carried when journeying: *thus were they numbered of him, as the Lord commanded Moſes*; from 30 years old to 50, as *Jarchi* obſerves; for that was the order given to *Moſes* by the Lord, which he punctually attended to, as a faithful ſervant in the houſe of God.

CHAP. V.

THIS chapter contains a repetition of ſome former laws, concerning putting unclean perſons out of the camp, ¥. 1—4. making reſtitution in caſe of treſpaſs againſt another, ¥. 5—8. and of giving the offering of all holy things and all hallowed things to the prieſts, ¥. 9, 10. and a new law concerning jealouſy, in a man, of his wife, ¥. 11—14. when ſhe was to be brought to the prieſt, and various rites and ceremonies to be uſed, ¥. 15—23. who was to give her bitter water as a trial of her chaſtity, which, if guilty, would have a ſtrange effect upon her, and make her accurſed, but if not, would not affect her, and ſhe would be free and happy, ¥. 24—31.

¥. 1. *And the Lord ſpake unto Moſes*, &c.] *Jarchi* ſays, what follows was ſaid on the day the tabernacle was erected, but it ſeems rather to have been delivered after the ſeveral camps were formed, and the people numbered, when thoſe that were unclean were ordered to be caſt out of them: *ſaying*; as follows.

¥. 2. *Command the children of Iſrael*, &c.] Not as from himſelf, but from the Lord; deliver out the following as a command of his, to which obedience was required of all the children of *Iſrael*: *that they put out of the camp every leper*; there were three camps, *Jarchi* ſays, in the time of their encampment; between the curtains was the camp of the *Shekinah*, or the divine majeſty; the encampment of the *Levites* round about; and from thence to the end, was the camp of the ſtandards, to the four winds, which was the camp of *Iſrael*; and the leper was to be put out of them all; ſo *Ben Gerſom*; ſee *Lev.* xiii. 46. *and every one that hath an iſſue*; a gonorrhea, man or woman, ſee *Lev.* xv. 2. 19. according to the above writer, ſuch an one might be in the camp of *Iſrael*, but was to be put out of the other two camps: *and whoſoever is defiled by the dead*; by attending the funerals of the dead or touching them, ſee *Lev.* xxi. 1. and xxii. 4. ſuch an one might go into the camp of the *Levites*, according to *Jarchi* and *Ben Gerſom*; and was to be put out of none but the camp of the *Shekinah*, or the tabernacle; but the camp of *Iſrael* ſeems to be meant of them all, out of which they were to be put, as an emblem of the rejection of all impure perſons out of the church of God.

¥. 3. *Both male and female ſhall ye put out*, &c.] Whether leprous, or profluvious, or defiled by touching a dead carcaſs: by this law *Miriam* when leprous, was put out of the camp, ch. xii. 14, 15. *without the camp ſhall ye put them*; which is repeated that it might be taken notice of, and punctually obſerved: *that they defile not their camps*; of which there were four, the camps of *Judah*, *Reuben*, *Ephraim*, and *Dan*: *in the midſt whereof I dwell*; for the tabernacle, which was the dwelling-place of the Lord, was in the midſt of the camps of *Iſrael*; they were pitched on the four quarters of it; and this is a reaſon why impure perſons were not ſuffered to be in the camp of *Iſrael*, becauſe of the preſence of God in the tabernacle ſo near them, to whom all impurity is loathſome, and not to be permitted in his ſight; and though this was ceremonial, it was typical of the uncleanneſs of ſin, which is abominable to him, and renders perſons unfit for communion with him, and with his people.

¥. 4. *And the children of Iſrael did ſo, and put them without the camp*, &c.] *Aben Ezra* obſerves, that this was done immediately before they journeyed, and that thoſe that were defiled journeyed between the ſtandard of *Ephraim* and the ſtandard of *Dan*; but this, he ſays, was by way of conjecture, ſince it is not expreſſed: *as the Lord ſpake unto Moſes, ſo did the children of Iſrael*; they were obedient in this particular.

¥. 5. *And the Lord ſpake unto Moſes*, &c.] Or continued to ſpeak to him at the ſame time: *ſaying*; as follows.

¥. 6. *Speak unto the children of Iſrael*, &c.] Put them in mind of the following law, that they obſerve it; and which is here repeated, becauſe of two new things in it, as *Jarchi* obſerves, the one relates to confeſſion, teaching that there is no fifth part nor treſpaſs offering by witneſſes, till a man confeſſes the thing; and the other is, concerning taking any thing away by violence from a proſelyte, which is to be given to the prieſts; ſee the original law in *Lev.* vi. 1—7. *when a man or woman ſhall commit any ſin that men commit*; or, *any of the ſins of men*[e], which are commonly done by men, and men are ſubject to through the infirmity of the fleſh, and the temptations of ſatan; or *any ſin againſt man*[f], ſo ſome, as this referred to is expreſly ſaid to be, ¥. 7. *to do a treſpaſs againſt the Lord*; for every ſin againſt man is alſo againſt the Lord, being a breach of his command; as *David*'s ſin againſt *Uriah* was a ſin againſt the Lord, *Pſ.* li. 4. though the *Jews* underſtand it particularly of lying and ſwearing falſly, appealing to God, and calling him to be a witneſs to a falſehood; and ſo the *Targum* of *Onkelos* ſeems to interpret it: *and the perſon be guilty*; and knows he is ſo, and even knew it when he took an oath to the contrary; ſee *Lev.* vi. 3, 4.

¥. 7. *Then they ſhall confeſs their ſin which they have done*, &c.] The form of which confeſſion, according to *Fagius* was, O Lord, I am guilty of death, I have deſerved to be ſtoned for this ſin, or to be ſtrangled for this treſpaſs, or to be burnt for this crime, &c. *and he ſhall recompenſe his treſpaſs with the principal thereof, and add unto it the fifth part thereof*; paying the whole of whatſoever he had in any manner defrauded his neighbour of, to which he was to add a fifth part of that; that is, as *Aben Ezra* interprets it, if he confeſſes of himſelf, but if there are witneſſes of it he muſt add

[e] מכל חטאת האדם ex omnibus peccatis hominis, Montanus. Tigurine verſion; ſo Patrick.

[f] Ex omnibus peccatis contra hominem,

add two fifths, and ſome ſay, a fifth of a fifth: *and give it unto* him *againſt whom he hath treſpaſſed*; as a ſatisfaction for the injury done him.

℣. 8. *But if a man have no kinſman to recompenſe the treſpaſs to*, &c.] This ſuppoſes that if a man ſhould die, againſt whom the treſpaſs is, before the reſtitution is made, then it ſhall be made to his heirs; and if he has none, then it was to be given to the prieſt, as after directed: the *Jews* [g] generally underſtand this of a proſelyte, that has no heirs, for they ſay, there is no *Iſraelite* but has kinſmen, a brother or a ſon, or ſome one or other near of kin to him, of his father's family, even up to *Jacob*: *let the treſpaſs be recompenſed unto the Lord*, even *to the prieſt*; that is, let the principal, with the fifth part, which is the recompence for the treſpaſs committed, be given to the prieſt of the Lord, which is the ſame as if it was given to him, he being his miniſter: *beſide the ram of the atonement, whereby an atonement ſhall be made for him*; which, in this caſe, was ordered to be offered for the expiation of the treſpaſs, ſee *Lev.* vi. 6, 7. the *Jewiſh* canon is, "he that takes away any thing by force from a proſelyte, and ſwears to him, and he (the proſelyte) dies, lo, he ſhall pay the principal and the fifth to the prieſts, and the treſpaſs-offering to the altar, as it is ſaid, *if a man has no kinſman*, &c. when he brings the money and the treſpaſs-offering, and he is dead, the money ſhall be given to his ſons, but the treſpaſs-offering (the ram) ſhall feed until it contracts ſome blemiſh, and then it ſhall be ſold, and the price of it ſhall fall to the free-will-offerings [h]."

℣. 9. *And every offering of all the holy things of the children of Iſrael*, &c.] Of the holy ſacrifices brought by them to be offered up; that part of them which is elevated, heaved, or waved, as the heave-ſhoulder and wave-breaſt: *which they bring unto the prieſt, ſhall be his*; what they bring to him to offer for them, ſhall be his, who performs the ſervice, even that part of them which is his due.

℣. 10. *And every man's hallowed things ſhall be his*, &c.] Which he, by a vow or free-will-offering, ſeparates to holy uſes; theſe are at his own diſpoſe, to give to what prieſt he will, or they are the prieſt's; for what a man devotes to the Lord is to be given to them, or ſuch things as God has hallowed, ſanctified and ſet apart for ſacred uſes, as the firſt-fruits and tithes, they were the prieſts; the *Jewiſh* writers [i] reſtrain it to tithes: *whatſoever any man giveth the prieſt, it ſhall be his*; his perſonally, who officiates, or to whom the gift is given, and is not to be divided among the other prieſts in the courſe.

℣. 11. *And the Lord ſpake unto Moſes*, &c.] At the ſame time, and delivered to him a new law: *ſaying*; as follows.

℣. 12. *Speak unto the children of Iſrael, and ſay unto them*, &c.] It being an affair which concerned them: *if any man's wife go aſide, and commit a treſpaſs againſt him*; the ſin of adultery, which is a going aſide out of the way of virtue and chaſtity, and a treſpaſs againſt an huſband, a breach of the marriage-covenant with him, a defiling his bed, doing an injury and diſhonour to him, bringing confuſion into his family, and a ſpurious offspring to poſſeſs his ſubſtance: though this is to be underſtood, not of certain adultery, of which there is plain and full proof, for then there would be no occaſion of ſuch a trial, as is afterwards directed to; beſides, her huſband, in ſuch a caſe, might put her away, and even, according to the law, ſhe was to be put to death, *Lev.* xx. 10. but of her having committed it in the opinion of her huſband, he having ſome ground of ſuſpicion, though he could not be certain of it; and therefore, by this law, was allowed to make trial, that he might find it out, it being at preſent only a ſuſpected caſe, and a doubtful one; and the *Jews* [k] ſay, "they never gave "the waters to drink but in a doubtful caſe:" and ſo this may be interpreted, of her declining and departing from her huſband's houſe, not keeping at home to mind the affairs of her family, but gadding abroad, and keeping company with another man, or other men; and that after ſhe had been warned and charged by her huſband to the contrary, and ſo had diſobeyed him, and acted contrary to his will; and in that ſenſe had committed a treſpaſs, and ſo had given him ſuſpicion of her unchaſtity, for which he might have ſome reaſon; if, as it is ſaid in the *Miſnah* [l], he gave her an admonition before two witneſſes, ſaying, have no talk with ſuch a man, and yet ſhe talks with him; or, as the commentators add [m], be not ſecretly or in private with ſuch a one, and yet goes into a private place with him, and ſtays ſo long with him that ſhe may be defiled; this with them rendered her ſuſpected.

℣. 13. *And a man lie with her carnally*, &c.] That is, is ſuſpected that he has ſo done, not that it is a clear caſe, for it follows: *and it be hid from the eyes of her huſband, and be kept cloſe*; ſo that it is not known by her huſband, nor by any other; *ſhe hath hid herſelf*, ſo *Ainſworth*, being in a private place with another man, though warned to the contrary by her huſband: *and* there be *no witneſs againſt her*; of her being defiled, though there may be of her being in private with ſuch a man: *neither ſhe be taken* with the man; or in the act of uncleanneſs.

℣. 14. *And the ſpirit of jealouſy come upon him*, &c.] A thought riſes up in his mind, a ſtrong ſuſpicion works in him, which he cannot reſiſt and throw off, but it remains with him, and makes him very uneaſy, that his wife has defiled his bed, as it follows: *and he be jealous of his wife, and ſhe be defiled*; that his wife is defiled by a man; and which is the real caſe, as it afterwards appears, tho' at preſent he is not certain, only has a ſuſpicion of it: *or if the ſpirit of jealouſy come upon him, and he be jealous of his wife, and ſhe be not defiled*; it is mere jealouſy and ſuſpicion, without any foundation for it; and his wife proved a chaſte and virtuous woman; yet be it which it would, he being jealous, the following law was to take place, and the following rules to be obſerved.

℣. 15. *Then ſhall the man bring his wife unto the prieſt*, &c.] Not to the high-prieſt but to a common prieſt, any one then officiating in his courſe; for there was a jealouſy-offering to be offered up before the Lord upon the altar, which none but a prieſt might do; and beſides, the whole proceſs in this affair was to be carried on by him: according to the *Miſnah* [n], the man brought his wife firſt to the Sanhedrim, or court of judicature in the place where he lived; before whom, as *Maimonides* [o] ſays, he

[g] Maimon. & Bartenora in Miſn. Bava Kama, c. 9. §. 11. Jarchi in loc. [h] Miſn. Bava Kama, ib. [i] Targ. Jon. Siphri & Midraſh in Jarchi in loc. [k] Bemidbar Rabba, §. 9. fol. 195. 2. [l] Sotah, c. 1. §. 1. 2. [m] Maimon. & Bartenora in ib. [n] Ut ſupra, §. 3, 4. [o] Hilchot Sotah, c. 3. §. 1.

he proved by witneſſes, that he had warned his wife of being in private with ſuch a man, and yet ſhe had done it again; and whereas ſhe inſiſted on her chaſtity, he deſired that the bitter waters might be given her, that the truth might appear; and then they ſent him with two diſciples of the wiſemen, to the great Sanhedrim at *Jeruſalem*, where the trial was made; who, in order to bring her to a confeſſion endeavoured to terrify her, as they do perſons in capital caſes, and finding this will not do, then they uſed ſmooth words, ſaying, my daughter, perhaps much wine was the occaſion of it, or much laughter, &c. *and he ſhall bring her offering for her*; not the prieſt, but her huſband, and that whether he is willing or not, as *Aben Ezra*; who alſo obſerves, that it may be interpreted, with her, or for her ſake, not to make any expiation for any fault of his, that when he firſt obſerved her immodeſty, did not reprove her; for the offering, though brought by him was not his, but his wife's, and not to expiate her ſin, but to bring it to remembrance, as is after expreſſed: *the tenth part of an ephah of barley meal*; which was an omer, the quantity of manna for one man every day, and the quantity of flour in the daily meat-offering, *Exod.* xvi. 36. and xxix. 40. only that was of fine wheaten flour, this of barley, the food of beaſts, as the *Targum* of *Jonathan* remarks; and R. *Gamaliel* in the *Miſnah* [p] ſays, that as her deed was the deed of a beaſt, ſo her offering was the food of a beaſt; and this is obſerved by *Jarchi* and *Aben Ezra* on the text, as the reaſon of barley being uſed in this offering: ſome ſay it was a ſymbol of her impudence, others of her being little at home, as the barley is not long under ground [q]; the true reaſon it may be, was for her humiliation, being vile and mean, hence it follows: *he ſhall pour no oil upon it, nor put frankincenſe thereon*; as uſed to be on meat offerings, denoting their acceptableneſs to God, *Lev.* ii. 1. the reaſon ſeems to be, becauſe theſe were tokens of joy and gladneſs, whereas this was a mournful affair, to the huſband, that he ſhould have any cauſe of ſuſpicion and jealouſy, to the wife that ſhe ſhould be ſuſpected, and to the whole family on that account: *for it is an offering of jealouſy, an offering of memorial, bringing iniquity to remembrance*; if guilty of it, and therefore oil and frankincenſe were forbidden in this kind of offering as in a ſin offering, *Lev.* v. 11.

℣. 16. *And the prieſt ſhall bring her near*, &c.] Or *offer it*, as the *Vulgate Latin* verſion, that is, the offering of jealouſy: *and ſet her before the Lord*; or *it*, the offering; for which the *Tigurine* verſion is more expreſs, "let the prieſt offer that ſacrifice, "and ſet that before the Lord," for the ſetting of the woman before the Lord is ſpoken of in ℣. 18.

℣. 17. *And the prieſt ſhall take holy water*, &c.] Out of the laver, as the *Targums* of *Onkelos* and *Jonathan*, and ſo *Jarchi* and *Aben Ezra*: *in an earthen veſſel*; which held half a log, and that was but a quarter of a pint, or three egg-ſhells; for no more was aſſigned to a ſuſpected woman, according to the *Miſnah* [r]. Some ſay only a fourth part: an earthern veſſel was made uſe of, as every thing vile and mean was in this affair: *and of the duſt that is in the floor of the tabernacle the prieſt ſhall take, and put it into the water*; firſt the water was put in, and then the duſt, as *Ben Gerſom* obſerves: there was a place a cubit ſquare, where was a marble table, and a ring fixed in it, and when he lifted it up he took duſt from under it, and put it ſo as it might be upon the top of the water [s]; which was uſed, either as the *Targum* of *Jonathan* ſuggeſts, becauſe the end of all fleſh is to come to duſt, and ſo to put her in mind of her original and her end; and in like manner the earthen veſſel might ſignify, that ſhe would be broke to pieces as that veſſel; as alſo it might direct her thoughts to the tempter, by the influence of whoſe temptation ſhe had been drawn into this ſin, duſt being the ſerpent's food; and this being taken off the floor of the tabernacle, might add to the veneration of it, and make it more ſolemn and awful to drink of it.

℣. 18. *And the prieſt ſhall ſet the woman before the Lord*, &c.] In the eaſt of the tabernacle, with her face to the weſt, where was the holy of holies, ſo *Ben Gerſom*; but not immediately, for they had her from place to place, as *Jarchi* ſays, till ſhe was weary, and her mind diſturbed, that ſhe might confeſs; and if ſhe ſaid, I am defiled, ſhe rent the writing of her dowry, and went out; but if ſhe ſaid I am pure, they brought her to the eaſtern gate, the gate of *Nicanar*, for there they made women ſuſpected of adultery to drink the waters [t]: *and uncover the woman's head*; as a token of her immodeſty and unſubjection to her huſband, and that ſhe might be ſeen by all, to cauſe ſhame in her: according to the *Miſnah* [u], the prieſt took off her cloaths, and looſed her hair—if ſhe was clothed with white garments, he clothed her with black; if ſhe had on her ornaments of gold, chains, earrings or rings, he took them away from her, that ſhe might be unſeemly, and whoever would might come and look at her: *and put the offering of memorial into her hands, which* is *the jealouſy-offering*; to weary her, as *Jarchi* ſays, that if perhaps her mind was diſturbed ſhe would confeſs; and ſo in the *Miſnah* [w] it is ſaid, that her huſband put this offering into her hands to weary her; but the true reaſon here ſeems to be, that it might appear to be her own offering: *and the prieſt ſhall have in his hand the bitter water that cauſeth the curſe*; not that the water was bitter of itſelf, for it was the water out of the laver, and had nothing in it but the duſt of the floor of the tabernacle; though ſome think ſome bitter thing was put into it, ſo *Ben Gerſom*, as wormwood; but it is ſo called from the effects of it on thoſe that were guilty; it produced ſad effects in them, bitter and diſtreſſing, and made them appear to be accurſed ones, for it was not bitter till it entered, ℣. 24. whereas it was not ſo to the innocent, nor attended with any ſuch conſequence to them; ſo that there was nothing in the water itſelf, but its efficacy was divine and ſupernatural.

℣. 19. *And the prieſt ſhall charge her by an oath*, &c.] Or give her her oath: *and ſay unto the woman, if no man hath lien with thee*; beſides her huſband: *and thou haſt not gone aſide to uncleanneſs* with another *inſtead of thy huſband*; which is but another phraſe expreſſive of the ſame thing, the ſin of adultery: *be thou free from this bitter water that cauſeth the curſe*; if this is the caſe, it ſhall produce no bitter effects, or bring any curſe upon thee.

℣. 20. *But if thou haſt gone aſide* to another *inſtead of thy huſband*, &c.] Gone aſide from the paths of modeſty and chaſtity, and betook herſelf to another man's bed inſtead of her huſband's: *and if thou be defiled*; by committing adultery: *and ſome man hath lien with thee beſide thy huſband*; theſe phraſes are all ſynonymous, and a heap of words

[p] Sotah, c. 2. §. 1. [q] Apud Muſſ. in loc. [r] Sotah, c. 2. §. 2. Menachot, c. 9. §. 3. [s] Sotah, ib.
[t] Ibid. c. 1. §. 5. [u] Ib. §. 5, 6. [w] Ib. c. 2. §. 1.

words are made uſe of to expreſs the ſin, and that there might be no evaſion of it, and that it might be clear what was intended, this being ſaid on oath.

℣. 21. *Then the prieſt ſhall charge the woman with an oath of curſing*, &c.] An oath which has a curſe annexed to it, if taken falſly, which was to be pronounced upon the woman if guilty: *and the prieſt ſhall ſay unto the woman*; pronouncing the imprecation or curſe upon her, ſhe having taken the oath, ſhould ſhe be guilty of the crime ſuſpected of, and ſhe had ſwore concerning: *the Lord make thee a curſe, and an oath among the people*; accurſed according to the oath taken; or let this be the form of an oath and imprecation uſed by the people, ſaying, if I have done ſo and ſo, let me be accurſed as ſuch a woman, or let not that happen to me, as did to ſuch a woman, ſo *Jarchi*: *when the Lord doth make thy thigh to rot, and thy belly to ſwell*; upon drinking the bitter waters; but though theſe things followed upon that, yet not as the natural cauſe of them, for they are aſcribed to the Lord, and to a ſupernatural and miraculous power of his, which went along with the drinking of them.

℣. 22. *And this water that cauſeth the curſe*, &c.] Upon the drinking of which the curſe follows, if guilty: *ſhall go into thy bowels*; and there operate and produce the above effects, which are repeated again to inject terror: *to make thy belly to ſwell, and thy thigh to rot*; here ends the form of the oath, which begins ℣. 19: *and the woman ſhall ſay, amen, amen*; ſo be it; let it be as pronounced, if I am guilty; which, as *Aben Ezra* obſerves, is repeated for the ſake of confirmation; though the *Jewiſh* writers commonly underſtand it as reſpecting various things, the oath and the curſe, the thing charged with, and the perſons ſuſpected of [x].

℣. 23. *And the prieſt ſhall write theſe curſes in a book*, &c.] The above curſes imprecated on herſelf by an oath; the words and the letters of them were written at length, in a ſcroll of parchment; and, as ſome ſay alſo, her name, but not her double amen to them [y]: *and he ſhall blot them out with the bitter water*; waſh them out with it, and into it, or ſcrape them off of the parchment into it.

℣. 24. *And he ſhall cauſe the woman to drink the bitter water that cauſeth the curſe*, &c.] Having the curſe imprecated upon herſelf, if guilty, ſcraped into it; and this ſhe was obliged to drink, whether ſhe would or no; ſo it is ſaid, if the roll is blotted out, and ſhe ſays I am defiled, the water is poured out, and her offering is ſcattered in the place of aſhes; if the roll is blotted out, and ſhe ſays I will not drink, they force her, and make her drink whether ſhe will or no [z]: *and the water that cauſeth the curſe ſhall enter into her*, and become *bitter*; produce the ſad and bitter effects mentioned.

℣. 25. *Then the prieſt ſhall take the jealouſy-offering out of the woman's hand*, &c.] Which ſhe was obliged to hold in her hand while the above rites and ceremonies were performed; which was very heavy, being an omer of barley-flour, a meaſure about three quarts, which was put into an *Egyptian* baſket made of ſmall palm-tree-twigs: and this was put into her hands to weary her, as before obſerved, that having her mind diſtreſſed, ſhe might the ſooner confeſs her crime: *and ſhall wave the offering before the Lord*; backwards and forwards, upwards and downwards, as *Jarchi*; who alſo obſerves, that the woman waved with him, for her hand was above the hand of the prieſt; ſo the tradition is, "he (her huſband) took her offering out of the *Egyptian* baſket, and put it into a miniſtring veſſel, and gave it into her hand, and the prieſt put his hand under her's, and waved it [a]": *and offer it upon the altar*; this was the bringing of it to the ſouth-weſt corner of the altar, as *Jarchi* ſays, before he took a handful out of it, as in other meat-offerings.

℣. 26. *And the prieſt ſhall take an handful of the offering*, even *the memorial thereof*, &c.] For good or evil, according as her works were, as *Aben Ezra* obſerves; a memorial for good if innocent, and a memorial for evil, if guilty: *and burn it upon the altar*; as the handful of other meat-offerings uſed to be, *Lev.* ii. 2: *and afterwards ſhall cauſe the woman to drink the water*; oblige her to it; having proceeded thus far, and no confeſſion made, namely, an oath taken, the curſes of it written in a ſcroll and ſcraped into the waters, and the jealouſy-offering waved and offered.

℣. 27. *And when he hath made her to drink the water*, &c.] For as before obſerved, and here by *Jarchi* again, if ſhe ſays I will not drink it after the roll is blotted out, they oblige her, and make her drink it whether ſhe will or no, unleſs ſhe ſays I am defiled: *then it ſhall come to paſs*, that *if ſhe be defiled, and have done treſpaſs againſt her huſband*; or has committed adultery: *that the water that cauſeth the curſe ſhall enter into her*, and become *bitter*; the water drank by her, and having the curſes ſcraped into it ſhall enter into her, and operate and produce bitter and dreadful effects: *and her belly ſhall ſwell, and her thigh ſhall rot*; not through any natural virtue in the water, or what is put into it, either the duſt of the floor of the tabernacle, or the ſcrapings of the parchment-roll, theſe could have no phyſical influence to produce ſuch effects; but they muſt be aſcribed to a ſupernatural cauſe, the power and curſe of God attending this draught. A certain *Jewiſh* writer [b] ſays, though very falſly, that the prieſt put poiſon into the water, which produced ſuch effects; but then, how could an innocent woman eſcape the effects of it? that muſt be allowed to be miraculous and ſupernatural, was it ſo; but there is no manner of reaſon to believe, that any thing of this kind was put into it. The *Jews* ſay [c] as ſoon, or before ſhe had made an end of drinking the water, the effects appeared; her face turned pale immediately, her eyes bolted out, and ſhe was filled with veins, her body ſwelled, and they called out, caſt her out, caſt her out, that ſhe may not defile the court. And the text ſeems to intimate, as if the operation was immediate; yea, moreover they ſay [d], that as the waters ſearched her, ſo they ſearched him (the adulterer), becauſe it is ſaid twice, *ſhall enter, ſhall enter*; and that the ſame effects appeared in him, as in her, but in neither unleſs the huſband was innocent; for if he was not pure from the ſame ſin himſelf, the waters would not ſearch his wife [e]: hence they ſay [f], when adulterers increaſed (under the ſecond temple) the bitter waters ceaſed, according to *Hoſ.* iv. 14. ſee *Matt.* xii. 39. This practice has been imitated by the heathens; the river *Rhine*, according to *Julian* the emperor [g], tried

[x] Miſn. ib. §. 5. Targum Jon. & Jeruſ. & Jarchi in loc. [y] Miſnah, ut ſupra, §. 3. [z] Ib. c. 3. §. 3. [a] Ib. §. 1. [b] R. Samuel Tzartzah, Mekor Chayim, fol. 91. 3. [c] Miſn. Sotah, c. 3. §. 4. [d] Ibid. c. 5. §. 1. [e] T. Bab. Sotah, fol. 28. 1. Gerſom in loc. [f] Miſn. Sotah, c 2. §. 9. [g] Orat. 2. p. 151. Ep. 16. p. 131.

tried the legitimacy of children; and ſo lakes have been uſed for the trial of perjury and unchaſtity, as the *Stygian* lake for perjury, and another of the ſame name near *Epheſus* for unchaſtity; into which, if perſons ſuſpected of adultery deſcended, having the form of an oath hanging about their necks, if they were pure the waters ſtood unmoved, but if corrupt they ſwelled up to their necks, and covered the tablet on which the oath was written [h]. The prieſteſſes of a certain deity being obliged to live a ſingle life, were tried by drinking bullocks blood, upon which, if falſe to their oath, and corrupt, they immediately died, as *Pauſanias* [i] relates; and *Macrobius* [k] ſpeaks of ſome lakes in *Sicily*, the inhabitants called the cups, to which recourſe was had when perſons were ſuſpected of any ill, and where an oath was taken of them; if the perſon ſwore truly, he departed unhurt, but if falſly, he immediately loſt his life in the lake. *Philoſtratus* [l] relates of a water near *Tyana*, a city in *Cappadocia*, ſacred to *Jupiter*, which the inhabitants call *Aſbamæa*, which to thoſe that kept their oaths was placid and ſweet, but to perjured perſons the reverſe; it affected their eyes, hands and feet, and ſeized them with dropſies and conſumptions; nor could they depart from the water, but remained by it, mourning their ſad caſe, and confeſſing their perjury: but what comes neareſt to this uſage of the *Jews*, is a cuſtom at marriages among the ſavages at *Cape Breton* [m]: at a marriage-feaſt, two diſhes of meat are brought to the bridegroom and bride in two *ouragans*, (baſons made of the bark of a tree) and the preſident of the feaſt addreſſes himſelf to the bride thus, "and thou that art upon the point of entering into a reſpectable ſtate, know, that the nouriſhment thou art going to take, forebodes the greateſt calamities to thee, if thy heart is capable of harbouring any ill deſign againſt thy huſband, or againſt thy nation: ſhouldſt thou ever be led aſtray by the careſſes of a ſtranger; or ſhouldeſt thou betray thy huſband, and thy country, the victuals contained in this *ouragan* will have the effects of a ſlow poiſon, with which thou wilt be tainted from this very inſtant; but if, on the other hand, thou remaineſt faithful to thy huſband, and to thy country, if thou wilt never inſult the one for his defect, nor give a deſcription of the other to the enemy, thou wilt find this nouriſhment both agreeable and wholeſome." Now if theſe relations can be credited, then much more this of the bitter waters, for tho' there was ſomething wonderful and ſupernatural in them, yet nothing incredible: *and the woman ſhall be a curſe among her people*; the time ſhe lives; but then all this while ſhe was looked upon as an accurſed perſon, and deſpiſed and ſhunned by all.

℣. 28. *And if the woman be not defiled, but be clean*, &c.] If ſhe is not guilty of adultery, but pure from that ſin: *then ſhe ſhall be free*; from the effects of the bitter water; they ſhall have no ſuch influence upon her, but ſhe ſhall be as ſound and healthful as ever; nay, the *Jewiſh* writers ſay more ſo, that if ſhe had any ſickneſs or diſeaſe upon her ſhe would now be freed from it [n]; the *Targum* of *Jonathan* has it, her ſplendor ſhall ſhine, the brightneſs and beauty of her countenance: *and ſhall conceive ſeed*; a man-child, as the ſame *Targum*; and the *Jewiſh* writers ſay, if ſhe was barren before, now ſhe would be fruitful; but no more is meant by it than that her huſband ſhould receive her gladly, and ſhe ſhould live comfortably with him hereafter, and the bleſſing of God would be upon her, which would ſtill be a confirmation of her chaſtity.

℣. 29. *This is* the *law of jealouſies*, &c.] Which was appointed by God to deter wives from adultery, and preſerve the people of *Iſrael*, the worſhippers of him, from having a ſpurious brood among them; and to keep huſbands from being cruel to their wives they might be jealous of, and to protect virtue and innocence, and to detect leudneſs committed in the moſt ſecret manner; whereby God gave proof of his omniſcience, that he had knowledge of the moſt private acts of uncleanneſs, and was the avenger of all ſuch. The reaſons why ſuch a law was not made equally in favour of women, as of men, are ſuppoſed to be theſe; becauſe of the greater authority of the man over the woman, which would ſeem to be leſſened if ſuch a power was granted her; becauſe marriage was not ſo much hurt, or ſo much damage came to families by the adultery of men, as of women; becauſe women are more apt to be ſuſpicious than men, and in thoſe times more prone to adultery, through their eager deſire of children, that they might not lie under reproach [o]: *when a wife goeth aſide* to another *inſtead of her huſband, and is defiled*; is ſuſpected of going aſide to another man, and is ſuppoſed to be defiled by him.

℣. 30. *Or when the ſpirit of jealouſy cometh upon him, and he be jealous over his wife*, &c.] See the note on ℣. 14: *and ſhall ſet the woman before the Lord*; has carried the matter ſo far as to bring his wife to the prieſt or civil magiſtrate, and declare his ſuſpicion, and the ground of it: *and the prieſt ſhall execute upon her all this law*; he ſhall proceed according to the law, and perform every rite and ceremony required; nor could any ſtop be put to it, unleſs the woman owned ſhe was defiled.

℣. 31. *Then ſhall the man be guiltleſs from iniquity*, &c.] Which otherwiſe he would not, by conniving at her looſe way of living, and not reproving her for it, and bringing her either to repentance or puniſhment; and retaining and encouraging jealouſy in his mind, without declaring it, and his reaſons for it: the ſenſe of the paſſage ſeems to be, that when a man had any ground for his ſuſpicion and jealouſy, and he proceeded according as this law directs, whether his wife was guilty or not guilty, no ſin was chargeable on him, or blame to be laid to him, or puniſhment inflicted on him: *and the woman ſhall bear her iniquity*; the puniſhment of it, through the effects of the bitter waters upon her, if guilty; nor was her huſband chargeable with her death, ſhe juſtly brought it on herſelf: or if not guilty, yet as ſhe had by ſome unbecoming behaviour raiſed ſuch a ſuſpicion in him, nor would ſhe be reclaimed, though warned to the contrary, ſhe for it juſtly bore the infamy of ſuch a proceſs; which was ſuch, as *Maimonides* ſays [p], that innocent women would give all that they had to eſcape it, and reckoned death itſelf more agreeable than that, as to be ſerved as ſuch a woman was; ſee the note on ℣. 18.

[h] Vid. Salden. Otia l. 1. Exercitat. 6. §. 24. [i] Achaica, ſive, l. 7. p. 450. [k] Saturnal. l. 5. c. 19. [l] Vita Apollonii, l. 1. c. 4. [m] Genuine Letters and Memoirs relating to the Iſle of Cape Breton, &c. [n] Maimon. Hilchot Sotah, c. 3. §. 22. [o] Vid. Salden. ut ſupra, §. 19. [p] Moréh Nevochim, par. 3. c. 49. p. 499.

CHAP.

CHAP. VI.

IN this chapter is given the law concerning *Nazarites*, ℣. 1, 2. which directs what they were to abstain from, from drinking wine, or any strong liquors, from shaving their heads, and defiling themselves with the dead, ℣. 3—8. and in case of a defilement, directions are given what offerings a *Nazarite* should bring to be offered for him, ℣. 9—12. and when the time of his *Nazariteship* was up, an account is given of what rites and ceremonies should then be performed, ℣. 13—21. and the chapter is concluded with the form of blessing the children of *Israel*, to be used by *Aaron* and his sons, ℣. 22—27.

℣. 1. *And the Lord spake unto Moses*, &c.] At the same time, or immediately after the law concerning the woman suspected of adultery, was given; with which the following law concerning *Nazarites* may be thought to have a close connection, as some *Jewish* writers observe, women being concerned in it as well as men; and as wine leads to adultery, as *Jarchi* observes, abstinence from it, which the *Nazarite*'s vow obliged to, and forbearance of trimming and dressing the hair, and a being more strictly and closely devoted to the service of God, were very likely means of preserving from unchastity, and any suspicion of it: *saying*; as follows.

℣. 2. *Speak unto the children of Israel, and say unto them*, &c.] Whom the following law only concerned, and not *Gentiles*; so runs the *Jewish* canon, "the *Gentiles* have no *Nazariteship*, tho' they may bring their vows and free-will-offerings as an *Israelite*, yet if they vow the vow of a *Nazarite*, the law of the *Nazarite* is not obliging on them, or they bound by it; but it is free for them to drink wine, and defile themselves for the dead; for it is written, *speak unto the children of Israel*[q]": *when either man or woman shall separate* themselves *to vow a vow of a Nazarite*; or *do a wonderful thing*[r]; something unusual and uncommon, and what is out of the way of the men of the world, who give themselves up to pleasure, and have little regard to the worship and service of God; wherefore for a person, a man or woman, to vow abstinence from wine and dress, and from the company of others, and to oblige themselves to strict and close devotion to God, was something singular and surprizing. This is to be understood of such persons who were at their own disposal; for such that were in their minority, and under the power of parents, or were married women, if they vowed, their vows did not stand, and their parents or husbands could disannul them, unless they had consented to them by their silence, when they heard them made, ch. xxx. 3—14. There were various sorts of *Nazarites*; some were appointed by God, as *Samson*; some were devoted by their parents, as *Samuel*; and some by themselves, concerning whom is this law more especially; some were perpetual *Nazarites*, a *Nazarite* for life, as the two persons just mentioned; though the *Jews* distinguish between a *Samsonian Nazarite*, and a perpetual one[s]; and some were only for a certain time, according as they vowed: *to separate* themselves *unto the Lord*; the *Targum* of *Jonathan* is, *to the name of the Lord*; to the honour of his name. Such persons devoted themselves, and set apart their time to serve the Lord in a stricter and purer manner than others, and therefore were had in great account, *Lam.* iv. 7. *Amos* ii. 11. they were types of Christ, who, though he was not strictly a *Nazarite*, but a *Nazarene*, yet answered to the *Nazarites* in his being set apart in divine predestination by his Father to the office of mediator; in the sanctification of himself, and devoting himself, his time and service to his Father's glory; and in his being holy and harmless in his life and conversation, and separate from sinners: and they were also emblems of the special people of God, who are a separate people in election, redemption and vocation, and in the intercession of Christ; and as they will be at the last judgment, and to all eternity, and should be now separate from others in their lives and conversations.

℣. 3. *He shall separate* himself *from wine*, &c.] Old or new, as *Ben Gersom*, from drinking it, any of it; not only from an immoderate and excessive drinking of it, which every man should abstain from, but from drinking of it at all, that he might be more free and fit for the service of God; for prayer, meditation, reading the scriptures, and attendance on the worship of God in all its branches, and be less liable to temptations to sin; for, as *Aben Ezra* observes, many transgressions are occasioned by wine, which, if drank immoderately, intoxicates the mind, and unfits for religious duties, excites lust, and leads on to many vices: *and strong drink*; any other intoxicating and inebriating liquor besides wine, or any other sort of wines besides such that is made of the fruit of the vine, as wines of pomegranates, dates, *&c.* or such as are made of barley, as our ale, or of apples and pears called cyder and perry: *and shall drink no vinegar of wine, or vinegar of strong drink*; all the three *Targums* paraphrase it, vinegar of new wine, and vinegar of old wine, these operating in like manner as wine and strong drink themselves: *neither shall he drink any liquor of grapes*; any liquor in which grapes are macerated, as the *Targum* of *Jonathan*; or water into which they are squeezed, or which is made of the lees of wine, or is a second sort of wine made of the grapes after they have been pressed, which we call *tiff*: *nor eat moist grapes or dried*; which have somewhat of the nature and taste of wine, and produce some of the like effects, and may lead to a desire after drinking it; wherefore this, as other things mentioned are, as *Aben Ezra* says, a kind of an hedge, to keep at a distance from drinking wine.

℣. 4. *All the days of his separation shall he eat nothing that is made of the vine-tree*, &c.] Of its leaves, branches, and fruit, especially the latter, put into any sort of food, or infused into any liquor, or mixed with any sauce for food: the days or time of separation were according as the vow was made, for a shorter or longer time; though the *Jews*[t] say, where the vow is absolutely expressed,

[q] Misn. Nazir, c. 9. §. 1. Maimon. & Bartenora in ib. [r] יפלא mirificaverit, Montanus; si mirandum aliquid fecerit, Munster; and some in Fagius and Vatablus; so Aben Ezra. [s] Misn. Nazir, c. 1. §. 2. [t] Ib. §. 3. & c. 6. §. 3.

ſed, it is always to be underſtood of 30 days, during which time the *Nazarite* was not to eat or drink of any compoſition that had any thing of the vine in it: *from the kernels even to the huſk*; the *Jews* [u] are divided about the two words here uſed, which of them ſignifies the outermoſt part of the grape, and which the innermoſt; *Ben Gerſom* agrees with us, but it matters not much who are in the right, ſince both are forbidden: by this part of the law, the people of God, who are ſpiritual *Nazarites*, are taught to live temperately and ſoberly, and to abſtain from all appearance of ſin: it is pretty remarkable what the *Jews* [w] ſay, that when the ſon of *David* comes, it will be free for a *Nazarite* to drink wine on ſabbath-days and feſtivals, though not on week-days; from whence it appears, they ſeem to be conſcious of a change of the ceremonial law in his days.

℣. 5. *All the days of the vow of his ſeparation*, &c.] Be the time he has vowed to be a *Nazarite*, a week, a month, or more, even 1000 days, but not leſs that 30, as *Ben Gerſom* obſerves: *there ſhall no razor come upon his head*; he might not ſhave his beard, nor cut off his locks, and ſhave his head, nor cut ſhort his locks with a pair of ſciſſars, nor any with any thing by which the hair may be removed, as *Ben Gerſon*; nor pluck off his hair with his hands, as *Maimonides* ſays [x]; but let it grow as long as it would during the time of his ſeparation, which is expreſſed in the latter part of the verſe, *until the days be fulfilled, in the which he ſeparateth* himſelf *unto the Lord*; to his ſervice, to which he wholly addicted himſelf as long as his vow continued: *he ſhall be holy*; ſeparate from other men, and their practices and cuſtoms, and ſpend his time in holy exerciſes, in a religious way, and abſtain from what might be a temptation to ſin, or in the leaſt hinder him in his acts of devotion: and *ſhall let the locks of his hair grow*; two reaſons *Fagius* gives of this part of the law, the one is, becauſe of the myſtery of it; letting the hair grow ſignified an increaſe of virtue or grace, as *Samſon*'s ſtrength was increaſed and became very great whilſt his hair was not cut; and ſo ſpiritual *Nazarites*, whilſt they are in the way of their duty, grow in grace, and in knowledge of God and Chriſt, and all divine things, and grow ſtronger and ſtronger in the Lord, and in the power of his might; and *Ainſworth* hints at the ſame thing, and alſo ſuppoſes it might be an emblem of the ſubjection of the ſaints to Chriſt, as the letting the hair grow was a ſign of the woman's ſubjection to man: the other is, that it was appointed to take the *Iſraelites* off of the errors and ſuperſtitions they had imbibed in *Egypt*, by ordering them to perform thoſe rites and ceremonies to the honour of the true God, which they had uſed in the ſervice of *Dæmons*; and for this he cites a paſſage out of *Cyrill*; but it does not appear by any good authority, that ſuch a cuſtom obtained among the *Egyptians*, or any other *Gentiles* ſo early; and what were uſed among them in after times, took their riſe from hence, and were imitations of this law; though there ſeems to be no great likeneſs between this law of Nazariteſhip and the cuſtoms of the Heathens, who uſed to conſecrate their hair to their deities, *Apollo*, *Hercules*, *Bacchus*, *Minerva*, and *Diana*: what ſeems beſt to agree is what *Lucian* ſays [y], who obſerves, that young men conſecrate their beards, and let their hair grow, conſecrated from their birth, which they afterwards cut and lay up in veſſels in the temple, ſome of gold, others of ſilver.

℣. 6. *All the days that he ſeparateth* himſelf *unto the Lord*, &c.] This phraſe is repeated at every new article and branch of the law of the *Nazarites*, of which what follows is the third; ſhewing that each part of it, during that time, was ſtrictly to be obſerved: *he ſhall come at no dead body*; not near to any, not even to be in the ſame place where a dead body lay, nor to touch one, nor to attend the funeral of any, nor be concerned at all about burying the dead; now, as ſuch ſo defiled were unclean ſeven days, and during that time might not go into the tabernacle, the *Nazarites* were ſtrictly cautioned againſt ſuch pollution, that they might not be detained from the ſervice of God they had devoted themſelves unto; ſee ch. xix. 11, 14, 16.

℣. 7. *He ſhall not make himſelf unclean for his father or for his mother, for his brother or for his ſiſter, when they die*, &c.] *Aben Ezra* adds alſo, for his wife, and for his daughter, and for others; what even the prieſts of the Lord, the common prieſts might do, a *Nazarite* might not, not come near any of his relations when dead, as to touch them, to cloſe their eyes, or waſh their bodies, and provide for their funeral, and attend that, or to be where they were; in this reſpect they were upon a level with the high-prieſt, who was forbid the ſame, which ſhews how ſacred theſe perſons were; ſee *Lev.* xxi. 1, 2, 3, 11. this may inſtruct ſpritual *Nazarites* to abſtain from the company and converſation of ſinners, dead in treſpaſſes and ſins, and from all dead works and ſinful actions, which, as they are deſerving of death are defiling: *becauſe the conſecration of his God* is *upon his head*; or that which ſhews him to be conſecrated to God, and ſeparated to his ſervice, is upon his head, namely, his long hair: the *Targum* of *Jonathan* renders it, *the crown of his God*; ſo *Aben Ezra* obſerves, that ſome ſay that the word *Nazarite* is derived from *Nezer*, a crown, in proof of which this paſſage is produced; and in this reſpect the *Nazarites* were not only types of Chriſt our king and high-prieſt, who is a prieſt on his throne, and has on his head many crowns, but of the ſaints who are freed from the power and dominion of ſin, and are made kings and prieſts unto God.

℣. 8. *All the days of his ſeparation he* is *holy unto the Lord.*] Set apart for his ſervice, ſeparate from all others, eſpecially the dead, and under obligation to abſtain from the above things; from drinking wine, from ſhaving his hair, and from defiling himſelf for the dead, and to be employed in holy and religious exerciſes during the time his vow is upon him.

℣. 9. *And if any man die very ſuddenly by him*, &c.] In the place where he is, whether houſe or field, a public or private place, in the tent where he is, as *Jarchi*; there are two words we render, *very ſuddenly*, which many take to be ſynonimous; and that being of the ſame ſignification, two being uſed increaſe the ſenſe, but others think they have a different meaning: the *Targums* of *Onkelos* and *Jonathan* render them, "ſuddenly through ignorance," underſtanding it of a chance-matter, as when one man is killed by another, not wilfully and through malice, but without intention and deſign: *Jarchi* interprets the firſt of them by violence, and the latter through error or miſtake, and ſo

[u] Miſn. Nazir, c. 6. §. 2. Aben Ezra in loc.
[w] T. Bab. Erubin, fol. 43. 1.
[x] Hilchot Nezirut, c. 5. §. 11.
[y] De dea Syria.

ſo may include both caſes; as when a man dies at once, through the force of a diſeaſe ſeizing him, or he is killed by the violent hands of a man, who ſtabs him in the preſence of a *Nazarite*; or elſe when this is done ignorantly and through miſtake; be it which way it will if a *Nazarite* was preſent: *and he hath defiled the head of his conſecration*; or the conſecration of his head, his Nazariteſhip, that is his hair, he being polluted by the dead, through being where it was: *then he ſhall ſhave his head in the day of his cleanſing*; which was the ſeventh day from his defilement, as follows: *on the ſeventh day he ſhall ſhave it*; for ſo many days was a perſon unclean that had touched a body, or had been where one was, and on the ſeventh day he was to be cleanſed, ch. xix. 11, 12. and this was one way of cleanſing the *Nazarite*, cutting off his locks of hair, which were to grow long, and made him to be a *Nazarite*; and ſhave his head for his pollution by the dead, put an end to his *Nazariteſhip*; and he was obliged to begin again, and his hair being polluted, muſt be ſhaved, and new hair grow to make him a *Nazarite* again: thus by one ſingle breach of the law of God a man becomes guilty of all, and liable to its curſe, and his legal righteouſneſs becomes inſufficient to juſtify him before God, and therefore his own righteouſneſs muſt be renounced by him in the buſineſs of juſtification; and which *Ainſworth* ſuggeſts, is the myſtery of the *Nazarite*'s head being ſhaved when polluted.

℣. 10. *And on the eighth day he ſhall bring two turtles or two young pigeons to the prieſt*, &c.] Not a turtle-dove and a young pigeon, as *Ben Gerſom* obſerves, but two of one of the ſorts, which was the offering of the poorer ſort of child-bearing women at their purification, and of profluvious perſons, men or women, *Lev.* xii. 8. and xv. 14, 29. and this caſe of the *Nazarites* being an uncleanneſs, could not be purged away but by ſacrifice; which was typical of the ſacrifice of Chriſt, by which that unclean thing ſin is put away for ever; even the ſins of holy things can be removed in no other way: theſe were to be brought to the prieſt to be offered by him: *to the door of the tabernacle of the congregation*; for being defiled, the *Nazarite* might not go into the tabernacle, and therefore was to bring his offering to the door of it, where the prieſt received it of him.

℣. 11. *And the prieſt ſhall offer the one for a ſin-offering, and the other for a burnt-offering*, &c.] That is, one of the turtles or young pigeons for the one kind of ſacrifice, and one for the other ſort; both being neceſſary, the one to expiate ſin, and the other as a gift to God by way of thankfulneſs for acceptance of the former: *and make an atonement for him, for that he ſinned by the dead*; by being where the dead body was, which, though not ſinful, in a moral ſenſe, was, in a ceremonial one, and therefore required a ſacrifice to atone for it; and which atonement was made by the ſin-offering, typical of Chriſt, who was made an offering for ſin: *and ſhall hallow his head the ſame day*; conſecrate himſelf to God afreſh, particularly the hair of his head, let that grow again and begin his Nazariteſhip anew; ſo *Jarchi* interprets it, to return and begin the account of his Nazariteſhip.

℣. 12. *And he ſhall conſecrate unto the Lord the days of his ſeparation*, &c.] He was to begin his account again, from the time of his ſhaving his head, and devote as many days to the ſervice of the Lord as what he had vowed before: *and ſhall bring a lamb of the firſt year for a treſpaſs-offering*; we ſee how much trouble and expence were brought by a ſingle act of pollution, and that involuntary too; how much more need is there of an atoning ſacrifice for the ſins of men, even for all of them, and for which only the ſacrifice of Chriſt is ſufficient? *but the days that were before ſhall be loſt*; which were before the pollution, how near ſoever the time of Nazariteſhip being at an end was, whether his vow was for thirty days, or a hundred, or a whole year; be it what it will, and the pollution happened on the laſt of thoſe days, all were loſt; he was obliged to begin again, and go thro' the whole time he at firſt vowed; and this was the caſe if he drank the leaſt quantity of wine, or ſhaved ever ſo little of the hair of his head, or was any ways polluted by the dead; and this ſeverity, as it may ſeem, was uſed to make him cautious that he broke not his vow by any means: *becauſe his ſeparation was defiled*; in the caſe inſtanced in, by the dead, but it was the ſame if he broke the law of *Nazariteſhip* in any of the other articles of it.

℣. 13. *And this is the law of the Nazarite*, &c.] This has reſpect either to what goes before; thoſe are the things he is obliged to that vows the vow of a *Nazarite*; what he is to abſtain from during the time of his vow, and what he is to do in caſe of any defilement; or to what follows after, what is binding upon him, what offerings he is to bring, and what rites and ceremonies are to be obſerved by him when he has finiſhed his vow: *when the days of his ſeparation*, or *Nazariteſhip*, *are fulfilled*; whether more or fewer; when the time is quite up, and he has gone through his vow without any breach of it: *he ſhall be brought unto the door of the tabernacle of the congregation*; it is not ſaid by whom he ſhould be brought, whether by himſelf or by the prieſt; the *Targum* of *Jonathan* is, "he "ſhall bring himſelf;" that is, preſent himſelf; and ſo *Jarchi* and *Aben Ezra*; which latter adds, or the prieſt ſhall bring him by command, whether he will or no, to offer his offering.

℣. 14. *And he ſhall offer his offering unto the Lord*, &c.] The *Nazarite* was to preſent his offering at the door of the tabernacle, to the prieſt, in order to be offered for him to the Lord: *one he-lamb of the firſt year without blemiſh for a burnt-offering*; according to the law, manner, and cuſtom of a burnt offering, as *Aben Ezra* obſerves, which, whether of the herd or of the flock, was to be a male and unblemiſhed, and not more than a year old, *Lev.* i. 3—10. *and one ew-lamb of the firſt year without blemiſh for a ſin-offering*; as was the manner and cuſtom of a ſin-offering, to be a female, as is remarked by the ſame writer, ſee *Lev.* iv. 32. *and one ram without blemiſh for peace-offerings*; all ſorts of offerings were offered on this occaſion; a *ſin-offering*, though the vow was performed, and not any miſtake made, or any thing omitted that was known; yet leſt there ſhould be any ſecret and unknown breach of the law of Nazariteſhip committed, a ſin-offering was required: this teaches us that there may be ſecret and unknown ſins committed by the beſt of men, in their moſt ſacred and ſolemn ſervices; and that there is no juſtification before God by the beſt works of men, and that the pureſt and moſt perfect ſtand in need of the atoning ſacrifice of Chriſt: *a burnt-offering* was to be offered, which uſually followed the ſin-offering, as it did here, though mentioned firſt, ſee ℣. 16. and which was done by way of thankſgiving to God for his acceptance of the ſin-offering: and *peace-offerings* were, as *Aben Ezra* obſerves, for joy that he had performed

performed his vow: the burnt-offering was wholly the Lord's, the ſin-offering the prieſt had his part of, and the peace-offerings the *Nazarite* and his friends eat of, and ſo every one had their ſhare in theſe oblations.

℣. 15. *And a baſket of unleavened bread*, &c.] As at the conſecration of *Aaron* and his ſons, *Exod.* xxix. 2. though for peace-offerings for thankſgiving leavened bread was offered, *Lev.* vii. 13. *cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil*; ten of each ſort, as *Jarchi* ſays, ten cakes and ten wafers, ſee *Exod.* xxix. 2. *Lev.* vii. 12. *and their meat-offering, and their drink-offering*; which always uſed to attend every ſacrifice.

℣. 16. *And the prieſt ſhall bring* them *before the Lord*, &c.] All the above offerings to the altar of burnt-offering, and there preſent them to the Lord in the name of the *Nazarite*: *and ſhall offer his ſin-offering, and his burnt-offering*; here they ſtand in the proper order in which they were offered.

℣. 17. *And he ſhall offer the ram for a ſacrifice of peace-offerings unto the Lord*, &c.] After he had offered the other two: *with the baſket of unleavened bread*; which went along with that: *the prieſt ſhall alſo offer his meat-offering, and his drink-offering*; of which he had his part, and were the uſual appendages of other ſacrifices; ſee ch. xxviii. and xxix.

℣. 18. *And the Nazarite ſhall ſhave the head of his ſeparation, at the door of the tabernacle of the congregation*, &c.] The *Targum* of *Jonathan* is, "and the *Nazarite* ſhall ſhave the head of his ſe-"paration without," without the tabernacle, the door of it, where the people aſſembled together; ſo that this was to be done publickly, that it might be known of all, and no offence taken at the *Nazarite*'s drinking wine, and concerning himſelf for the dead, and attending funerals, for by this action it was known that his Nazariteſhip was at an end; and whereas the hair of the *Nazarite* was conſecrated to the Lord by his vow, and this vow being punctually fulfilled, it was ſacred, and to be preſented to the Lord, and to be of no uſe and ſervice to himſelf or others, and therefore to be all clean ſhaven off; for, as *Maimonides* [z] ſays, if two hairs only were left, nothing was done, and the command of ſhaving not kept: *and ſhall take the hair of the head of his ſeparation*; being cut off and ſhaved: *and put* it *in the fire which* is *under the ſacrifice of the peace-offerings*; under the pot or cauldron, as the *Targum* of *Jonathan*, in which the ram for the peace-offerings was boiled: this was done in the court of the women in after-times, at the ſouth-eaſt of which was a chamber called the chamber of the *Nazarites*, where they boiled their peace-offerings, and ſhaved their hair and caſt it under the pot [a]; and this might not be put, as before obſerved, to any other uſe; if any of it was made uſe of in a ſack that was made of hair-cloth, we are told [b] that ſack was to be burnt.

℣. 19. *And the prieſt ſhall take the ſodden ſhoulder of the ram*, &c.] The left ſhoulder, for the right ſhoulder, which is the heave-ſhoulder of every peace-offering, belonged to the prieſt by another law; and by this law of the *Nazarite*, he had alſo the other ſhoulder, and ſo had both, which was peculiar to this caſe; the vow of the *Nazarite* being a very ſacred thing, and he being enabled to perform it, a greater expreſſion of gratitude for it was expected and required of him: this ſhoulder was taken out of the pot in which it was boiled: *and one unleavened cake out of the baſket, and one unleavened wafer*; one of the ten cakes, and one of the ten wafers, both are mentioned; and which appear by this to be together in the baſket of unleavened bread, from whence they were now to be taken, the reſt having been offered with the other ſacrifices: *and ſhall put* them *upon the hands of the Nazarite*; the boiled ſhoulder, and the cake and wafer upon it: *after* the hair of *his ſeparation is ſhaven*; and caſt into the fire; for the waving of theſe ſeems to be the laſt and finiſhing part of this whole affair.

℣. 20. *And the prieſt ſhall wave them for a wave-offering before the Lord*, &c.] Putting his hands under the *Nazarite*'s, as in other caſes where this ceremony was uſed; and ſo moving them to and fro, backwards and forwards, upwards and downwards, teſtifying hereby the goodneſs of God unto him, his ſovereign dominion over him, that all he had depended on him, and was received from him; and that all he did, particularly in keeping his vow of Nazariteſhip, was through his aſſiſtance, and for which he made this grateful acknowledgment by delivering the above, together with what follows, to his prieſt: *this* is *holy for the prieſt, with the wave-breaſt and heave-ſhoulder*; beſides theſe which were given him by another law, the wave-ſhoulder of the *Nazarite*'s ram was given him to eat; it was holy, and ſet apart for his uſe, and his only, and it belonged not in common to the courſe of the prieſts then on duty, but to him only that officiated in this peculiar ſervice; and ſo it is obſerved by the *Jewiſh* writers [c], that the *Nazarite*'s ram and ſome other things were not given to every prieſt, but to him that offered the ſacrifice, as it is ſaid, *he ſhall wave—this is holy to the prieſt*; upon which it is obſerved, that it follows from hence, that the prieſt that waves is he that eats the ſacrifice: *and after that the Nazarite may drink wine*; and cut his hair, and ſhave his head, and be defiled for the dead as other perſons, the vow of his *Nazariteſhip* being fulfilled.

℣. 21. *This* is *the law of the Nazarite, who hath vowed*, &c.] The vow of a *Nazarite*; what he is obliged to do when his *Nazariteſhip* is up: and of *his offering unto the Lord for his ſeparation*; of the ſeveral offerings required of him, to offer to the Lord, for and upon his going through his Nazariteſhip, his burnt-offering, ſin-offering, ſacrifice of peace-offerings, his meat-offering and drink-offering; together with the baſket of unleavened bread, cakes and wafers: *beſides* that *that his hands ſhall get*; the above offerings were what he was obliged unto by the law of God, even though a poor man; but beſides theſe, it was expected of a man of ſubſtance, that he would voluntarily of himſelf offer more, according to his ability and the length of the time of his Nazariteſhip: *according to the vow which he hath vowed, ſo he muſt do after the law of his ſeparation*; there were ſome things he was obliged to do by his vow, and as he had vowed, there was a neceſſity upon him to fulfil it; as to abſtain from the things he vowed ſo to do, and that as long a time as he fixed by his vow, and when finiſhed to offer the ſacrifices required of him.

℣. 22. *And the Lord ſpake unto Moſes*, &c.] At the ſame time perhaps that the above law was given concerning the *Nazarites*; though why this ſhould

[z] Hilchot Nezirut, c. 8. §. 6.
[a] Miſn. Middoth, c. 2. §. 5. T. Bab. Yoma, fol. 16. 1.
[b] Miſn. Orlah, c. 3. §. 3.
[c] Maimon. in Miſn. Challah, c. 4. §. 9.

ſhould follow upon that, and what connexion there is between the one and the other, it is not eaſy to ſay: the *Nazarites* were holy perſons, and ſo were the prieſts; and therefore, according to *Aben Ezra* and others, the law of the one is joined to the law of the other: *ſaying*; as follows.

℣. 23. *Speak unto Aaron, and unto his ſons*, &c.] *Aaron* and his ſons that ſucceeded him in all after generations, being the perſons that were in a publick manner to bleſs the people of *Iſrael*, they are particularly addreſſed, ſee *Deut.* x. 8. and xxi. 5. 1 *Chron.* xxiii. 12. *ſaying, on this wiſe ye ſhall bleſs the children of Iſrael*; in ſuch manner and with ſuch words as after expreſſed; ſtanding upon an eminence, lifting up their hands on high, ſpreading out their fingers, and raiſing their voices, and pronouncing the bleſſing in the *Hebrew* language, in the name of *Jehovah*, with their face towards the people; all which, according to the *Jewiſh* writers [d], were to be ſtrictly obſerved: *ſaying unto them*; as follows.

℣. 24. *The Lord bleſs thee*, &c.] Jehovah, Father, Son, and Spirit; the word Jehovah being three times uſed, and a different accent put to each word, denoting three diſtinct perſons and one Jehovah, according to *Deut.* vi. 4. who are each of them concerned in the bleſſing of the Lord's people, the ſpiritual *Iſrael* of God; Jehovah the Father bleſſes with all ſpiritual bleſſings, with electing, adopting, juſtifying, and pardoning grace, with regenerating and calling, and perſevering grace, and with eternal life: Jehovah the Son bleſſes particularly with redeeming grace, and has a concern in all the other bleſſings; the ſaints are bleſſed with them in him, they are all in his hands, they are procured by him, come through him, and are the gifts of his grace: and Jehovah the Spirit bleſſes as a ſpirit of regeneration and ſanctification, as the ſpirit of faith, as a comforter, as the ſpirit of adoption, and as the earneſt and ſealer of the ſaints unto the day of redemption: *and keep thee*; from the evil of the world, from the evil one ſatan, from the evil of ſin, and the power, prevalence and dominion of it, and from falling totally and finally by it, and keep in a ſtate of grace unto everlaſting ſalvation.

℣. 25. *The Lord make his face to ſhine upon thee*, &c.] Cauſe himſelf, the ſun of righteouſneſs to ariſe and ſhine upon them, and give both ſpiritual light and heat unto them; grant his gracious preſence, the manifeſtations of himſelf, communion with him, clearer diſcoveries of his love, of intereſt in him, and an increaſe of ſpiritual light and knowledge of his goſpel, and the truths of it, and of his mind and will: *and be gracious unto thee*; by granting larger meaſures of grace out of his fulneſs, by leading more abundantly into it, and making freſh and frequent applications of it; grace is often wiſhed for from Chriſt as well as from the Father.

℣. 26. *And the Lord lift up his countenance upon thee*, &c.] Shew his face and favour, look chearfully on his people, declare himſelf well pleaſed with them in Chriſt, and appear as ſmiling upon them through him, indulging them with viſits of love, reſtoring to them the joys of his ſalvation, and upholding them with his free ſpirit; and ſo cauſing them to walk pleaſantly and comfortably in the ways of God, expecting eternal life and happineſs, as God's free gift through Chriſt: *and give thee peace*; all outward needful proſperity, internal peace of mind, through the blood and righteouſneſs of Chriſt, the peace-maker and peace-giver, and eternal peace in the world to come.

℣. 27. *And they ſhall put my name upon the children of Iſrael*, &c.] Call them by his name, the people of the Lord; call upon the name of the Lord to bleſs them, and pronounce the bleſſing on them in the name of the Lord, in or by the name Jehovah, as *Jarchi*, three times uſed in this form of bleſſing: *and I will bleſs them*; really and truly bleſs them, bleſs them with bleſſings indeed; with all ſorts of bleſſings, temporal and ſpiritual; with ſolid and ſubſtantial ones, and ſuch are bleſſed, and will remain ſo, their bleſſings are irrevocable and irreverſible; and unleſs the Lord bleſſes, in vain do the prieſts bleſs, or any of his miniſters pronounce a bleſſing; their's lies in words and wiſhes, his in real facts; they can only pray and wiſh for the bleſſing, it is he only that can give it, and can ratify and confirm what they declare and pronounce, according to his revealed word. Some refer the relative *them* to the prieſts, as if the ſenſe was, I will bleſs the prieſts that bleſs *Iſrael*, for God will bleſs them that bleſs his people; but *Aben Ezra* thinks it belongs both to *Iſrael*, and to the prieſts, that God would confirm and eſtabliſh the bleſſing of the prieſts pronounced on *Iſrael*, and bleſs the prieſts alſo, who needed the divine bleſſing as well as the people, and being found in the way of their duty, might expect it: the *Targum* of *Jonathan* is, "I "will bleſs them in my Word;" his eſſential Word, Chriſt, in whom his choſen ones are bleſſed with all ſpiritual bleſſings, and who is the promiſed ſeed, in whom all nations of the earth ſhall be bleſſed.

CHAP. VII.

THIS chapter gives an account of the preſents brought by the princes of the twelve tribes at the ſetting up of the tabernacle, for the uſe of it, ℣. 1—9. and at the dedication of the altar, and the ſervice of that, ℣. 10, 11. firſt of the prince of the tribe of *Judah*, ℣. 12—17. then of the prince of *Iſſachar*, ℣. 18—23. of the prince of *Zebulun*, ℣. 24—29. of the prince of *Reuben*, ℣. 30—35. of the prince of *Simeon*, ℣. 36—41. of the prince of *Gad*, ℣. 42—47. of the prince of *Ephraim*, ℣. 48—53. of the prince of *Manaſſeh*, ℣. 54—59. of the prince of *Benjamin*, ℣. 60—65. of the prince of *Dan*, ℣. 66—71. of the prince of *Aſher*, ℣. 72—77. of the prince of *Naphtali*, ℣. 78—83. the ſum of all which follows, ℣. 84—88. and the chapter is concluded with a token of God's approbation and acceptance of the whole, ℣. 89.

℣. 1. *And it came to paſs on the day that Moſes had fully ſet up the tabernacle*, &c.] Not on the very exact day on which it was firſt reared up, for that was on the firſt day of the firſt month of the ſecond year from the coming up of *Iſrael* out of *Egypt*, *Exod.* xl. 17. whereas the following offerings of the princes were not offered, and many other things previous to them recorded in the preceding chapters, were not done, until after the firſt day of the ſecond month of that year, ch. i. 1. though

[d] Maimon. Hilchot Neſhiut Cappim, c. 14. §. 11. Gerſom in loc.

though the *Jews* say [e] the first of *Nisan*; or of the first month, was the first for various things, and the first on which the princes offered; but no one particular day can be intended, because the princes were twelve days successively offering their offerings; wherefore *the day* here, only denotes the time about which it was when this service was performed; when the tabernacle was not only set up, but *fully* set up, when every thing relating to it was in its proper place and order; when not only it was put together, and all the vessels and instruments of it in their due place, but also when the people of *Israel*, for whose sake it was erected, that the Lord God might dwell among them, were numbered, and their camps formed and pitched around the tabernacle; and the *Levites* were taken and numbered also, who were to serve at it, and their place and service were appointed unto them about it; for then, and not till then, was the service of it compleated, and its proper place and situation fixed and settled: *and had anointed it*; with the holy oil *Moses* was directed to make, and anoint it with, *Exod.* xxx. 23—28. *Lev.* viii. 10: *and sanctified it*; set it apart for holy use and service, to be an habitation for God, and the place of his worship: *and all the instruments thereof*; the ark, table, candlestick, &c. *both the altars, and all the vessels thereof, and had anointed them, and sanctified them*; the altar of incense, and the altar of burnt-offering, and all appertaining thereunto; according to *Ben Gersom*, this finishing of the whole was at the end of the seven days of consecration of *Aaron* and his sons, *Exod.* xxix. 35.

℣. 2. *That the princes of Israel*, &c.] The princes of the twelve tribes of *Israel: heads of the house of their fathers*; of the several houses and families the tribes were divided into, and took their name from their several ancestors, as is next explained: *who* were *princes of the tribes*; the twelve tribes, as before observed: *and were over them that were numbered*; over the children of *Israel* that were numbered, ch. i. by which it appears, that these princes are the very same persons that are mentioned by name there, as they are here afterwards; and were with *Moses* and *Aaron*, and assisting to them when they took the number of them; but according to the *Targum* of *Jonathan*, and *Jarchi*, these were appointed over them in *Egypt*; but the former is right: these now *offered* not sacrifices but gifts; they brought their presents to the Lord for the service of his sanctuary, and set them before him, as follows.

℣. 3. *And they brought their offering before the Lord*, &c.] Before the tabernacle, as it is afterwards explained, where he had now taken up his habitation: *six covered waggons, and twelve oxen*; according to the number of the twelve tribes, of which they were princes, two oxen for each waggon, which were to carry the tabernacle, and its vessels, from place to place; and which waggons were covered, not only to hide the things to be put into them from the sight of the people, being sacred, but to preserve them from the rain and dust, and the like; and no doubt, but as they were made of the best materials, so they were covered with rich coverings for the honour of the vessels put into them, being the presents of princes, and in which they joined, and could not be ordinary carriages. The word is rendered *litters* in *Is.* lxvi. 20. and by some, coaches; the *Targum* of *Jonathan* is, "six waggons yoked," or drawn with a yoke of oxen; and *Aben Ezra* says, it signifies a kind of oxen which drew waggons; but the *Targum* of *Jonathan*, *Jarchi*, and *Ben Gersom* interpret it *covered*, as we do: *a waggon for the two of the princes, and for each one an ox*; two princes joined in the present of one waggon, which shews it could not be a common waggon, but a rich carriage, and ornamented, as the *Targum* of *Jonathan* adds; and each prince presented an ox, so that there was a yoke of them for each waggon: *and they brought them before the tabernacle*; the *Targum* of *Jonathan* says, *Moses* would not receive them, and therefore they brought them before the tabernable; and so, says *Jarchi*, *Moses* received them not at their hands, until it was declared to him by the mouth of the Lord what he should do, as follows.

℣. 4. *And the Lord spake unto Moses*, &c.] Out of the tabernacle, before which the waggons and oxen were brought: *saying*; as follows.

℣. 5. *Take* it *of them*, &c.] The present of the waggons and oxen, by which it appears that this free-will-offering of the princes was according to his mind and will, and what they were influenced and guided to by his Spirit, and was well-pleasing in his sight, and acceptable to him: *that they may be to do the service of the tabernacle of the congregation*; be made use of, and employed in carrying the tabernacle, and the things of it, from place to place, when the *Israelites* journeyed: *and thou shalt give them to the Levites*; to ease them, whose business it was to bear and carry the several parts of the tabernacle, and the vessels of it: *to every man according to his service*; whether lighter or heavier, for such difference there was in the three divisions of the *Levites*; and according as their work was, they had more or fewer waggons and oxen given them, as it follows.

℣. 6. *And Moses took the waggons and the oxen*, &c.] Of the princes, as he was directed: *and gave them unto the Levites*; the *Gershonites* and *Merarites*; for as for the *Kohathites*, they had no part of them, for a reason after given.

℣. 7. *Two waggons and four oxen he gave unto the sons of Gershon*, &c.] The eldest son of *Levi*: *according to their service*; which was to bear and take care of the curtains, coverings, hangings and vails of the tabernacle; and which, when carrying from place to place, it was proper they should be covered from being exposed to rain and dust; and being so many as they were, must be heavy, burdensome and cumbersome, and therefore two waggons, with two yoke of oxen, were given them, to ease them.

℣. 8. *And four waggons and eight oxen he gave to the sons of Merari*, &c.] All the remaining waggons and oxen, which were double the number given to the *Gershonites: according unto their service*; being much heavier than theirs, having all the boards, pillars, sockets, pins, cords, &c. to bear and carry: thus *Moses* was directed of God wisely to dispose of those carriages, in proportion to the services each was employed in; and in a spiritual way, as the day, duty and service of the people of God be, he proportions grace and strength to them to answer thereunto: *under the hand of Ithamar the son of Aaron the priest*; under whose care, inspection and direction were both the *Gershonites* and *Merarites*, ch. iv. 28, 33. and by whom were delivered, according to the instruction of *Moses*, the several waggons and oxen, to them.

℣. 9. *But unto the sons of Kohath he gave none*, &c.] Being all disposed of to the sons of *Gershon* and *Merari*: the reason of which follows, *because the*

[e] Seder Olam Rabba, c. 7. p. 21. Baal Hatturim in loc.

the ſervice of the ſanctuary belonging unto them, was that *they ſhould bear upon their ſhoulders*; as the ark with the mercy-ſeat, and cherubim, the ſhew-bread-table, the candleſtick, and the two altars; though in after-times we find, the ark was ſome times not only carried by the prieſts, but upon a cart, *Joſh.* iii. 17. and iv. 10. 2 *Sam.* vi. 3.

℣. 10. *And the princes offered for dedicating of the altar*, &c.] For ſetting it apart to ſacred uſe and ſervice, even the altar of burnt-offering; or rather after it had been ſanctified and ſet apart, when it began to be made uſe of for ſacrifice: *in the day that it was anointed*; with the anointing oil, whereby it was devoted to ſacred ſervice: *even the princes offered their offering before the altar*; the altar of burnt-offering; they brought their veſſels for the ſervice of it, and the creatures for ſacrifice, and ſet them before it; ſignifying what they meant thereby, that the ſilver and golden veſſels were for the uſe of it, and the beaſts for ſacrifice to be offered up on it: and here *Jarchi* alſo obſerves, that *Moſes* would not receive their offering until he knew the mind of God about it, and it was declared to him from himſelf.

℣. 11. *And the Lord ſaid unto Moſes*, &c.] For before this was ſaid to him, even what follows, *Moſes* knew not, as the ſame writer obſerves, how they ſhould offer, in what order, whether according to their birth, or whether according to the journeying of their camps, or whether they ſhould offer together, or one after another, one day after another [g]; this affair is ſet in a clear light: *they ſhall offer their offering each prince on his day*; one on one day, and the other on the next, and ſo on ſucceſſively for twelve days running; and this was ordered for the greater ſolemnity of the ſervice, and that it might be taken notice of, and each have the honour and credit of it; and this was done, not according to the order of their birth, but as their ſtandards were fixed, firſt *Judah*, and thoſe under him, and ſo the reſt in courſe: *for the dedicating of the altar*; ſee ℣. 10.

℣. 12. *And he that offered his offering on the firſt day*, &c.] Was he whoſe ſtandard was pitched firſt, at the eaſt, to the riſing ſun: and this *was Nahſhon the ſon of Amminadab, of the tribe of Judah*; who was the prince and captain of that tribe, though the title is not here given him, as to the reſt of the princes, this being left to be concluded from his offering firſt; for if they that offered after him were princes, he muſt needs be one; or it may be this title is omitted, becauſe the chief prince, or the prince of the tribe of *Judah* moſt peculiarly belongs to a greater perſonage, even the Meſſiah, who was to ſpring, and did ſpring from that tribe, 1 *Chron.* v. 2. and as *Baal Hatturim* ſays, from *Nahſhon*; and who alſo obſerves, that *Ben Nahſhon* is the Meſſiah.

℣. 13. *And his offering* was *one ſilver charger*, &c.] Or diſh, like one of thoſe uſed on the ſhew-bread-table to hold the bread in, only they were of gold, this of ſilver, and belonged to the altar of burnt-offering; the uſe of which might be to hold the meat-offering in, as it may ſeem from the latter part of the verſe, or the wave-breaſt or heave-ſhoulder, which belonged to the prieſt: *the weight thereof* was 130 ſhekels; which were 61 ounces, 4 drams, 1 ſcruple, and 17 grains, [h] worth about 16 pounds and 5 ſhillings of our money: *one ſilver bowl of* 70 *ſhekels, after the ſhekel of the ſanctuary*; the ſtandard that was kept in the ſanctuary; this was a leſſer veſſel, and was either for holding the drink-offering; or receiving the blood of the ſacrifices; its weight was 33 ounces, 5 drams and 3 grains, and was worth about 8 pounds and 15 ſhillings of our money: *both of them* were *full of fine flour mingled with oil for a meat-offering*; which always attended other ſacrifices after-mentioned, part of which was burnt on the altar of burnt-offering, and the reſt were the perquiſites of the prieſts:

℣. 14. *One ſpoon of ten* ſhekels *of gold*, &c.] Its weight was according to the ſhekels, its matter of gold; it weighed 4 ounces, 1 dram and 9 grains, and was worth about 7 pounds and 10 ſhillings of our money: *full of incenſe*; this looks as if this ſpoon was deſigned for the golden altar of incenſe, which might be at this time alſo dedicated; but *Jarchi* underſtands it as for the altar of burnt-offering, and obſerves, we never find incenſe belonging to a private perſon, nor to the outward altar, (the altar of burnt-offering) but this only, and which was temporary.

℣. 15. *One young bullock*, &c.] Of three years old, as the *Targums* of *Jonathan* and *Jeruſalem*: *one ram*; of two years old, as the ſame *Targums*: *one lamb of the firſt year, for a burnt offering*; of which ſee *Lev.* i.

℣. 16. *One kid of the goats for a ſin-offering*.] Though theſe offerings of the princes were by way of thankſgiving, and to expreſs their joy and gladneſs at the erection of the tabernacle, its altars, and the ſervice thereof; yet as this might not be without ſin, which attends the beſt and pureſt performances of men, a ſin-offering was required, teaching us to look to Chriſt, who was made an offering for ſin, for the taking away the ſins of our holy things.

℣. 17. *And for a ſacrifice of peace-offerings*, &c.] So that here were all ſorts of offerings on this occaſion, meat and drink-offerings, burnt-offerings, ſin-offerings and peace-offerings: and for the latter were brought *two oxen, five rams, five he-goats, five lambs of the firſt year*; the reaſon why ſo many were brought and uſed for this ſort of ſacrifice, was, becauſe with theſe a feaſt was made, of which not only the prieſts partook, but the princes, and as many of their friends and acquaintance as they thought fit to invite: *this* was *the offering of Nahſhon the ſon of Amminadab*; which he offered out of his own ſubſtance, as the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe it; though ſome have thought, that the preſents and offerings were ſo large, and the princes not ſo very rich, or ſo much above the common people, as may be thought, that therefore they were aſſiſted by the ſeveral tribes they were princes of: and as was this prince's offering, ſo were all the reſt that follow in the order, according to their encampment under the ſeveral ſtandards where they were fixed; and which were offered ſucceſſively every day, the ſabbath-day or days not excepted, theſe being religious ſervices, until the whole twelve were finiſhed; and their preſents and their offerings were exactly the ſame, and the account of them is given in the ſame words; they either agreeing together to make the ſame preſents and offerings, or elſe they were directed to do ſo by the Spirit of God; whereby might be ſignified the common and equal right that they, and the tribes they repreſented, had in the altars, and the benefits ariſing from thence; as thoſe that believe in Chriſt have an altar which is himſelf, they have a joint right to partake of, and have an equal ſhare in the benefits of righteouſneſs, peace, pardon and atonement by him; ſee *Heb.* xiii. 10. wherefore there

[g] Vid. Siphri apud Yalkut in loc.

[h] Vid. Scheuchzer. Phyſic. Sacr. vol. 2. p. 366.

there is nothing more particularly to be obſerved from hence to the end of ℣. 83. only that in the ſeveral accounts of the preſents and offerings of each prince, the vowel points in the *Hebrew* text are omitted, excepting in the names of perſons that offer; which does not at all militate againſt the antiquity of the points, or their being coæval with the conſonants, ſince both in manuſcripts and printed copies, theſe may be left out for brevity-ſake, and quicker diſpatch, and without any detriment, ſince they may be eaſily ſupplied from the firſt inſtance given; and they may be omitted on purpoſe, that theſe accounts might be the more taken notice of as a very wonderful thing, that their preſents and offerings ſhould be exactly alike; ſince the vowels being wanting, the naked letters may the more ſtrike the eye, and lead the mind to advert unto them; and whereas the accents are all along continued, the reaſon of which may be, becauſe the vowels once put, and read, might be more eaſily known, eſpecially by one ſkilful in the *Hebrew* language, than the ſtops, diſtinctions and diviſions of the text, as a learned man has obſerved [i].

℣. 84. *This* was *the dedication of the altar by the princes*, &c.] Theſe the preſents they made, and the offerings they offered when the altar firſt began to be made uſe of, after it had been anointed and ſanctified for ſacred ſervice: *in the day when it was anointed*; this ſhows that it was not the preciſe and exact day of the ſetting up of the tabernacle, and the anointing of the altar, that the above preſents and offerings were brought, ſince they were twelve ſucceſſive days in bringing; but that the ſenſe is, that about that time, or quickly after it was anointed, the princes dedicated it in the manner before deſcribed: *twelve chargers of ſilver*, *twelve ſilver bowls*, *twelve ſpoons of gold*; according to the number of the princes, and the tribes they were princes of; a noble inſtance both of devotion and piety, and of liberality and generoſity; and is a ſtanding example on record to all princes and great perſonages in all ſucceſſive ages, to promote religion and godlineſs, by their own perſonal conduct and behaviour, and to encourage and ſupport it by their generous benefactions and donations: the ſum total of what they contributed is in this and the following verſes given.

℣. 85. *Each charger of ſilver* weighing 130 ſhekels, *each bowl* 70, &c.] See the note on ℣. 13. *all the ſilver veſſels* weighed 2400 ſhekels, *after the ſhekel of the ſanctuary*; which amounted to 1139 ounces and 4 drams [k], which were worth about 300 pounds of our money.

℣. 86. *The golden ſpoons* were *twelve*, *full of incenſe*, &c.] Which points at the uſe thoſe ſpoons or cups were of, namely, to carry incenſe in them, ſuch as were uſed on the day of atonement [l]: weighing *ten* ſhekels *apiece*, *after the ſhekel of the ſanctuary*; ſee the note on ℣. 14. *all the gold of the ſpoons* was 120 ſhekels; which amounted to 49 ounces, 5 drams, 2 ſcruples, and 8 grains, worth about 75 pounds of our money.

℣. 87. *All the oxen for the burnt-offering* were 12 *bullocks*, &c.] According to the number of the princes and their tribes, and ſo, *the rams twelve*, *the lambs of the firſt year twelve*, which were alſo for the burnt-offering: *with their meat-offering*; which always went along with the burnt-offering: *and the kids of the goats for a ſin-offering*, *twelve*; thus the twelve princes, and by them the twelve tribes expreſſed their faith in Chriſt, the antitype of thoſe ſacrifices, and their hope of his coming into the world to be a ſacrifice for ſin, and of their atonement, reconciliation, peace, pardon, and ſalvation by him; ſee *Acts* xxvi. 6, 7.

℣. 88. *And all the oxen for the ſacrifice of the peace-offerings* were 24 *bullocks*, &c.] Each prince bringing two: *the rams* 60, *the he-goats* 60, *the lambs of the firſt year* 60; five of each being brought by every prince; ſo that the whole number of beaſts for peace-offerings only, which were to feaſt with, were 204: *this* was *the dedication of the altar after that it was anointed*; this clearly ſhews, that it was not the preciſe day the altar was anointed the dedication was made, but ſome little time after; even that the firſt prince brought his preſents and offerings for the dedication of it.

℣. 89. *And when Moſes was gone into the tabernacle of the congregation*, *to ſpeak with him*, &c.] With God, to conſult him on ſome affair or another, or to learn whether he had any thing elſe to communicate to him, to be delivered to the children of *Iſrael*; or whether he had any directions and inſtructions to give him about the preſents and gifts of the princes, ſince this ſeems to be immediately after their offerings: *then he heard the voice of one ſpeaking unto him*; the *Targum* of *Jonathan* paraphraſes it, the voice of the Spirit; but rather the voice of the Shekinah, or Word of God, the eternal *Logos*, is what was heard; who in the fulneſs of time was to be made fleſh, and dwell among men, and be heard, and ſeen, and handled by them; for as for the voice of the father that was not heard at any time, *John* v. 37. *from off the mercy-ſeat that* was *upon the ark of the teſtimony*, *from between the two cherubim*; upon the ark in which the law was, called the teſtimony, was the mercy-ſeat; over that were placed two cherubim ſhadowing it, and between theſe was the ſeat of the divine majeſty, which he had now taken, and from hence the voice of him ſpeaking was heard; which as it follows upon the preſents and offerings of the princes, may be interpreted, of the divine approbation and acceptance of them; ſince it was promiſed by the Lord to *Moſes*, that upon their building a tabernacle for him he would dwell in it; and upon the making a mercy-ſeat with the cherubim over the ark, he would there meet with *Moſes*, and commune with him; all which being done to his mind he fulfils his promiſe: though it ſeems that at this time *Moſes* did not go into the moſt holy place, only into the tabernacle of the congregation, the outward ſanctuary, the court of the tabernacle; and there he heard the voice, as *Jarchi* obſerves, coming out of the moſt holy place, and from the mercy-ſeat there, which was ſo loud, clear, and diſtinct, as to be well heard and underſtood by him; he ſuppoſes the voice went out from heaven to between the two cherubim, and from thence to the tabernacle of the congregation: *and he ſpake unto him*; what he ſpoke is not ſaid, unleſs it is what follows in the next chapter.

[i] Vid. Pfeiffer. Dubia vexata, cent. 2. loc. 19. p. 147.

[k] Vid. Scheuchzer. ut ſupra.

[l] Miſn. Yoma, c. 4, 4. & 5, 1.

CHAP.

CHAP. VIII.

IN this chapter orders are given for the lighting the ſeven lamps of the candleſtick, ℣. 1—4. and for the conſecration of the *Levites* to their office, by a purification of them, ℣. 5—8. by a ſeparation of them from the children of *Iſrael*, and the impoſition of their hands on them, and of the hands of the *Levites* on the offerings offered for them, ℣. 9—15. and being thus given to the Lord, and claimed as his, inſtead of the firſt-born of *Iſrael*, they are given to *Aaron* and his ſons to do ſervice in the tabernacle, ℣. 16—22. and their age at which they were to enter into ſervice and ceaſe from it is fixed, ℣. 23—26.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] Whether immediately after the offerings of the princes or at another time, is not certain; *Aben Ezra* thinks, it was in the night God ſpake unto him, becauſe then the lamps were lighted and burning: *ſaying*; as follows.

℣. 2. *Speak unto Aaron, and ſay unto him*, &c.] It being his work to light the lamps, though, as *Ben Gerſom* obſerves, it was not incumbent on an high-prieſt alone to do this, for it alſo belonged to the ſons of *Aaron*, who were common prieſts, *Exod.* xxvii. 21. though it is probable that as this was the firſt time of lighting them, it might be done by *Aaron* himſelf, his ſons attending and aſſiſting him; in which he was an eminent type of Chriſt, the great high-prieſt, who lights the lamps in all his golden candleſticks the churches, and from whom they have all their light and all the ſupplies of it: *when thou lighteſt the lamps*; which was done at evening, *Exod.* xxx. 8. pointing at the great light ſet up by Chriſt, the light of the world, in the evening of it, in the laſt days: *the ſeven lamps ſhall give light over againſt the candleſtick*; the *Targum* of *Jonathan* is, "at the time of thy lighting the "lamps over againſt the candleſtick, there ſhall "be ſeven lamps giving light; three on the weſt-"ſide and three on the eaſt-ſide, and the ſeventh "in the middle:" and in the like order *Jarchi* places them, who obſerves, that the three eaſtward looked over-againſt the middlemoſt, the wicks that were in them; and ſo the three weſtward, the tops of the wicks were over-againſt the middlemoſt: and he alſo obſerves, that the middlemoſt lamp was no other than the body of the candleſtick, and ſo all the reſt of the lamps were over-againſt and looked to that; and this is the ſenſe of *Maimonides*[m], and other *Jewiſh* writers; but the truer meaning of the phraſe is, that the ſeven lamps gave light as they were to do, to that part of the holy place that was oppoſite to the candleſtick, the north part of it, where ſtood the ſhew-bread-table, the candleſtick being in the ſouth, *Exod.* xl. 22, 24. that the table of the Lord might have light, as it was proper it ſhould; and the prieſts might ſee to ſet on and take off the bread, which otherwiſe they could not, there being no window in the place; ſee the note on *Exod.* xxv. 37.

℣. 3. *And Aaron did ſo, he lighted the lamps thereof over againſt the candleſtick*, &c.] As God had taken up his reſidence in the moſt holy place, as appears by the voice ſpeaking from off the mercy-ſeat, ch. vii. 89. and ſacrifices were begun to be offered in the outward court on the altar of burnt-offering, it was proper that the ſervice of God in the holy place ſhould alſo be ſet on foot; as placing of the ſhew-bread on the ſhew-bread-table, and burning incenſe on the golden altar of incenſe; which could not well be done until the lamps were lighted, and therefore orders were given for the lighting them, which was accordingly done by *Aaron*: *as the Lord commanded Moſes*; *Exod.* xxv. 37.

℣. 4. *And this work of the candleſtick* was of *beaten gold*, &c.] As it is alſo ſaid to be, *Exod.* xxv. 31, 36. ſee the notes there: *unto the ſhaft thereof, unto the flowers thereof* was *beaten work*; of which, ſee *Exod.* xxv. 31. *according unto the pattern which the Lord had ſhewed Moſes*; when on mount *Sinai* with him: *ſo he made the candleſtick*; that is, ordered it to be made, and took care that it was made exactly to the pattern he had of it; otherwiſe *Bezaleel* was the artificer; and ſo the *Targum* of *Jonathan* here expreſſes him by name.

℣. 5. *And the Lord ſpake unto Moſes*, &c.] At the ſame time the order about lighting the lamps was given; and this ſection is joined to the former, *Aben Ezra* thinks, to ſhew that *Aaron* employed himſelf in lighting the lamps, but in the reſt of the ſervices the *Levites* helped him, and ſtood before him to do what he commanded them: they were ordered to be taken and given to *Aaron* before; and they were numbered, and their ſervices appointed to each diviſion of them; and now they are ordered to be ordained and conſecrated to their office: *ſaying*; as follows.

℣. 6. *Take the Levites from among the children of Iſrael*, &c.] Among whom they were mixed, as were all the tribes mixed together, as *Aben Ezra* ſays, before they took their journey from mount *Sinai*; however, from hence forward, they were diſtinguiſhed from *Iſraelites*, as they are both in ſcripture and in *Jewiſh* writings; ſee 1 *Chron.* ix. 2. though this ſeems to deſign no other but their appointment and ſeparation to their work and ſervice, as miniſters to the prieſts of the Lord; and ſo as *Aaron* did not aſſume the honour of prieſthood to himſelf, but was called of God, the *Levites* did not take the honour of their office to themſelves, but had it by the appointment and call of God: *and cleanſe them*; with water, by ſprinkling the water of purification on them, and by waſhing their bodies and clothes with water; which outward waſhing was a ſign of moral purity, which was neceſſary to their employment in the ſervice of the ſanctuary; for though there was no particular uncleanneſs on them, either ceremonial or moral, but what was common to men; yet it was proper by ſuch outward rites, to put them and others in mind, that they which are employed about holy things ſhould be eminently pure and holy; and as their buſineſs was to carry holy things, to bear the ſacred veſſels of the ſanctuary from place to place when needful, they ought of all men to be clean, *Iſ.* lii. 11. and in this they were emblems of the miniſters of the word, who ought to be pure as in heart, ſo in life and converſation, and be examples

[m] Hilchot Beth Habechirah, c. 3. §. 8.

ples of purity to others, 2 *Cor.* vi. 6. 1 *Tim.* iv. 12.

℣. 7. *And thus ſhalt thou do unto them to cleanſe them*, &c.] Or order *Aaron* to do unto them; the cleanſing of the *Levites* was the work of *Aaron*, either by himſelf or by his order; in which he was a type of Chriſt, who is the refiner and purifier of the ſons of *Levi*, *Mal.* iii. 3. *ſprinkle water of purifying upon them*; or *water of ſin* [n]; water which purifies from ſin, in a ceremonial ſenſe; and this was water mixed with the aſhes of the red heifer, which was the purification of perſons defiled by the dead, as *Jarchi* obſerves; and though the law concerning the red heifer, and of making the water of purification, is not made mention of till afterwards, ch. xix. yet it was very probably given before; and the *Jews* ſay [o], it was on the ſecond of *Niſan*, on the firſt month, which was the day after the tabernacle was erected, that *Eleazar* the prieſt burnt the red heifer and ſprinkled all *Iſrael*; this only *ſanctified to the purifying of the* fleſh, in a ceremonial ſenſe, but was typical of the blood of Chriſt, which *purges the conſcience from dead works*; that ſo men may be fitted and qualified, as the *Levites* were, *to ſerve the living God*, *Heb.* ix. 13, 14. *and let them ſhave all their fleſh*; the hair of their bodies, in all parts thereof; even the beard, as *Aben Ezra* notes, ſome ſay; yet, not the corners of it; but the whole hair of the body, every where was to be ſhaved off, to denote the moſt perfect purity, and a removal of all ſuperfluity of naughtineſs and excreſcences of the fleſh from them: ſo the *Egyptian* prieſts uſed to ſhave their whole body every third day, leſt there ſhould be any thing filthy in thoſe that ſerved the gods [p]: this cleanſing of the *Levites* was after the ſame manner as lepers were cleanſed: and *Jarchi* obſerves, from one of their writers, that becauſe the *Levites* gave an atonement for the firſt-born, who committed idolatry, which is called the ſacrifices of the dead, and the leper is called a dead man, they were obliged to ſhaving as the lepers; but *Ben Gerſom* gives a better reaſon for the ſhaving of them; that it was to put them in mind that they ſhould forſake material (or corporal) things, and employ themſelves in the ſervice of God; ſee *Acts* vi. 2, 4. 2 *Tim.* ii. 4. *and let them waſh their clothes*; and much more their bodies, as *Chaſkuni*, after the manner of thoſe who were polluted by touching a dead body; typical of the ſaints having their bodies waſhed with pure water, and their garments waſhed and made white in the blood of the lamb, *Heb.* x. 22, *Rev.* vii. 14. *and ſo make themſelves clean*; the *Targum* of *Jonathan* adds, in forty ſeahs of water; and according to the ſenſe of that paraphraſe, both the bodies and clothes of the *Levites* were dipped in water.

℣. 8. *Then let them take a young bullock*, &c.] Of two years old, as the *Jewiſh* writers gather from the other in the next clauſe, being called the ſecond; though the wiſemen ſay, one of three years old is fit for ſuch a ſacrifice; nay, others ſay, if four or five years old; but the deciſion is, according to the wiſemen [q]: *with his meat-offering*, even *fine flour mingled with oil*; which always went along with a burnt-offering, and conſiſted of three tenth deals of fine flour, and half an hin of oil, ch. xxviii. 12, 14. *and another young bullock ſhalt thou take for a ſin-offering*; which was the offering for the ſin of the whole congregation of *Iſrael*, thro' ignorance; and this being for all the *Levites*, and they being inſtead of the firſt-born of *Iſrael*, ſuch an offering was required; and though there was no particular ſin charged upon them, but it became neceſſary for their perfect cleanſing and expiation.

℣. 9. *And thou ſhalt bring the Levites before the tabernacle of the congregation*, &c.] Not without it, but within it, in the court of the tabernacle, at leaſt at the door of it, where ſtood the altar of burnt-offering, on which ſacrifices for them were now to be offered: *and thou ſhalt gather the whole aſſembly of the children of Iſrael together*; the heads of the tribes, and elders of the people, as *Aben Ezra* interprets this phraſe in *Lev.* viii. 3. where the whole congregation is ſaid to be aſſembled at the conſecration of the prieſts, as here at the conſecration of the *Levites*, having a concern therein, as well as to be ſpectators and witneſſes of this ſolemn affair; and no doubt as many of them as could conveniently aſſemble at the door of the tabernacle did, though every individual of that large body of people could not poſſibly do it.

℣. 10. *And thou ſhalt bring the Levites before the Lord*, &c.] From the door of the tabernacle, to the altar of burnt-offering, where the Lord was in ſome ſenſe preſent to accept the ſacrifices offered to him: *and the children of Iſrael ſhall put their hands upon the Levites*; as were uſed to be put upon ſacrifices, for the *Levites* were themſelves offered for an offering of the children of *Iſrael*, as is expreſſed in the following verſe; by which rite they ſignified that they voluntarily parted with them, and gave them up to the Lord, and transferred their ſervice to them, in which they were to ſerve in their room and ſtead; theſe, according to ſome *Jewiſh* writers, were the firſt-born of *Iſrael* that laid their hands on the *Levites*, a type of the general aſſembly and church of the firſt-born; or rather the princes and heads of the tribes who repreſented the whole body. Some think by this rite is ſignified the conſent of the people in the deſignation and appointment of the miniſters of the word to their work and office; but what in the New Teſtament ſeems to anſwer to this, is, the laying of the hands of the preſbytery on miniſters of the word, 1 *Tim.* iv. 14.

℣. 11. *And Aaron ſhall offer the Levites before the Lord*, &c.] Or *wave* [r], them, as a wave-offering, which was moved to and fro, backwards and forwards; not that they were actually ſo waved and moved to and fro by *Aaron*, which could not be done by him; though it is poſſible he might make ſuch a motion himſelf, and they might do the like after him, thereby ſignifying that they belonged unto the Lord of the whole earth; and ſome think this teſtified their readineſs to ſerve the Lord; to which may be added their conſtant employment in his ſervice, being always in motion, doing one piece of ſervice or another continually; as the people of God, and eſpecially the miniſters of the word ſhould be always abounding in the work of the Lord. *Ainſworth* ſuppoſes, that the troubles and afflictions of the miniſters of God are figured hereby; *for an offering of the children of Iſrael*; to the Lord, hereby devoting them to his ſervice: *that they may execute the ſervice of the Lord*; for them, in their room and ſtead, do what other-

[n] מי חטאת aquas peccati, Montanus; aquam peccati, Piſcator, Druſius; the ſin-water, Ainſworth. [o] Seder Olam Rabba, c. 7. p. 22. Bartenora in ib. [p] Herodot. Euterpe, ſive, l. 2. c. 37. [q] Miſn. Parah, c. 1. §. 2. & 3. [r] והניף & motabit, Tigurine verſion; & faciet elevare, Pagninus, Montanus, Vatablus; & agitabit, Druſius; & agitato, Piſcator.

otherwiſe they muſt have done; ſee ch. iii. 7, 8. with this compare *Iſ.* lxvi. 20, 21.

℣. 12. *And the Levites ſhall lay their hands on the heads of the bullocks*, &c.] Or *on the head* [s]; on the head of every one of them, as *Aben Ezra*, thereby, as it were, transferring their ſins to them, for theſe were to make atonement for them, as the latter part of the verſe ſhews; and this was a figure of the imputation of ſin to Chriſt, and taught that doctrine, and led the faith of the offerers to the ſin-bearing and ſin-atoning Saviour: *and thou ſhalt offer the one* for *a ſin-offering*, *and the other* for *a burnt-offering unto the Lord*; that is, ſhall order to be offered; for not *Moſes*, but *Aaron* offered theſe offerings, as *Aben Ezra* obſerves, of which this is a proof, that *Aaron* is ſaid to make the atonement for them, ℣. 21. for which purpoſe theſe ſacrifices were offered, particularly the firſt; and the latter, by way of thankſgiving for atonement made by the former: ſo it follows, *to make an atonement for the Levites*; who could not be admitted to ſervice until their ſins were expiated; as no man is worthy to be employed in the work of God, but ſuch for whom reconciliation for their ſins is made by the blood and ſacrifice of Chriſt, by which they are purged from dead works to ſerve the living God.

℣. 13. *And thou ſhalt ſet the Levites before Aaron, and before his ſons*, &c.] After atonement was made for them, as *Aben Ezra* obſerves; then they were preſented to *Aaron* and his ſons, to whom they were given to be their miniſters, and aſſiſtants to them: *and offer them for an offering unto the Lord*; or, *and wave them*, &c. as before, that is, order them to be waved; for not *Moſes*, but *Aaron* did this, and indeed was done already; and therefore ſhould rather be rendered, as by biſhop *Patrick*, *after thou haſt offered*, or *waved them*.

℣. 14. *Thus ſhalt thou ſeparate the Levites from among the children of Iſrael*, &c.] By ſprinkling the water of purification upon them; by offering ſacrifices for them; by preſenting them before the Lord, with the hands of the people of *Iſrael* put upon them; by offering and waving them before the Lord, and by ſetting them before *Aaron* and his ſons, as their miniſters: *and the Levites ſhall be mine*; in a ſpecial and peculiar manner devoted to his ſervice, and by him given to his prieſts for that purpoſe; ſo the *Targums* of *Onkelos* and *Jonathan*, "and the *Levites* ſhall miniſter before me."

℣. 15. *And after that ſhall the Levites go in*, &c.] Not into the ſanctuary, where only the prieſts entered, much leſs into the moſt holy place, where only the high-prieſt went, and that but once a year, in neither of which places the *Levites* had any thing to do, but into the court of the tabernacle: *to do the ſervice of the tabernacle of the congregation*; to watch there, and to aſſiſt the prieſts at the altar of burnt-offering, to take down the tabernacle, and bear the veſſels of it, and ſet it up, as occaſion required: *and thou ſhalt cleanſe them*, *and offer them for an offering*; cleanſe them by ſprinkling the water of purifying on them, and offer them by waving them as before; and indeed this is no new thing which is here obſerved, but what was already done, and therefore ſhould be rendered, *when thou ſhalt have cleanſed them*, or *after thou haſt cleanſed them*, &c. and ſo the particle *vau* is ſometimes uſed [t].

℣. 16. *For they are wholly given unto me from among the children of Iſrael*, &c.] All of them entirely, and moſt certainly; or *given*, *given* [u], which is repeated for the confirmation of it; or becauſe of their being twice given, firſt to the Lord by the children of *Iſrael*, and then by the Lord to *Aaron* and his ſons, as *Chaſkuni*; though *Jarchi* interprets it of the different parts of their ſervice they were devoted to, *given* for bearing and carrying the veſſels of the ſanctuary, and *given* for the ſong, or to be ſingers in the temple: *inſtead of ſuch as open every womb*, even inſtead of *the firſt-born of all the children of Iſrael*, *have I taken them unto me*; ſee the note on ch. iii. 12, 13.

℣. 17. *For all the firſt-born of the children of Iſrael* are *mine*, both *men and beaſt*, &c.] Not only in common with other of his creatures, but in a ſpecial reſpect on account of his ſignal deliverance of them; they were his, as *Jarchi* expreſſes it by the line of judgment, or rule of juſtice and equity, becauſe he protected them among the firſt-born of the *Egyptians*, ſaved them when he ſlew theirs, as follows: *in the day that I ſmote every firſt-born in the land of Egypt*; both of men and beaſts: *I ſanctified them for myſelf*; claimed them as his own, and ſet them apart for his own uſe, or ordered them to be ſet apart; ſee *Exod.* xiii. 2.

℣. 18. *And I have taken the Levites for all the firſt-born of the children of Iſrael.*] Gave up his right in the firſt-born, and inſtead of them took the *Levites* for his uſe and ſervice; ſee ch. iii. 12.

℣. 19. *And I have given the Levites* as *a gift to Aaron and his ſons*, *from among the children of Iſrael*, &c.] Or *I have given the Levites* that were *given*; that is, the Lord gave to *Aaron* and his ſons the *Levites*, that were firſt given to him; as they were, when brought before him, and the children of *Iſrael* laid hands on them, and they were offered before the Lord, ℣. 10, 11: *to do the ſervice of the children of Iſrael in the tabernacle of the congregation*; to do what otherwiſe they muſt have done, watch and guard the tabernacle, carry the ſacrifices to the prieſts, aſſiſt them at the altar, take down and ſet up the tabernacle, and carry it, and the veſſels of it, from place to place: *and to make an atonement for the children of Iſrael*; not by offering ſacrifices for them, which was the work of the prieſts, but by being now offered themſelves, ℣. 10, 11, 13. that they themſelves might be the atonement of their ſouls, as *Aben Ezra* expreſſes it, as well as they were by their ſervice hereafter a means of preſerving the *Iſraelites* from death; which may be interpreted of making an atonement, which *Phinehas* is ſaid to do by his deed, though no ſacrifice was offered, ch. xxv. 7, 8, 13. which ſenſe ſeems to be confirmed by what follows: *that there be no plague among the children of Iſrael*, *when the children of Iſrael come nigh to the ſanctuary*; by approaching nearer than they ſhould, touching what they ought not, intruding themſelves into ſervice they were not called to, or doing it amiſs, not being inſtructed in it, or inured to it as the *Levites* were. The phraſe, *the children of Iſrael*, is five times uſed in this verſe, to denote the love of God to them, as *Jarchi* obſerves.

℣. 20. *And Moſes and Aaron, and all the congregation of the children of Iſrael*, &c.] The ſeveral parties concerned in the conſecration of the *Levites*: theſe *did to the Levites according unto all that the Lord commanded Moſes*, *ſo did the children of Iſrael unto them*; which, as *Jarchi* notes, is ſaid to the praiſe of them that did it, and of what was done by them;

[s] ל ראש per caput, Tigurine verſion, Pagninus, Montanus, Junius & Tremellius, 290, 299. [t] See Noldius, p. 289. [u] נתנים נתנים dati dati, Pagninus, Montanus, Vatablus; ſo Druſius and Ainſworth.

them; every thing was done that was ordered, and in the manner in which it was preſcribed; *Moſes* ſprinkled, or ordered to be ſprinkled, the water of purification on them, and ſet them before the tabernacle, and before the Lord; the children of *Iſrael* laid their hands on them, and *Aaron* waved them, and offered the ſacrifices for them.

℣. 21. *And the Levites were purified*, &c.] From ſin, by the ſprinkling of the ſin-water, or water of purification on them, ℣. 7: *and they waſhed their clothes*; that they might have no defilement about them, neither in their bodies, nor in their garments: *and Aaron offered them* as *an offering before the Lord*; a wave-offering, as in ℣. 11: *and Aaron made an atonement for them to cleanſe them*; by offering the ſacrifices for them, ℣. 12.

℣. 22. *And after that went the Levites in*, &c.] Into the court of the tabernacle, being at the door of it, when the above rites and ceremonies of their conſecration were performed: *to do their ſervice in the tabernacle of the congregation, before Aaron and his ſons*; in their preſence, and by their order, as they ſhould direct them: *as the Lord had commanded Moſes, ſo did they unto them*; *Aaron* and his ſons did to the then preſent *Levites*, according to the command of God by *Moſes*; they exactly obſerved every punctilio of it, and complied with it; and this the ſons of *Aaron* did continually to the ſons of the *Levites*, as *Aben Ezra* remarks, in all ſucceeding ages; when the *Levites* were conſecrated to their ſervice, the ſame things were done unto them that are here ordered.

℣. 23. *And the Lord ſpake unto Moſes*, &c.] At the ſame time he gave the inſtructions about the conſecration of the *Levites*, the time of their entrance on their ſervice, and of leaving it, was fixed: *ſaying*; as follows.

℣. 24. *This is it that* belongeth *unto the Levites*, &c.] The fixed and ſettled time for their ſervice, as is after related: *from 25 years old and upward, they ſhall go in to wait upon the ſervice of the tabernacle of the congregation*; in ch. iv. 3. the time for the *Levites* entering on the work of the tabernacle is fixed to 30 years and upward, which *Jarchi* reconciles thus; at 25 years old the *Levite* goes in to learn the rites of ſervice, and he learns five years, and when 30 years of age he ſerves; the ſame is obſerved by others [w]; but what *Aben Ezra* propoſes ſeems much better; at 30 years of age a *Levite* entered into the ſervice of bearing and carrying burdens; and at 25 years of age he entered into the ſervice of the tent or tabernacle, where he was employed in lighter ſervice, ſuch as opening and ſhutting the doors of the ſanctuary, keeping out ſtrangers and unclean perſons, and ſinging the ſongs of the ſanctuary; but was not concerned till 30 years of age in carrying the veſſels of the ſanctuary on the ſhoulders, as the *Kohathites*; or in taking down and ſetting up the tabernacle, loading and unloading the waggons, as the *Gerſhonites* and *Merarites*; which is the buſineſs aſſigned unto them, and ſpoken of in ch. iv. where the age of 30 years, and upward, is mentioned, as the time of their entrance on it.

℣. 25. *And from the age of 50 years they ſhall ceaſe waiting upon the ſervice* thereof, &c.] The heavy ſervice of it: *and ſhall ſerve no more*; by bearing and carrying the veſſels of the ſanctuary upon their ſhoulders, as *Jarchi* interprets it; this, according to the *Jewiſh* writers, was only in force whilſt the tabernacle was in the wilderneſs, and was moved from place to place; but when it had a fixed habitation, and that laborious ſervice of bearing and carrying the veſſels of it ceaſed, years made no difference in the *Levites*, or diſqualified them for ſervice; for it is ſaid [x], that the *Levites* were not bound by this law, but in the time of the tabernacle; but when it was at *Shiloh*, and at *Jeruſalem*, where there was no bearing and carrying upon the ſhoulder, the *Levites* were not rejected on account of years, only for their voice, when they had loſt that, and could not ſing.

℣. 26. *But ſhall miniſter with their brethren in the tabernacle of the congregation*, &c.] By giving advice, inſtructing younger *Levites*, and doing lighter ſervice. *Jarchi* ſays, they ſhall return to ſhutting of doors, ſinging, and loading waggons; but the laſt eſpecially ſeems too burdenſome: the miniſtry of ſuch is explained by the next clauſe, *to keep the charge*; of the tabernacle, to watch and obſerve that no ſtranger, or unclean perſon enter into it; and this they were capable of, when at the age of fifty, and upwards: *and ſhall do no ſervice*; heavy and laborious: *thus thou ſhalt do unto the Levites touching their charge*; diſmiſs them from ſervice when at ſuch an age, or however make their ſervice eaſier; for this reſpects ancient men, as *Aben Ezra* notes; though it may include both their entrance on their work, and their ceſſation from it.

CHAP. IX.

IN this chapter the command for keeping the paſſover is repeated, and it was accordingly kept, ℣. 1—5. but ſome perſons being defiled and diſqualified for obſerving it, *Moſes* enquires of the Lord, on their ſolicitation, what ſhould be done in ſuch a caſe, ℣. 6, 7, 8. when it was ordered to be kept by ſuch, and thoſe on journeys, on the 14th day of the 2d month, but not by others, who were to obſerve it, according to its firſt appointment, ℣. 9—14. and an account is given of the appearance of the cloud by day, and fire by night, upon the tabernacle, which directed the children of *Iſrael* when to journey, and when to pitch their tents, ℣. 15—23.

℣. 1. *And the Lord ſpake unto Moſes in the wilderneſs of Sinai*, &c.] Whilſt the people of *Iſrael* were encamped there, before they took their journey from thence: *in the firſt month of the ſecond year, after they were come out of the land of Egypt*; the following order was given ſome time in the firſt month of the ſecond year of *Iſrael*'s departure out of *Egypt*; the preciſe day is not mentioned, it muſt be in the beginning of the month before the 14th day of it, in which the paſſover is ordered to be kept, according to the firſt inſtitution of it; very probably immediately after the ſetting up of the tabernacle, and the conſecration of *Aaron* and his ſons; and it muſt be before the numbering of the people,

[w] Ben Gerſom in loc. Bartenora in Pirke Abot, c. 5. §. 21. c. 1. §. 6.

[x] Maimon. & Bartenora in Miſn. Cholin,

people, the fixing of their ſtandards, the appointment of the *Levites*, and the dedication of them; ſince the order for the numbering of the people was on the firſt day of the ſecond month, ch. i. 1. but the account of them was poſtponed to this time, in order to give a relation of an affair which was not finiſhed until the ſecond month, and therefore the whole is laid together here: *ſaying*, as follows.

℣. 2. *Let the children of Iſrael alſo keep the paſſover*, &c.] Though this ordinance was enjoined the people of *Iſrael*, and obſerved by them at the time of their coming out of *Egypt*, and had been ſince repeated, *Lev.* xxiii. 5. yet without a freſh precept, or an explanation of the former, they ſeemed not to be obliged, or might not be ſenſible that they were obliged to keep it, until they came into the land of *Canaan*, *Exod.* xii. 25. and therefore a new order is given them to obſerve it: *at his appointed ſeaſon*; and what that ſeaſon is, is next declared.

℣. 3. *In the fourteenth day of this month*, &c.] The firſt month, the month *Niſan* or *Abib*, anſwering to part of our *March*: *at even ye ſhall keep it, in his appointed ſeaſon*; between the two evenings, *Exod.* xii. 6. and even if it fall on the ſabbath-day, as *Jarchi*; and this was a ſabbath-day, according to the *Jewiſh* writers [y]: *according to all the rites of it, and according to all the ceremonies thereof*; the former of theſe, according to *Jarchi*, reſpects the lamb, and the requiſites of it, that it ſhould be without blemiſh, a male, and of the firſt year; and the latter, according to him and others, the removal of the leaven, and the ſeven days of unleavened bread, and the eating of the lamb with bitter herbs; they take in no doubt all that were preſcribed by the original law, except the ſprinkling of the blood on the door-poſts, and alſo eating the paſſover in haſte, with their loins girt, and ſhoes on their feet, and ſtaves in their hands; tho' ſome think theſe latter might be obſerved at this time when they were unſettled.

℣. 4. *And Moſes ſpake unto the children of Iſrael, that they ſhould keep the paſſover.*] The time now drawing nigh for the obſervation of it, it being now almoſt a year ſince their coming out of *Egypt*.

℣. 5. *And they kept the paſſover on the fourteenth day of the firſt month at even, in the wilderneſs of Sinai*, &c.] No mention is made of keeping the feaſt of unleavened bread ſeven days, only of the paſſover, which indeed was only enjoined at this time, though the feaſt of unleavened bread uſed to follow it, and did in after-times; but perhaps it would not have been an eaſy matter to have got the flour to make it of, ſufficient for ſo large a body of people, for ſeven days together in the wilderneſs; though they might be able to furniſh themſelves with what was enough for one meal from the neighbouring countries, and eſpecially from *Midian*, where *Jethro*, *Moſes*'s father lived, and which was not very far from *Sinai*, where the *Iſraelites* now were: *according to all that the Lord commanded Moſes, ſo did the children of Iſrael*; which is obſerved to their honour; though *Jarchi* gives this as a reaſon why this book does not begin with this account, as the order of things ſeems to require, becauſe it was to the reproach of the *Iſraelites*, that all the forty years they were in the wilderneſs they kept but this paſſover only; the reaſon of which was, becauſe of the omiſſion of circumciſion during that time, through the inconveniences of travelling, and the danger of circumciſion in it, without which their children could not eat of the paſſover, *Exod.* xii. 48.

℣. 6. *And there were certain men who were defiled by the dead body of a man*, &c.] The *Targum* of *Jonathan*, adds, "who died by them ſuddenly," whereby pollution was contracted, ſee ch. vi. 9. though perhaps this was a whole houſe or family, one of which was dead, and ſo all were defiled, being in the place where the dead body was, or had touched it, or been concerned however in the burying of it, and on account of which were unclean ſeven days, and ſo might not eat of any holy things, as the paſſover; and though at the firſt inſtitution there was no ſuch law, yet ſince that time there was, which obliged them, ſee *Lev.* vii. 20, 21. and it is ſaid [z], that the ſection concerning the red heifer, and ſo of defilement by a dead body, was delivered on the day the tabernacle was erected, even on the firſt day of the firſt month; and tho' recorded in ch. xix. yet was given out before this; and indeed otherwiſe it is not eaſy to conceive how theſe men ſhould know, that the dead body of a man was defiling: *that they could not keep the paſſover on that day*; as others did, the fourteenth of *Niſan*, it being, according to the *Targum* of *Jonathan*, the ſeventh day of their defilement: *and they came before Moſes, and before Aaron, on that day*; on the ſelf-ſame day the paſſover was kept, and they were ſenſible of their pollution, which diſqualified for it; and therefore it ſhould rather ſeem to be the firſt day of their pollution, than their laſt; ſince otherwiſe they would doubtleſs have enquired about this matter before the paſſover came; unleſs the time of their pollution was ſo near out, that they thought they might eat it ſafely, on which they deſired advice.

℣. 7. *And thoſe men ſaid unto him*, &c.] To *Moſes*, who was the chief magiſtrate, tho' *Aaron* was the high-prieſt. *Jarchi* ſays, they were both ſitting together when the men came, and put the queſtion to them, but it was not proper to ſpeak to one after another; for if *Moſes* knew not, how ſhould *Aaron* know? ſays he; the more difficult matters were brought to *Moſes*, and he gave anſwers to them: *we* are *defiled by the dead body of a man*; they had touched it, or had been where it was, or at the funeral of it, and ſo were defiled: this they knew was their caſe by a law before mentioned, and which they ſpeak of, not as a ſin purpoſely committed by them, but as what had unhappily befallen them, and they could not avoid; and expreſs their concern, that upon this account they ſhould be deprived of the ordinance of the paſſover; and as this confeſſion ſhows an ingenuous diſpoſition, ſo what follows, a pious, religious, and devotional frame of mind: *wherefore are we kept back, that we may not offer an offering of the Lord in his appointed ſeaſon among the children of Iſrael?* they ſpeak very honourably of the ordinance of the paſſover, they call it *an offering of the Lord*, the paſſover-lamb being a ſlain ſacrifice; and this offered to the Lord, by way of thankſgiving, for and in commemoration of their wonderful deliverance out of *Egypt*, and done in faith of Chriſt the paſſover, to be ſacrificed for them; and it gave them much uneaſineſs that they were debarred by this occaſional and unavoidable uncleanneſs, that was upon them, from keeping it; and what added to

[y] Seder Olam Rabba. c. 7.

[z] Chazkuni in loc.

to it was, that they could not obſerve it on the day which the Lord had appointed, and when the whole body of the children of *Iſrael* were employed in it; for it is no ſmall pleaſure to a good man to obſerve every ordinance of God in the manner, and at the time he directs to, and his people in general are attending to the ſame; and the rather they were urgent in their expoſtulations, becauſe it is ſaid [a], this was the ſeventh and laſt day of their pollution, when they ſhould be clean at evening, and the paſſover was not to be eaten until the evening, and therefore ſo earneſtly expoſtulate why they ſhould be kept back from it.

℣. 8. *And Moſes ſaid unto them, ſtand ſtill*, &c.] Where they were, *Aben Ezra* ſays, at the door of the tabernacle of the congregation: *and I will hear what the Lord will command concerning you*; as it was a ſingular caſe, of which there had been no inſtance before, *Moſes* would not determine any thing about it of himſelf, but would enquire of the Lord his mind and will concerning it; and for that purpoſe, very probably, went into the moſt holy place, where the Lord had promiſed to meet him and commune with him from off the mercy-ſeat, about any matter of difficulty he ſhould enquire about, *Exod.* xxv. 22.

℣. 9. *And the Lord ſpake unto Moſes* &c.] From between the cherubim, after he had laid the caſe before him, and he gave him an anſwer: *ſaying*; as follows.

℣. 10. *Speak unto the children of Iſrael, ſaying*, &c.] Not to the men only that came to *Moſes* for advice, but to the body of the people; for the anſwer of the Lord concerned them all, and carried in it a rule to be obſerved in the like caſe, and others mentioned, in all ſucceeding ages, as long as the paſſover was an ordinance of God: *if any man of you*; or *a man, a man*, or any private man; for according to the *Jewiſh* writers, this law only reſpects private perſons, as thoſe were who were the occaſion of its being made: *or of your poſterity*; or *in your generations* [b], or *ages*; which ſhews that this law reſpected future times, and not the preſent caſe only: *ſhall be unclean by reaſon of a dead body*; ſee ℣. 6. *Maimonides* [c] ſays, this only reſpects uncleanneſs by a dead body, and not uncleanneſs by any creeping thing; for ſuch as were unclean by them might ſacrifice, though a private perſon, and eat the paſſover at evening with purity, when he had been cleanſed: yet he ſays elſewhere [d], that ſuch that had iſſues, and menſtruous women, and thoſe that lay with them, and women in childbed, were unclean, and were put off to the ſecond paſſover; and ſo the *Targum* of *Jonathan* here adds, "or that has an iſſue, or a leprous perſon:" *or be in a journey afar off*; which, according to *Ben Gerſom*, was 15 miles; ſo in the *Miſnah* [e], and the commentators on it: *yet he ſhall keep the paſſover of the Lord*; not the firſt but ſecond, according to the directions given in the following verſes.

℣. 11. *The fourteenth day of the ſecond month at even they ſhall keep it*, &c.] The month *Ijar*, as the *Targum* of *Jonathan*, which anſwers to part of our *April* and part of *May*; ſo that there was a month allowed for thoſe that were defiled to cleanſe themſelves; and for thoſe on a journey to return home and prepare for the paſſover, which was not to be totally omitted, nor deferred any longer; and it was to be kept on the ſame day of the month, and at the ſame time of the day the firſt paſſover was obſerved; ſtill the more to keep in mind the ſaving of their firſt-born, and their deliverance out of *Egypt* at that time: an inſtance of keeping ſuch a paſſover we have in 2 *Chron.* xxx. 1, 2, &c. *and eat it with unleavened bread and bitter herbs*; in the ſame manner as the firſt paſſover was eaten, *Exod.* xii. 8. only no mention is made of keeping the feaſt of unleavened bread ſeven days, which ſome think thoſe were not obliged unto at this time, only to keep the feaſt of the paſſover.

℣. 12. *They ſhall leave none of it unto the morning*, &c.] None of the fleſh of the paſſover-lamb, what was left was to be burnt with fire, *Exod* xii. 10. *nor break any bone of it*; the ſame was enjoined, *Exod.* xii. 46. ſee the note there: *according to all the ordinances of the paſſover they ſhall keep it*; as when obſerved in its time, excepting the feaſt of unleavened bread which followed the firſt paſſover, and thoſe rites which were peculiar to the paſſover, as kept at their firſt coming out of *Egypt*; as the ſprinkling the blood of the lamb on the door-poſts, eating it in haſte, &c.

℣. 13. *But the man that* is *clean*, &c.] Free from any pollution by a dead body, or the like: *and is not in a journey*; in a diſtant country; for if he was on a journey in his own nation, he ought to return and attend the paſſover, which all the males from the ſeveral parts of the land were obliged unto; wherefore the *Vulgate Latin* verſion of ℣. 10. is a wrong one; *or in a way afar off in your nation*; for at whatſoever diſtance they were in their own nation they were bound to appear: *and forbeareth to keep the paſſover*; the firſt paſſover in the firſt month, the month *Niſan*, wilfully, through negligence, or not caring to be at the expence and trouble of it, or on any pretence whatſoever: *Ben Gerſom* interprets it, of one that will not keep neither the firſt nor the ſecond paſſover: *even the ſame ſoul ſhall be cut off from his people*; either be excommunicated from them, or cut off by death, by the immediate hand of God: *becauſe he brought not the offering of the Lord in his appointed ſeaſon*: this is the ground and reaſon of the reſentment; it was a breach of the divine command, which required this offering, ingratitude to God being a thank-offering for a ſingular deliverance; and this aggravated by its not being brought at the appointed time, which was the fit time for it: *that man ſhall bear his ſin*; be chargeable with the guilt of it, and bear the puniſhment of it; he on himſelf, as *Aben Ezra* notes, he, and he only; not his wife and family, for he being the head and maſter of the family, it lay upon him to provide the paſſover-lamb for himſelf and his houſe.

℣. 14. *And if a ſtranger ſhall ſojourn among you, and will keep the paſſover unto the Lord*, &c.] Then he muſt become a proſelyte of righteouſneſs, and be circumciſed, or otherwiſe he might not eat of the paſſover, *Exod.* xii. 48. *Ben Gerſom* interprets this of the ſecond paſſover, and of a proſelyte that was not obliged to the firſt, he not being then a proſelyte, but became one between the firſt and the ſecond; and ſo *Aben Ezra* underſtands it of a ſecond paſſover, though he obſerves, that ſome ſay, the firſt is meant: *according to the ordinance of the paſſover, and according to the manner thereof, ſo ſhall he do*; according to the ſeveral rites and ceremonies, whether of the firſt or ſecond paſſover, that an

[a] Maimon. in Miſn. Peſachim, c. 7. §. 6.
[b] לדרתיכם generationibus veſtris, Pagninus, Montanus; in ætatibus veſtris, Druſius.
[c] In Miſn. ut ſupra, T. Bab. Peſachim, fol. 93. 2.
[d] Hilchot Corban Peſach, c. 6. §. 1.
[e] Peſachim, c. 9. §. 2. Maimon. & Bartenora in ib.

an *Iſraelite* was obliged to obſerve, the ſame a proſelyte was to obſerve, and what they were has been already taken notice of: *ye ſhall have one ordinance both for the ſtranger, and for him that was born in the land*; for a proſelyte and a native of *Iſrael*; ſee *Exod.* xii. 49.

℣. 15. *And on the day that the tabernacle was reared up*, &c.] Which was the firſt day of the firſt month, in the ſecond year of the people of *Iſrael*'s coming out of *Egypt*, *Exod.* xl. 1, 2, 17: *the cloud covered the tabernacle*, namely, *the tent of the teſtimony*; that part of the tabernacle in which the teſtimony was, that is, where the ark was, in which the law was put, called the teſtimony; and this was the moſt holy place; and over the tent or covering of that was this cloud, which ſettled upon it, as *Ben Gerſom* thinks, after the ſeven days of the conſecration of *Aaron* and his ſons; on the 8th day, when it was ſaid unto the people of *Iſrael*, *to day will the Lord appear unto you*, *Lev.* ix. 1, 4. *and the glory of the Lord ſhall appear unto you*, ℣. 6. and here the *Targum* of *Jonathan* calls this cloud, the cloud of glory, becauſe of the glory of God in it; of which ſee *Exod.* xl. 34—38. *and at even there was upon the tabernacle as it were the appearance of fire, until the morning*; the ſame phænomenon which looked like a cloud in the day-time, appeared like fire in the ſame place in the night-time, throughout the whole of it until morning-light, when it was ſeen as a cloud again: this was a token of the preſence of God with the people of *Iſrael*, of his protection of them, and being a guide unto them by night and day, whilſt in the wilderneſs; and was a figure of his being the ſame to his church and people, in the preſent ſtate of things; ſee *Iſ.* iv. 5.

℣. 16. *So it was alway*, &c.] Night and day, as long as the people of *Iſrael* were in the wilderneſs, ſee *Exod.* xiii. 21, 22. *Neh.* ix. 19. *the cloud covered it* by day; the phraſe *by day*, is not in the text, but is eaſily and neceſſarily ſupplied from *Exod.* xl. 38. and as it is in the *Targum* of *Jonathan*, and in the *Septuagint*, *Vulgate Latin*, *Syriac*, and *Arabic* verſions, and which the following clauſe requires: *and the appearance of fire by night*; when as a cloud it could not be ſeen, becauſe of the darkneſs of the night; as in the day-time it could not be diſcerned as a body of fire or light, becauſe of the light of the ſun; but being ſeen under theſe different forms, was ſerviceable both by day and night, for the following purpoſes.

℣. 17. *And when the cloud was taken up from the tabernacle*, &c.] Or went up from it, higher than it was before, yet not out of ſight, but hung as it were hovering in the air over the tabernacle, but at ſome diſtance from it; this was done by the Lord himſelf: *then after that the children of Iſrael journeyed*; as ſoon as they ſaw the cloud moving upwards, the *Levites* took down the tabernacle, and each took their poſt aſſigned them in the carriage of it, and the prieſts blew their trumpets mentioned in the next chapter, and the whole camp moved and marched on in their journey: *and in the place where the cloud abode, there the children of Iſrael pitched their tents*; when it ſtopped and remained without any motion, it was a ſignal to the children of *Iſrael* to ſtop alſo, and to ſet up the tabernacle, and pitch their tents about it by their ſtandards, and according to the order of encampment which had been given them.

℣. 18. *At the commandment of the Lord the children of Iſrael journeyed*, &c.] Or *mouth of the Lord*; not that there was any command in form given, or any audible voice heard, directing when to march; but the removal of the cloud was interpretatively the order and command of God for them to move alſo: *and at the commandment of the Lord they pitched*; their tents; when the cloud ſtopped, they underſtood that as a ſignal to them, as a token of the will of God that they ſhould ſtop likewiſe; it was to them as an authoritative command which they obeyed: *as long as the cloud abode upon the tabernacle, they reſted in their tents*; whether a longer or a ſhorter time, as is after expreſſed.

℣. 19. *And when the cloud tarried long upon the tabernacle many days*, &c.] Or years, for days are ſometimes put for years, and in ſome places the cloud tarried ſeveral years; or however, if it ſtayed but a month or a year in any place, as in ℣. 22. *then the children of Iſrael kept the charge of the Lord, and journeyed not*; they not only kept watching when it would move, or ſet ſentinels for that purpoſe to obſerve it, but they kept the charge, order, or commandment, which the tarrying of the cloud was a token of, and did not attempt to proceed in their journey until they had an intimation ſo to do by its motion; and all this while, likewiſe the tabernacle being up, they obſerved all the precepts and ordinances of the Lord in the ſervice of it.

℣. 20. *And ſo it was, when the cloud was a few days upon the tabernacle*, &c.] Or *days of number*, which were ſo few that they might be eaſily numbered: the *Targum* of *Jonathan* interprets them, of the ſeven days of the week, as if the ſenſe was, when the cloud reſted a week on the tabernacle: *according to the commandment of the Lord they abode in their tents*; during theſe few days, be they a week, or more, or leſs: *and according to the commandment of the Lord they journeyed*; when it removed from the tabernacle.

℣. 21. *And* ſo *it was when the cloud abode from even unto the morning*, &c.] The whole night, during which time they reſted in their beds: *and* that *the cloud was taken up in the morning, then they journeyed*; whether at morning or midnight; for ſometimes, as *Aben Ezra* obſerves, they travelled in the night; whenſoever their ſentinels gave notice that the cloud was taken up, even though at midnight, they aroſe and prepared for their journey; and by this it is evident, that the appearance by day and night was the ſame body called the cloud, though beheld in a different view, in the day-time as a cloud, in the night-time as fire.

℣. 22. *Or* whether it were *two days, or a month, or a year, that the cloud tarried upon the tabernacle*, &c.] Sometimes it tarried but half a day, ſometimes a whole day, ſometimes two days, at other times a whole month, and even a year; a full year, as the *Targum* of *Jonathan* and *Aben Ezra*; or a longer time, as the *Vulgate Latin* verſion, for in one place it tarried eighteen years, as *Maimonides* ſays [g]; ſome ſay [h] nineteen years, as in *Kadeſh Barneah*: *remaining thereon, the children of Iſrael abode in their tents, and journeyed not*; ſo that, as the ſame writer obſerves, it was not becauſe the children of *Iſrael* loſt their way in the wilderneſs and wandered about, not knowing where they were, or which way they ſhould go; hence the *Arabians* call the wilderneſs, the wilderneſs of wandering, nor that they were ſo long wandering in it as forty years, but becauſe it was the will of God that they ſhould ſtay ſo long at one place, and ſo long at another, whereby

[g] Moreh Nevoch. par. 3. c. 50. p. 512.

[h] Seder Olam Rabba, c. 8. p. 24.

whereby their ſtay in it was protracted to ſuch a length of time, according to his ſovereign will: *but when it was taken up they journeyed*; though they had continued ever ſo long, and their ſituation ever ſo agreeable.

℣. 23. *At the commandment of the Lord they reſted in their tents*, &c.] Though ever ſo diſagreeable: *and at the commandment of the Lord they journeyed*; though the circumſtances might be ſuch, that they could have liked a continuance; but whether agreeable or diſagreeable, they were obedient to the divine will: this, or what is equivalent to it, is frequently obſerved in this paragraph, to ſhew that the *Iſraelites*, though they were an obſtinate and perverſe people, and muſt in general be deſirous of getting as ſoon as they could into the land of promiſe, yet in this caſe, in all their ſtations and journies, were ſubmiſſive and obedient to the divine will, as all good men ſhould be with reſpect to happineſs; and happy are they who have God to be their guide through it, even unto death: *they kept the charge of the Lord, at the commandment of the Lord by the hand of Moſes*; obſerved the reſt or motion of the cloud, the order and command of God ſignified thereby, as it was made known unto them by the miniſtry and means of *Moſes*.

CHAP. X.

THIS chapter gives an account of the directions given for making two ſilver trumpets, and of the uſe of them, the ends and purpoſes for which they were to be made, ℣. 1—10. and of the time of taking up of the cloud from the tabernacle, and of the removal of the camp of *Iſrael* from the wilderneſs of *Sinai*, and of the order of their march, ℣. 11—28. when *Moſes* moſt earneſtly preſſed *Hobab* his brother-in-law to continue with him, ℣. 29—32. and the chapter is cloſed with the prayer of *Moſes* at the ſetting forward of the ark, and the reſting of it, ℣. 33—36.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] When the following directions concerning the trumpets were given is not certain; it may be at the time when the order of the camps of *Iſrael* was fixed, and is here recorded before the journeying of them, which was one uſe they were to be put unto, ℣. 2. *ſaying*; as follows.

℣. 2. *Make thee two trumpets of ſilver*, &c.] A metal very valuable and precious, durable, and fit for ſound; only two are ordered, *Aaron* having but two ſons, *Eleazar* and *Ithamar*, who were to blow with them, ℣. 8. for though *Moſes*'s order is, *make thee*, or for thee, yet not for his own uſe, but for the prieſts to uſe when he ſhould order them: the *Targum* of *Jonathan* adds, of what is thine own, as if they were to be made at his own expence; but others ſay, and which is more probable, that they were to be made at the public expence: *Joſephus*[1] gives a deſcription of them, and ſays, that they were little leſs than a cubit long, the pipe of them narrow, but broader about the mouth to receive the breath, and ended like a bell; they ſeem to be much of the ſhape of our trumpets: theſe trumpets were an emblem of the miniſtry of the goſpel, called the great trumpet, and in the miniſtration of which, the preachers of it are to lift up their voice like a trumpet, to ſhew men their periſhing condition through ſin, and to encourage them as ſuch who are ready to periſh, to come to Chriſt for ſalvation, *Iſ.* xxvii. 13. and lviii. 1. the goſpel is comparable to ſilver, being fetched out of the mines of the ſacred ſcriptures, pure and free from the droſs of errors and human inventions, will bear to be tried by the ſtandard of the word, and is laſting and durable, yea, the everlaſting goſpel; as well as valuable and precious, containing the unſearchable riches of Chriſt, *&c.* treaſures of divine truths, comparable to gold, ſilver, and precious ſtones; yea, it is more valuable and precious than ſilver, not to be obtained by that, more profitable and uſeful, more ſatisfying and laſting: the number *two*, may be applicable to the two diſpenſations, under which the goſpel has been miniſtred, directing to the ſame Saviour, and to the ſame way of ſalvation, by his grace, his blood, righteouſneſs and ſacrifice; and to the two teſtaments, which agree in the ſame truths reſpecting his perſon, offices, obedience, ſufferings, and death; and to the prophets and apoſtles of both diſpenſations and teſtaments, who have united in laying Chriſt as the foundation; and alſo to the two witneſſes that ſtill propheſy in ſackcloth, that is, preach the goſpel and blow the trumpet of it: *of an whole piece ſhalt thou make them*; of one ſolid maſs of ſilver, beaten with an hammer, as *Jarchi*, ſuch a piece as the candleſtick was made of in *Exod.* xxv. 31, where the ſame word is uſed as here, and rendered *beaten work*: this may denote the pure and unmixed goſpel of Chriſt, having no droſs, nor bad nor baſe metal of human corruptions in it; no jar, diſcord, or contradiction in it, but all in perfect harmony and agreement; and the whole of it, no part of it dropped or concealed; and the miniſtry of it, laboured by thoſe employed in it, who ſtudy to ſhew themſelves workmen that need not be aſhamed: *that thou mayeſt uſe them for the calling the aſſembly*; the body of the people of *Iſrael*, either on civil or ſacred accounts, ſee *Joel* ii. 15, 16. the miniſtry of the goſpel is for the calling and gathering of ſouls to Chriſt, and to his churches; even the remnant of *Iſrael*, all that are given to Chriſt and redeemed by his blood, whether *Jews* or *Gentiles*; theſe are gathered out of the world, which is an act of diſtinguiſhing grace; it is by means of the goſpel-trumpet that they are awakened, and quickened and directed to Chriſt: *and for the journeying of the camps*; both of the four camps of the *Iſraelites*, and the camp of the *Levites*, to direct them when they ſhould ſet forward on a journey: and of like uſe is the miniſtry of the goſpel; ſaints are pilgrims and travellers here; they are paſſing through a wilderneſs, their way is attended with many difficulties; *Canaan* is the place they are travelling to, and the goſpel is of ſingular uſe to them by the way, both to refreſh them with its joyful ſound, and to direct them in the path in which they ſhould go.

℣. 3. *And when they ſhall blow with them*, &c.] With both the trumpets, in an even and continued ſound, that is, the ſons of *Aaron*: *all the aſſembly ſhall aſſemble themſelves to thee at the door of the tabernacle of the congregation*; to hear what was to be ſaid unto them: blowing both the trumpets together was a token that the whole congregation was called to meet together at the tabernacle, the door of

[1] Antiq. l. 3. c. 12. §. 6.

of which was the uſual place of aſſembling; eſpecially on religious accounts, for there alſo the Lord met them, *Exod.* xxix. 42, 43.

℣. 4. *And if they blow* but *with one* trumpet, &c.] With only one of them, or but once, with one ſounding, and that an even one as before: *then the princes*, which are *the heads of the thouſands of Iſrael, ſhall gather themſelves unto thee*; and they only or alone, as *Aben Ezra*: by this token, or by this difference of blowing both trumpets, or only one, it was eaſily known, when the whole congregation or when the princes only were to meet *Moſes* at the ſame place, the door of the tabernacle of the congregation; and all are to attend divine ſervice, and the miniſtry of the word, even the whole church of God, and all the members of it, high and low, rich and poor, princes and people.

℣. 5. *When ye blow an alarm*, &c.] Making a broken, uneven, and quavering ſound, which is called a *tara-tan-tara: then the camps that lie on the eaſt parts ſhall go forward*; the camps of *Judah*, *Iſſachar* and *Zebulun*, which lay to the eaſt of the tabernacle, at the front of it; ſee ch. ii. 3, 5, 7. this was to be the token for their march which was firſt of all; ℣. 14.

℣. 6. *When ye blow an alarm the ſecond time*, &c.] Another *tara-tan-tara: then the camps that lie on the ſouth ſide ſhall take their journey*; the camps of *Reuben*, *Simeon* and *Gad*, which were encamped on the ſouth-ſide of the tabernacle, ch. ii. 10, 12, 14. and as *Joſephus* [k] ſays, at the third ſounding of the alarm, that part of the camp which lay to the weſt moved, which were the camps of *Ephraim*, *Manaſſeh* and *Benjamin*, ch. ii. 18, 20, 22. and at the fourth ſounding, as he ſays, thoſe which were at the north, the camps of *Dan*, *Aſher* and *Naphtali*, ch. ii. 25, 27, 29. which, though not expreſſed in the *Hebrew* text, are added in the *Septuagint* verſion, as they are to be underſtood: *they ſhall blow an alarm for their journeys*; for the journeys of the ſaid camps, as a ſignal or token when they ſhould begin to march.

℣. 7. *But when the congregation is to be gathered together*, &c.] At the door of the tabernacle of the congregation, and not to move in ſeparate camps or bodies one after another: *you ſhall blow, but you ſhall not ſound an alarm*; blow with an even and uninterrupted ſound, and not with a broken and quavering one; by which the congregation and camps were diſtinguiſhed from one another, the ſame certain ſound being given to each conſtantly, whereby they knew which were called to motion; ſee 1 *Cor.* xiv. 8. according to *Ben Gerſom* blowing was a voice drawn out, and joined or continued; an alarm, a voice not joined, but broken.

℣. 8. *And the ſons of Aaron the prieſts ſhall blow with the trumpets*, &c.] *Eleazar* and *Ithamar*, the one with the one and the other with the other, there being at firſt but two, as there were but two prieſts; but in *Solomon*'s time there were 120 prieſts, and as many trumpets, 2 *Chron.* v. 12. hence *Maimonides* ſays [l], there were never fewer than two trumpets, nor more than 120: *and they ſhall be to you for an ordinance for ever throughout your generations*; for they were not only for preſent uſe, for the journeying of the camps in the wilderneſs, but for calling together the aſſembly in after-times, as well as for other uſes next mentioned; which would obtain in future ages till the coming of Chriſt, and even under the goſpel-diſpenſation the myſtical uſe of them continues, the preaching of the everlaſting goſpel.

℣. 9. *And when ye go to war in your land againſt the enemy that oppreſſeth you*, &c.] That enters in to invade it, to beſiege cities, and diſtreſs the inhabitants of it: *then ye ſhall blow an alarm with the trumpets*; a *tara-tan-tara*, with both of them, to call the ſeveral tribes together to join againſt the enemy; or to call them to faſting and humiliation, to repentance and prayer, to ſeek the Lord in the exerciſe of theſe, and cry for help and aſſiſtance, for victory and ſalvation; for, as *Ben Gerſom* obſerves, by this alarm their hearts would be broken and become contrite, and they would return to the Lord, and he would have mercy on them when they pray unto him; for ſuch a ſound makes a man's heart ſhake and tremble, according to *Amos*, iii. 6. ſee *Jer.* iv. 19. this is a *third* uſe of the trumpets, and in a myſtical ſenſe it may be obſerved, that ſaints are in a militant ſtate, and have many enemies that come in to them to oppreſs them, ſin, ſatan, and the world; and the goſpel calls and encourages them to fight, furniſhes them with armour, and aſſures them of victory, and directs them where to fight and with whom, and bids them endure hardneſs as good ſoldiers of Chriſt: *and ye ſhall be remembered before the Lord your God*; for a book of remembrance is written for them that fear God, humble themſelves before him, and pray unto him: *and ye ſhall be ſaved from your enemies*; as *Iſrael* from their temporal, ſo the people of God from their ſpiritual enemies, being made more than conquerors through him that loved them.

℣. 10. *Alſo in the day of your gladneſs*, &c.] When they ſhould return from the enemies country conquerors, or have vanquiſhed the enemy that came againſt them into their own land, and ſo would fix a day of rejoicing, like the days of *Purim*, and the ſeven days when *Hezekiah* rejoiced, as *Aben Ezra* obſerves; and ſo any time of rejoicing on account of any extraordinary deliverance and ſalvation: *and in your ſolemn days*; or feſtivals, as the paſſover, pentecoſt, and tabernacles, which were proclaimed by ſound of trumpet, *Lev.* xxiii. 2. *in the beginnings of your months*; their new moons, eſpecially on the firſt day of the ſeventh month, which was a feaſt of blowing of trumpets, *Lev.* xxiii. 24. *ye ſhall blow with the trumpets over your burnt-offerings, and over your peace-offerings*; expreſſing joy for the acceptance of them, and eſpecially when they had by faith, a view of the great ſacrifice of Chriſt typified by them: this is a *fourth* uſe of the trumpets, and may denote the ſpiritual joy had by believers, through the miniſtration of the goſpel, and ordinances of it on the Lord's day, and other ſeaſons, and particularly at the feaſt of the Lord's ſupper, in the view of peace and reconciliation, and atonement made by the ſacrifice of Chriſt: *that they may be to you for a memorial before your God*; as it were, to put him in mind of the promiſes he has made, and the bleſſings he has laid up as a covenant-God for his people: *I* am *the Lord your God*; who had a right to appoint ſuch things to be obſerved by them, and by whom, as their covenant-God, they were laid under obligation to regard them.

℣. 11. *And it came to paſs on the 20th day of the 2d month, in the 2d year*, &c.] Which was the 20th of the month *Iyar*, in the 2d year of the coming of the *Iſraelites* out of *Egypt*; who, as it appears from hence, compared with *Exod.* xix. 1. had been

[k] Ut ſupra.

[l] Hilchot Cele Hamikdaſh, c. 3. §. 4.

been in the wilderneſs of *Sinai* 12 months wanting 10 days; ſo *Jarchi* and other *Jewiſh* writers [m], with whom *Aben Ezra* agrees, who ſays it was near a year: *that the cloud was taken up from off the tabernacle of the teſtimony*; that part of the tabernacle where the ark of the teſtimony ſtood, even the moſt holy place, over which the cloud was, the token of the divine preſence, and which it covered; but now was taken up from it, and went up higher above it, and was a ſignal for the motion of the camps of *Iſrael* to ſet forward in their journey towards *Canaan*'s land.

℣. 12. *And the children of Iſrael took their journeys out of the wilderneſs of Sinai*, &c.] Each of their camps removed from thence, and ſo every one took their journey: *and the cloud reſted in the wilderneſs of Paran*; which was a ſignal for the camps to reſt and pitch their tents; this was after they had gone three days journey, and were come to *Taberah*, which, it is probable was in the wilderneſs of *Paran*; otherwiſe we read of their pitching in the wilderneſs of *Paran*, after they had been a month at *Kibroth-hattaavah*, and ſeven days at *Hazeroth*, ch. xii. 16. ſo they went from one wilderneſs to another; of this wilderneſs ſee the note on *Gen.* xxi. 21.

℣. 13. *And they firſt took their journey according to the commandment of the Lord*, &c.] Which was virtually contained in and ſignified by the taking up of the cloud, ſee ch. ix. 18. *by the hand of Moſes*; by his means and miniſtry, who had informed them, that it was the will of God, that when they ſaw the cloud taken up to ſet forward in their journey, and they were obedient thereunto.

℣. 14. *In the firſt place went the ſtandard of the camp of the children of Judah*, &c.] Which tribe had the honour to go foremoſt and lead the van, the chief ruler, the Meſſiah being to come of it, as he did; who is king of *Iſrael*, and has gone forth at the head of them, fighting their battles for them: *according to their armies*; having, beſides the army of the tribe of *Judah*, the armies of the tribes of *Iſſachar* and *Zebulun*, under his ſtandard: *and over his hoſt was Nahſhon the ſon of Amminadab*; he was captain-general of the army of the tribe of *Judah*, as *Nathaneel* was over the hoſt of the tribe of *Iſſachar*, ℣. 15. and *Eliab* over the hoſt of the tribe of *Zebulun*, ℣. 16. the ſame commanders as were fixed at the time of ſettling the order of their encampment, ch. ii. 3, 5, 7.

℣. 17. *And the tabernacle was taken down*, &c.] by the *Levites*, as *Aben Ezra*, and which appears to be their work, from ch. i. 51. this began to be done by them as ſoon as the cloud was perceived to move upwards, and the camp of *Judah* was preparing to march; and after *Aaron* and his ſons had taken the holy veſſels out of the holy and moſt holy place, and had packed up and covered them as directed ch. iv. 5—15. this was an emblem of the taking down of the *Jewiſh* church-ſtate, the abolition of the ſervice of the ſanctuary, as well as of the changeable condition of the goſpel-church in the wilderneſs, which is not always in one and the ſame place, but is moved from place to place, and that by the miniſters of the word, ſignified by the *Levites*, who are ſent and carry the goſpel here and there: *and the ſons of Gerſhon and the ſons of Merari ſet forward, bearing the tabernacle*; the former, the hangings and vail, and the latter, the boards, pillars, ſockets, *&c.* each of them having waggons for their aſſiſtance: theſe followed immediately after the camp of *Judah*; next proceeded the ſtandard of *Reuben*, ℣. 18, 19, 20. having under it the tribes of *Simeon* and *Gad*, over which reſpective armies were the ſame captains as in ch. ii. 10, 12, 14. as *Reuben* ſignifies, *behold the ſon*, and he had the tabernacle borne before him and the holy things behind him, which way ſoever this camp looked, it had in view what was a type of Chriſt the ſon of God, the object of faith, the ark.

℣. 21. *And the Kohathites ſet forward*, &c.] After the ſtandard of the camps of *Reuben*, and between that and the ſtandard of the camp of *Ephraim*, to which there is an alluſion in *Pſ.* lxxx. 2. *bearing the ſanctuary*, or the holy things, as *Jarchi*, the ark, as *Aben Ezra*, though not that only which indeed might be eminently called ſo, it ſtanding in the moſt holy place, over which were the mercy-ſeat and cherubim, the reſidence of the divine majeſty; but all the holy things in the holy place, the candleſtick, ſhew-bread-table, and the two altars, the altar of incenſe in the holy place, and the altar of burnt offerings in the court; theſe they bore on their ſhoulders, and had no waggons allowed for their aſſiſtance: *and* the other *did ſet up the tabernacle againſt they came*; that is, the ſons of *Gerſhon* and *Merari*, who went before between the ſtandard of *Judah* and the ſtandard of *Reuben*, carrying the heavier and more cumberſome parts of the tabernacle; which, when *Judah* pitched their tents, at the ſignal of the cloud, they immediately put together, and erected, and got it ready, by ſuch time as the *Kohathites* came up to them, that ſo the ark and the other holy things might be at once put into it, and ſet in their proper places: next followed the ſtandard of the camp of *Ephraim*, under which were *Manaſſeh* and *Benjamin*, ℣. 22, 23, 24. over whom were the ſame captains, as in ch. ii. 18, 20, 22.

℣. 25. *And the ſtandard of the camp of the children of Dan ſet forward*, &c.] Next after that of *Ephraim*, the laſt of all: which was *the rereward of all the camps throughout their hoſt*; which brought up the rear, and was fitteſt for that purpoſe, being the moſt numerous, next to that of *Judah*, which led the van; or *the gatherer up of all the camps* [n], under which were collected and brought on all that belonged to the other tribes; as all under twenty years of age, which were not taken into the camps, and the women and children, and weak and ſickly perſons, the mixt multitude, and all ſtragglers; theſe were all under the care and charge of this camp, and under the ſtandard of which were *Aſher* and *Naphtali*, ℣. 26, 27. over whom were the ſame captains as in ch. ii. 25, 27, 29.

℣. 28. *Thus* were *the journeyings of the children of Iſrael*, &c.] Or this was the order of them, as *Jarchi*; in this form and manner they marched, and a moſt wiſe, beautiful, and regular order it was; firſt the ſtandard of *Judah*, a camp conſiſting of 186,400 able men fit for war, then followed the *Gerſhonites* and *Merarites* with ſix waggons carrying the heavier parts of the tabernacle; next to them the ſtandard of the camp of *Reuben*, having in it 151,450 warlike men; next to them were the *Kohathites*, bearing the holy things of the ſanctuary on their ſhoulders, who were followed by the ſtandard of the camp of *Ephraim*, which was formed of 108100 men fit for military ſervice; and laſt of all the ſtandard of the camp

[m] Seder Olam Rabba, c. 8. p. 23. Abarbinel, &c.

[n] מאסף לכל המחנות colligens omnia caſtra, Montanus, Druſius; *vel* collector omnium caſtrorum, Fagius, Vatablus; colligens omnia agmina, Tigurine verſion, Munſter.

camp of *Dan*, which consisted of 157600 men, able to bear arms, and which had under their care all that were not able, which belonged to the other tribes; an emblem of the church of God in its militant state, walking according to the order of the gospel, and in all the ordinances of it, which is a lovely sight to behold, *Cant.* vi. 4. *Is.* lviii. 8. *Col.* ii. 5. thus they marched *according to their armies*; ranged under their several standards: *when they set forward*; in their journey through the wilderness; as now, so at all other times, this order was carefully observed by them.

℣. 29. *And Moses said unto Hobab, the son of Raguel the Midianite, Moses's father-in-law*, &c.] Some think this *Hobab* was the same with *Jethro*, whose father's name was *Raguel* or *Reuel*; so *Jarchi* and *Ben Gersom*; but rather *Raguel* or *Reuel*, and *Jthro* seem to be the same, and was *Moses*'s father-in-law, and this *Hobab* was the son of him, and brother of *Zipporah*, *Moses*'s wife; and the same relation is designed, whether the word is rendered his father-in-law or his wife's brother, so *Aben Ezra*; as it may be either; if the former, then it may be joined to *Raguel*, if the latter, then to *Hobab*: *Jethro* or *Raguel*, *Moses*'s father-in-law, came to see him as soon as he came to *Horeb*, and after some short stay with him returned to *Midian*, and left this his son *Hobab*, who remained with *Moses* unto this time; but now, as *Israel* was about to remove from the wilderness of *Sinai*, he shewed a disposition to return to his own country, when *Moses* addressed him in order to persuade him to continue with them: *we are journeying unto the place of which the Lord said, I will give it you*; that is, the land of *Canaan*, which God had promised to *Abraham*, *Isaac* and *Jacob*, and to their posterity: *Moses* puts himself among the children of *Israel* as journeying towards *Canaan*, with an expectation to possess it; for as yet the decree, as *Jarchi* observes, was not made, or made manifest, that he should not enter it; or he said this, as others think, because he would not discourage the *Israelites* nor *Hobab*, who might argue from thence, that if he, by whom God had brought *Israel* out of *Egypt*, and had done such wonders by him, should not enter into the good land, how should they? but as yet *Moses* himself knew not that he should not enter into it; however, he speaks of it as a certain thing, that God had promised to give it to *Israel*, and it might be depended upon; and now they were just going to set forward in their journey, in order to take possession of it, he intreats that *Hobab* would go with them: *come thou with us and we will do thee good*; by giving him a part of the spoils of their enemies, and a settlement in the land: *for the Lord hath spoken good concerning Israel*; and he is faithful, who has promised and will perform.

℣. 30. *And he said unto him, I will not go*, &c.] Which was a very peremptory answer, he seemed determined, and at a point about it for the present, though it is probable he afterwards changed his mind, like the young man in the parable, *Matt.* xxi. 29. *but I will depart to mine own land, and to my kindred*; which were prevailing motives with him, his native country, his relations, and father's house; to this resolution he came, both because of his substance, and because of his family, as *Jarchi*.

℣. 31. *And he said*, &c.] That is, *Moses*, he replied to *Hobab*, unwilling to take him at his word and go without him: *leave us not, I pray thee*; or *not now*, as the *Targums* of *Onkelos* and *Jonathan*; at this present time, under our present difficulties, whilst we are in the wilderness; though *Jarchi* says, the particle נא signifies beseeching or supplication: *forasmuch as thou knowest how we are to encamp in the wilderness*; that this will be our case, that we shall be obliged before we get to the promised land, to pitch our tents in the wilderness, in our passage through it; and thou knowest which are the best and most convenient places for that purpose, and therefore must intreat thee to go with us: *and thou mayest be to us instead of eyes*; not to shew the way, as *Aben Ezra* notes, or guide and direct them in the road through the wilderness; for the cloud by day and the fire by night were of that use to them, as well as when it rested, it directed them when and where to pitch their tents; rather to assist with his advice in difficult matters, when they should be in pressing circumstances: the *Targum* of *Jonathan* is, "thou hast been dear unto us, as the apple of our eyes, and therefore we cannot part with thee."

℣. 32. *And it shall be, if thou go with us, yea it shall be*, &c.] This repetition is for the confirmation of it, more strongly assuring him of what follows: *that what goodness the Lord shall do unto us, the same will we do unto thee*; signifying that whatsoever they enjoyed in the land of *Canaan* he should have his share with them: the *Targum* of *Jonathan* adds, "in the division of the land;" *Jarchi* says, when the land was divided, the fatness of *Jericho* was given to the sons of *Jethro*, to *Jonadab* the son of *Rechab*, see *Judg.* i. 16. from whence however, as well as from other places, *Judg.* iv. 11, 17. 1 *Sam.* xv. 6. it appears that the posterity of this man had a settlement in the land of *Canaan*, and from his silence it may be thought that he was prevailed upon to go along with *Moses*; or if he departed into his own country, as he said he would, he returned again; at least some of his children did.

℣. 33. *And they departed from the mount of the Lord three days journey*, &c.] From mount *Sinai*, so called, because the Lord descended upon it, and gave the law from it; so the *Targums* of *Onkelos* and *Jonathan*, "from the mount on which the "glory of the Lord (or of his Shekinah or divine "majesty) was revealed." This they left, after they had been near twelve months about it, and travelled three days journey from it before the cloud rested, so as to abide, otherwise it stopped no doubt to give them time to eat their food, and take sleep and rest. The *Targum* of *Jonathan* expressly says, they went 36 miles on that day; but according to *Bunting* [•], *Taberah* or *Kibroth-hattaavah*, to which the children *Israel* first came, and where they abode a month, was but eight miles from *Sinai*; wherefore the three days journey were not successively one after another, but the first day's journey was to *Taberah*, where they continued a month; the second day's journey was to *Hazeroth*, where they stayed seven days; and the third day's journey was to the wilderness of *Paran*, and there the cloud rested, ℣. 12. and there was their resting-place, for there they continued long, from whence the spies were sent to the good land, and whither they returned after forty days, ch. xiii: *and the ark of the covenant of the Lord went before them in the three days journey, to search out a resting-place for them*; the ark being carried by the *Kohathites*, must proceed in the middle of the camps, after the

• Travels of the Patriarchs, &c. p. 82.

the camps of *Judah* and *Reuben*, and before the camps of *Ephraim* and *Dan*, according to the order of the marches of the children of *Israel*, ℣. 21. wherefore *Aben Ezra* thinks, that this three days journey was different from all their other journeys; and that in this the ark went before them, which in other journeys was carried in the midst of them; yet others think it may be said to go before, tho' in the middle; just as a general of an army may be said to go before, and lead his army, though he is not directly in the front of it; so the cloud being always over the ark, directing the march, it may be said to go before and point out a convenient place to rest in; for searching can't be properly ascribed to the ark, nor even to the Lord himself, and can only signify pointing out or discovering a proper place to take up their abode in: this ark of the covenant, so called, because the covenant or law was laid up in it, was a type of Christ the end of the law for righteousness, and who is the forerunner of his people, is gone before them to prepare a place for them; and the three days journey may have respect to his resurrection from the dead on the third day for their justification, which is the foundation of their rest, peace and joy.

℣. 34. *And the cloud of the Lord was upon them by day*, &c.] Not only upon the tabernacle, and upon the ark particularly, but it spread itself in journeying over the whole body of the people, and therefore said to be a covering to them from the heat of the sun, *Ps.* cv. 39. as well as it was a guide unto them, and a token of the divine presence with them, see *Is.* iv. 5: *when they went out of the camp*; or out of the place of their encampment, when they removed from *Sinai*; and it appears from hence, that it was in the day-time.

℣. 35. *And it came to pass when the ark set forward*, &c.] Carried by the *Kohathites*, v. 21. *that Moses said*; in prayer, as both the *Targums* of *Jonathan* and *Jerusalem* express it; and it was a prayer of faith, and prophetical of what would be done, and might serve greatly to encourage and animate the children of *Israel* in their journeys; for the following prayer was put up not only at this time, but at all times when the ark set forward; and so *Ben Gersom* says, it was the custom of *Moses* at whatsoever time the ark was moved, to pray as follows: *rise up, Lord, and let thine enemies be scattered*; the *Jerusalem Targum* is, "rise "up now, O Word of the Lord;" and the *Targum* of *Jonathan*, "be revealed now, O Word of "the Lord;" the essential Word of God, the Messiah, to whom these words may be applied; either to his incarnation and manifestation in the flesh, his end in which was to destroy all his and his peoples enemies, particularly the devil and his works, *Heb.* ii. 14, 15. 1 *John* iii. 8. or to his resurrection from the dead, these words standing at the head of a prophecy of his ascension to heaven, which supposes his resurrection from the dead, *Ps.* lxviii. 1, 18. at the death of Christ all the spiritual enemies of his people were defeated, scattered, confounded and conquered; satan and his principalities were spoiled, sin was made an end of, death was abolished, and the world overcome; at his resurrection the keepers of the sepulchre fled; and after his ascension wrath came upon the *Jewish* nation, those enemies of his, that would not have him to rule over them, and they were scattered about on the face of the whole earth, as they are to this day: *and let them that hate thee, flee before thee*; the same petition expressed in different words, but to the same sense; enemies, and those that hate the Lord, are the same, as their defeat, confusion and destruction are signified by their flight and dispersion; and it may be observed, that those who were the enemies and haters of *Israel* were reckoned the enemies and haters of God himself; as the enemies of Christ's people, and those that hate them are accounted Christ's enemies, and such that hate him. Perhaps *Moses* may have a special respect to the *Canaanites*, whose land was promised unto *Israel*, and they were going to dispossess them of it, in order to inherit it, and *Moses* might expect it would be quickly done, at the end of these three days; which brought them to the wilderness of *Paran*, so near the good land that they sent from thence spies into it, and in all probability they would have then entered the possession of it, had it not been for their complaints and murmurs, and the ill report brought on the good land, on which account they were stopped 38 years in the wilderness.

℣. 36. *And when it passed*, &c.] The ark, and the cloud over it: *he said*; *Moses* stood and prayed, as before, according to the above *Targums*, in the following manner: *return, O Lord, unto the many thousands of Israel*; who were six hundred thousand footmen, besides women and children, ch. xii. 21. the import of this petition is, that upon the resting of the ark God would take up his abode with them, grant them his presence, and manifest his love, grace, mercy and goodness unto them; or, as it may be rendered, that he would *return the many thousands of Israel*; that is, to the land which he had sworn to their fathers, as *Ben Gersom* interprets it; and who observes that the word *return* is used, because of the holy fathers who dwelt in the land of *Israel*; or else, as the same writer further observes, the sense of the petition is, that it might be the will of God to turn the thousands of *Israel* into myriads, or increase and multiply them ten times more than they were; and so the *Targum* of *Jerusalem* is, "bless the myriads, "and multiply the thousands of the children of "*Israel*." Perhaps *Moses*, under a spirit of prophecy, might have a farther view, even to the conversion of the *Jews* in the latter day, when they shall return and seek the true Messiah, and be turned to him, and when all *Israel* shall be saved.

CHAP.

CHAP. XI.

THIS chapter informs us of the complaints of the people of *Iſrael*, which brought the fire of the Lord upon them, and conſumed many of them; and which, at the interceſſion of *Moſes*, was quenched, and the place from thence called *Taberah*, ℣. 1, 2, 3. and of the luſting of the mixt multitude after fleſh, to increaſe which, they called to mind their food in *Egypt*; and to ſhew their folly and ingratitude in ſo doing, the manna is deſcribed, ℣. 4—9. and of the uneaſineſs of *Moſes*, and his complaints of the heavy burden of the people upon him, ℣. 10—15. and to make him eaſy, it is promiſed, that ſeventy of the elders of *Iſrael* ſhould partake of his ſpirit, and aſſiſt in bearing the burden, ℣. 16, 17. and that the people ſhould have fleſh to ſerve them a whole month, ℣. 18—20. at which laſt *Moſes* expreſſed ſome degree of unbelief, ℣. 21—23. however God fulfilled his promiſe with reſpect to both. Some of the ſpirit of *Moſes* was taken and given to ſeventy elders, who propheſied, and two men are particularly taken notice of, who did ſo, ℣. 24—30. quails in great numbers were brought by a wind to the people; but whilſt they were eating them wrath came upon them, and they were ſmitten with a plague, whence the place was called *Kibroth-hattaavah*, ℣. 31—34. and from thence they removed to *Hazeroth*, ℣. 35.

℣. 1. *And* when *the people complained*, &c.] Or *were as complainers* [p]; not merely like to ſuch, but were truly and really complainers, the כ *Caph* here being not a note of ſimilitude, but of truth and reality, as in *Hoſ.* v. 10. This *Hebraiſm* is *frequent* in the New Teſtament, *Matt.* xiv. 5. *John* i. 14. *Phil.* ii. 7. What they complained of is not ſaid, it being that for which there was no foundation; it is generally ſuppoſed to be of their journey; but if they were come but eight miles, as obſerved on ch. x. 33. they could not be very weary; and eſpecially as they were marching towards the land of *Canaan*, it might be thought they would be fond and eager of their journey. Some think it was for want of fleſh, being weary of manna, and that this was only the beginning of their complaints on that head, which opened more afterwards; but if that is the caſe, one would think that the fire, which conſumed many of them, would have put a ſtop to that. *Jarchi* ſays, the word ſignifies taking an occaſion, and that the ſenſe is, that theſe men ſought an occaſion how to ſeparate from the Lord; they wanted to return to *Egypt* again, that was what they were meditating and contriving; ſo the *Targum* of *Jonathan*, "and the ungodly of the "people were in diſtreſs, and intended and medi"tated evil before the Lord:" *it diſpleaſed the Lord*; a murmuring, complaining ſpirit is always diſpleaſing to him, when a thankful heart for mercies received is an acceptable ſacrifice; murmurers and complainers God will judge at the great day, *Jude*, ℣. 14, 15, 16. *and the Lord heard* it: though it was an inward ſecret complaint, or an evil ſcheme formed in their minds; at moſt but a muttering, and what *Moſes* had not heard, or had any knowledge of; but God, that knows the ſecrets of all hearts, and every word in the tongue before it is well formed or pronounced, he heard what they complained of, and what they whiſpered and muttered to one another about: *and the fire of the Lord burnt among them*; from the pillar of fire, or from heaven, ſuch as deſtroyed *Nadab* and *Abihu*, the 250 men that had cenſers in *Korah*'s company, and the captains of fifties that came to take *Elijah*; and might be lightening from heaven, or a burning wind ſent by the Lord, ſuch as is frequent in the eaſtern countries. *Thevenot* [q] ſpeaks of one in 1658. which deſtroyed at once 20,000 men: *and conſumed* them that were *in the uttermoſt parts of the camp*; who very likely were the principal aggreſſors; or it began to arouſe and terrify the body of the people, and bring them to repentance, who might fear it would proceed and go through the whole camp, the hinder part, or rereward of which was the camp of *Dan*; and ſo the *Targum* of *Jonathan*.

℣. 2. *And the people cried unto Moſes*, &c.] And intreated him to pray for them, being frighted at the fire which conſumed many of them, leſt it ſhould ſpread and become general among them: *and when Moſes prayed unto the Lord*; as he did, in which he was a type of Chriſt, the mediator between God and man, the advocate of his people, an interceſſor fo tranſgreſſors: *the fire was quenched*; it ſtopped and proceeded no further; as through Chriſt's mediation God is pacified with his people, for all that they have done, and his wrath, and all the effects of it are turned away from them, and entirely ceaſe with reſpect to them; or it *ſunk down* [r] into its place, as the *Targum* of *Jonathan*, as if it roſe out of the earth. This may ſerve to confirm the notion of its being a burning wind, to which the idea of ſinking down, and ſubſiding well agrees.

℣. 3. *And he called the name of the place Taberah*, &c.] That is, *burning*; *Moſes* called it ſo; or it may be rendered imperſonally, it *was called* [s] ſo in after-times by the people: *becauſe the fire of the Lord burnt among them*; to perpetuate the memory of this kind of puniſhment for their ſins, that it might be a terror and warning to others; and this hiſtory is indeed recorded for our caution in theſe laſt days, that we murmur not as theſe *Iſraelites* did, and were deſtroyed of the deſtroyer, 1 *Cor.* x. 10, 11.

℣. 4. *And the mixt multitude that* was *among them fell a luſting*, &c.] Theſe came out of *Egypt* with them, *Exod.* xii. 38. having either contracted affinity with them, or ſuch intimacy of converſation, that they could not part, or being proſelyted to the *Jewiſh* religion, at leaſt in pretence; theſe were not only *Egyptians*, but a mixture of divers people, who having heard or ſeen the wonderful things done for *Iſrael*, joined them in hopes of ſharing the bleſſings of divine goodneſs with them; ſo the *Targum* of *Jonathan* calls them proſelytes, that were gathered among them: theſe *luſted a luſting* [t], as the words may be rendered; not after women, as ſome *Jewiſh* writers [u] think, even after ſuch that were

[p] כמתאננים ut conquerentes injuſte, Montanus, Fagius, Vatablus; ut qui vana moliuntur, Druſius. [q] Travels, par. 1. l. 2. c. 34. [r] תשקע ſunk down, ſo Ainſworth; compreſſus eſt, Junius & Tremellius, Piſcator, Druſius; reſedit, Tigurine verſion. [s] ויקרא & vocatum eſt, Tigurine verſion, Fagius, Piſcator. [t] התאוו תאוה concupiverunt concupiſcentiam, Pagninus, Montanus, Druſius. [u] Bemidbar Rabba, §. 15. fol. 219. 1.

were near akin to them, with whom they were forbidden to marry, and therefore desired to have those laws dissolved; but they lusted after eating flesh taken in a proper sense, as the latter part of the verse, and the whole context shew: *and the children of Israel also wept again*; they lusted after flesh likewise, following the example of the mixt multitude; thus evil communication corrupts good manners, and a little leaven leavens the whole lump; wicked men prove great snares to, and do much mischief among good men, when they get into their societies: and because the *Israelites* could not have what they would to gratify their lusts, they wept as children do, when they can't have what they are desirous of; and they wept *again*, for it seems they had wept before, either when they complained, ℣. 1. or at *Rephidim*, where they wanted water, as here flesh, or before that when they wanted bread, *Exod.* xvi. and xvii: *and said, who shall give us flesh to eat?* shall *Moses*, or even the Lord himself? from lusting they fell to unbelief and distrust of the power and providence of God; for so the Psalmist interprets this saying of theirs, *Ps.* lxxviii. 19, 20.

℣. 5. *We remember the fish which we did eat in Egypt freely*, &c.] Fish was food the *Egyptians* much lived upon; for though *Herodotus* says, the priests might not taste of fish, the common people eat much; yea, he himself says, that some lived upon nothing else but fish gutted and dried in the sun; and he observes, that the kings of *Egypt* had a great revenue from hence [w]; the river *Nile*, as *Diodorus Siculus* [x] says, abounded with all kind of fish, and with an incredible number, so that there was a plenty of them, and to be bought cheap; and so *Aben Ezra* and *Ben Gersom* interpret the word *freely*, of a small price, as if they had them for nothing almost; but surely they forgot how dear they paid for their fish, by their hard toil, labour and service. Now this, with what follows, they call to mind to increase their lust, and aggravate their present condition and circumstances: *the cucumbers, and the melons, and the leeks, and the onions, and the garlick*; in the *Hebrew* language, the word for *cucumbers* has the signification of hardness, because they are hard of digestion. In the *Talmud* [y] they are so called, because they are as hurtful to the body as swords; though it is said in the same, that *Antoninus* always had them at his table; and *Suetonius* [z] and *Pliny* [a] say, that they were in great esteem with the emperors *Augustus* and *Tiberius*; though some think what they call cucumbers were melons. We are told [b], that the *Egyptian* cucumbers are very different from our *European* ones, which in the eastern countries serve only to feed hogs with, and not men; but the *Egyptian* cucumber, called *chate*, differs from the common one in bigness, colour and softness; and not only its leaves, but its fruit, are different from ours, being sweeter to the taste, and of more easy digestion, and reckoned to be very wholesome to the bodies of men: and so their *melons* are different from ours, which they call *abdellavi*, to distinguish them from others called *chajar*, which are of little use for food, and not pleasant, and more insipid, and of a softer pulp [c]: as for the *leeks, onions and garlick*, that these were commonly, and in great plenty eat of by the *Egyptians*, appears from the vast sums of money spent upon the men that worked in building one of the *pyramids*, in radishes, onions and garlick only, which *Herodotus* [d], *Diodorus Siculus* [e] and *Pliny* [f] make mention of. Indeed, in after-times these were worshipped as gods, and not suffered to be eaten, as *Pliny* [g] and *Juvenal* [h] inform us; but there is little reason to believe, that this kind of idolatry obtained so early as the time of *Israel*'s being in *Egypt*; though some have thought that these were cheaper because of that, and so the *Israelites* could more easily come at them; but if that had been the case, it is more reasonable to believe that the *Egyptians* would not have allowed them to have eat of them at all: however, these are still in great plenty, and much used in *Egypt* to this day, as *Vansleb* [i] relates, who says, for deserts they have fruits, as onions, dried dates, rotten olives, melons, or cucumbers, or pompions, or such like fruits as are in season: thus carnal men prefer their sensual lusts and pleasures, and self-righteous men their righteousness, to Christ, the heavenly manna, his grace and righteousness.

℣. 6. *But now our soul is dried away*, &c.] Meaning their bodies, which for want of flesh-food, they pretended had no moisture in them, or they were half starved, and in wasting and consuming circumstances: there is *nothing at all besides this manna before our eyes*; which in itself was a truth and matter of fact; they had nothing to look to, and live upon but the manna, and that was enough, and with which, no doubt, many of them were contented, and satisfied, and thankful for it, though the greater part were not; and therefore this, tho' a truth, was foolishly and wickedly spoken, being said in disdain and contempt of the manna: so Christ, the heavenly manna, the antitype of this, of which see the notes on *Exod.* xvi. is indeed the only food that is set before us in the gospel to feed and live upon; nor is there any thing at all besides him, nor do true believers in him desire any other, but pray that evermore this bread may be given them; but carnal men, and carnal professors, slight the gospel-feast, of which Christ is the sum and substance; and at least would have something besides him, something along with him, something of their own to qualify for him, or to give them a right unto him, or to trust in along with him; they cannot bear to have nothing at all but Christ; or that he, and he alone, should be exalted, and be all in all, as he is justification and salvation, and in the gospel-provision, in which nothing is set before us but him.

℣. 7. *And the manna* was *as coriander seed*, &c.] Not in colour, for that is black or darkish, whereas the manna was white, as is generally observed; of which see more in the note on *Exod.* xvi. 31. however it might be like the coriander, because of its form and figure, being round, and because of its quantity, being small, *Exod.* xvi. 14. Some think the mustard-seed is meant, as *Aben Ezra* observes, which is the least of all seeds; it seems that the manna fell in small round grains, like to such seed. This, with what follows, is observed, to expose the folly and ingratitude of the *Israelites*, that having such bread from heaven, angels food, that they should slight it, and hanker after other food: *and the colour thereof as the colour of bdellium*; not an aromatic gum, which *Pliny* [k] speaks of, which is clear as wax, for that is black or blackish, and not white as the manna; besides, this should be read, not *bdellium*,

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[w] Euterpe, sive, l. 2. c. 37, 92, 149. [x] Bibliothec. l. 1. p. 32. [y] T. Bab. Avodah Zarah, fol. 11. 1.
[z] In Vit. August. c. 77. [a] Nat. Hist. l. 19. c. 5. [b] Alpinus de Plant. Ægypt. l. 1. p. 114. apud Scheuchzer. Physic. Sacr. vol. 3. p. 369. [c] Alpinus ib. [d] Ut supra, c. 125. [e] Ut supra, p. 58. [f] Nat. Hist. l. 36. c. 12. [g] Ib. l. 19. c. 6. [h] Porrum & cœpe nefas violare, &c. Satyr. 15. [i] Relation of a Voyage to Egypt, p. 186. [k] L. 12. c. 9.

bdellium, but *bdeloah*, and is a precious ſtone, and, according to *Bochart*, the pearl; ſo *Ben Melech* obſerves, that it is a precious ſtone; ſome ſay the diamond, and others a round white ſtone, which they bore and join ſtones together, and make a chain of, he doubtleſs means a pearl-necklace; though *Jarchi* ſays it is the cryſtal, and ſo the *Jewiſh* writers commonly; ſee the note on *Gen.* ii. 12. hence it appears the manna was very pleaſant to look at, being of a round form, and of a pearl or cryſtal colour.

℣. 8. *And the people went about and gathered* it, &c.] Went about the camp on all ſides where it fell in plenty; this they did every morning, and this was all the trouble they were at; they had it for gathering, without any expence to them: *and ground* it *in mills*; in hand-mills, as *Aben Ezra*; for though it melted through the heat of the ſun, and became a liquid, yet when gathered in the morning, it was hard like grains of corn, or other ſeeds, and required to be ground in mills: *or beat* it *in a mortar*; with a peſtle, as ſpices are beaten and bruiſed: *and baked* it *in pans*; or rather boiled it in a pot, as the *Targums* of *Jonathan* and *Jeruſalem*, ſince it follows: *and made cakes of it*; which were baked on the hearth; all which may denote the ſufferings of Chriſt, who was beaten, and bruiſed, and broken, that he might become fit food for faith, *Iſ.* liii. 4, 5, 10: *and the taſte of it was as the taſte of freſh oil*; which is very grateful and pleaſant, as well as very fattening and nouriſhing; ſo that the *Iſraelites* had no reaſon to complain of their being dried away by continual eating of it; ſee the note on *Exod.* xvi. 31.

℣. 9. *And when the dew fell upon the camp in the night*, &c.] As it uſually, and even conſtantly did: *the manna fell upon it*; as conſtantly, and had thereby a clean place to fall on; and then another dew fell upon that, which kept it the cleaner ſtill, and from any vermin creeping upon it; ſee *Exod.* xvi. 14. ſo careful was the Lord of this their proviſion, and ſo conſtantly every morning were they ſupplied with it; and which fell in the night when they were aſleep, and at reſt, and without any labour of theirs; and was ready prepared to their hands when they aroſe, and had nothing to do but gather it; and yet were ſo ungrateful as to make light of it, and deſpiſe it.

℣. 10. *Then Moſes heard the people weep throughout their families*, &c.] So general was their luſting after fleſh, and their diſcontent for want of it; and ſo great their diſtreſs and uneaſineſs about it, that they wept and cried for it, and ſo loud and clamorous, that *Moſes* heard the noiſe and outcry they made: *every man in the door of his tent*; openly and publickly, were not aſhamed of their evil and unbecoming behaviour, and in order to excite and encourage the like temper and diſpoſition in others; though it may have reſpect, as ſome have obſerved, to the door of the tent of *Moſes*, about which they gathered and mutinied; and which better accounts for his hearing the general cry they made; and ſo in an ancient writing of the *Jews* it is ſaid [1], they were waiting for *Moſes* until he came out at the door of the ſchool; and they were ſitting and murmuring: *and the anger of the Lord was kindled greatly*; becauſe of their ingratitude to him, their contempt of the manna he had provided for them, and their hankering after their poor fare in *Egypt*, and for which they had endured ſo much hardſhip and ill uſage, and for the noiſe and clamour they now made: *Moſes alſo was diſpleaſed*; with the people on the ſame account, and with the Lord alſo for laying and continuing ſo great a burden upon him, as the care of this people, which appears by what follows.

℣. 11. *And Moſes ſaid unto the Lord, wherefore haſt thou afflicted thy ſervant*, &c.] Or *done evil* [m] to him, that which was diſtreſſing to him, and gave him trouble; namely, ſetting him at the head of the people of *Iſrael*, and laying the government of them on his ſhoulders; which ſurely was doing him honour, though that is not to be expected without care and trouble; *Moſes* does not ſeem to be in a good frame of ſpirit throughout the whole of this diſcourſe with the Lord: the beſt of men are not always alike in their frames, and ſometimes act contrary to that for which they are the moſt eminent, as *Moſes* was for his meekneſs and humility: *and wherefore have I not found favour in thy ſight*; he had found much favour in the ſight of God, to have ſo many wonderful things done by him in *Egypt*, to be the inſtrument of the deliverance of *Iſrael* from thence, to be the leader of them through the *Red-ſea*, to be taken up to the mount with God, and receive the law from him to give to that people; but the favour he complains of that was denied him, is, his not being excuſed when he deſired it, from taking on him the office he was called unto, of being the deliverer and ruler of the people, *Exod.* iv. 10, 11, 12, 13. *that thou layeſt the burden of all this people upon me?* with reſpect to matters heavier and more difficult; for as to lighter and leſſer things, he was aſſiſted and relieved in by the officers placed over the ſeveral diviſions of the people at the advice of *Jethro*, *Exod.* xviii. government is a burdenſome thing, and eſpecially when a people are prone to mutiny and rebellion, as the people of *Iſrael* were.

℣. 12. *Have I conceived all this people? have I begotten them?* &c.] Conceived them as a mother, or begotten them as a father? am I a parent of either part to them, in a literal ſenſe, that I ſhould have the like care of them as parents of their children? but though this was not the caſe, yet in a civil and political ſenſe, he was their parent, as every king and governor of a country is, or ſhould be the father of it, and ſhould have a paternal affection for his ſubjects, and a tender care of them, and a hearty concern for their good and welfare: this, in a ſpiritual ſenſe, may denote the weakneſs of the law of *Moſes*, as *Ainſworth* obſerves, which has no concern in the regeneration of the ſpiritual *Iſrael* of God; who are born not of blood, nor of the will of men, nor of the will of the fleſh, but of God; he only does and can regenerate men by his Spirit and grace; and though miniſters of the word are inſtruments, yet it is not through the law, but through the goſpel that they beget ſouls to Chriſt, even by the Word of truth, the goſpel of ſalvation, by that Word which lives and abides for ever; it is not through the doctrine of the law but through the doctrine of faith, that the Spirit as a ſpirit of regeneration and ſanctification, is received; faith, hope, and love, and every other grace come the ſame way; ſee 1 *Cor.* iv. 15. 1 *Pet.* i. 23. *Jam.* i. 18. *Gal.* iii. 2. *that thou ſhouldeſt ſay unto me*; as in *Exod.* xxxii. 34. *go lead the people unto the place*, &c. which words *Jarchi* thinks, are here referred to: *carry them in thy boſom, as a nurſing-father beareth the ſucking child, unto the land which thou ſwareſt to their fathers?* the land of *Canaan*: kings ſhould be nurſing fathers; civil governors ſhould rule with gentleneſs and mildneſs; ſuch

[1] Siphri apud Yalkut in loc.

[m] הרעת malefeciſti, Pagninus, Montanus, Druſius.

ſuch are moſt beloved, and moſt chearfully obeyed by their people: the *Targums* of *Jonathan* and *Jeruſalem* interpret the word for *nurſing father*, by *Pædagogue*, which is the ſame word the apoſtle uſes of the law, *Gal.* iii. 24. that indeed was a ſevere ſchoolmaſter, that menaced, whipped, and ſcourged for every fault, and not a tender, nurſing father; there is not one kind, tender word in the law; it accuſes of ſin, pronounces guilty of it, curſes and condemns for it; but the goſpel-miniſtry, and miniſters of it uſe men gently; the apoſtles of Chriſt were gentle, as a nurſe cheriſheth her children, 1 *Theſſ.* ii. 7, 8. fed men as they were able to bear it; and when they delivered out their charges, it was in a kind manner, and even their reproofs were in love; and eſpecially Chriſt himſelf was ſo, by whoſe meekneſs and gentleneſs the apoſtle *Paul* beſeeches men, 2 *Cor.* x. 1. who gathers the lambs in his arms, carries them in his boſom, and gently leads thoſe that are with young; and ſupplies them with food, and brings them all ſafely to *Canaan*'s land, the heavenly glory, where the law and the deeds of it will never bring men, *Iſ.* xl. 11.

℣. 13. *Whence ſhould I have fleſh to give unto all this people?* &c.] This ſeems to countenance the *Iſraelites* in their luſting after fleſh, as if it was no evil in them, and as if it was but right they ſhould have what they deſired, though it was out of his power to give it them: *for they weep unto me, ſaying, give us fleſh, that we may eat*; he ſeems to pity them, whereas he ought to have reproved them for their murmurings and ingratitude, and put them in mind of the manna which was provided for them every day, and with which they ought to have been content.

℣. 14. *I am not able to bear all this people alone*, &c.] The burden of government of them, to take care of them and provide ſuſtenance for them; but he was not alone, for not to take notice of the rulers and officers in the ſeveral diviſions of the people that aſſiſted and eaſed him in lighter matters, adviſed to by *Jethro*, the Lord himſelf was with him in all matters of moment and difficulty; to whom he could apply at any time for advice, and who had promiſed to ſupply and did ſupply the people with ſuitable and proper proviſions every day: *becauſe it is too heavy for me*; to anſwer the requeſts, redreſs the grievances, and ſupply the neceſſities of this people.

℣. 15. *And if thou deal thus with me*, &c.] Let the whole weight of government lie upon me, and leave me alone to bear it: *kill me, I pray thee, out of hand*; take me out of the world at once, or *kill me now, in killing*[n]; diſpatch me immediately, and make a thorough end of me directly: *if I have found favour in thy ſight*; if thou haſt any love for me, or art willing to ſhew me a kindneſs, to remove me by death I ſhall take as one: *and let me not ſee my wretchedneſs*; or live to be the unhappy man I ſhall be; preſſed with ſuch a weight of government, affected and afflicted with the wants of a people I cannot relieve, or ſeeing them bore down with judgments and puniſhments inflicted on them for their ſins and tranſgreſſions, I am not able to prevail upon them to abſtain from: ſo the *Targum* of *Jeruſalem*, "that I may not ſee their evil, who "are thy people;" ſo *Abendana*, and in the margin of ſome *Hebrew* copies, it is read, "this is "one of the eighteen words, the correction of the "ſcribes;" who, inſtead of *my wretchedneſs* or evil, corrected it, *their wretchedneſs* or evil; but *Aben Ezra* ſays, there is no need of this correction.

℣. 16. *And the Lord ſaid unto Moſes*, &c.] Without making any reflection upon him, or upbraiding him with his unbecoming ſpeeches to him, but in a kind and tender manner directs for his aſſiſtance and eaſe: *gather unto me 70 men of the elders of Iſrael*; out from among them, ſuch as were not only men in years, but men of gravity, prudence and wiſdom; *elders* there were among the people in *Egypt*, *Exod.* iii. 16, 18. and it was from among ſuch as thoſe the 70 men were to be taken; we read of 70 elders before this time, that went up to the mount with *Moſes*, *Exod.* xxiv. 1, 9. but they are ſuppoſed only to be ſelected for that purpoſe at that time, and did not continue as a ſeparate body, or in any office: according to this number 70, the great Sanhedrim, or court of judicature that ſat at *Jeruſalem* in after times, conſiſted of 70 perſons, with a prince or preſident at the head of them, as *Moſes* was at the head of thoſe: and ſo our Lord, beſides his 12 apoſtles, ſent out 70 diſciples to be aſſiſting in his work and ſervice, *Luke* x. 1. *whom thou knoweſt to be elders of the people*; either in age, or in ſome ſort of office and authority among them, or however, to be good and juſt men, and had a conſiderable ſhare of knowledge, underſtanding and wiſdom: *and officers over them*; ſuch as *Jethro* adviſed to conſtitute, *Exod.* xviii. and it is not improbable, that theſe 70 were choſen out of them: *and bring them unto the tabernacle of the congregation, that they may ſtand there with thee*; and be ſeen by all the people what honour was done them, what authority was conferred upon them, and what gifts were beſtowed on them, qualifying them for their office, in which they were to be treated with reſpect by them.

℣. 17. *And I will come down and talk with thee there*, &c.] Deſcend from heaven, by ſome viſible token of his power and preſence, and in a friendly manner converſe with him face to face; which was an inſtance of great condeſcenſion and grace, and eſpecially when *Moſes* had ſhewed a very froward and peeviſh ſpirit; yet all is overlooked, and the Lord vouchſafes the moſt intimate communion with him, and does him honour before the people: *and I will take of the ſpirit which is upon thee*; the ſpirit of government, and the ſpirit of prophecy, the gifts of the Spirit qualifying for theſe things, of which *Moſes* had a large meaſure: *and will put it upon them*; that is, gifts of the ſame kind with his; not that his gifts were diminiſhed, or that properly ſpeaking any thing was taken from *Moſes* and given to the 70 elders; but from the ſame fountain and fulneſs of the Spirit *Moſes* partook of, they were furniſhed with like gifts and qualifications, he having not at all the leſs for what was communicated to them; ſee 1 *Cor.* xii. 4—11. 2 *Kings* ii. 9, 15. ſeveral of the *Jewiſh* writers, and particularly *Jarchi*, illuſtrate it by the lamp in the golden candleſtick in the ſanctuary, which was always burning, and at which all the reſt were lighted, without any diminution of its light at all: *and they ſhall bear the burden of the people with thee, that thou bear it not thyſelf alone*; aſſiſt in the government of them, take part in all weighty and difficult matters, hear the complaints of the people, and bear a ſhare of the blame and reproach they at any time ſhould caſt upon their rulers.

℣. 18. *And ſay thou unto the people*, &c.] For what follows reſpects them, as what goes before regarded himſelf: *ſanctify yourſelves againſt to morrow*; or prepare yourſelves, as the *Targums* of *Onkelos* and *Jonathan*, either to receive mercies, or to meet the Lord in the way of his judgments; ſo *Jarchi* interprets it, "prepare for puniſhments," for

[n] הרגני נא הרג occide me nunc occidendo, Druſius; occide me jam, occide, Junius & Tremellius, Piſcator.

for what is ſaid ſhould be, and what they had, was not as a bleſſing, but in a way of puniſhment: *and ye ſhall eat fleſh*; which they luſted after, wept for, and could not be eaſy without: *for ye have wept in the ears of the Lord*; complaining of him, and which he has taken notice of: *ſaying, who ſhall give us fleſh to eat?* for though they ſo earneſtly deſired it, they deſpaired of it, and even called in queſtion the power of God to give it: *for it was well with us in Egypt*; where they had their fleſh-pots, as well as their cucumbers, melons, leeks, onions and garlick, *Exod.* xvi. 3. but they forgot how ill it went with them by reaſon of their hard bondage, when their lives were made bitter by it, notwithſtanding their fleſh-pots, and of which, there is not much reaſon to believe, any great ſhare came to them: like to them were their poſterity in after-times, *Jer.* xliv. 17, 18. therefore *the Lord will give you fleſh*; to ſhew his power: *and ye ſhall eat*; to your ſhame and confuſion, not for pleaſure or profit.

℣. 19. *Ye ſhall not eat one day*, &c.] Only, as in *Exod.* xvi. 12. *nor two days, nor five days, neither ten days, nor twenty days*; but even 30 days, a whole month, as in the following verſe.

℣. 20. But *even a whole month*, &c.] So long the *Iſraelites* continued at *Taberah* or *Kibroth-hattaavah*, as the *Jews* [o] conclude from this clauſe: *until it come out at your noſtrils*; being vomited up, through a nauſea of it, the ſtomach being overfilled and glutted with it; in which caſe, it will make its way through the noſtrils, as well as out of the mouth: *and it be loathſome unto you*; being ſurfeited with it; or it ſhall be for *diſperſion* [p], ſcattered about from the mouth and noſtrils: *becauſe that ye have deſpiſed the Lord which is among you*; who dwelt in the tabernacle that was in the midſt of them, whom they deſpiſed by treating the manna with contempt, he ſo plentifully ſpread about their camp, and by diſtruſting his power to give them fleſh, and by murmuring and complaining againſt him on the account of their having none: the *Targums* of *Onkelos* and *Jonathan* are, "becauſe ye "have loathed the Word of the Lord, whoſe She-"kinah (or, the glory of whoſe Shekinah, as *Jo-"nathan*) dwelleth among you;" the eſſential Word, and who was figured by the manna they taſted and deſpiſed: *and have wept before him*; complaining of him, and murmuring againſt him: *ſaying, why came we forth out of Egypt*; ſuggeſting it would have been better for them if they had ſtayed there; thus reflecting on the wiſdom, power and goodneſs of God, diſplayed in the deliverance of them, and for which they had the utmoſt reaſon to be thankful.

℣. 21. *And Moſes ſaid*, &c.] By way of objection to what God had promiſed, diſtruſting his power to perform: *the people amongſt whom I* am; among whom he dwelt, of whom he was a part, and over whom he was a ruler: are 600,000 *footmen*; that were able to travel on foot, and were fit for war: this was the number of them when they came out of *Egypt*, *Exod.* xii. 37. they amounted in their laſt numbering to 3550 more, which leſſer number is here omitted, as *Aben Ezra* and *Jarchi* obſerve, and only the round number given: ſome ſay that all above the 600,000 were deſtroyed by the fire at *Taberah*, ℣. 1. *and thou haſt ſaid, I will give them fleſh, that they may eat a whole month*; this *Moſes* could not tell how to credit.

℣. 22. *Shall the flocks and the herds be ſlain for them, to ſuffice them?* &c.] Suggeſting that if all their cattle, their ſheep, and oxen were killed, which they and the mixt multitude brought out of *Egypt*, they would not be ſufficient for them to live upon a whole month; and intimating alſo, that it would be an unwiſe thing, and very improper to ſlay them all, were they ſufficient, ſince then they would have none for ſacrifice, or to breed when they came into the land of *Canaan*: the *Targum* of *Jonathan* is, "ſhall the ſheep that are in *Arabia*, and "the oxen that are in *Nabatea* be ſlain for them, "and be ſufficient for them?" *or ſhall all the fiſh of the ſea be gathered together for them to ſuffice them?* of the great ſea, as *Jonathan*; which, to gather together is, humanly ſpeaking, impoſſible, indeed if it could be done, they would ſuffice ſuch a number of people a month together: *Moſes* takes notice only of the fleſh of beaſts and of fiſhes, and ſeems not to have thought of the fleſh of fowls, with which, and not the other, the Lord afterwards fed them a whole month.

℣. 23. *And the Lord ſaid unto Moſes*, &c.] In anſwer to his objection, without upbraiding him with his ſin of unbelief: *is the Lord's hand waxed ſhort?* or his power diminiſhed ſince the creation, when he formed all things out of nothing, and what is it then he is not able to do? or ſince he wrought the wonders in *Egypt*, divided the *Red-ſea*, rained down manna from heaven, and ſmote the rock at *Horeb*, from whence waters flowed ſufficient for all this people, and their flocks and herds; and he that did all this, could give them fleſh that would ſuffice them a whole month, ſee *Iſ.* lix. 1. *thou ſhalt ſee now whether my words ſhall come to paſs unto thee or no*; whether I am able to make good my promiſe; a ſhort time will decide it, it ſhall be ſeen preſently whether I am, and will do what I have ſaid.

℣. 24. *And Moſes went out*, &c.] Either out of his own tent, about which the people aſſembled, complaining and weeping, ℣. 10. or rather, as *Aben Ezra*, out of the tabernacle of the congregation, and the ſanctuary where he had been converſing with God, about the affairs complained of both by the people and by himſelf; ſo the *Targum* of *Jonathan* ſays, he went out of the tabernacle, the houſe of the Shekinah or divine majeſty: *and told the people of the words of the Lord*; what he had ordered him to do for his eaſe in the government of them, and how he had promiſed to give them fleſh on the morrow: *and gathered the 70 men of the elders of Iſrael*; ſent for them by name, and ordered them to aſſemble at ſuch a time and place; and though two of them came not, after mentioned, yet the full number of ſeventy is given: *and ſet them round about the tabernacle*; they ſeem to be ſet not promiſcuouſly in a body together, but diſtinctly, one by another in a circular form; that they might be ſeen, obſerved, and taken notice of by the people that came about the tabernacle, who they were, what were done to them, and what befell them.

℣. 25. *And the Lord came down in a cloud*, &c.] In a cloud of glory, or a glorious one, as the *Targums*; either in the ſame that went before the people in the wilderneſs, or in one diſtinct from it, and

[o] Seder Olam Rabba, c. 8. p. 24.

[p] לזרא in diſperſionem, Munſter, Fagius, Montanus; ſo R. Joſeph Kimchi, apud Kimchi Sepher Shoraſh. rad. זרה & Abendana.

and only uſed on this occaſion, as a viſible token of the preſence of God: *and ſpake unto him*; to *Moſes*, talked with him, as he ſaid he would, ℣. 17. *and took of the Spirit which* was *upon him, and gave it unto the ſeventy elders*; ſee the note on ℣. 17. *and it came to paſs* that *when the ſpirit reſted upon them, they propheſied*; either they ſung the praiſes of God, which is ſometimes the ſenſe of propheſying, 1 *Chron.* xxv. 1, 2, 3. bleſſing God for the honour done them, and the gift beſtowed on them; or they opened and explained the laws of God, in virtue of the gifts they had received, according to which they were to aſſiſt *Moſes* in the government of the people, or they foretold things to come: the *Jews* ſay they propheſied of the quails, but that is not very likely: *and did not ceaſe*; from propheſying; the ſpirit of prophecy continued with them, which, in ſome caſes, might be neceſſary; or, they ceaſed not to propheſy all that day, though they afterwards did: and in the *Hebrew* text it is, *they added not* [q], that is, to propheſy, and *Jarchi* ſays, they only propheſied that day, as it is interpreted in an antient book of theirs, called *Siphre*; wherefore this ſpirit of prophecy is thought only to be given them as a temporary thing, for the confirmation of their having received the ſpirit of government, or gifts qualifying them for that, and to make them reſpectable among the people, and to ſhew that they were appointed to it by divine authority, and that this was not a device of *Moſes* to eaſe himſelf.

℣. 26. *But there remained two* of the *men in the camp*, &c.] Of the 70 who were ſummoned, that came not out of the camp of *Iſrael* to the tabernacle when the reſt did: *the name of the one* was *Eldad, and the name of the other Medad*; who, according to the *Targum* of *Jonathan*, were brethren of *Moſes* by his mother's ſide; for it ſays, they were the ſons of *Elizaphan* the ſon of *Parnac*, whom *Jochabed* the daughter of *Levi* brought forth at the time that *Amram* her huſband diſmiſſed her, and ſhe was married to him before ſhe brought forth *Moſes*; but it is elſewhere ſaid [r], that *Elizaphan* married her after the death of *Amram*; and *Eldad* and *Medad* were born unto them: *and the ſpirit reſted upon them*; as it did upon the reſt of the 70 that came to the tabernacle; theſe two had the ſame gifts of the Spirit beſtowed upon them as they had: *and they* were *of them that were written*; among the 70 whoſe names were put down in the ſummons *Moſes* gave them, to attend the tabernacle; for as for the notion of the *Jews* about ſchedules and pieces of paper put into an urn to draw lots with, there is no foundation in the text: *but went not out unto the tabernacle*; out of the camp to it, when they were ſummoned to come together; which they declined, as is commonly ſaid, out of modeſty, thinking themſelves unfit for ſuch an high office; and therefore as *Saul* hid himſelf among the ſtuff when he was about to be choſen king, ſo did they, or ſomething like it: the *Targum* of *Jonathan* is expreſs for it, which adds, becauſe they hid themſelves to flee from government; but the Spirit of God found them out, and filled them with his gifts, and conſtrained them to propheſy, whereby they were diſcovered: *and they propheſied in the camp*; perhaps in a private manner, it may be in their own houſes; which, how it came to be known is after related: what they propheſied of cannot be ſaid; according to the *Targums* of *Jonathan* and *Jeruſalem*, and other *Jewiſh* writers [s], they propheſied of the quails, and of the death of *Moſes*, and the ſucceſſion of *Joſhua*, of *Gog* and *Magog*, and their armies, and of their deſtruction by the Meſſiah, and of the reſurrection of the dead; but theſe are things not to be depended on.

℣. 27. *And there ran a young man*, &c.] From the camp to the tabernacle, who had heard *Eldad* and *Medad* propheſy; which he thought was not right, being done without the knowledge and approbation of *Moſes*, and in a private tent in the tabernacle, not among the elders but the common people: who this young man was is not material to know; ſome of the *Rabbins*, as *Jarchi* ſays, affirm, he was *Gerſhon* the ſon of *Moſes*; whoever he was, no doubt, it was with a good deſign, conſulting the glory of God and the honour of *Moſes*, and therefore in great haſte ran to him with the information: *and told Moſes, and ſaid, Eldad and Medad do propheſy in the camp*; who ſeem by this, to be perſons well known, and of ſome note and figure; ſince not only the young man could call them by their names, but there needed no other deſcription of them to *Moſes* and thoſe with him.

℣. 28. *And Joſhua the ſon of Nun, the ſervant of Moſes*, &c.] That waited upon him, and miniſtred to him, and executed his orders, eſpecially in civil things, and was to be his ſucceſſor: one of his *young men*; not that *Joſhua* was a young man in age, for he muſt be now between 50 and 60 years of age, ſee the note on *Exod.* xxxiii. 11. nor does the word neceſſarily ſuppoſe, that thoſe men were young among whom *Joſhua* was; but choice, excellent perſons, the principal ſervants of *Moſes*, at the head of whom *Joſhua* was, being his prime miniſter: the *Targum* of *Onkelos* and the *Syriac* verſion render it, *from his youth*, joining it with the word *ſervant*, as if he was the ſervant of *Moſes* from his youth, or ever ſince he was a young man; but *Moſes* had not been out of *Midian* but about two years, where he had kept his father's ſheep; however he *anſwered and ſaid, my lord Moſes, forbid them*; propheſying, reſtrain them from it, ſuffer them not to go on in it; he would have him exert his authority as the chief magiſtrate, which he thought was affected by their propheſying without his knowledge and conſent; and becauſe a word from the root here uſed ſignifies a priſon, ſome here interpret it, "put them in priſon," which is a ſenſe *Jarchi* mentions; but it can hardly be thought that *Joſhua* meant that ſuch rigorous meaſures ſhould be taken, only that they ſhould be rebuked for what they had done, and be charged for the future to be ſilent.

℣. 29. *Moſes ſaid unto him, envieſt thou for my ſake?* &c.] Leſt his authority ſhould be weakened, and his honour leſſened, becauſe they began not to propheſy in his preſence, and at the tabernacle, and among the reſt of the elders, and ſo ſeemed not to have received of the Spirit that was upon him, and to be independent of him: *would God that all the Lord's people were prophets*; this is not to be underſtood in the moſt abſolute ſenſe, as if *Moſes* wiſhed that every individual perſon among the people of *Iſrael* were prophets, as the word may ſignify a ſett and order of men, and an office in

[q] יספו & non addiderunt, Pagninus, Montanus, Druſius; & non amplius, Junius & Tremellius, Piſcator. [r] Shalſhalet Hakabala, fol. 7. 1. [s] Vid. T. Bab. Sanhedrin, fol. 17. 1. Abendana in Miclol Yophi in loc.

in the church or ſtate, as miniſters of the word extraordinary or ordinary; for then there would be none to propheſy to, or to teach and inſtruct; and ſo likewiſe, not rulers, or helps and aſſiſtants in government, for then there would be none to be governed; but it is to be taken comparatively; and is deſigned to ſhew how far *Moſes* was from an envious ſpirit at the gifts of others, that he could wiſh, if it was the will of God, and conſiſtent with the order of things, that every man had as great or greater gifts than he had, qualifying them for publick ſervice and uſefulneſs; ſuch was the modeſty and meekneſs of *Moſes*: there is a ſenſe indeed, in which all the Lord's people, all good men are and ſhould be prophets, and for which, by the grace of the Spirit of God they are qualified; and ſhould act as ſuch, by praying and ſinging praiſes, which are ſometimes meant by propheſying, and by ſpiritual conferences in private with one another, building up each other on their moſt holy faith, and by teaching and inſtructing all under their care in their families: *and that the Lord would put his Spirit upon them*; the gifts of it, which are neceſſary to fit men for public ſervice in church or ſtate, or for private uſefulneſs, 1 *Cor.* xii. 7.

℣. 30. *And Moſes got him into the camp*, &c.] From the door of the tabernacle, where he had been ſettling the elders in their office, and now betook himſelf to the camp of *Iſrael*, perhaps to look more particularly into the affair of *Eldad* and *Medad*, and ſettle that, and put them among the elders; for they were of them that were written, whoſe names were put down for elders in the paper *Moſes* had written for that purpoſe, and in the ſummons that were given; or more generally to do public buſineſs, to exerciſe rule and government, with this new aſſiſtance granted him, as follows: *he and the elders of Iſrael*; he went in company with them, to impart to them the honour and glory they were to ſhare with him in the government, as *Aben Ezra* obſerves; or they went together, to obſerve what would be done for the people, according to the promiſe of the Lord, to give them fleſh; who had made good his word to *Moſes*, by taking of his Spirit and putting it on ſeventy men for his aſſiſtance; the other remained to be done, and was done as follows.

℣. 31. *And there went forth a wind from the Lord*, &c.] Both an eaſt wind, and a ſouth wind, according to *Pſ.* lxxviii. 26. either firſt one wind, and then another; one to bring the quails, or whatever are meant, to a certain point, and then the other to bring them to the camp of *Iſrael*; or a ſouth eaſt wind, as the *Jewiſh* writers interpret it: however, it was not a common wind, but what was immediately raiſed by the Lord for the following purpoſe: *and brought quails from the ſea*; the *Red Sea*, from the coaſts of it, not out of it. *Joſephus* [t] ſays, there were great numbers of this ſort of fowl about the gulf of *Arabia*; and *Diodorus Siculus* [u] ſays, near *Rhinocalura*, a place not far from thoſe parts, quails in flocks were brought from the ſea, which the people catched and lived upon. After *Job Ludolphus*, who has wrote a learned diſſertation on locuſts, many are of opinion with him, that locuſts are intended here, and think that what is hereafter related beſt agrees with them; it is pretty difficult to determine which is righeſt; there are learned advocates, and much to be ſaid for both [w]: *and let* them *fall by the camp*; the camp of *Iſrael*, and round about it on all ſides, as follows; which agrees well enough with locuſts, which are uſually brought by a wind, as the locuſts of *Egypt* were by an eaſt wind, which fall, reſt and ſettle on the earth, and ſometimes in heaps, one upon another; and theſe, whatever they were, fell as thick as rain, and were as duſt, and as the ſand of the ſea. The *Jewiſh* writers, who underſtand them of quails, interpret this not of their falling to the ground, but of their flying low, two cubits from the earth, about the breaſt of a man, ſo that they had no trouble in taking them; ſo the *Targum* of *Jonathan*, *Jarchi*, *Ben Gerſom* and *Abendana*; but this ſeems to be without any foundation: *as it were a day's journey on this ſide, and as it were a day's journey on the other ſide, round about the camp*; on the north ſide, and on the ſouth ſide, as the *Targum* of *Jonathan* explains it; but it doubtleſs means on all ſides, ſince they fell round about the camp; and from thence they lay thick upon the ground, a day's journey every way; which ſome compute at 16, others at 20 miles, on which ſpace there muſt be a prodigious number of quails or locuſts; and it is certain the latter do come in great numbers, ſo as to darken the air, and to cover a country, as they did *Egypt*; and the quails alſo, in ſome countries, have been taken in great numbers; in *Italy* on the coaſt of *Antium*, within a month, in the ſpace of five miles, 100,000 quails were taken every day [x]: *and as it were two cubits* high *upon the face of the earth*; as they fell they lay one upon another, the heighth of two cubits; which it is thought better agrees with locuſts than with quails, ſince the quails, by lying one upon another ſuch a depth, muſt be ſuffocated; whereas the locuſts, through the length of their feet, and the thinneſs of their wings, would not.

℣. 32. *And the people ſtood up all that day*, &c.] The day on which they fell in the morning: *and all* that *night*; the night following: *and all the next day*; after that, even the ſpace of 36 hours: *and they gathered the quails*; not took them flying, as the *Jewiſh* writers ſuggeſt, before obſerved, but from the earth where they fell, in order to lay them up as a proviſion for time to come; or otherwiſe had they taken them only for preſent uſe, they would not have been ſo long in gathering them; but they ſeemed greedy of them, and therefore took up all they could, or knew what to do with: *he that gathered leaſt, gathered ten homers*; or ſo many aſs-loads, as ſome interpret it; the words for an aſs and an homer, being near the ſame: an *homer* in meaſure is the ſame with the *cor*, and held ten ephahs; and, according to biſhop *Cumberland* [y], contained 75 wine gallons, 7 pints, and ſomewhat more, which muſt hold a vaſt quantity of quails; though not the meaſure, but the tale of fowls is commonly given. Some render the word *heaps*, as in *Exod.* viii. 14. and is ſuppoſed better to agree with locuſts; but then it will be difficult to aſſign a reaſon why the number of them ſhould be given, ſince heaps might be greater or leſſer: *and they ſpread* them *all abroad for themſelves round about the camp*; according to ſome, they were taken alive, and put into cages, which were hung round the camp, ſo that all places were full of them, in which they were kept, and uſed as they wanted them; but they ſeem rather, be they what they will, to be dead, and to be ſpread about to be dried in the ſun, being ſalted; and ſo the *Vulgate Latin* verſion

[t] Antiq. l. 3. c. 1. §. 5. [u] Bibliothec. l. 1. p. 55. [w] Vid. Calmet's Dictionary in the word Quails, & Scheuchzer. Phyſica Sacr. in loc. Biſhop of Clogher's Chronology, p. 375, 376. Shaw's Travels, p. 189. [x] Blond. Ital. illuſtrat. p. 314. apud Huet. Alnetan. Quæſt. l. 2. c. 12. §. 17. [y] Of Scripture-weights, &c. p. 86.

verſion renders the word, *and they dried them* [z]; and agrees both with quails, which, according to ſome writers [a], uſed to be ſalted for food for time to come; and with locuſts, on which the inhabitants of ſome parts of *Ethiopia* always lived, as *Pliny* [b] ſays, being hardened in ſmoke, and with ſalt, and was their food for the year round. And this cuſtom was uſed in *Arabia*; for *Leo Africanus* [c] relates, that the people of *Arabia Deſerta*, and of *Lybia*, reckon the coming of the locuſts an happy omen; for either boiled, or dried with the ſun, they beat them into meal (or powder) and eat them: and of the *Naſamones*, a people in *Africa*, it is ſaid [d], that they hunt locuſts, and dry them in the ſun, and grind them, and then ſprinkling milk upon them, ſup them up.

℣. 33. *And while the fleſh was yet between their teeth*, &c.] When they had juſt got it into their mouths, and were about to bite it: *ere it was chewed*; or *cut off*; or cut into pieces by the *inciſores*, or fore-teeth, and then ground by the *molares*, or grinders, and ſo became fit to be ſwallowed. Both quails and locuſts were eaten as food; the former is a fat and delicious fowl, and the latter, ſome ſorts of them at leaſt, were allowed clean food for the *Jews*, and were fed on by many people: *the wrath of the Lord was kindled againſt the people*; for their luſting after fleſh, and deſpiſing the manna: *and the Lord ſmote the people with a very great plague*; the peſtilence, as *Aben Ezra*; or with fire, as *Bochart* [e], who gives the following reaſons why the people were ſo ſeverely puniſhed now, and not before, when they murmured on a like account; becauſe their ſins were greater, and more aggravated, they falling again into the ſame ſin, which had been forgiven them; and beſides, they were before preſſed with famine, now they had a plenty of manna every day; and alſo were better inſtructed, having received the law, which was not yet given when they were juſt come out of *Egypt*. *Sulpitius* [f] the hiſtorian ſays, 23,000 periſhed at this time.

℣. 34. *And he called the name of that place Kibroth-hattaavah*, &c.] That is, *Moſes* called it ſo, or *it was called* by the children of *Iſrael*, and by others in after-times, by this name, which ſignifies *the graves of luſt*; dug by luſt, or which luſt was the cauſe and occaſion of, and where thoſe that indulged it were buried, as follows: *becauſe there they buried the people that luſted*; not all that luſted, for the luſting was pretty general; but all that died thro' their gluttony and intemperance, and the judgment of God on them; or who were the moſt inordinate in their luſt, and encouraged others in it, and were the ringleaders in the murmur and mutiny.

℣. 35. *And the people journied from Kibroth-hattaavah unto Hazeroth*, &c.] After having ſtayed there a month or more, as is gathered from ℣. 20. *and abode at Hazeroth*; at leaſt ſeven days, as appears from the following chapter; which, according to *Bunting* [g], was eight miles from *Kibroth-hattaavah*, or *Taberah*, which were the ſame place.

CHAP. XII.

IN this chapter we have an account of *Aaron* and *Miriam* ſpeaking againſt *Moſes*, and for what reaſon, whoſe amiable character is given, ℣. 1—3. and of the Lord's calling them to him, and rebuking them for it, giving an excellent teſtimony to *Moſes*, and then departing in anger, ℣. 4—9. and of *Miriam*'s being ſmitten with leproſy, and *Aaron*'s intreating *Moſes* on his and her account, who prayed to the Lord to heal her, ℣. 10—13. and of her being ordered to be ſhut out of the camp ſeven days, during which time the *Iſraelites* ſtayed at *Hazeroth*, and then removed to the wilderneſs of *Paran*, ℣. 14—16.

℣. 1. *And Miriam and Aaron ſpoke againſt Moſes*, &c.] *Miriam* is firſt mentioned, becauſe ſhe was firſt in the tranſgreſſion, and ſo was only puniſhed; *Aaron* was drawn into the ſin by her, and he acknowledged his fault, and was forgiven: it muſt be a great trial to *Moſes*, not only to be ſpoken againſt by the people, as he often was, but by his near relations, and theſe, gracious perſons, and concerned with him in leading and guiding the people through the wilderneſs, *Mic.* vi. 4: *becauſe of the Ethiopian woman, whom he had married, for he had married an Ethiopian woman*; not a queen of *Ethiopia*, as the *Targum* of *Jonathan*; nor *Tharbis*, a daughter of a king of *Ethiopia*, whom *Joſephus* [h] ſays he married, when he was ſent upon an expedition againſt the *Ethiopians*, whilſt he was in *Pharaoh*'s court; nor the widow of an *Ethiopian* king, whom he married after his death, when he fled from *Pharaoh* into *Ethiopia*, and was made a king there, as ſay ſome *Jewiſh* writers [i]: for there is no reaſon to believe he was married before he went to *Midian*; nor was this ſome *Ethiopian* woman he had married ſince, and but lately, *Zipporah* being dead or divorced, as ſome have fancied; but it was *Zipporah* herſelf, as *Aben Ezra*, *Ben Melech*, and ſo the *Jeruſalem Targum*, which repreſents her not as truly an *Ethiopian*, but ſo called, becauſe ſhe was like to one; indeed ſhe was really one; not a native of *Ethiopia*, the country of the *Abyſſines*, but ſhe was a *Cuſhite*, a native of *Arabia Chuſea*, in which country *Midian* was, from whence ſhe came; hence the tents of *Cuſhan*, and the curtains of *Midian*, are ſpoken of together, *Hab.* iii. 7. Now it was not on account of *Moſes*'s marriage with her that they ſpoke againſt him, for that was an affair tranſacted in *Midian* ſome years ago, which at firſt ſight may ſeem to be the caſe; nor becauſe he now had divorced her, as *Jarchi*, which perhaps would have given them no uneaſineſs; and for the ſame reaſon, not becauſe he abſtained from converſation with her, that he might give up himſelf to the ſervice of God in his houſe, and perform it in a more holy and faithful manner, which is the common ſentiment of the *Jewiſh* writers: but rather as it is thought by others, becauſe of a ſuſpicion they had entertained, that ſhe had intereſted herſelf in the affair of the choice of the ſeventy elders, and had prevailed upon *Moſes* to put in ſuch and ſuch perſons

[z] So the word is uſed in Miſn. Sabbat, c. 22. §. 4. for ſpreading things in the ſun to dry them. [a] Athenæus, Hipparchus & Heſychius apud Bochart. Hierozoic. par. 2. l. 1. c. 15. col. 107. [b] Nat. Hiſt. l. 6. c. 30. [c] Deſcriptio Africæ, l. 9. p. 769. [d] Herodot. Melpomene, ſive, l. 4. c. 172. [e] Ut ſupra, col. 109. [f] Hiſt. Sacr. l. 1. [g] Travels, p. 82. [h] Antiq. l. 2. c. 10. §. 2. [i] Dibre Hayamim, fol. 7. 2. Shalſhalet Hakabala, fol. 5. 2. ſo ſome in Aben Ezra in loc.

ſons into the liſt ſhe had a mind to ſerve; at leaſt this ſeems to be the caſe, for their diſpleaſure was againſt *Moſes* himſelf; they were angry with him, becauſe he tranſacted that affair without them, and choſe whom he pleaſed, without conſulting them; and therefore, though they cared not to aſcribe it entirely to him, and his neglect of them, they imputed it to his wife, as if ſhe had over-perſuaded him, or her brother through her means, to take ſuch a ſtep as he did.

℣. 2. *And they ſaid, hath the Lord indeed ſpoken only by Moſes?* &c.] They own he had ſpoken by him; this was ſo notorious that it could not be denied: *hath he not ſpoken alſo by us?* are we not prophets as well as he? the Lord ſpake to *Aaron* whilſt he was in *Egypt*, and had made him a good ſpokeſman in his name, and bore this teſtimony of him, that he could ſpeak well, and *Miriam* is expreſsly called a propheteſs, *Exod.* iv. 14, 27. and xv. 20. and this being the caſe, they ſtomached it that they ſhould have no concern in the choice and appointment of the ſeventy elders: *and the Lord heard* it; for perhaps this was ſaid ſecretly between themſelves; but God that ſees, and hears, and knows all things, took notice of what was ſpoken by them and reſented it; for it was ultimately againſt himſelf, who had ordered *Moſes* to do what he did.

℣. 3. *Now the man Moſes* was *very meek*, &c.] So that they might ſay any thing againſt him, and he not to be affronted, nor reſent any injury; and this therefore is introduced as a reaſon why the Lord undertook the cauſe, and vindicated him, reſenting the obloquies of *Miriam* and *Aaron* againſt him; becauſe he knew he was ſo exceeding meek, that he himſelf would paſs it by without taking notice of it, though he might hear it: hence the *Targum* of *Jonathan*, "and he cared not for their "words;" they gave him no concern or uneaſineſs, ſo meek, mild and gentle was he: and this is to be conſidered, not as a ſelf-commendation of *Moſes*, but as a teſtimony of his character by God himſelf, by whom he was inſpired in writing it; though it is poſſible this might be added by another hand, *Joſhua* or *Ezra*, under the ſame direction and inſpiration of the Spirit of God; who choſe that ſuch a character of *Moſes* ſhould ſtand here, in oppoſition to the calumnies caſt upon him, and as giving a reaſon why not he himſelf, but the Lord, appeared in his vindication, he being ſo meek and lowly, as is ſaid of his antitype, and by himſelf, *Matt.* xi. 29. *above all the men which* were *upon the face of the earth*; being ſeldom angry, and when he was, it was generally, if not always, when the honour of God was concerned, and not on account of his own perſon and character; though it muſt not be ſaid of him, that he was perfect in this reſpect, or free from paſſion, or from blame at any time on account of it, but when compared with others, he was the meekeſt man that ever lived; whereby he became the fitteſt perſon to have to do with ſuch a peeviſh, perverſe and rebellious people as the *Iſraelites* were, whom no other man could well have bore with.

℣. 4. *And the Lord ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam*, &c.] As one greatly provoked, and highly diſpleaſed, and which was ſhewn at once; and in order to prevent the complaint getting among the people, and ſpreading, which might have been of bad conſequence; as they were pretty much diſpoſed to murmur and mutiny; as alſo to ſhew that it was not through any ſolicitation of *Moſes*, that the Lord took this matter in hand, time not being allowed to him to make any application to him; for as ſoon as ever *Miriam* and *Aaron* had uttered their ſpeech againſt him, the Lord ſpake to them: *come out, ye three unto the tabernacle of the congregation*; every one out of his tent, as *Aben Ezra*; though it is not improbable that they were all together in the tent of *Moſes*, whither *Aaron* and *Miriam* were come to contend with him; the words ſeem to be ſpoken quick, and in haſte, as being angry: *and they three came out*; of the place where they were, to the tabernacle of the congregation, that ſo the people might not hear what was ſaid unto them, and what was the occaſion of it.

℣. 5. *The Lord came down in the pillar of the cloud*, &c.] Which was over the moſt holy place of the tabernacle, and which was a ſymbol of the preſence of the Lord; and who is ſaid to come down, becauſe that was above the tabernacle; whereas he came, as is next expreſſed, *and ſtood* in *the door of the tabernacle*; where he ſet up his tribunal, and called them to his bar; courts of judicature being uſually held in the gate; not ſuffering them to go into the tabernacle as they were wont to do, being delinquents: *and called Aaron and Miriam*; to come nearer to him, and hear what he had to ſay to them; *Moſes* keeping at a greater diſtance; it not being ſo proper that he ſhould be within hearing of thoſe commendations, which were about to be given of him; *and they both came forth*; *Aaron* and *Miriam*, and ſtood before the Lord.

℣. 6. *And he ſaid, hear now my words*, &c.] The *Targum* of *Jonathan* reads, *I beſeech you*; and *Jarchi* ſays, this particle always ſo ſignifies; but it is not ſo agreeable to the language of the divine Being: *if there be a prophet among you*; not as making a doubt of it; but rather allowing that there was, and that there were others beſides *Moſes*; as even they themſelves, *Aaron* and *Miriam*, and the ſeventy elders, and perhaps others; or at leaſt there had been, and would be again, as there were in after-times: *I the Lord will make myſelf known to him*; that is, declare my mind and will concerning things preſent, or things to come: *in a viſion*; when awake, either by day or by night, repreſenting objects to the bodily ſight; as the almond-tree-rod, and the boiling-pot to *Jeremiah*; the viſions of the chariots, and dry bones to *Ezekiel*, and ſuch as were ſhewn to *Amos*: or to the mind by night, as if really diſcerned by the ſenſes; as the viſions of the man riding on a red horſe, and of the four horns, and four carpenters; with ſeveral others ſhewn to *Zechariah*: *and will ſpeak unto him in a dream*; as he had done to *Jacob*; and as he did afterwards to *Daniel*, and many others.

℣. 7. *My ſervant Moſes* is *not ſo*, &c.] Or ſuch a prophet; he is not ſo uſed; it was not in ſuch a manner the Lord ſpake to him; not in viſions and dreams, as he had to *Abraham* and *Jacob*, and did to others in after-times: *who* is *faithful in all mine houſe*; in the houſe of *Iſrael*; or among that people which were the Lord's family, where *Moſes* was a ſervant and ſteward, and did all things according to the will of the Lord, the maſter of the family; he faithfully delivered to them all the laws, ſtatutes and ordinances, which he appointed to be obſerved by them: unleſs this is to be underſtood of the tabernacle, which was the houſe of God, in which he dwelt, and which was made, and all things in it, exactly according to the pattern given by the Lord to *Moſes*; ſee *Heb.* iii. 2, 5. and viii. 5.

℣. 8. *With him will I ſpeak mouth to mouth*, &c.] And face to face, as he had done, *Exod.* xxxiii. 11. in a free, friendly and familiar manner, as one friend

friend ſpeaks to another, without injecting any fear or dread, and conſternation of mind, which was ſometimes the caſe of the prophets; or without a middle perſon, a mediator, as *Aben Ezra*, not by means of an angel, as in ſome caſes, but the Lord himſelf ſpake to him: *even apparently, and not in dark ſpeeches*; the word *apparently*, or *viſion*, being oppoſed to *dark ſpeeches*, ſhews, that this is not to be underſtood of the appearance or viſion of an object preſented to the ſight, or to the mind, which is denied of *Moſes*, though uſual with other prophets; but of the viſion, or plain ſenſe and meaning of words, which are ſo plainly expreſſed, that the ſenſe is eaſily ſeen and underſtood; it was not under figures and allegories, and parables and dark repreſentations of things, that the law of the decalogue, and other laws, ſtatutes and ordinances, and the proclamation the Lord made of himſelf, as the Lord gracious, merciful, *&c.* were delivered unto *Moſes*, but in plain words and clear expreſſions; not in ſuch ænigmatical, parabolical and allegorical terms, as many of the viſions and prophecies of *Jeremiah*, *Ezekiel*, *Daniel*, *Amos* and *Zechariah*, were exhibited to them: *and the ſimilitude of the Lord ſhall he behold*; as he had at the burning buſh, and at mount *Sinai*, with the elders of *Iſrael*, and when the Lord proclaimed his name before him; at which ſeveral times it is highly probable he beheld the Lord, even the Lord Chriſt, in an human form, as a preſage of his future incarnation, and as he might alſo after this: the *Targum* of *Jonathan* is, "the ſimilitude which is "after my Shekinah (or divine majeſty) he ſaw;" that is, his back parts, as *Jarchi*, and other *Jewiſh* writers, interpret it; but biſhop *Patrick* thinks the word *not* ſhould be repeated from the preceding clauſe, and that the ſenſe is, that he did not behold him in ſimilitudes, nor did the Lord ſpeak to him by them, as to other prophets, ſee *Hoſ.* xii. 10: *wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?* or *againſt my ſervant, againſt Moſes*; againſt any ſervant of mine, but eſpecially againſt *Moſes*, ſo faithful in my houſe, ſo much approved of and honoured by me, and ſo ſuperior to all other prophets.

℣. 9. *And the anger of the Lord was kindled againſt them*, &c.] Which might be viſible by ſome outward token, as by lightening from the cloud, or however what follows was ſufficient to ſhew it: *and he departed*; from the door of the tabernacle of the congregation, where he had ſtood in the pillar of cloud for ſome time; but as ſoon as he had given his teſtimony of *Moſes*, and expreſſed his diſpleaſure at *Aaron* and *Miriam*, he went away directly from them; not ſtaying to hear what they had to ſay for themſelves, which was a plain indication of his anger againſt them.

℣. 10. *And the cloud departed from off the tabernacle*, &c.] Not from off the door of the tabernacle, as *Aben Ezra*, for that is implied in the laſt clauſe of the preceding verſe, but from off that part of the tabernable, the moſt holy place, where it had uſed to abide; but now it went up higher in the air, or removed at ſome diſtance from thence, which was a further indication of the ſore diſpleaſure of God; that as he would not ſtay with *Aaron* and *Miriam* at the door of the tabernacle, ſo neither would he ſuffer the cloud to continue over it, as it was wont to do, ſo long as they were there: *and behold, Miriam* became *leprous*, white *as ſnow*; was ſmote immediately with a leproſy by the Lord, as the hand of *Moſes* was in a miraculous way, *Exod.* iv. 6. and as *Gehazi* was, who was ſmitten of God in like manner, 2 *Kings* v. 27. in an ordinary and gradual leproſy, when it was all white, the man was clean, *Lev.* xiii. 13. but in an extraordinary one, and which was immediately from God, and at once, in this caſe it was a ſign it was incurable. *Miriam* only, and not *Aaron*, was ſmitten with a leproſy; though *Chaſkuni* ſays, that ſome of their *Rabbins* were of opinion, that *Aaron* was; but this does not appear, nor is it likely that he ſhould be thus defiled and diſhonoured, being the prieſt of the Lord, and ſince he was not ſo deep in the tranſgreſſion as *Miriam*, and was drawn into it by her, and alſo repented of it: *and Aaron looked upon Miriam, and behold*, ſhe was *leprous*; he not only caſt his eye upon her, as it were accidentally, and ſaw what was her caſe; but as the prieſt of the Lord, looked upon her, as it was the buſineſs of his office to do, and perceived ſhe was leprous, and was obliged to pronounce her ſo; and perhaps ſhe was the firſt after the law of the leproſy, that he was called to look upon, and pronounced her unclean, which muſt be a great mortification to him.

℣. 11. *And Aaron ſaid unto Moſes, alas, my lord!* &c.] The word for *alas*, is generally interpreted by the *Jewiſh* writers as a note of beſeeching and intreating, as it is here by the *Targums* of *Onkelos* and *Jonathan*, "I beſeech thee, my lord;" or *upon me, my lord*[k], be all the blame; ſuch was his tenderneſs to his ſiſter, and the compaſſion he had on her; and ſuch reverence and reſpect did he ſhow to *Moſes* his brother, though younger than he, becauſe of his ſuperior dignity as a prophet, and chief magiſtrate, and prime miniſter, and ſervant of the Lord, calling him *my lord: I beſeech thee, lay not the ſin upon us*; the puniſhment of it, bear not hard upon us, or ſuffer us to be puniſhed in a rigorous manner, without interceding to the Lord for us, for the abatement or removal of it; ſuch a powerful and prevailing intereſt he knew he had with God, that by his prayers their puniſhment would be mitigated, or not laid, or if laid, removed: *wherein we have done fooliſhly, and wherein we have ſinned*; he owns they had ſinned, but ſuggeſts, and ſo he would have it underſtood, that it was not through malice, and purpoſely and preſumptuouſly, but through folly and ignorance, inadvertency and weakneſs, and therefore hoped it would be forgiven.

℣. 12. *Let her not be as one dead*, &c.] As ſhe was, in a ceremonial ſenſe, being to be ſhut up and excluded from the ſociety of people, and as defiling by touching, as a dead carcaſe; and in a natural ſenſe, her fleſh, by the diſeaſe upon her, was become as dead fleſh, putrid and rotten, and unleſs miraculouſly cured it would iſſue in her death: *of whom the fleſh is half conſumed, when he cometh out of his mother's womb*; like an abortive, or one ſtill-born, that has been dead ſome time in its mother's womb; and therefore when brought forth its fleſh is almoſt waſted away, or at leaſt half conſumed; and in ſuch a plight and condition was *Miriam* already or quickly would be, through the force of her diſeaſe.

℣. 13. *And Moſes cried unto the Lord*, &c.] With a loud voice, and with great earneſtneſs and importunity, being heartily affected with the miſerable condition *Miriam* was in: *ſaying, heal her now, O God, I beſeech thee*; in the original text it is, *O God now, heal her now*; for the ſame particle is uſed at the cloſe as at the beginning of the petition;

[k] בי in me, Montanus.

tition; and the repetition of it ſhews his earneſtneſs and importunity that ſhe might be healed directly, immediately without any delay; and *Moſes* uſes the word *El*, which ſignifies the ſtrong and mighty God, as expreſſive of his faith in the power of God, that he was able to heal her; and at the ſame time ſuggeſts that none but he could do it; and ſo *Aben Ezra* interprets it, "thou that haſt "power in thine hand, now heal her;" this prayer is a proof of his being of a meek, humble and forgiving ſpirit.

℣. 14. *And the Lord ſaid unto Moſes*, &c.] By a voice out of the cloud, though at a diſtance; unleſs it was by a ſecret impulſe upon his ſpirit, darting ſuch words into his mind as if he heard an audible voice: *if her father had but ſpit in her face*; or, *in ſpitting ſpitted*[l]; ſpit much, and continued ſpitting till he had covered her face with ſpittle; which, as it would have been a token of anger and diſpleaſure in him, an earthly father, who is meant, and of ſhame and diſgrace to her; ſo there is ſome likeneſs in ſpittle to leproſy, both being white, and in ſuch a caſe to the abundance of it, her face being covered with leproſy; and which came as it were from the mouth of the Lord, by his order and appointment, immediately, as ſpittle from a man, and like that, in a way of deteſtation and contempt, and to make aborred and deſpiſed: *ſhould ſhe not be aſhamed ſeven days?* hide herſelf and never appear in the family, and eſpecially in her father's preſence, becauſe of the ſhame ſhe was put unto, for the ſpace of ſeven days; how much more aſhamed then ſhould ſhe be, now her heavenly Father did ſpit in her face, and covered it with a white leproſy, and for as long a time at leaſt, or indeed longer; fourteen days, ſay the *Targum* of *Jonathan* and *Jarchi*, but no more than ſeven are required, when more might have juſtly been, for her ſeparation and ſhutting up from company and converſation: *let her be ſhut out from the camp ſeven days*; for ſo long the leper was to be ſhut up at the trial of his leproſy, and ſo long he was to be out of his tent at the cleanſing of him, *Lev.* xiii. 5, 6. and xiv. 8. *and after that let her be received* again: into the camp and into ſociety with her relations and friends.

℣. 15. *And Miriam was ſhut out of the camp ſeven days*, &c.] And ſo in after-times lepers dwelt alone, and in a ſeparate houſe, as long as the leproſy was upon them, ſee 2 *Chron.* xxv. 21. *Miriam* no doubt, was healed at once, but as a puniſhment for her ſin, ſhe was obliged to keep out of the camp of *Iſrael* for ſuch a ſpace of time: *and the people journeyed not till Miriam was brought in* again; partly out of reſpect unto her, ſhe being a propheteſs, and one that went before them, and led them with *Moſes* and *Aaron*, *Mic.* vi. 4. and partly for want of the cloud to direct them, which had departed at a diſtance from them.

℣. 16. *And afterwards the people removed from Hazeroth*, &c.] After ſeven days, where they had been ſo long at leaſt; the cloud being returned to the tabernacle, and having been taken up, which was the ſignal for motion, the camps of *Iſrael* in their order, removed and marched forward: *and pitched in the wilderneſs of Paran*; at a place in it called *Rithmah*, ch. xxxiii. 18. which, according to *Bunting*[m], was eight miles from *Hazeroth*, near to which was another place called *Kadeſh*, or elſe this was another name of *Rithmah*, ſee ch. xiii. 3, 26. and now the *Iſraelites* were very near the land of promiſe, and from hence they ſent ſpies to make their obſervations on it, and bring a report of it; and had it not been for their ill conduct in that affair, in all probability would have been quickly in it, but on that account were kept out 38 years longer: it was on the 28th or 29th of the month *Sivan* the *Iſraelites* came to this place, according to the *Jewiſh* writers[n], which month anſwers to part of our *May* and part of *June*.

CHAP. XIII.

IN this chapter an order is given by the Lord, to ſend twelve men into the land of *Canaan*, to ſearch and ſpy it, and which was accordingly executed, ℣. 1, 2, 3. and the names of the twelve perſons are given, ℣. 4—16. the inſtructions they received from *Moſes*, what part of the land they ſhould enter into firſt, and what obſervations they ſhould make on it, ℣. 17—20. which they attended to, and on their return brought ſome of the fruit of the land with them, ℣. 21—26. and gave an account of it, that it was a very fruitful land, but the inhabitants mighty, and their cities walled, ℣. 27, 28, 29. which threw the people into confuſion, but that they were ſtilled by *Caleb*, one of the ſpies, who encouraged them, ℣. 30. but all the reſt, excepting *Joſhua*, brought an ill report of it, as not to be ſubdued and conquered by them, ℣. 31, 32, 33.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] When in the wilderneſs of *Paran*, either at *Rithmah* or *Kadeſh*; this was on the 29th day of the month *Sivan*, on which day, the *Jews* ſay [o], the ſpies were ſent to ſearch the land, which was a ſcheme of the *Iſraelites* own deviſing, and which they firſt propoſed to *Moſes*, who approved of it as prudential and political, at leaſt he gave his aſſent unto it to pleaſe the people, and carried the affair to the Lord, and conſulted him about it; who rather permitting than approving gave the following order; for the motion carried in it a good deal of unbelief, calling in queſtion whether the land was ſo good as had been repreſented unto them, fearing it was not acceſſible, and that it would be difficult to get into it, and were deſirous of knowing the beſt way of getting into it before they proceeded any farther; all which were unneceſſary, if they would have fully truſted in the Lord, in his word, promiſe, power, providence and guidance; who had told them it was a land flowing with milk and honey; that he would ſhew them the way to it, by going before them in a pillar of cloud and fire; that he would aſſuredly bring them into it, having eſpied it for them, and promiſed it unto them; ſo that there was no need on any account for them to ſend ſpies before them; however, to gratify them in this point, he aſſented to it: *ſaying*; as follows.

℣. 2. *Send thou men*, &c.] Which is rather a permiſſion than a command; ſo *Jarchi* interprets it,

[l] יִרֹק יָרַק ſpuendo ſpuiſſet, Pagninus, Montanus, Fagius, Druſius. [m] Travels, &c. p. 82. [n] Seder Olam Rabba, c. 8. p. 24. & Meyer. Annotat. in ib. p. 338. [o] Ib. ut ſupra. Peſikta, Chaſkunĭ.

it, "send men according to thy mind, I do not "command thee, but if thou pleaseſt ſend;" this he obſerved, was agreeable to *Moſes* and to the *Iſraelites*, and therefore granted it, or allowed them to take their own way, and which iſſued badly, as it always does, when men are left to their own counſel: *that they may ſearch the land of Canaan, which I give unto the children of Iſrael*; called the land of *Canaan*, though it conſiſted of ſeven nations, from the principal of them; this God had given in promiſe to the children of *Iſrael*, and had now brought them to the borders of it; nay, had given them orders to go up and poſſeſs it; but they were for ſearching it firſt, to know what ſort of a land it was, and which was the beſt way of entering into it, which is here permitted them, ſee *Deut.* i. 21, 22. *of every tribe of their fathers ſhall ye ſend a man*; excepting the tribe of *Levi*; the reaſon of which was becauſe they were to have no inheritance in the land, *Deut.* x. 9. and xviii. 1, 2. but then, to make up the number twelve, the two ſons of *Joſeph*, *Ephraim* and *Manaſſeh*, are reckoned as two tribes: *every one a ruler among them*; a prince in his tribe; ſo were men of honour and credit, of power and authority, of prudence and probity, and who might be truſted with ſuch an affair, and their report believed: they were not indeed princes of the higheſt rank, not the ſame that aſſiſted in taking the numbers of the people, who were captains over their ſeveral tribes, as in ch. i. 4—16. and ii. 2, 3, &c. but were inferior princes and rulers, perhaps rulers of thouſands.

℣. 3. *And Moſes by the commandment of the Lord*, &c.] By his power, permiſſion and leave, as *Jarchi*, that there might be no delay through his means: *ſent them from the wilderneſs of Paran*; from *Rithmah* or *Kadeſh Barnea*, which ſeem to be one and the ſame place in that wilderneſs: this, as before obſerved, was on the 29th day of *Sivan*: *all thoſe* were *heads of the children of Iſrael*; were not mean and vulgar men, but perſons of rule, who bore ſome office of magiſtracy and government among the people in their reſpective tribes.

℣. 4. *And theſe* were *their names*, &c.] From hence to the end of the 15th verſe there is nothing but the names of the ſaid perſons, whoſe ſons they were, and of what tribe; and the ſeveral tribes are mentioned, not according to the order of the birth of the patriarchs, nor according to the dignity of their mothers that bore them, but very likely, according to the order in which they were ſent, two by two, to ſearch the land; for had they went all twelve in a body, they would have been liable to ſuſpicion: the ſignification of their names is of no importance to know, and will give us no light into their characters or the reaſon of their choice, nor are their parents elſewhere taken notice of, nor any of them but *Joſhua* and *Caleb*, of whom we ſhall hear more hereafter.

℣. 16. *Theſe* are *the names of the men which Moſes ſent to ſpy out the land*, &c.] Which is obſerved after the catalogue is given of them, and this is repeated that their names may be taken notice of, which ſtand on record to the diſgrace of the greater number of them, and to the honour of two only, *Joſhua* and *Caleb*; and on the former the following remark is made; *and Moſes called Oſhea the ſon of Nun, Jehoſhua*; whether it was at this time that *Moſes* gave him this name is not certain; if it was, then he is called ſo before by anticipation, for he is ſeveral times called ſo before this, and even the firſt time we hear of him, *Exod.* xvii. 9. wherefore *Chaſkuni* reads it, *Moſes had called*; but *Jarchi* thinks it was now given him, and that *Moſes* prayed for him יה *Jah* or *Jehovah* ſave thee from the counſel of the ſpies: the name is the ſame with *Jeſus*, as appears from *Heb.* iv. 8. and a type he was of Chriſt the Saviour, whoſe name is ſo called, becauſe he ſaves his people from their ſins, *Matt.* i. 21. and brings them to heaven, as *Joſhua* was the inſtrument of ſaving the *Iſraelites* and bringing them into the land of *Canaan*.

℣. 17. *And Moſes ſent them to ſpy out the land of Canaan*, &c.] He ſent them from *Kadeſh Barnea*, as *Caleb* affirms, *Joſh.* xiv. 7. *and ſaid unto them, go ye up this* way *ſouthward*; pointing as it were with his finger, which way they ſhould go, even up ſuch a hill ſouthward; and which, as *Aben Ezra* obſerves, was not the ſouth of the camp but the ſouth of the land of *Canaan*; and who further obſerves, that it is well known that *Egypt*, from whence the *Iſraelites* now came, was to the ſouth of the land of *Iſrael*, of which this is a demonſtration; the latitude of *Egypt* is leſs than thirty degrees, and the latitude of *Jeruſalem* is thirty-three, and the wilderneſs of *Paran* was in the ſouth of the land of *Egypt*: it ſhould be rendered *by the ſouth*, as in ℣. 22. or from the *ſouth* [p], ſince the *Iſraelites* muſt go northward, as a learned man [q] obſerves, to enter into the land of *Canaan*: now this ſouth part of *Canaan* afterwards belonged to the tribe of *Judah*, and lying ſouthward and mountainous, was dry and barren, *Joſh.* xv. 1, 19. and was, as *Jarchi* ſays, the dregs of the land of *Iſrael*; and here, as he obſerves, the ſame method was taken as merchants do, who, when they ſhew their goods, ſhew the worſt firſt, and then the beſt: *and go up into the mountain*; which was inhabited by the *Amorites*, *Deut.* i. 44. and was afterwards called the mountainous or hill-country of *Judea*, *Luke* i. 39, 65.

℣. 18. *And ſee the land what* it is, *and the people that dwelleth therein*, &c.] The ſituation and condition of the country, and the nature, temper, diſpoſition, and conſtitution of the inhabitants, by which it might be judged, whether it was a deſireable thing to poſſeſs it, and whether it was practicable to ſubdue and take it: *whether they be ſtrong or weak, few or many*; whether able bodied men fit for war, and of ſpirit, ſtrength, and courage, or feeble and puſillanimous, weak, and timorous; and whether their number was ſmall or great, by which they would be capable of judging, whether they were in a ſtate and condition to defend themſelves or not, and whether a conqueſt of them was eaſy or no; the laſt of the two things in the preceding clauſe is firſt particularly explained and enlarged upon, as is uſual in the *Hebrew* language.

℣. 19. *And what the land* is *that they dwell in, whether it* be *good or bad*, &c.] Whether the air is good, the climate temperate, and the earth well watered, and has good convenience of ſprings, fountains, and rivers, and ſo wholeſome or healthful; or otherwiſe, which is the firſt thing they were directed to obſerve, though here put in the ſecond place: *and what cities* they be *they dwell in, whether in tents or ſtrong holds*; whether in tents, as the *Iſraelites* now lived, and as the *Kedarenes*, as *Aben Ezra* notes, and other *Arabians*, who encamped

[p] בנגב per meridianam plagam, V. L. hac meridiana plaga, Junius & Tremellius, Piſcator. [q] Biſhop Clayton's Chronolgy of the Hebrew Bible, p. 392.

camped in tents, or who dwelt in villages, and unwalled towns, unfortified cities, according to the *Targums* of *Onkelos* and *Jonathan*; or whether in fortified cities, towns and garrisons; by which it would appear whether it would be easy to come at them, and fall upon them, or difficult to subdue and conquer them; for if their cities were fortified, it would not be so easy to take them, and would require time. *Jarchi* thinks, that by this it might be known whether they were men of strength and courage, or whether weak and fearful persons; seeing if they dwelt in villages they were strong men, and depended on their own strength, but if they dwelt in fortified cities, they were weak.

℣. 20. *And what the land* is, *whether it* be *fat or lean*, &c.] That is, what the soil of it is, whether it be rich and fertile, or whether it be poor and barren, which would be seen by the fruits it produced, this being now the fruitful season of the year; and so the *Targum* of *Jonathan*, "and what "is the praise of the land, whether its fruits are "fat or lean;" plump and full, rich and juicy, or otherwise, as their grapes, olives, &c. whether it was a land flowing with milk and honey, abounding with all good things, and those of the best sort, or no: *whether there be wood thereon or not*; timber for building, and other manual operations, or wood for fuel, which are great conveniences in a country; though the *Targum* of *Jonathan* interprets it of fruit-bearing trees, which bear fruits fit for eating, or not, as apples, pears, figs, pomegranates, &c. *and be ye of good courage*; and not be afraid of being taken up for spies, suggesting, that the power and providence of God would protect and preserve them, in which they should put their trust, and be of good heart: *and bring of the fruit of the land*; as a sample and specimen of what it brought forth, which would serve to encourage and animate the people in general, to go up and possess it: *now the time* was *the time of the first ripe grapes*; when they, and the other summer fruits were coming to their perfection; and which was a proper season to see them in, and bring a sample of them; though *Chaskuni* suggests, that it was a more dangerous time to bring off fruit, because the keepers of the vineyards were then there; and hence they needed strengthening, and are bid to be of good courage; the *Targum* of *Jonathan* is, "the day on which they went was the 29th of the "month *Sivan*, the time of the first ripe grapes;" and as this month answers to part of our *May* and part of *June*, and it being at the latter end of that month, it must be about the middle of *June*; by which we may observe the forwardness of grapes in the land of *Canaan*, the time of vintage now drawing nigh.

℣. 21. *So they went up and searched the land*, &c.] Went up the mountains as they were directed, and passed through the whole land; diligently enquired into every thing material belonging to it, according to their instructions, and made their observations on it, and on the inhabitants, and their habitations: *from the wilderness of Zin unto Rehob, as men come to Hamath*; this wilderness, from whence they went, seems to be the same with the wilderness of *Paran*, called *Zin*; perhaps from the multitude of thorns in it; but different from the wilderness of *Sin*, *Exod.* xvi. 1. which was nearer *Egypt*; but this was on the south quarter of the land of *Canaan*, along by the coast of *Edom*; ch. xxxiv. 3. *Josh.* xv. 1. *Rehob*, they are said to come to first from thence, was in the tribe of *Asher* in after-times, *Josh.* xix. 28. and lay to the north or north-west of the land of *Canaan*. *Jerom* says [r], that in his times there was a village called *Rooba*, four miles from *Scythopolis*. *Hamath* was the northern boundary of the land of *Israel*, and was in the tribe of *Naphtali*, when it came into the hands of the *Israelites*, and lay to the north-east, as the former place to the north-west, ch. xxxiv. 7, 8. *Josh.* xix. 35. so that their direction, as they went, was south and north, and west and east: their journey is described by *Jarchi* thus; they went on the borders of it, length and breadth, in the form of the letter ר *gamma*; they went on the south border from the east corner to the west corner, as *Moses* commanded them: *get you up this* way *southward*; the way of the south-east-border unto the sea, which is the western border; and from thence they returned, and went on all the western border by the sea-shore, until they came to *Hamath*, which is by mount *Hor*, at the north-west corner; but *Hamath* was on the north-east; nor did they go thither, it was too far off for them, but they went as far as *Rehob*, which was *as men go to Hamath*, as it should be rendered, that is, it lay in the way to *Hamath*.

℣. 22. *And they ascended by the south*, &c.] When they returned, after they had searched the land, then they came into the south-country again, which was in their way to *Kadesh*, where the camp of *Israel* remained; they are said to ascend, because of the hill-country they again came to; for their coming to *Hebron*, and carrying a cluster of grapes from that place, not far from thence, was upon their return: *and came unto Hebron*; which was in the hill-country of *Judea*, in the tribe of *Judah* afterwards, which before was called *Kirjath Arba*; in the original text it is, *he came* [s], *Caleb*, and he only, according to *Jarchi* and the *Rabbins* in *Abendana*; and certain it is that he was there, and he had this place, on which his feet trod, given him for an inheritance, *Josh.* xiv. 9, 13, 14, 15. and it is very probable, that the spies did not go together, but perhaps singly, and at most but two together, which seems to be the case here by what follows: *where Ahiman, Sheshai, and Talmai, the children of Anak* were; where *Anak*, and these his three sons dwelt, who were giants; and perhaps from thence *Hebron* before this was called *Kirjath Arbah*, the city of the four; or from *Arba*, the father of *Anak*: *now Hebron was built seven years before Zoan in Egypt*; or *Tanais*, as the *Targum* of *Jonathan*, whence one of the nomes of *Egypt* was called the *Tanitic* nome: it was the metropolis of that country, and may be observed to abate the pride and vanity of that kingdom, which boasted of its antiquity. *Josephus* says [t], that the inhabitants of *Hebron* not only reckoned it more ancient than any of the cities of the land, but than *Memphis* in *Egypt*, accounting it (then in his time) 2300 years old; but who it was built by, is not certain; *Jarchi* thinks it is possible that *Ham* built *Hebron* for *Canaan* his younger son, before he built *Zoan* for *Mizrain* his eldest son; which does not seem likely.

℣. 23. *And they came unto the brook of Eshcol*, &c.] Or *valley of Eshcol* [u], which is here so called by anticipation from the following circumstance; and perhaps had not this name given it, until the chil-

[r] De loc. Heb. fol. 94. A.

[s] ויבא & venit, Montanus, Tigurine version, Drusius, so Onkelos; & venit Caleb, Junius & Tremellius.

[t] De bello Jud. l. 5. c. 9. §. 7.

[u] נחל vallem, Pagninus, Junius & Tremellius, Piscator, Drusius.

children of *Iſrael* were poſſeſſed of the land, and then they called it ſo, in memory of what was done here at this time; it was not far from *Hebron*, as may be concluded from hence; and ſo *Jerom*, relating the travels of *Paula* in thoſe parts, ſays [w], ſhe came from *Betzur* to *Eſhcol*, where having ſeen the little cells of *Sarah*, the cradle of *Iſaac*, and the traces of the oak of *Abraham*, under which he ſaw the day of Chriſt, and was glad, riſing up from thence, ſhe went up to *Hebron*; which ſhows this *Eſhcol* to be near *Hebron*, and to lie low, and was a valley; ſee *Deut.* i. 24: *and cut down from thence a branch, with one cluſter of grapes*; in this valley was a vineyard, or at leaſt a vine-tree, on which they obſerved one cluſter, which perhaps was of an uncommon bigneſs, as it ſeems by what follows, and they cut down the branch, and that with it: *and they bare it between two upon a ſtaff*; it was ſo big; and which was not done only for the eaſe of carrying it, but that it might not have any of its grapes ſqueezed, bruiſed and broken off, but that they might carry it entire and whole for the *Iſraelites* to behold: theſe two men were probably *Caleb* and *Joſhua*; though *Jarchi* ſays they carried nothing, which is more than he could ſay with certainty. Some hiſtorians report very ſurprizing things of the bigneſs of vines, and the largeneſs of their cluſters, which, when obſerved, this account will not at all ſeem incredible. *Strabo* ſays [x], it is reported, that in *Hyrcania*, a vine produced a firkin of wine, *metreta*, a meaſure of 12 gallons; and that in *Margiana*, the trunk of a vine was ſo large, that it was as much as two men could graſp with both arms, and bore cluſters of two cubits long [y]; the ſame he ſays [z] of the bigneſs of vines in *Mauritania*, and of their cluſters being a cubit long; and of others in *Carmania* being two cubits long, as before [a]: it is reported of the *Indian* fig-tree, that it ſometimes has 100 figs more or leſs on a branch, and all in a cluſter like grapes; and ſome of the cluſters are ſometimes ſo large as to be carried by two men on a ſtaff [b], as here; and ſome have thought, that it is the fruit here meant; but this is expreſsly called a cluſter of grapes. About half a mile from *Eſhcol*, as *Adrichomius* [c] ſays, was the brook or valley of *Sorek*, which was famous for vines; and it is affirmed by many writers and travellers, that to this day there are vines in that place, which produce cluſters of 25 pounds weight and more; and that in *Lebanon*, and other parts of *Syria*, the kernels of grapes are as big as a man's thumb [d]. *Leo Africanus* ſpeaks [e] of grapes in ſome parts of *Africa* ſomewhat red, which from their bigneſs are called hens eggs: and the *Talmudiſts* [f] are extravagant, and beyond all belief, in the account they give of the vines in the land of *Canaan*, and of the cluſters of them, and the quantity of wine they had from them; and of this cluſter they ſuppoſe [g], that the *two* ſpoken of are not to be underſtood of men, but of bars or ſtaves; and that this cluſter was carried by eight, four at the four ends of the two ſtaves, and that there were beſides, two ſtaves or bars that went acroſs, at the ends of which were four more men, who carried the cluſter hanging in the middle; a figure of which *Wagenſeil* [h] has given us: but *Philo* the *Jew* [i] has given a better account of it, and more agreeable to the ſcripture, as that it was put upon a ſtaff, and hung at the middle of it, the ends of which were laid on the ſhoulders of two young men, who carried it; though he adds, that ſuch was the weight of it, that theſe were relieved by others in ſucceſſion: *they brought of the pomegranates, and of the figs*; that is, others of them did; which ſeems to favour the notion that they were in a body, and that there were more than two together at this place; but even theſe two might be able to bring ſome of this ſort of fruit along with them, as well as bear the cluſter of grapes; beſides, the text does not oblige us to underſtand it of the ſame perſons in the ſame place.

℣. 24. *The place was called the brook of Eſhcol*, &c.] That is, in after-times: *becauſe of the cluſter of grapes which the children of Iſrael cut down from thence*; the word *Eſhcol* ſignifying a *cluſter*; and this cluſter was typical of Chriſt, who may be compared to this, as he is to a cluſter of camphire, *Cant.* i. 14. there being in him a *cluſter* of all perfections, of all the perfections of deity, the wholefulneſs of the Godhead dwelling bodily in him; and of all human perfections, he being in all things like unto his people, excepting ſin; and there being alſo a cluſter of all the graces and gifts of the Spirit without meaſure in him, as man; and of all the bleſſings of grace for his people, as mediator; and of all the exceeding great and precious promiſes of the covenant of grace. The *ſtaff*, on which this was carried, may denote the miniſtration of the goſpel, which may ſeem mean and deſpicable in itſelf, but is the means of carrying the name of Chriſt, and the things of Chriſt, about in the world; ſee *Acts* ix. 15. and the *two* men which bore it, may ſignify the prophets of the Old Teſtament, and the miniſters of the New, who both agree and join together in ſetting forth the perſon, offices and grace of Chriſt. Moreover, this cluſter may be an emblem of the Spirit of God, and his grace, and of the rich experience the people of God have of it in this preſent life, whilſt travellers in the wilderneſs, as a taſte and earneſt of the future glory, and happineſs in the heavenly *Canaan*.

℣. 25. *And they returned from ſearching the land after forty days.*] The *Targum* of *Jonathan* adds, on the eighth day of the month *Ab*, which anſwers to part of *July* and part of *Auguſt*; ſo that this muſt be towards the latter end of *July*: ſome *Jewiſh* writers [k] ſay, it was the ninth of *Ab*; hence the tradition, that it was decreed on the ninth of *Ab* concerning their fathers, that they ſhould not enter into the land [l].

℣. 26. *And they went, and came to Moſes, and to Aaron*, &c.] They proceeded on their journey from *Eſhcol*, till they came to the camp of *Iſrael*; and as ſoon as they came there, went directly to *Moſes* and to *Aaron*, before they went into their own tents, as *Aben Ezra* obſerves: *and to all the congregation of Iſrael unto the wilderneſs of Paran, to Kadeſh*; that is, *Kadeſh-barnea*, as appears from *Joſh.* xiv. 7. called for brevity ſake *Kadeſh*; but is by ſome thought to be different from the *Kadeſh* in ch. xx. 1. to which the *Iſraelites* came not until 38 years after this time: this *Kadeſh* was in the wilderneſs of *Paran*, and the ſame with *Rithmah*, or was near it, where the *Iſraelites* were now encamped,

[w] Epitaph. Paulæ, fol. 59. G. H. [x] Geograph. l. 2. p. 50. [y] Ib. [z] Ib. l. 17. p. 568. [a] Ib. l. 15. p. 500. [b] Salmuth. in Pancirol. rer. memorab. par. 2. p. 55. [c] Theatrum Terræ ſacr. p. 24. [d] Huet. Alnetan. Quæſt. l. 2. c. 12. §. 23. [e] Deſcript. Africæ, l. 2. p. 204. [f] T. Bab. Cetubot, fol. 111. 2. [g] T. Bab. Sotah, fol. 34. 1. [h] Sotah, p. 707, 708. [i] De Vita Moſis, l. 1. p. 638. [k] Seder Olam Rabba, c. 8. p. 24. [l] Miſn. Taanith, c. 4. §. 7.

camped, and had remained all the time the ſpies were gone: the *Targums* of *Onkelos* and *Jonathan* call this place *Rekem*, as they do in *Gen.* xvi. 14. *and brought back word unto them, and to all the congregation*; to *Moſes* and *Aaron*, and the principal heads of the body of the people aſſembled together: to theſe they related an account of their tour through the land of *Canaan*, what they had met with, and what obſervations they had made, agreeable to the inſtructions that had been given them when they ſet out: *and ſhewed them the fruit of the land*; which they had brought with them, the bunch of grapes, pomegranates and figs.

℣. 27. *And they told him*, &c.] *Moſes*, who was the chief ruler whom they addreſſed, and to whom they directed their ſpeech: *and ſaid, we came unto the land whither thou ſenteſt us*; the land of *Canaan*, which they were ſent by *Moſes* to ſpy; this was ſaid by ten of them or by one of them as their mouth; for *Caleb* and *Joſhua* did not join with them in the following account, as appears from ℣. 30. *and ſurely it floweth with milk and honey*; they own that the land anſwered to the deſcription which the Lord had given of it when it was promiſed them by him, *Exod.* iii. 8. *and this is the fruit of it*; pointing to the bunch of grapes, the pomegranates and figs; not that theſe were a proof of its flowing with milk and honey, at leaſt in a literal ſenſe, but of the goodneſs and fruitfulneſs of the land: though the luxury of *Bacchus* the god of wine, is by the poet [m] deſcribed, not only by a fountain of wine, but by rivers of milk and flows of honey.

℣. 28. *Nevertheleſs the people be ſtrong that dwell in the land*, &c.] Though ſo plentiful and fruitful and deſirable to enjoy, yet this objection lay againſt all hopes and even attempts to poſſeſs it, as they thought; the ſtrength of the people, its preſent inhabitants, both in body and mind, being perſons of a large and ſome of a prodigious ſtature, and to all appearance men of valour and courage: *and the cities* are *walled and very great*; and ſo inacceſſible, and able to hold out a long ſiege, and repel what force may be brought againſt them; ſo that to attack them would be to little purpoſe: *and moreover we ſaw the children of Anak there*; whom they had heard of before, and ſo had the congregation of *Iſrael*, and many terrible and frightful ſtories were told of them, and theſe they now ſaw with their eyes, and very formidable they appeared to them; this ſeems to prove that others beſide *Caleb* and *Joſhua* were at *Hebron*, where the ſons of *Anak* lived, ℣. 22. and ſo they might, and yet not be together with them.

℣. 29. *The Amalekites dwell in the land of the ſouth*, &c.] On the ſouthern ſide of the land of *Canaan*; not in it, for they were not *Canaanites*, but neighbours to them, and lay neareſt to the camp of *Iſrael*, and at the entrance into the land of *Canaan*; and as they were enemies of *Iſrael*, as appears from an attack upon them quickly after they came from the *Red Sea*, in *Rephidim*, *Exod.* xvii. 8. and friends to the *Canaanites*, they would no doubt oppoſe their paſſage into their land as they did, ch. xiv. 43, 45. this is one difficulty in the way of poſſeſſing the land hinted at, others follow: *and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains*; and guard the paſſes there; ſo that ſhould they eſcape the *Amalekites*, or get the better of them, they would not be able to paſs the mountains, being ſo well inhabited and defended; the *Hittites* ſeem to dwell about mount *Lebanon*, *Joſh.* i. 4. the *Jebuſites* inhabited the mountains about *Jeruſalem*, and that itſelf, which was called by them *Jebus*, and from which they were not diſpoſſeſſed until the times of *David*, 1 *Chron.* xi. 4, 5. and the *Amorites* were poſſeſſed of the mountain which was on the borders of the land, next to the place where *Iſrael* now were, *Deut.* i. 20. *and the Canaanites dwell by the ſea*; theſe dwelt both on the eaſt and on the weſt of the land, *Joſh.* xi. 3. ſo that the weſtern *Canaanites* dwelt on the ſhore of the *Mediterranean* ſea, which is often put for the weſt in ſcripture; and the eaſtern *Canaanites* dwelt by the *Dead Sea*, or by the ſea of *Tiberias*, called ſometimes the lake of *Geneſaret*, and ſeems the rather to be meant here by what follows: *and by the coaſt of Jordan*; ſo that this river was unpaſſable by them; for by all this they would ſuggeſt that all avenues and paſſes were ſtopped up, ſo that it was a vain thing to attempt entrance into the land, or to expect ever to poſſeſs it.

℣. 30. *And Caleb ſtilled the people before Moſes*, &c.] In his preſence, they ſtanding before him; or *unto Moſes* [n], as they were coming to him with open mouth againſt him; for upon the above report of the ſpies they began to murmur and mutiny, and to ſpeak againſt *Moſes* for bringing them out of *Egypt* into a wilderneſs, feeding them with vain hopes of a country which they were never likely to enjoy; and in their wrath they might be making up to him, threatening to pull him to pieces, but were reſtrained by *Caleb*, who ſignified he had ſomething to ſay to them, to which they attended, he being one of the ſpies, and for their principal tribe, the tribe of *Judah* that went foremoſt; the *Targum* of *Jonothan* is, "*Caleb* ſilenced the people, and they attended to *Moſes*;" or hearkened to him, to what he ſaid, which though not here related, is in *Deut.* i. 29, 30. which yet they did not give credit to, though they heard what he had to ſay: *and ſaid, let us go up at once and poſſeſs it*; without any delay, for there is nothing more to be done than to enter and take poſſeſſion; this he ſaid, truſting to the promiſe of God, who is faithful, and to his power who is able to perform: *for we are well able to overcome it*; eſpecially having God on their ſide, who had promiſed to bring them into it, and put them in the poſſeſſion of it; and indeed, humanly ſpeaking, they ſeemed quite ſufficient for ſuch an undertaking, being upwards of 600,000 men fit for war, marſhalled under their proper ſtandards, with captains over each tribe, and having ſuch brave, wiſe and courageous commanders and generals, *Moſes* and *Joſhua*, who had given ſignal inſtances of their prudence and bravery already. What is it ſuch an army, under proper directions, might not undertake? One would think, in all human probability, they were able to conquer a much greater country than the land of *Canaan*.

℣. 31. *But the men that went up with him*, &c.] With *Caleb*, all but *Joſhua*: the other ten *ſaid we be not able to go up againſt the people*; this they had not ſaid before, though they plainly ſuggeſted it, and to make the people believe this, had repreſented the inhabitants of the land of *Canaan* in the light they did; but now, in direct oppoſition to *Caleb*, fully expreſſed it, giving this reaſon for it: *for they are ſtronger than we*; being both of a larger ſize and more numerous.

℣. 32.

[m] Vinique fontem, &c. Horat. Carmin. l. 2. Ode 19. Junius & Tremellius, Druſius.

[n] אל משה ad Moſeh, Montanus; venientem ad Moſem,

℣. 32. *And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael*, &c.] Before, they gave a good report of the land itſelf, as a very fruitful one, anſwering to their expectations and wiſhes; but now they change their language, and give a different account of it; which ſhows their want of integrity, and to what length an oppoſition carried them, to ſay things contrary to their real ſentiments, and to what they themſelves had ſaid before: *ſaying, the land through which we have gone to ſearch it, is a land that eateth up the inhabitants thereof*; the meaning ſeems to be, that it was ſo barren and unfruitful that it did not produce food ſufficient for the inhabitants of it, who were ready to ſtarve, and many did ſtarve through want, and ſo was the reverſe of what they had before ſaid; for which reaſon, *Guſſetius* [o] thinks the ſenſe is, that the land was the food and nouriſhment of its inhabitants, and that there was ſuch plenty in it that it wanted not any foreign aſſiſtance in any reſpect whatever. Some think that it was continually embroiled in inteſtine wars, in which they deſtroyed one another; but then this was no argument againſt, but for their going up againſt them, ſince through the diviſions among themſelves they might reaſonably hope the better to ſucceed; or it eat them up with diſeaſes, as the *Targum* of *Jonathan* adds, and ſo they would repreſent it, though a fruitful land, yet a very unhealthful one, in which the natives could not live, and much leſs ſtrangers; and ſo *Aben Ezra* and *Ben Gerſom* interpret it of the badneſs of the air of the country, as being very unwholeſome and pernicious. *Jarchi* repreſents them as ſaying, that wherever they came they ſaw them burying their dead, as if there was a plague among them; and be it ſo that there was, which is not unlikely, ſince the Lord promiſed to ſend *hornets* before them, which ſome interpret of diſeaſes ſent, *Exod.* xxiii. 28. and which was in their favour, ſince hereby the number of their enemies would be leſſened and they would be weakened, and in a bad condition to oppoſe them: *and all the people that we ſaw in it*, are *men of a great ſtature*; or *men of meaſures* [p], of a large meaſure, above the common meaſure of men; but it may be juſtly queſtioned whether they ſpoke truth; for though they might ſee ſome that exceeded in height men in common, yet it is not credible that all they ſaw were of ſuch a ſize; ſince they were not only at *Hebron* and ſaw the giants there who were ſuch, but they went through the land, as in the preceding clauſe, and all they met with cannot be ſuppoſed to be of ſuch a meaſure.

℣. 33. *And there we ſaw the giants*, &c.] Not throughout the land, and yet it is ſo expreſſed, and in ſuch connexion with what goes before, that it might be ſo underſtood, and as they might chuſe it ſhould; that as there were men every where of an uncommon bigneſs, and were generally ſo, there were ſome larger than they in all places, of a prodigious ſize, of a gigantic ſtature; and yet this was only in *Hebron* where they ſaw them: *the ſons of Anak*; whoſe names are given, ℣. 22. and there were but three of them: which came *of the giants*; they were of the race of giants; for not only *Anak* their father, but *Arba* their grandfather was one; *Joſh.* xiv. 15. and xv. 13. *and we were in our own ſight as graſshoppers*; little diminutive creatures in compariſon of them; an hyperbolical exaggeration of the greatneſs of the giants, and of their own littleneſs: *and ſo we were in their ſight*; but this they could not be ſo certain of, and could only make conjectures by their neglect or ſupercilious treatment of them. *Jarchi* makes them to ſpeak of them more diminutively ſtill, as that they heard thoſe giants ſaying one to another, "there are ants in the vineyards like men."

CHAP. XIV.

THIS chapter treats of the murmurings of the children of *Iſrael* upon the evil report of the ſpies, which greatly diſtreſſed *Moſes* and *Aaron*, ℣. 1—5. and of the endeavours of *Joſhua* and *Caleb* to quiet the minds of the people with a good account of the land, and of the eaſy conqueſt of it, but to no purpoſe, ℣. 6—10. and of the Lord's threatening to deſtroy the people with the peſtilence, ℣. 11, 12. and of the interceſſion of *Moſes* for them, which ſo far ſucceeded as to prevent their immediate deſtruction, ℣. 13—20. nevertheleſs they are aſſured again and again, in the ſtrongeſt terms, that none of them but *Joſhua* and *Caleb* ſhould enter into the land, but their carcaſes ſhould fall in the wilderneſs, even all the murmurers of twenty years old and upwards, ℣. 21—35. and the ten men that brought the evil report of the good land died of a plague immediately, but the other two lived, ℣. 36, 37, 38. and the body of the people that attempted to go up the mountain and enter the land, were ſmitten and diſcomfited by their enemies, after they had with concern heard what the Lord threatened them with, ℣. 39—45.

℣. 1. *And all the congregation lifted up their voice and cried*, &c.] This is not to be underſtood of every individual in the congregation of *Iſrael*, but of the princes, heads, and elders of the people that were with *Moſes* and *Aaron* when the report of the ſpies was made; though indeed the report might quickly ſpread throughout the body of the people, and occaſion a general outcry, which was very loud and clamorous, and attended with all the ſigns of diſtreſs imaginable, in ſhrieks and tears and lamentations: *and the people wept that night*; perhaps throughout the night; could get no ſleep nor reſt all the night, but ſpent it in weeping and crying, at the thought of their condition and circumſtances, and the diſappointments they had met with, as they conceived of entering into and poſſeſſing the land.

℣. 2. *And all the children of Iſrael murmured againſt Moſes, and againſt Aaron*, &c.] They being the inſtruments of bringing them out of *Egypt*, and conducting them hither: *and the whole congregation ſaid unto them*; ſome of them, the reſt aſſenting to it by their cries and tears and geſtures: *would God we had died in the land of Egypt*; and then what they left behind they thought might have come into the hands of their children or relations; but now they concluded it would become a prey to the *Canaanites*: *or would God we had died in this wilderneſs*; the wilderneſs of *Paran*, at *Taberah*, where many of them had been deſtroyed by fire, and now they wiſh they had periſhed with them.

℣. 3. *Wherefore hath the Lord brought us unto this*

[o] Ebr. Comment. p. 40.

[p] אנשי מדות, Viri menſurarum, Montanus, Vatablus, Druſius.

this land, &c.] Unto the borders of it: their murmuring did not ceaſe at *Moſes* and *Aaron*, the inſtruments, but proceeded againſt God himſelf, who had done ſuch wonderful things for them, not only in bringing them out of *Egypt*, but ſince they had been in the wilderneſs; and yet ſo ungrateful to complain of him and argue with him about favours beſtowed on them, as if they were injuries done to them; and particularly as if God had no other intention in bringing them out of *Egypt* to the place where they were, but *to fall by the ſword*; the ſword of the *Canaanites*, as the *Targum* of *Jonathan* adds: *that our wives and our children ſhould be a prey?* to the ſame people; they ſuppoſed they ſhould be killed, their wives abuſed, and their children made ſlaves of: *were it not better for us to return into Egypt?* and ſo eſcape the hands of the inhabitants of *Canaan*, of whom they had terrible apprehenſions from the report made of them.

℣. 4. *And they ſaid one to another, let us make a captain*, &c.] An head over them inſtead of *Moſes*, who they knew would never take the government and care of them, ſhould they reſolve to return to *Egypt* as they propoſed, and beſides were now ſo diſaffected to him, that they might not care he ſhould. Captains they had over their ſeveral tribes, but they choſe to have one chief commander and general over them all; *Nehemiah* ſays they did appoint one; which they either actually did, or this propoſal was interpreted as if really put in execution, they being ſo deſirous of it, and bent upon it; wherefore their will is taken for the deed, and ſo underſtood; ſee *Neh.* ix. 17. *and let us return into Egypt*; which was downright madneſs, as ſome interpreters have juſtly obſerved; they muſt not only expect to be deſerted by *Moſes*, through whoſe means ſo many miracles had been wrought for them, and who was ſo wiſe and faithful a governour of them; and by *Aaron* their prieſt, who offered their ſacrifices, and prayed for them, and bleſſed them; and by ſuch a valiant general as *Joſhua*, who had fought for them againſt their enemies; but by the Lord himſelf, ſo that they could not expect the manna to be continued as food for them, nor the pillar of cloud and fire as a guide unto them, nor to be protected from their enemies, on the borders of whoſe countries they muſt paſs; ſo that their deſtruction in the wilderneſs ſeemed inevitable; and if they could have ſurmounted theſe and other difficulties, what manner of reception could they expect to find in *Egypt*, on whoſe account all the firſtborn of man and beaſt among them were ſlain, whom they had ſpoiled of their riches, and whoſe king and his army, and in it perhaps the flower of the nation, were drowned in the *Red Sea*, for their ſakes? What therefore could they think of, if they had any ſober thought at all, but utter ruin, ſhould they return there again?

℣. 5. *Then Moſes and Aaron fell on their faces*, &c.] Through ſhame and confuſion of face for them, at hearing ſo ſhocking a propoſal made, and ſuch wretched ingratitude expreſſed; they bluſhed at it, and were in the utmoſt diſtreſs on account of it, and therefore threw themſelves into this poſture; or it may be this was done either to beg of them that they would lay aſide all thoughts of this kind, or to ſupplicate the divine Majeſty that he would convince them of their ſin and folly, and give them repentance for it and forgiveneſs of it; and this they did *before all the congregation of the children of Iſrael*; to affect them the more with a ſenſe of their ſin and danger.

℣. 6. *And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh*, &c.] Roſe up and interpoſed in this affair, looking upon themſelves under a ſpecial obligation ſo to do, as they were capable of confronting the other ſpies, and contradicting what they had ſaid: which were *of them that ſearched the land*; they were two of that number, and were the more concerned to hear ſuch a falſe account given, and diſtreſſed to obſerve the mutiny of the people, and therefore judged themſelves in duty bound to do all they could to ſtop it: *rent their clothes*; in token of ſorrow for the ſins of the people, and at their blaſphemy and ingratitude againſt God, and in dread of his wrath and fury breaking forth upon them.

℣. 7. *And they ſpake unto all the company of the children of Iſrael*, &c.] To as many as could hear them, to the heads of them: *ſaying, the land which we paſſed through to ſearch it*, is *an exceeding good land*; they obſerve that they were of the number of the ſpies that were appointed and ſent to ſearch the land of *Canaan*, and they had ſearched it, and therefore could give an account of it from their own knowledge; and they had not only entered into it, or juſt looked at a part of it, but they had gone through it, and taken a general ſurvey of it; and they could not but in truth and juſtice ſay of it, that it was a good land, delightful, healthful, and fruitful; yea *very very good* [q], exceeding exceeding good, ſuperlatively good, good beyond expreſſion; they were not able with words to ſet forth the goodneſs of it; this they averred, in oppoſition to the ill report the other ſpies had given of it.

℣. 8. *If the Lord delight in us*, &c.] Continue to delight in them as he had, and as appears by what he had done for them in *Egypt*, at the *Red Sea*, and in the wilderneſs; ſee *Deut.* x. 15. *he will bring us into this land, and give it us*, as he has promiſed, *a land which floweth with milk and honey*; as the Lord himſelf had deſcribed it, and as the unbelieving ſpies themſelves had owned it; ch. xiii. 27.

℣. 9. *Only rebel not ye againſt the Lord*, &c.] Nothing, it is ſuggeſted, could hinder them from the poſſeſſion of it but their rebellion againſt the Lord; which might provoke him to cut them off by his immediate hand, or to deliver them into the hands of their enemies; for rebellion is a dreadful ſin, and highly provoking, 1 *Sam.* xv. 23. *neither fear ye the people of the land*; on account of their number, ſtrength, and the walled cities they dwell in; they had nothing to fear from them, ſo be it they feared the Lord, and were not diſobedient to him: *for they* are *bread for us*; as eaſy to be cut to pieces, and to be devoured, conſumed, and deſtroyed as thoroughly, as bread is when eaten; and their fields, vineyards, all they have without and within, even all their ſubſtance, will be a prey to us, and furniſh out ſufficient proviſion for us, on which we may pleaſantly and plentifully live, as on bread; ſee *Pſ.* xiv. 4. *their defence is departed from them*; they had no heart nor ſpirit left in them; no courage to defend themſelves, and therefore the ſtrength of their bodies and their walled towns would be of no avail unto them;

[q] טובה הארץ מאד מאד bona terra, valde valde, Montanus, Vatablus.

them; see *Josh.* ii. 9, 10, 11. or *their shadow*[r]; which covered and protected them, the providence of God which was over them, and continued them in the land, and quiet possession of it, until the measure of their iniquity was filled up, and the time come for his people *Israel* to inhabit it; but now it was departed: *and the Lord* is *with us*; as was evident by the cloud upon the tabernacle, and by the manna being spread around their camp every morning: the *Targums* of *Onkelos* and *Jonathan* are, "the word of the Lord is for our help": *fear them not*; the *Canaanites*, notwithstanding the strength of their bodies, or of their cities, the Lord is mightier than they.

℣. 10. *But all the congregation bade stone them with stones*, &c.] Namely, *Joshua* and *Caleb*, who had made such a faithful report of the good land, and had delivered such an animating and encouraging speech to the people. This is not to be understood of the body of the people, and of all the individuals thereof, for who then should they bid to stone *Joshua* and *Caleb?* unless the sense is, that they stirred up and animated one another to it; but rather it means the princes and heads of the congregation, who commanded the common people to rise up and stone them; for notwithstanding the affecting behaviour of *Moses* and *Aaron*, and the arguments of *Joshua* and *Caleb*, they still persisted in their mutiny and rebellion, until the Lord himself appeared as he did: *and the glory of the Lord appeared in the tabernacle of the congregation, before all the children of Israel*; the *Shekinah*, or divine majesty, which dwelt between the cherubim in the most holy place, came into the court of the tabernacle; for neither in the holy nor in the most holy place could the people see it, or the token of it: in *Deut.* xxxi. 15. it is said, *the pillar of cloud stood over the door of the tabernacle*; and *Noldius*[s] renders it here, *and the glory of the Lord appeared above the tabernacle of the congregation*; with which agree the *Targum* of *Jonathan* and the *Vulgate Latin* and *Septuagint* versions; and so *Jarchi* says, the cloud descended there, and from thence very probably some coruscations, or flashes of lightning came forth, which plainly shewed the Lord was there; and this was done to terrify the people, and restrain them from their evil purposes; and to encourage the servants of the Lord, who hereby might expect the divine protection.

℣. 11. *And the Lord said unto Moses*, &c.] Out of the cloud upon the tabernacle: *how long will this people provoke me?* which suggests that they had often provoked him, and had done it long ago, and still continued to do so; and he had long bore their provocations; but it was not reasonable, nor could it be expected by *Moses* or any other, that he would bear them much longer: *and how long will it be ere they believe me*; unbelief was a sin they had often and long been guilty of, and which greatly prevailed among them, and was the root of all their murmurings, mutiny and rebellion; and what was highly provoking to the Lord, since they ought to have believed him, and that he was able to make good, and would make good his promises to them: *for all the signs which I have shewed among them*; the wonders and miracles he had wrought in *Egypt*, at the *Red Sea*, and in the wilderness, and in their sight; on account of which they should have given credit to his word, and which were strong aggravations of their unbelief; and is the true reason why they entered not into the good land; *Heb.* iii. 18, 19.

℣. 12. *I will smite them with the pestilence, and disinherit them*, &c.] Deprive them of inhabiting the land; so as many as died of the pestilence were even all the spies who brought an evil report of the good land, ℣. 37. with respect to the body of the people, this is to be considered not as a peremptory decree or a determined point; but is delivered partly by way of proposal to *Moses*, to draw out from him what he would say to it; and partly by way of threatening to the people, to bring them to a sense of their sin and repentance for it: *and will make of thee a greater nation, and mightier than they*; this anticipates an objection that might be made, should the people of *Israel* be cut off by the plague, and so disinherited of the land of *Canaan*, what will become of the oath of God made to their fathers? to which the answer is, it would be fulfilled in making the posterity of *Moses* as great or a greater and more powerful nation than *Israel* now was, and by introducing them into the land of *Canaan*, who would be of the seed of the fathers of *Israel*, as *Jarchi* observes, as those people were; and this was said to prove *Moses*, and try his affection to the people of *Israel*; and give him an opportunity of shewing his public and disinterested spirit.

℣. 13. *And Moses said unto the Lord*, &c.] In an abrupt manner, as the following words shew, his mind being greatly disturbed and distressed by the above threatening: *then the Egyptians shall hear* it; that the Lord had smitten the *Israelites* with the pestilence; the *Targum* of *Jonathan* interprets it of the children of the *Egyptians* who were suffocated in the sea: *for thou broughtest up this people in thy might from among them*; they were once sojourners among them and slaves unto them, and they were delivered from them by the mighty hand of the Lord upon the *Egyptians*, destroying their first-born; and therefore when they shall hear that the *Israelites* were all destroyed at once by a pestilence in the wilderness, it will be a pleasure to them, as follows.

℣. 14. *And they will tell it to the inhabitants of this land*, &c.] The land of *Canaan*, between which and *Egypt* there was an intercourse, though not by the way of the wilderness, being neighbours, and their original ancestors brethren, as *Mizraim* and *Canaan* were; or *they will say*[t], and that with joy, as the *Targum* of *Jonathan* adds; but what they would say does not appear so plain; either it was that the *Israelites* were killed in the wilderness, a tale they would tell with pleasure; but that the *Canaanites* would hear of doubtless before them, and not need their information, since the *Israelites* were upon their borders; or that the Lord had brought them out of *Egypt* indeed, but could carry them no farther, could not introduce them into the land he had promised them; or rather they would say to them what follows, for the participle *for* is not in the text, and may be omitted; and so the sense is, they will tell them, *they have heard that thou Lord* art *among this people*; in the tabernacle that was in the midst of them, in the most holy place of it: *that thou Lord art seen face to face*; as he was by *Moses*, who was at the head of them: *and that thy cloud standeth over them*; and sheltered and protected them from the heat

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[r] צלם umbra eorum, Montanus, Tigurine version, Fagius, Vatablus; so Junius & Tremellius, Piscator.
[s] Concord. Ebr. Part. p. 164. N°. 737.
[t] יאמרו & dicent, Pagninus, Montanus, Drusius, &c.

heat of the ſun in the day-time, when it reſted upon them in their encampment: *and that thou goeſt before them, by day-time in a pillar of a cloud, and in a pillar of fire by night*; in their journeys; they'll tell of thoſe favours thou haſt ſhown *Iſrael*; and yet, after all, will obſerve that thou haſt deſtroyed them, which will not redound to thine honour and glory.

℣. 15. *Now if thou ſhalt kill all this people, as one man*, &c.] Suddenly, and at once, as might be done by a peſtilence; and as 185,000 were ſmitten at once, and as thought by the ſame diſeaſe, by the angel of the Lord in the camp of the *Aſſyrians*, in after-times, 2 *Kings* xix. 35: *then the nations which have heard the fame of thee*; the *Egyptians*, *Canaanites*, and others, as *Aben Ezra* obſerves; who had heard the report of the wonderful things done by him for *Iſrael*, and of the great favours he had beſtowed upon them; and ſo of his power, and goodneſs, and other perfections diſplayed therein, which made him appear to be preferable to all the gods of the *Gentiles*: *will ſpeak, ſaying*; as follows.

℣. 16. *Becauſe the Lord was not able to bring this people into the land which he ſware unto them*, &c.] That though he brought them out *Egypt*, he was not able to bring them through the wilderneſs into *Canaan*; and that though he had wrought many ſigns and wonders for them, he could work no more, his power failed him, he had exhauſted all his might, and could not perform the promiſe and oath he had made: *therefore he hath ſlain them in the wilderneſs*; becauſe he could not fulfil his word, and ſo made ſhort work of it, deſtroying them all together, which *Moſes* ſuggeſts would greatly reflect diſhonour on him; and in this he ſhows, that he was more concerned for the glory of God, than for his own.

℣. 17. *And now, I beſeech thee, let the power of my Lord be great*, &c.] That is, appear to be great; the power of God is great, not only mighty, but almighty; it knows no bounds, nothing is impoſſible with him, he can do whatever he pleaſes, *Pſ.* cxlvii. 5. his power, and the greatneſs of it, had been ſeen in bringing the children of *Iſrael* out of *Egypt*, and through the *Red Sea*, and in providing for them, protecting and defending them in the wilderneſs; and the requeſt of *Moſes* is, that it might appear greater and greater in bringing them into the land of promiſe; or elſe he means an exceeding great diſplay of the grace and mercy of God in the forgiveneſs of the ſins of the people; for as the power of God is ſeen in his forbearance and long-ſuffering with the wicked, *Rom.* ix. 22. much more in the forgiveneſs of the ſins of men, there being more power and virtue in grace to pardon, than there is in ſin to damn; and as it is an indication of ſtrength in men, and of their power over themſelves, when they can rule their own ſpirits, keep under their paſſions, and reſtrain their wrath, and ſhew a forgiving temper, *Prov.* xvi. 32. ſo it is an inſtance of the power of God to overcome his wrath and anger ſtirred up by the ſins of men; and notwithſtanding their provocations, freely to forgive: pardon of ſin is an act of power, as well as of grace and mercy, ſee *Matt.* ix. 6. and this ſenſe agrees with what follows. The firſt letter in the word for *great* is larger than uſual, that it might be taken notice of; and to ſignify the exceeding greatneſs of the power of God, *Moſes* deſired might be diſplayed in this caſe: and the letter numerically ſignifies ten, and has been thought to reſpect the ten times that *Iſrael* tempted the Lord, ℣. 22. and to ſuggeſt, that though they had ſo done, yet the grace and mercy of God ſhould ten times exceed the ingratitude of the people[u]: *according as thou haſt ſpoken, ſaying*; as in *Exod.* xxxiv. 6, 7. and is as follows.

℣. 18. *The Lord is long-ſuffering*, &c.] Towards all men, and eſpecially towards his own people: *and of great mercy*; being abundant in goodneſs, and keeping mercy for thouſands: *forgiving iniquity and tranſgreſſion*; all ſorts of ſin: *and by no means clearing* the guilty, *viſiting the iniquity of the fathers upon the children unto the third and fourth* generation; which may ſeem to make againſt the plea of *Moſes* for mercy and forgiveneſs; but the reaſon of theſe words being expreſſed ſeems to be, becauſe they go along with the others in the paſſage referred to, and are no contradiction to the forgiving mercy of God in a way of juſtice; nor did *Moſes* requeſt to have the guilty cleared from puniſhment altogether, but that God would ſhew mercy, at leaſt to ſuch a degree as not to cut off the whole nation, and leave no poſterity to inherit the land; which is ſuppoſed in viſiting the ſin of the fathers to the third or fourth generation.

℣. 19. *Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy*, &c.] Intimating, that though the ſin of this people was great, the mercy of God to pardon was greater; and therefore he intreats that God would deal with them, not according to the greatneſs of their ſins, and the ſtrictneſs of juſtice, but according to the greatneſs of his mercy, who would, and does abundantly pardon: *and as thou haſt forgiven this people, from Egypt, even until now*; which ſhows both that theſe people had been continually ſinning againſt the Lord, ever ſince they came out of *Egypt*, notwithſtanding the great goodneſs of God unto them, and that he had as conſtantly pardoned; and therefore it was hoped and intreated, that he would ſtill continue to pardon them, he being the ſame he ever was, and whoſe mercy and goodneſs endure for ever: he had pardoned already ſins of the like kind ſince their coming out of *Egypt*, as their murmurings for bread in the wilderneſs of *Sin*, and for water at *Rephidim*, *Exod.* xvi. and xvii. and even a greater ſin than theſe, idolatry, or the worſhip of the calf.

℣. 20. *And the Lord ſaid, I have pardoned according to thy word.*] So as not to kill them utterly as one man; which is an inſtance of his being plenteous in mercy, and ready to forgive; and of the virtue and efficacy of the effectual fervent prayer of a righteous man, and of the great regard the Lord has to the prayers of a good man for others. The *Jeruſalem Targum* is, "and the "Word of the Lord ſaid, lo, I have remitted and "forgiven according to thy word;" which muſt be underſtood of Chriſt, the eſſential Word, and ſhews, according to the ſenſe of the *Targumiſt*, that he has a power to forgive ſin, and muſt be a divine perſon, for none can forgive ſin but God; ſee *Mark* ii. 7, 10.

℣. 21. *But* as truly as *I live*, &c.] Which is the form of an oath, as the *Targum*; the Lord ſwears by his life, or by himſelf, becauſe he could ſwear by no greater: *all the earth ſhall be filled with the glory of the Lord*; this is not the thing ſworn unto or confirmed, but that by which the oath is made and confirmed; and the ſenſe is, that as ſure as the

[u] Baal Hatturim in loc. & Buxtorf. Tiberias, c. 14. p. 38.

the earth *had been* filled with the glory of the Lord, as it may be rendered, as it had been with the fame of what he had done in *Egypt*, and at the *Red Sea*; or as it *ſhould be* filled with it in after-times, eſpecially in the kingdom of the Meſſiah in the latter day; ſee *Iſ.* vi. 3. *Hab.* ii. 14. ſo ſure the men that had provoked him ſhould not ſee the land of *Canaan*.

℣. 22. *Becauſe all thoſe men which have ſeen my glory*, &c.] His glorious majeſty, or the emblem of it in the cloud, on the tabernacle, which had often appeared to them, and the glorious things done by him; the glory of his power, wiſdom, goodneſs, faithfulneſs and truth, diſplayed in bringing them out of *Egypt*, through the *Red Sea*, and thus far in the wilderneſs, even to the borders of the land of *Canaan*; it ſhould be rendered, not *becauſe*, but *that*, for this is the thing ſworn to, or the matter of the oath: *and my miracles which I did in Egypt*; by the hand of *Moſes*, both before them, when he was ſent to them, as a proof his divine miſſion, and before *Pharaoh* and all his court, inflicting plagues upon him and his people: *and in the wilderneſs*; in raining manna from heaven about their tents, ſending them quails, and giving them water out of the rock: *and have tempted me now theſe ten times*; which the *Jews* underſtand preciſely and exactly of ſuch a number, and which they reckon thus*; twice at the ſea, twice concerning water, twice about manna, twice about quails, once by the calf, and once in the wilderneſs of *Paran*, which laſt and tenth was the preſent temptation: theſe are reckoned a little otherwiſe elſewhere×; but perhaps it may be better, with *Aben Ezra*, to interpret it of many times, a certain number being put for an uncertain, they having frequently tempted the Lord: *and have not hearkened to my voice*; neither to his word of promiſe, nor to his word of command, and particularly his late order to go up and poſſeſs the land, *Deut.* i. 21, 26.

℣. 23. *Surely they ſhall not ſee the land which I ſware unto their fathers*, &c.] Not poſſeſs and enjoy the land of *Canaan*, which the Lord by an oath had promiſed their fathers *Abraham*, *Iſaac* and *Jacob* to give it to their ſeed; and now he ſwears that theſe men, who had ſo often tempted him, and been diſobedient to him, ſhould not inherit it; ſo the *Targums* of *Jonathan* and *Jeruſalem* take it for an oath; ſee *Heb.* iii. 11, 18. *neither ſhall any of them that provoked me ſee it*; that provoked him by the ill report they had brought of the land, by their unbelief, by their murmurings and mutiny.

℣. 24. *But my ſervant Caleb*, &c.] Who was one of the ſpies, and brought a good and true report of the land; and ſo in that, as well as in other things, approved himſelf to be a faithful ſervant of the Lord, and who had ſtilled the people at the beginning of their murmur, and with *Joſhua* had attempted to quiet them afterwards; and tho' *Joſhua* is not here mentioned, becauſe, as ſome ſay, he had no children, and therefore it could not be ſaid of him that his ſeed ſhould poſſeſs the land, as is ſaid of *Caleb*; or rather, becauſe he was to be the general and commander of the people, who was to introduce them into the land of *Canaan*, and therefore there was no neceſſity of expreſſing him by name, yet he is afterwards mentioned, ℣. 30, 38. *becauſe he had another ſpirit with him*; different from that of the reſt of the ſpies, excepting *Joſhua*; a ſpirit of faith, and of the fear of the Lord, of might and courage, of truth and faithfulneſs; believing in the promiſe of God, which the ſpies diſtruſted, being perſuaded the land might eaſily be conquered, which they feared; and bringing a true report of the land, the reverſe of the ill and falſe one they brought. For this is to be underſtood not of the holy Spirit of God, nor of his work upon the hearts of good men, which is different from the ſpirit of the world, though *Caleb* was poſſeſſed of that alſo: *and hath followed me fully*; with full purpoſe of heart whitherſoever he led him, or directed him, in every path of duty, and in the exerciſe of every grace; or *hath fulfilled after me*[y]; obeyed his word of command, fulfilled his mind and will, by going after him, and acting according to the rules and directions he gave him: *him will I bring into the land whereinto he went*; the land of *Canaan* he went into to ſpy and ſearch: *and his ſeed ſhall poſſeſs it*; not the whole land, but *Hebron*, and the parts about it, where he particularly went, and which he and his poſterity afterwards enjoyed, ſee ch. xiii. 22. *Joſh.* xiv. 13, 14, 15. The *Targum* of *Onkelos* is, *ſhall expel it*; the inhabitants of it; for the word ſignifies both to inherit and diſinherit; and ſo *Jarchi* interprets it, ſhall diſinherit the *Anakim*, and the people that are in it, that is, drive them out of it, as *Caleb* did, *Joſh.* xv. 13, 14.

℣. 25. *And now the Amalekites, and the Canaanites dwelt in the valley*, &c.] By the *Canaanites* are meant the *Amorites*, as *Aben Ezra*, which were a principal people of the land of *Canaan*, and which may be confirmed by *Deut.* i. 19, 20. this may ſeem contrary to what is ſaid ch. xiii. 29. where they are ſaid to dwell in the mountain; but it may be reconciled by obſerving, that indeed their proper ſettled habitation was in the mountain; but now they went down from thence, and *ſat*[z] in the valley, as it may be rendered, in ambuſh, there lying in wait for the children of *Iſrael*, as in *Pſ.* x. 8. and ſo *Aben Ezra* interprets it of their ſitting there, to lie in wait for them: and now, though theſe people had ſo ſadly provoked the Lord, yet ſuch was his goodneſs to them, as to warn them of the deſign of their enemies, and of the danger by them, to provide for their ſafety, by giving them the following inſtruction: *to-morrow turn you*; don't go forward, leſt ye fall into their ambuſhment, but turn about, and go the contrary way; return in the way, or towards the parts from whence ye came: this they are bid to do to-morrow, but did not till ſome time after; for contrary to the command of God, they went up the mount, where they were defeated by the *Amalekites* and *Canaanites*, after which they ſtayed in *Kadeſh* ſome days, *Deut.* i. 44, 45, 46. *and get you into the wilderneſs by the way of the Red Sea*; or in the way towards it; and ſo they would be in the way to *Egypt*, where the people were deſirous of returning again; but as they were always a rebellious and diſobedient people, and acted contrary to God, ſo in this caſe; for when he bid them go back towards the *Red Sea* again, then they were for going forward, and enter into the land of *Canaan*; though when he bid them go up, and poſſeſs it, then they were for returning to *Egypt*.

* T. Bab. Eracin, fol. 15. 1. Bartenora in Pirke Abot, c. 5. §. 4. Jarchi in loc. × Maimon. in Pirke Abot, ib. [y] וימלא אחרי & implevit poſt me, Montanus, Tigurine verſion, Fagius, Druſius. [z] ישב ſedet, Druſius, Piſcator.

℣. 26. *And the Lord ſpake unto Moſes, and unto Aaron*, &c.] Before he had been only ſpeaking to *Moſes*, who had interceded with him to pardon the people, which he had granted; but at the ſame time aſſured him they ſhould not enter into and poſſeſs the land of *Canaan*, and the ſame he repeats to him and *Aaron* together: *ſaying*; as follows.

℣. 27. *How long* ſhall I bear with *this evil congregation, which murmur againſt me?* &c.] Bear with their murmurings, ſpare them, and not cut them off? how long muſt ſparing mercy be extended to them? the Lord ſpeaks as one weary of forbearing, ſo frequent and aggravated were their murmurings. The *Jews* underſtand this not of the whole congregation of *Iſrael*, but of the ten ſpies, from whence they gather, that ten make a congregation; and they interpret the phraſe, *which murmur againſt me*, tranſitively, *which cauſe to murmur againſt me*; made the children of *Iſrael* murmur againſt him, ſo *Jarchi*; but rather all the people are meant, as appears from the next verſe, and from the following clauſe: *I have heard the murmurings of the children of Iſrael, which they murmur againſt me*; for their murmurings were not only againſt *Moſes* and *Aaron*, but againſt the Lord himſelf, ℣. 2, 3.

℣. 28. *Say unto them*, as truly as *I live, ſaith the Lord*, &c.] The form of an oath, as in ℣. 21: *as ye have ſpoken in mine ears, ſo will I do to you*; what they had wiſhed for, and expreſſed in the hearing of the Lord, he threatens them ſhould be their caſe.

℣. 29. *Your carcaſes ſhall fall in this wilderneſs*, &c.] They had wiſhed they had died in it, ℣. 2. and the Lord here declares they ſhould, which is ſignified by the falling of their carcaſſes in it, or their bodies, which when dead fall to the ground, having no ſtrength to ſupport themſelves: *and all that were numbered of you*; but a few months before this time, when their number was 603,550, ch. ii. 46: *according to your number, from twenty years old and upward*; which is obſerved, as *Jarchi* thinks, to except the *Levites*, for they were not numbered with the other tribes; and when they were numbered by themſelves, their number was taken from a month old and upwards; wherefore it need not be wondered at, if we find that there were of them who did not fall in the wilderneſs, but entered into the land of *Canaan*, as it is certain *Eleazar* the prieſt, the ſon of *Aaron* did, ch. xxxiv. 17. *Joſh.* xiv. 1: *which have murmured againſt me*; which ſhows, that not the ſpies only, who cauſed the people to murmur, but the people themſelves who murmured, and had been numbered, from 20 years old and upward, are the evil congregation the Lord thus threatened with death.

℣. 30. *Doubtleſs ye ſhall not come into the land*, &c.] The land of *Canaan*; or *if ye ſhall come* [a]; that is, I ſwear ye ſhall not, ſo the *Targum* of *Jonathan*: *concerning which I ſware to make you dwell therein*; not them perſonally, but the people and nation, of which they were, and to which they belonged, the ſeed and poſterity of *Abraham, Iſaac* and *Jacob*, to whom the oath was made: *ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun*; who brought a good report of the land. *Caleb* is mentioned firſt, as *Aben Ezra* thinks, becauſe he firſt appeaſed and quieted the people; but in ℣. 38. *Joſhua* ſtands firſt, ſo that nothing is to be inferred from hence; theſe were the only two of the ſpies that went into the land of *Canaan*, and the only two of the *Iſraelites* that were numbered, from twenty years old and upwards; thoſe of the tribe of *Levi*, not being in that account, muſt be remembered to be excepted alſo.

℣. 31. *But your little ones, which ye ſaid ſhould be a prey*, &c.] To the *Canaanites*, ℣. 3. *them will I bring in*; into the land of *Canaan*, and ſo fulfil the promiſe made to *Abraham, Iſaac* and *Jacob*; for the unbelief of this congregation did not make the faith, or faithfulneſs of God, of none effect: *and they ſhall know the land which ye have deſpiſed*; ſhall know what a good land it is by experience, and ſhall poſſeſs and enjoy it with approbation, delight and pleaſure, which they, believing the ſpies, rejected with loathing and diſdain.

℣. 32. *But as for you, your carcaſes*, &c.] Which way of ſpeaking ſeems to be uſed to diſtinguiſh them from their children; *they ſhall fall in this wilderneſs*; which is repeated for the confirmation and certainty of it, and an emphaſis is laid on the words, *this wilderneſs*, which are pronounced with an accent, to put them in mind of their wiſh, ℣. 2.

℣. 33. *And your children ſhall wander in the wilderneſs forty years*, &c.] Or *feed* [b], as ſhepherds, who go from place to place, and ſeek freſh paſture for their ſheep; it being the cuſtom of a ſhepherd, as *Aben Ezra* obſerves, not to ſtand or reſt in a place; and ſo like ſheep grazing in a wilderneſs, where they have ſhort commons, and wander about in ſearch of better. Theſe forty years are to be reckoned from their coming out of *Egypt*, from whence they had now been come about a year and a half: *and bear your whoredoms*; the puniſhment of their idolatries, which are frequently ſignified by this phraſe, and particularly of the idolatry of the calf, which God threatened to puniſh whenever he viſited for ſin, *Exod.* xxxii. 34. and of other ſins, as their murmurings, *&c.* for it was on account of them their children wandered ſo long in the wilderneſs, and were kept out of the poſſeſſion of the land of *Canaan*: *until your carcaſes be waſted in the wilderneſs*; every one of them be conſumed by death, ſave thoſe before excepted.

℣. 34. *After the number of days in which ye ſearched the land*, even *forty days*, &c.] For ſo long they were ſearching it, ch. xiii. 25: *each day for a year*; reckoning each day for a year, 40 days for 40 years, as in *Ezek.* iv. 6: *ſhall ye bear your iniquities* even *forty years*; which number is given, being a round one, otherwiſe it was but 38 years and a half ere they were all cut off, and their children entered the land: *and ye ſhall know my breach of promiſe*; God never makes any breach of promiſe; his covenant he will not break, nor alter what is gone out of his lips; men break their promiſes, and tranſgreſs the covenant they have made with him, but he never breaks his, *Pſ.* lxxxix. 34. this ſhould rather be rendered only, *ye ſhall know my breach*; experience a breach made upon them by him, upon their perſons and families by conſuming them in the wilderneſs: the *Targum* of *Jonathan* is, "and ye ſhall know what ye have murmured "againſt me;" this ſame word is uſed in the plural in *Job*, xxxiii. 10. and is by the *Targum* rendered murmurings or complaints; and ſo the ſenſe is, ye ſhall know by ſad experience the evil of complaining and murmuring againſt me. The *Vulgate*

[a] אם אתם תבאו ſi vos ingreſſi fueritis, Pagninus, Montanus.

[b] יהיו רעים erunt paſcentes, Pagninus, Montanus, Druſius, Junius & Tremellius; paſcent, Tigurine verſion, Piſcator.

Vulgate Latin verſion is, "ye ſhall know my ven-"geance;" and ſo the *Septuagint*, "ye ſhall know "the fury of my anger," which give the ſenſe, though not a literal verſion of the words.

℣. 35. *I the Lord have ſaid*, &c.] Determined, reſolved on doing what I have declared, and again repeat it; the decree is abſolute and peremptory, and will never be revoked: *I will ſurely do it to all this evil congregation, that are gathered together againſt me*; againſt his miniſters, *Moſes* the chief magiſtrate, and *Aaron* the high-prieſt; and this is interpreted gathering, conſpiring and rebelling againſt the Lord himſelf, on account of which they might be truly called an evil congregation, and therefore it was a determined point with him to deſtroy them: *in this wilderneſs they ſhall be conſumed*; by waſting diſeaſes: *and there they ſhall die*; as they wiſhed they might, ℣. 2. with reſpect to which this is ſo often repeated; and which the *Jews* interpret not only of a corporal death, but of an eternal one; for they ſay [c], "the generation of "the wilderneſs (of thoſe that died there) have "no part in the world to come, nor ſhall ſtand "in judgment, as it is ſaid, *in this wilderneſs*, &c. "*Numb.* xiv. 35."

℣. 36. *And the men which Moſes ſent to ſearch the land*, &c.] Ten of them: *who returned*; as they all did, who were ſent to ſearch it: *and made all the congregation to murmur againſt him*; againſt *Moſes* that ſent them; they murmured themſelves, and made others murmur: *by bringing up a ſlander upon the land*; that it ate up its inhabitants, and that the inhabitants of it were of ſuch a ſtature, and ſo gigantic and ſtrong, and dwelt in ſuch walled cities, that there was no probability of ſubduing them.

℣. 37. *Even thoſe men that did bring up the evil report upon the land*, &c.] They, and they only at this time: *died by the plague before the Lord*; either by the peſtilence immediately ſent upon them by the Lord, or by a flaſh of lightening from him, or in ſome other way; however by the immediate hand of God, and in his preſence, being in the tabernacle of the congregation, ℣. 10. tho' the *Jews* differently relate the manner of their death; ſome ſay worms came out of their navels, and up to their jaws, and eat them and their tongues; and others, that they came out of their tongues, and entered their navels, which they take to be a juſt retaliation for ſinning with their tongues: and the time of their death they differ about; ſome ſay, as the *Targum* of *Jonathan*, that it was upon the 7th, and others, that it was on the 17th of *Elul* or *Auguſt* they died [d].

℣. 38. *But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh*, &c.] Here *Joſhua* is ſet firſt, as *Caleb* is in ℣. 30. which ſhews that they were equal in dignity, and therefore are indifferently put, ſometimes the one firſt, and ſometimes the other: which were *of the men that went to ſearch the land*; were two of the ſpies, and were for the tribes of *Judah* and *Ephraim*, ch. xiii. 6, 8. *lived* ſtill; were not ſtricken with death, when the other ſpies were, though perhaps upon the very ſpot, and in the ſame place, and among them, when they were ſtruck dead; but theſe remained alive, and continued many years after, and entered the good land, and poſſeſſed it.

℣. 39. *And Moſes told theſe ſayings unto all the children of Iſrael*, &c.] That all that had murmured, who were of twenty years old and upwards, ſhould die in the wilderneſs, and never ſee nor enter into the land of *Canaan*, on the borders of which they now were: *and the people mourned greatly*; becauſe of their unhappy caſe, that they ſhould be cut off by death in the wilderneſs, and be deprived of the enjoyment of the good land; their ſorrow ſeems to have been not a godly ſorrow, or true repentance for ſin committed, but a worldly ſorrow that works death: it was not on account of the evil of ſin, the pardon of which they did not ſeem to ſeek after, but on account of the evil that was likely to come to them by it.

℣. 40. *And they roſe up early in the morning*, &c.] The next morning after they had heard the bad news of their conſumption in the wilderneſs; not being able perhaps to ſleep that night with the thoughts of it, and being now in a great haſte to go up and poſſeſs the land of *Canaan*, as they were before to return to *Egypt*: *and gat them up into the top of the mountain*; which was the way the ſpies went into the land of *Canaan*, ch. xiii. 17. this they did not actually aſcend, as appears from ℣. 44,45. but they determined upon it, and got themſelves ready for it: *lo, we be* here; this they ſaid either to one another, animating each other to engage in the enterprize; or to *Moſes* and *Joſhua*, ſignifying that they were ready to go up and poſſeſs the land, if they would put themſelves at the head of them, and take the command and direction of them: *and will go up unto the place which the Lord hath promiſed*; the land of *Canaan*: *for we have ſinned*; in not going up to poſſeſs it, when they were bid to go, and in liſtening to the ſpies that brought an ill report of it, and by murmuring againſt *Moſes* and *Aaron*, and the Lord himſelf, and propoſing to make them a captain and return to *Egypt*: but this acknowledgment and repentance were not very ſincere, by what follows.

℣. 41. *And Moſes ſaid, Wherefore now do ye tranſgreſs the commandment of the Lord?* &c.] Which was to turn back into the wilderneſs, and go the way that leads to the *Red Sea*, ℣. 25. inſtead of which now they were for going forward into the land of *Canaan*, though averſe to it juſt before: *but it ſhall not proſper*; their attempt to enter into it.

℣. 42. *Go not up, for the Lord* is *not among you*, &c.] And therefore could not expect ſucceſs, for victory is of the Lord; the *Targum* of *Jonathan* adds, "the ark, and the tabernacle, and the cloud "of glory move not", which were a plain indication that the Lord would not go with them, and therefore could not hope to prevail over their enemies and enter the land, but on the contrary might expect to be defeated by them, as follows: *that ye be not ſmitten before your enemies*; of which they would be in great danger ſhould they attempt to go up the hill, and the Lord not with them.

℣. 43. *For the Amalekites and the Canaanites* are *there before you*, &c.] Having removed from the valley, ℣. 25. or elſe had detached a party to defend the paſs on the top of the mountain, and where perhaps they deſigned to feign a retreat if they found it proper, and draw them into a combat in the valley: *and ye ſhall fall by the ſword*; by the ſword of the *Amalekites* and *Canaanites*: *becauſe ye are turned away from the Lord*; from the word of the Lord, from hearkening to and obeying

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[c] Miſn. Sanhedrin, c. 11. §. 3. fol. 7. 2.

[d] Schulchan Aruch, par. 1. c. 580. §. 2. Shalſhalet Hakabala,

ing his command: *therefore the Lord will not be with you*; the conſequence of which muſt be bad for them.

℣. 44. *But they preſumed to go up unto the hill-top*, &c.] In a bold, audacious and preſumptuous manner; they attempted to go up to the top of the hill, notwithſtanding the remonſtrances of *Moſes* againſt it, and the danger they would be expoſed unto; but withdrawing themſelves from God, and his miniſters, and lifted up in themſelves, and confident of their own ſtrength, ventured on this raſh enterprize: the *Vulgate Latin* verſion is, *being darkened they went up*; either having their underſtandings darkened, and being given up to a judicial blindneſs and hardneſs of heart; or elſe they went up in the morning while it was dark, before daylight; which latter ſenſe is favoured by the *Targum* of *Jonathan*, "and they girded (or armed) "themſelves in the dark, before the morning-light;" and the former by an ancient expoſition, called *Tanchuma*, mentioned by *Jarchi*, "they went ob-"ſcure (as it were in the dark) becauſe without "leave:" *nevertheleſs the ark of the covenant of the Lord, and Moſes departed not out of the camp*; the cloud not being taken up, but abiding on the tabernacle, which was the ſignal for reſting, both for the ark, and for the camp, the *Kohathites* did not move with the ark: the *Jews* [e] have a notion, that there were two arks which went with *Iſrael* in the wilderneſs, one in which the law was put, and another in which the broken pieces of the tables were left; that in which the law was, was placed in the tabernacle of the congregation, and of this it is written, *the ark of the covenant of the Lord, and Moſes departed not*, &c. but that in which the broken pieces of the tables were, went in and out with them: but this does not clearly appear; and it is highly probable no ark went with them at this time; nor did *Moſes* the leader and commander of the people ſtir from the camp of the Levites; wherefore it was a bold and hazardous undertaking the other camps engaged in without God going with them, and their general before them, or *Joſhua* his miniſter; for if one did not go, the ſame may be concluded of the other.

℣. 45. *Then the Amalekites came down*, &c.] The hill; met the *Iſraelites* as they aſcended: *and the Canaanites which dwelt in that hill*; the ſame with the *Amorites*, one of the ſeven nations of *Canaan*, ch. xiii. 29. *and ſmote them*; with the ſword, having the advantage of them in coming down the hill upon them: *and diſcomfited them even unto Hormah*; the name of a place, ſo called from what happened there; as *Jarchi* ſays; either from this deſtruction of the *Iſraelites* at this time by theſe their enemies, or from the deſtruction of the *Canaanites* by *Iſrael*, ch. xxi. 4. and ſo here has its name by anticipation; or it may be from both theſe events, and ſeems to be confirmed by a third of the like kind, having been in former times called *Zephah*, *Judg.* i. 17. ſee *Joſh.* xv. 30. though ſome take it to be an appellative here, and not the proper name of a place, and render it *even unto deſtruction*, as the *Targum* of *Jonathan*, denoting the very great deſtruction and havock that were made among them: how many were deſtroyed is not certain; the judgment threatened them of God ſoon began to take place, that their carcaſſes ſhould fall in that wilderneſs.

CHAP. XV.

IN this chapter the children of *Iſrael* are inſtructed about the meat-offerings and drink-offerings, and the quantities of them, which were always to go along with their burnt-offerings and peace-offerings they ſhould offer when they came into the land of *Canaan*, ℣. 1—12. and they are told that the ſame laws and ordinances would be binding equally on them that were of the country, and on the ſtrangers in it, ℣. 13—16. and an order is given them to offer a cake of the firſt dough for an heave-offering, ℣. 17—21. and they are directed what ſacrifices to offer for ſins of ignorance, both of the congregation and particular perſons, ℣. 22—29. but as for preſumptuous ſinners they were to be cut off, ℣. 30, 31. and an inſtance is recorded of ſtoning a ſabbath-breaker, ℣. 32—36. and the chapter is concluded with a law for wearing fringes on the borders of their garments, the uſe of which is expreſſed, ℣. 35—41.

℣. 1. *The Lord ſpake unto Moſes*, &c.] After the murmurings of the *Iſraelites* by reaſon of the ſpies, and their being threatened with a conſumption of them in the wilderneſs on that account, and their defeat at *Hormah*; and leſt their poſterity ſhould be diſcouraged, and deſpair of ever enjoying the good land: *ſaying* as follows.

℣. 2. *Speak unto the children of Iſrael, and ſay unto them*, &c.] The younger ſort of them, ſuch as were under twenty years of age; for thoſe of that age and upwards, who had murmured againſt the Lord, had been aſſured by him with an oath that they ſhould die in the wilderneſs, and not ſee the land of *Canaan*; whereas thoſe *Moſes* is here bid to ſpeak to, were ſuch that ſhould poſſeſs it: *when ye come into the land of your habitations, which I give unto you*; the land of *Canaan*, the grant of which is here renewed to them, and an aſſurance given of their coming into it and ſettlement in it; and that they ſhould have dwelling-places there for their ſeveral tribes and families.

℣. 3. *And will make an offering by fire unto the Lord, a burnt-offering*, &c.] The firſt of theſe reſpects ſuch offerings by fire, which were not wholly burnt, but part of them were eaten by the prieſts, *Deut.* xviii. 1. and the latter ſuch as were wholly burnt, unleſs the latter can be thought to be only an explanation of the former: *or a ſacrifice in performing a vow, or in a freewill-offering*; theſe were peace-offerings, ſome of which were for thankſgiving, and others were either a vow or a freewill-offering as here; ſee *Lev.* vii. 11, 12, 16. *or in your ſolemn feaſts*; as the paſſover, pentecoſt, &c. of which and the offerings in them, ſee *Lev.* xxiii. 4—37. *Numb.* ch. xxviii. and xxix. *to make a ſweet ſavour unto the Lord*; for acceptance with him: *of the herd or of the flock*; a bullock of the one, a lamb or kid of the goats of the other; fowls are not mentioned, becauſe burnt-offerings of them required no drink-offerings [f].

℣. 4. *Then ſhall he that offereth his offering unto the Lord*, &c.] Be it of either kind before mentioned: *being a meat-offering of a tenth deal of flour, mingled*

[e] T. Hieroſ. Sotah, fol. 22. 2.

[f] Maimon. Maaſeh hakorbanot, c. 2 §. 2.

mingled with the fourth part of a hin of oil; this was made of the tenth part of an *Ephah*, or of an omer of fine wheaten flour, which was the quantity of about three quarts; and which was mixed and macerated with the fourth part of an hin, or with a quart and more than half a pint of oil; see *Exod.* xxix. 40. rather this should be called a bread-offering.

℣. 5. *And the fourth part of an hin of wine*, &c.] The same measure with the oil, and this was wine of the grapes, as the *Targum* of *Jonathan*; other sorts of wine might not be used for the purpose mentioned: *for a drink-offering shalt thou prepare*; with the meat-offering, to go along with every burnt-offering and peace-offering; which as they were the food of God, and the provision of his house, it was proper there should be of every kind fit for an entertainment, as flesh, bread and wine. These were to go *with the burnt-offering or sacrifice for one lamb*; if there were more than one, then a greater quantity in proportion was required.

℣. 6. *Or for a ram*, &c.] Whether for a burnt-offering or a peace-offering; or rather *and for a ram* [g], as many versions: *thou shalt prepare for a meat-offering two tenth deals of flour mingled with the third part of an hin of oil*; which was the quantity of six quarts of fine flour, and about three pints and a quarter of a pint of oil.

℣. 7. *And for a drink-offering thou shalt offer a third part of an hin of wine*, &c.] The same quantity of wine was to be used in the drink-offering as of oil in the meat-offering: *for a sweet savour unto the Lord*; that it might be acceptable to him.

℣. 8. *And when thou preparest a bullock for a burnt-offering*, &c.] Which was a larger offering, and required a larger meat-offering and drink-offering, as the following verses shew: *or for a sacrifice in performing a vow or peace-offerings unto the Lord*; by which latter are meant freewill-offerings; for though both sorts here mentioned were peace-offerings, yet these were more particularly called so.

℣. 9. *Then shall he bring with a bullock a meat-offering*, &c.] Much larger than either for a lamb or ram, even one consisting *of three tenth-deals of flour*; or nine quarts of it: *mingled with half an hin of oil*; two quarts and a pint and somewhat more.

℣. 10. *And thou shalt bring for a drink-offering half an hin of wine*, &c.] The same quantity as of oil, and a little more: *for an offering made by fire of a sweet savour unto the Lord*; this, according to *Jarchi*, refers only to the meat-offering and the oil; for the wine was not a fire-offering, not being put upon the fire.

℣. 11. *Thus shall it be done for one bullock*, &c.] Such a quantity of flour and oil for the meat offering, and such a quantity of wine for the drink-offering as before expressed, making no difference between one young or old: *or for a ram*; which *Jarchi* says, was 13 months and one day old: *or for a lamb, or a kid*; for a young one of the flock, whether of the sheep or goat, whether a lamb or a kid of the goats; which, according to *Jarchi*, were within a year, not a year old.

℣. 12. *According to the number that ye shall prepare, so shall ye do to every one, according to their number.*] That is, in proportion to the number of the cattle, be they of which sort they would, should be the quantity of the meat and drink-offerings.

℣. 13. *All that are born of the country shall do these things after this manner*, &c.] Meaning that all *Israelites* should with their sacrifices bring their meat and drink-offerings of the quantity directed to as above: *in offering an offering made by fire, of a sweet savour unto the Lord*; when they offered any burnt-offerings or peace-offerings: the *Jews* say, that all sacrifices, whether of the congregation or of a private person require drink-offerings, excepting the first-born, the tithes, the passover, the sin offering, and the trespass-offering; but the sin-offering of the leper, and his trespass-offering, require them [h]: the *Targum* of *Jonathan* is, "all that are born in *Israel*, and not among the people, shall make these drink-offerings thus"; for though an uncircumcised *Gentile* might bring burnt-offerings and peace-offerings, yet not meat-offerings and drink-offerings with them; see the note on *Lev.* xxii. 18. only such as were proselytes of righteousness, as in the next verse.

℣. 14. *And if a stranger sojourn with you*, &c.] A stranger, or proselyte, not of the gate, but of righteousness, as *Ben Gersom* and the *Jewish* writers in general interpret it; *or whatsoever be among you in your generations*; whether such a proselyte settled and continued among them, or only stayed with them a while: *and will offer an offering made by fire of a sweet savour unto the Lord*; is desirous of offering a burnt-offering or a peace-offering to the Lord in an acceptable manner: *as ye do, so shall he do*; bring the same meat-offering and drink-offering, according to the nature and number of the cattle he brings for sacrifice.

℣. 15. *One ordinance* shall be both *for you of the congregation*, &c.] Or *O congregation* [i], as *Ben Melech*, and so the *Targum* of *Jonathan*, O whole congregation; though *Aben Ezra* denies it to be vocative: *and also for the stranger that sojourneth* with you; the same ordinance, statute, or appointment respecting the above things were equally binding on one side as on the other, an home-born *Israelite* and a proselyte of righteousness: *an ordinance for ever in your generations*; to be observed by them, one and the other, in all ages until the Messiah came and abolished the law of commandments contained in ordinances: *as ye are, so shall the stranger be before the Lord*; not in things civil but religious, and particularly with respect to the above sacrifices and offerings: *Ben Gersom* and *Aben Ezra* say this respects the burnt-offering only, which was before the Lord.

℣. 16. *One law, and one manner*, &c.] One law respecting these sacrifices, and one manner of offering them; one and the same precept to be observed, and one and the same judgment or punishment inflicted in case of non-observance: *shall be for you, and the stranger that sojourneth with you*; for *Israelites* and proselytes; which is said to invite and encourage the latter, and may have a distant view to the calling of the *Gentiles* in gospel-times, when there should be no difference between *Jews* and *Gentiles* called by grace in matters of religion, but would be one in Christ, *Gal.* iii. 28.

℣. 17. *And the Lord spake unto Moses*, &c.] Or continued to speak to him; for the following law was given at the same time as those before: *saying* as follows.

℣. 18. *Speak unto the children of Israel, and say unto*

[g] Vid. Nold. Concord Ebr. par. p. 4. N°. 24. so R. Jonah in Ben Melech in loc.
[h] Misn. Menachot, c. 9. 6.
[i] הקהל O Congregatio, Noldius, p. 237. No. 1077.

unto them, &c.] Who only were bound to observe the following law concerning the cake of the first dough, and not *Gentiles*; so the *Jews* say [k], the dough of a *Gentile* is free from the cake, though an *Israelite* kneads it: *when ye come into the land whither I bring you*; the land of *Canaan*: this is another assurance of their possession of the land of *Canaan*, notwithstanding what had been threatened. in ℣. 2. it is only said, *which I give unto you*, but here, *whither I bring you*; assuring them, that as he had given it unto them, he would certainly introduce them into it. The *Jews* from hence gather, that they are not bound to observe this precept concerning the cake by the law, but in the land of *Israel* only, and when all *Israel* are there; wherefore at this time, and even in the days of *Ezra*, it is separated only by the words of the scribes; and the reason of it is, that this law might not be forgotten by the *Israelites* [l]: there were three countries that were bound to bring the cake, according to the *Misnah* [m].

℣. 19. *Then it shall be, that when ye eat of the bread of the land*, &c.] Of the land of *Canaan*; when they were about to eat of it before they actually did; when they were preparing for it, had ground their corn into flour, and had mixed it with water and kneaded it into dough, in order to bake it and make it fit for food; by bread is meant bread-corn, such as was the old corn of the land the *Israelites* first eat of when they entered into it, *Josh.* v. 11, 12. the *Targum* of *Jonathan* adds, "not of rice, or millet, or pulse", but what was made of corn used for bread; and the *Jews* say [n], there were five things only they were obliged to make the cake of, wheat, barley, *Cusmin* or rye, fox-ear (barley) and oats; and this is to be understood only of dough made for mens bread, and not for dogs or any other beast [o]: *ye shall offer up an heave-offering unto the Lord*; and what that is, is expressed in the next verse.

℣. 20. *Ye shall offer up a cake of the first of your dough* for *an heave-offering*, &c.] Of the first dough made of the first corn that was threshed, winnowed and ground, they were to make a cake, and offer it an heave-offering unto the Lord; the quantity of it is not expressed, but was left to the people's generosity; no stinted measure was fixed by the law; but according to the scribes, or the traditions of the elders, the quantity of the cake was the 24th part of the first dough that was kneaded; not the 44th, as *Buxtorf* [p] through mistake says; so the *Targum* of *Jonathan*, "of the first of your dough, one out of 24 (*i. e.* the 24th part of it) ye shall separate a separation for the priests", with which agrees the *Misnah* [q], though according to that, if made to sell publickly it was the 48th part of it. Some, because the next verse begins and ends with ם *Mem*, which numerically signifies 40, think this is an instruction to a bountiful person to give the 40th part [r]: *as ye do the heave-offering of the threshing-floor, so shall ye heave it*; as the two wave-loaves and first-fruits of their harvest, *Lev.* xxiii. 16, 17.

℣. 21. *Of the first of your dough shall ye give unto the Lord*, &c.] As an acknowledgment of his being the sovereign Lord and possessor of heaven and earth, and of his being the owner and proprietor of the land of *Canaan*; and by way of thankfulness to him, for the plenty of bread-corn he had given them; and therefore this cake was to be heaved or lifted up towards him in heaven, as follows: *an heave-offering in your generations*; for this respected not only the first time of their entrance into the land of *Canaan*, but was to be observed every year when they made their first dough, and was to continue as long as the ceremonial law lasted: this cake was antiently given to the priest, which is meant by giving it to the Lord, but now the *Jews* take it and cast it into the fire and burn it [s]: the apostle seems to allude to this cake of the first dough in *Rom.* xi. 16.

℣. 22. *And if ye have erred*, &c.] Gone astray from the law of God, and any of its precepts; every sin is an error, a missing of the mark, a wandering from the way of God's commandments. *Jarchi*, and the *Jews* in general, interpret this of idolatry, but it rather respects any deviation from the law moral or ceremonial, especially the latter: *and not observed all these commandments which the Lord hath spoken unto Moses*; in this chapter, more particularly concerning the meat-offerings and drink-offerings, and the quantity of them, to be brought along with their burnt-offerings and peace-offerings, and concerning the cake of the first dough to be heaved before the Lord and given to the priest.

℣. 23. Even *all that the Lord hath commanded you by the hand of Moses*, &c.] Recorded in this book and the two preceding, whether of a moral, ceremonial, or judicial kind; the whole body of laws given to the people of *Israel* from the Lord by *Moses: from the day that the Lord commanded Moses, and henceforward among your generations*; all that he had commanded, or should hereafter command.

℣. 24. *Then it shall be, if* ought *be committed by ignorance*, &c.] Of the law of God, not clearly understanding the meaning of it, or not adverting to the several precepts of it, and the circumstances of each, and the manner of performing obedience thereunto: *without the knowledge of the congregation*; or they being ignorant of the true intent of the law and form of obeying it; for this is to be understood not of the sin of a private person thro' ignorance, but of the body of the people; or of a congregation of them in some particular place, ignorantly and unawares falling into idolatry, or rather into a breach of any of the laws of God, moral or ceremonial: *that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the Lord*; as an acceptable sacrifice to him; by which it appears that this law is different from that in *Lev.* iv. 13—21. since the bullock there was for a sin-offering, this for a burnt-offering; and besides another creature was to be for a sin-offering, as after expressed: *with his meat-offering and his drink-offering, according to the manner*; a meat-offering, consisting of such a quantity of flour and oil, and a drink-offering of such a quantity of wine as directed to, ℣. 9, 10. *and one kid of the goats for a sin-offering*; which though mentioned last was offered first, as an expiatory sacrifice for sin, typical of Christ, who was made an offering for sin, and then the burnt-offering by way of thankfulness for the acceptance of the other.

℣. 25.

[k] Schulchan Aruch, par. 2. c. 330. §. 1. [l] Ib. c. 322. §. 2, 3. [m] Misn. Challah, c. 4. §. 8. 10. [n] Misn. ut supra, c. 1. §. 1. [o] Schulchan Aruch, ut supra, c. 330. §. 8, 9. [p] Synagog. Jud. c. 34. p. 602. [q] Challah. c. 2. §. 7. so Schulchan Aruch, ib. c. 322. so Jarchi & Ben Gersom in loc. [r] Baal Hatturim in loc. [s] Buxtorf, ut supra, & Leo Modena, History of the present Jews, par. 2. c 9.

℣. 25. *And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael*, &c.] By offering a ſin-offering for them, a type of Chriſt, the propitiation not only for the ſins of the people among the *Jews*, but throughout the whole world, 1 *John* ii. 2. *and it ſhall be forgiven them*; as the ſins of the Lord's people are forgiven them through the blood of Chriſt, and on account of his atoning ſacrifice and ſatisfaction made for them: *for it is ignorance*; a ſin of ignorance, for which reaſon Chriſt pleads for pardon on the foot of his ſacrifice, and his people receive it, *Luk.* xxiii. 34. 1 *Tim.* i. 13. for that this ſin was forgiven on the ſcore of a ſacrifice appears by what follows: *and they ſhall bring their offering a ſacrifice made by fire unto the Lord*; the bullock for the burnt-offering: *and their ſin-offering before the Lord, for their ignorance*; a kid of the goats.

℣. 26. *And it ſhall be forgiven all the congregation of the children of Iſrael*, &c.] Which is repeated for the certainty of it, and for the ſake of what follows: *and the ſtranger that ſojourneth among them*; the proſelyte of righteouſneſs; ſo the bleſſing of pardon, through the propitiatory ſacrifice of Chriſt, comes upon believing Gentiles as well as *Jews*, *Rom.* iv. 9. 1 *John* ii. 2. *ſeeing all the people* were *in ignorance*; both the congregation of *Iſrael* and the ſtranger; ſee the note on the preceding verſe.

℣. 27. *And if any ſoul ſin through ignorance*, &c.] Any private or particular perſon, by breaking any of the above commands, or any other, not rightly underſtanding them, or not adverting to the circumſtances required in the manner of performing them: *then he ſhall bring a ſhe-goat of the firſt year for a ſin-offering*; which differed in this from the ſin-offering of a congregation that ſinned through ignorance; that was a kid of the goats, whether male or female, but this was to be a female goat and of a year old.

℣. 28. *And the prieſt ſhall make atonement for the ſoul that ſinneth ignorantly*, &c.] By offering his ſin-offering for him: *when he ſinneth by ignorance before the Lord*; to whom it is known to be ſuch, before whom all things are naked, open and well known: *to make an atonement for him, and it ſhall be forgiven him*; upon that atonement made by ſacrifice; ſo the forgiveneſs of the ſins of all the Lord's people proceeds upon an atonement made by the blood and ſacrifice of Chriſt: full atonement of ſin and free forgiveneſs are not contrary to each other.

℣. 29. *You ſhall have one law for him that ſinneth through ignorance*, &c.] Which enjoins a ſhe-goat for a ſin-offering for ſuch: both for *him that is born amongſt the children of Iſrael, and for the ſtranger that ſojourneth among them*; both ſinning through ignorance, the ſame ſacrifice was offered for them, by which atonement was made, and through which their ſin was forgiven; by whom are meant home-born *Iſraelites* and proſelytes of righteouſneſs, who were under the ſame laws and enjoyed the ſame privileges, as do now believing *Jews* and *Gentiles*.

℣. 30. *But the ſoul that doeth* ought *preſumptuouſly*, &c.] Or *with an high hand* [t], or through pride, as the *Targum* of *Jonathan*; in an haughty, inſolent, bold and daring manner; in an obſtinate, ſtubborn, ſelf-willed way, with purpoſe and deſign, openly and publickly, neither fearing God nor regarding man: whether he be *born in the land*, or *a ſtranger*; here a ſtranger as well ſignifies a proſelyte of the gate as a proſelyte of righteouſneſs; ſeeing this preſumptuous ſinning may reſpect idolatry and blaſphemy, which ſins were puniſhable in proſelytes of the gate by the magiſtrates of *Iſrael* as well as by the immediate hand of God: *the ſame reproacheth the Lord*; by denying him to be the true *Jehovah*, by worſhipping other gods, and by ſpeaking in a blaſpheming manner of him the true God; and indeed every preſumptuous ſin, which is committed in a bold and audacious manner, in contempt of God and defiance of his law, is a reproaching him the lawgiver, and a trampling upon his legiſlative power and authority: *and that ſoul ſhall be cut off from among his people*; either by the hand of the civil magiſtrate, upon conviction of him, or by the immediate hand of God; no ſacrifice was to be offered for ſuch, no atonement to be made or forgiveneſs to be had; ſee *Matt.* xii. 31, 32.

℣. 31. *Becauſe he hath deſpiſed the word of the Lord, and hath broken his commandment*, &c.] That is, has broken it through contempt of it, deſpiſing it as a command of God, paying no regard to it as a law of his; otherwiſe ſuch who ſin ignorantly break the commandment of God: *that ſoul ſhall be utterly cut off*; or *in cutting off ſhall be cut off* [u]; moſt certainly cut off and entirely ruined and deſtroyed in this world and in that to come, as the *Targum* of *Jonathan*; and *Maimonides* [w] underſtands it, of ſuch a cutting off, that the ſoul itſelf periſhes and is no more; but ſuch annihilation the ſcripture no where gives us any reaſon to believe: *his iniquity ſhall be upon him*; the puniſhment of it, no atonement being made for it by ſacrifice; it ſhall be upon him and him only, or be *in him* [x], unrepented of and not forgiven.

℣. 32. *And while the children of Iſrael were in the wilderneſs*, &c.] According to *Aben Ezra*, in the wilderneſs of *Sinai*; for it is a common notion of the *Jews* that though this fact is recorded here, yet was committed the firſt year the *Iſraelites* came out of *Egypt*, quickly after the giving the law of the ſabbath: hence *Jarchi* remarks, that the ſcripture ſpeaks of this to the reproach of the *Iſraelites*, that they kept only the firſt ſabbath, and on the ſecond this man came and prophaned it; but it ſeems rather to be in the wilderneſs of *Paran* where this fact was committed, after the buſineſs of the ſpies and the diſcomfiture of *Iſrael*, and the above laws were given; and ſtands here in its proper place as an inſtance of a preſumptuous ſinner, cut off from his people, according to the above law, which it immediately follows: *they found a man that gathered ſticks on the ſabbath-day*; plucking them up by the roots, as the *Targum* of *Jonathan*, as ſtubble and the like; for the word ſignifies gathering ſtraw or ſtubble, or ſuch-like light things, as *Ben Melech* obſerves, and binding them in bundles for fuel; and this was done on the ſabbath-day, by which it appears that that was to be kept in the wilderneſs, though the laws before mentioned concerning ſacrifices, and the cake of the firſt dough, were not to be put in execution until *Iſrael* came into the land of *Canaan*; and according to the *Targum* of *Jonathan* this man was of the houſe of *Joſeph*, and in the *Talmud* [y] it is expreſsly ſaid that he was *Zelophehad*, who was a deſcendant of *Joſeph*.

℣. 33.

[t] ביד רמה in manu excelſa, Pagninus, Montanus, Vatablus. Tremellius, Druſius; in ipſo, Piſcator.

[u] הכרת וגכרת excidendo excidetur, Pagninus, Montanus, Druſius.

[w] In Miſn. Sanhedrin, c. 11. §. 1.

[x] בה in ea, Montanus, Junius &

[y] T. Bab. Sabbat, fol. 96. 2.

℣. 33. *And they that found him gathering ſticks*, &c.] Admoniſhed him, as ſay the *Targum* of *Jonathan* and *Jarchi*, but he would not deſiſt; wherefore they *brought him unto Moſes and Aaron, and unto all the congregation*; to *Moſes* and *Aaron*, and to the ſeventy elders, who might be at this time met together, to hear, try and judge cauſes; for it cannot be thought that the whole body of the people are meant; and it is moſt likely that it was not on the ſabbath-day but the day following that they brought the man to them, who were then ſitting in the court; though *Aben Ezra* obſerves, that ſome ſay they brought him to them the firſt night.

℣. 34. *And they put him in ward*, &c.] In a certain priſon in the camp; perhaps the ſame in which the blaſphemer was put, *Lev.* xxiv. 12. and for much the ſame reaſon: *becauſe it was not declared what ſhould be done to him*; that is, what kind of death he ſhould die, as *Jarchi* and *Aben Ezra*; it had been before declared that the ſabbath-breaker ſhould die, but not what death he ſhould die, *Exod.* xxxi. 15. and xxxv. 2. tho' ſome think it was a matter of doubt whether gathering of ſticks was a breach of the ſabbath, or at leaſt ſuch a breach of it as required death; and the anſwer of the Lord ſeems to confirm this ſenſe, as follows.

℣. 35. *And the Lord ſaid unto Moſes*, &c.] Who conſulted the Lord upon this affair, in the tabernacle, even at the moſt holy place, from above the mercy-ſeat, where he promiſed to meet him, and commune with him about whatſoever he ſhould conſult him, *Exod.* xxv. 22. *the man ſhall ſurely be put to death*; for as no fire was to be made throughout their habitations on a ſabbath-day, gathering ſticks for ſuch a purpoſe was a work that was a violation of the ſabbath, puniſhable with death, *Exod.* xxxv. 2, 3. and the kind of death follows: *all the congregation ſhall ſtone him with ſtones without the camp*; as afterwards, without the city: of the place and manner of ſtoning, ſee the note on *Acts* vii. 58.

℣. 36. *And all the congregation brought him without the camp*, &c.] What was done by the order of *Moſes* and the ſeventy elders, is ſaid to be done by the whole congregation, though it was by a few perſons only the man was actually brought out, who were the proper officers to do ſuch buſineſs: *and ſtoned him with ſtones, and he died*; ſtoned him to death: *as the Lord commanded Moſes*; at the time he conſulted him in the ſanctuary, which he acquainted the court with, and they immediately ordered the execution, which was accordingly done.

℣. 37. *And the Lord ſpake unto Moſes*, &c.] After the giving of the above laws, and the order for ſtoning the ſabbath-breaker; and the rather what follows is connected with them, becauſe it was to put them in mind of theſe and all other commands; and of ſo much importance is the precept directed to, that the *Jews* ſay, and *Jarchi* particularly, that it is equivalent to all the commands, and which he makes to be the reaſon of its being placed here: *ſaying*; as follows.

℣. 38. *Speak unto the children of Iſrael*, &c.] Whom it only concerned, and all of them, except women and children; for prieſts, *Levites*, *Iſraelites*, proſelytes and freed ſervants were bound to wear the fringes, but not *Gentiles*; nor might the *Gentiles* make them, what were made by them were not to be uſed [z], ſince it follows: *and bid them that they make the fringes in the borders of their garments throughout their generations*; the garments on which theſe fringes were put, were ſuch, that were made either of linen or of woolen; no other were obliged to them by the law; but according to the *Rabbins* other garments were alſo, yet only ſquare garments, which they call the *Talith*; and if that had not four ſkirts to it, it was free from them [a]: on this ſquare garment, and the four corners or ſkirts of it, were the fringes put; which were a ſort of pendants or taſſels, which hung down from it, which conſiſted of eight white woolen threads, ſometimes four, ſometimes eight or twelve fingers broad [b]; there were four of them, one at each ſkirt or corner of the garment: they were, as another writer ſays [c], made of eight threads broad, each of them being knit to the middle with five knots, and of wool ſpun of purpoſe for this uſe; and theſe were to be wore by them throughout their generations until the Meſſiah came, and they ſeem to have been wore by him, *Matt.* ix. 20. however, it is certain, they were wore by the *Phariſees* in his time, *Matt.* xxiii. 5. at preſent this four cornered garment is not any where in common uſe among the *Jews*, inſtead of which, they wear under their other garments, a kind of ſquare frock, with the fringes or taſſels faſtened to it, and this they call *Arbah Canfot*; and in their ſchools and at certain times of prayer, they put on a certain ſquare woolen veſtment, with the ſaid pendants faſtened at each corner, and this they call *Talith* [d]: *and that they put upon the fringe of the borders a ribband of blue*; or a blue lace, a piece of blue tape, which bound and kept the fringe tight and cloſe, and being of a different colour, the fringe being white, made it the more conſpicuous: the reaſon why this colour was uſed, the *Jews* ſay [e], was, becauſe it was like the ſea, and the ſea is like the ſky, and the ſky like the throne of glory: this blew, hyacinth or purple colour, as the *Jews* generally take it to be, was of a peculiar dye; the manner of making which is now unknown to them, and therefore they uſe only the white [f].

℣. 39. *And it ſhall be unto you for a fringe*, &c.] The blue ribband or lace ſhall be in or upon the fringe to faſten it: *that ye may look upon it*; the blue lace making the whole the more conſpicuous: from hence the *Jews* gather, that the night is not the time for wearing the fringe, which leſſens the ſight, and it is not ſo eaſily ſeen; and that night-garments are not obliged to have the fringe on them; and yet they ſay, a blind man is bound to wear it, becauſe, though he cannot ſee it, others can [g]: *and remember all the commandments of the Lord, and do them*; this is the general uſe, end and deſign of the fringes, that upon ſight of them they might be put in mind of the commandments, and put upon the practice of them; theſe being at the four corners of their veſtments, let them look which way they would downwards, before or behind, or on either ſide, they could not but ſee them; and the many threads in them might put them in mind of the many precepts they were to obſerve; and the white colour, the purity and holineſs of them; and the blue or ſky-coloured lace might lead them to obſerve the heavenly original of

[z] Sepher Alphes, par. 1. fol. 439. 2. & 442. 1. Schulchan Aruch, par. 1. c. 14. §. 1. [a] Schulchan ib. c. 9. §. 1. & c. 10. §. 1. & c. 24. 1. [b] Buxtorf. Synagog. Jud. c. 9. p. 160. [c] Leo Modena, Hiſtory of the preſent Jews, par. 1. c. 5 §. 7. [d] Ib. §. 9. [e] T. Bab. Sotah, fol. 17. 1. [f] Maimon. in Miſn Menachot, c. 4. §. 1. [g] Maimon. in Miſn. Ediot, c. 4. §. 10. & Hilchot Tzitzith, c. 3. §. 7. Schulchan Aruch, p. 1. c. 17. 1. & 18. 1.

of them; or being of a purple colour rather, might direct them to the blood of Chriſt, for the remiſſion of the tranſgreſſions of them: the *Jews* have many fanciful things about the uſe and virtue of theſe fringes, not worthy of notice; and they ſay, that ſuch who are careful to obſerve this law of the fringe, are worthy to ſee the face of the divine majeſty, and will be preſerved from evil ſpirits [h]: *that ye ſeek not after your own heart and your own eyes*; to have and enjoy, and do thoſe things, in matters of worſhip, which were of their own deviſing, and pleaſing in their ſight, as well as in moral things, what were agreeable to their carnal hearts, and make for the gratification of their ſenſes: *after which ye uſe to go a whoring*; which ſeems to reſtrain the ſenſe pretty much to idolatry, to falſe and ſuperſtitious worſhip, which are often in ſcripture expreſſed by fornication and whoredom; tho' other ſins and luſts alſo are ſometimes ſignified by the ſame words.

℣. 40. *That ye may remember and do all my commandments*, &c.] Which is repeated, that the end and uſe of theſe fringes might be particularly taken notice of, and attended to; that ſo they might not ſatisfy themſelves with and reſt in this ceremony of wearing the fringes, but be found in the obſervance of every moral precept, and of every religious ordinance and duty: *and be holy unto your God*; as in his preſence, according to his will, and for his honour and glory, by keeping his holy commands, and living an holy life and converſation, well-pleaſing in his ſight.

℣. 41. *I am the Lord your God*, &c.] Their creator, preſerver, and benefactor, their lord and ſovereign, their covenant-God and father: *which brought you out of the land of Egypt, to be your God*; to make it appear that he was their God in a ſpecial relation, and that he took the ſpecial care and government of them; and which was manifeſt by the ſyſtem of laws he gave them to obſerve, as well as by his proviſion for them on all accounts, and by his protection of them: *I am the Lord your God*; who had a right to enact laws, and enjoin the obſervance of them, as he was the Lord Jehovah; and they were under obligation to regard them, as he was not only their creator but their covenant-God and Father, who had beſtowed his favours liberally on them.

CHAP. XVI.

THIS chapter gives an account of a ſedition of *Korah* and others againſt *Moſes* and *Aaron*, ℣. 1, 2, 3, 4. with whom *Moſes* expoſtulates, and ſhews the unreaſonableneſs of their clamour againſt *Aaron*, ℣. 5—11. ſends for *Dathan* and *Abiram*, who were in the confederacy but refuſed to come, which greatly angred *Moſes*, ℣. 12—15. orders *Korah* and his company to appear before the Lord the next day, with *Aaron*, to have the controverſy decided, ℣. 16, 17, 18. when all the congregation gathered together would have been conſumed had it not been for the interceſſion of *Moſes* and *Aaron*, ℣. 19—22. and who, being ſeparated from the rebels by the command of the Lord, ſome of the rebels were ſwallowed up in the earth, and others deſtroyed by fire from heaven, ℣. 23—35. and their cenſers were made a covering for the altar, as a memorial of their ſin, ℣. 36—40. on which there was a new inſurrection of the people, which brought a plague upon them, and deſtroyed 14700 perſons, and which was ſtopped at the interceſſion of *Aaron*, ℣. 41—50.

℣. 1. *Now Korah, the ſon of Izhar, the ſon of Kohath, the ſon of Levi*, &c.] A great grandſon of *Levi*'s, and own couſin to *Moſes* and *Aaron*, being brother's children; for *Amram* the father of *Moſes* and *Aaron*, and *Izhar* the father of *Korah*, were own brothers, both of them the ſons of *Kohath*, and *Amram* the eldeſt, and *Izhar* the next, *Exod.* vi. 16, 18, 21. this man is mentioned firſt, being the contriver, and plotter, and ringleader of the following ſedition, and which is called the gainſaying of *Core*, *Jude*, ℣. 11. when this was made is not certain; *Aben Ezra* thinks, this affair happened in the wilderneſs of *Sinai*, when the firſtborn were changed, and the *Levites* were ſeparated for holy ſervice, ch. iii. 1, 6, 12, 14. but according to the *Targum* of *Jonathan*, it was after the law concerning the fringes was given, which it here follows, and was on that account; for it ſays, that *Korah* took his coat, which was all blue, and that the men with him roſe up, and in the face of *Moſes*, taught the rite concerning the blue ribband; when *Moſes* declared he had it from God, that the fringe ſhould be of white, and one thread of blue ſhould be in it; but *Korah* and his company made their coats and fringes all of blue, which the Lord commanded not: but what *Korah* is ſaid to take is either himſelf, or men, or both, and not clothes, as follows: *and Dathan and Abiram, the ſons of Eliab, and On the ſon of Peleth, ſons of Reuben, took* men; which men are deſcribed in the next verſe, even princes of the aſſembly, &c. or he, *Korah*, took himſelf, as *Ben Melech*, or divided himſelf, as *Onkelos*, ſeparated himſelf from the congregation, and ſet himſelf at the head of a party he gathered together; and the *vau* or *and* before *Dathan* may be additional or ſuperfluous, as *Chaſkuni* obſerves, and ſo *Abendana*; and then the ſenſe is, that *Korah* took *Dathan*, *Abiram and On* apart by themſelves, and entered into a conſultation and confederacy with them againſt *Moſes* and *Aaron*, with whom he was offended on account of the prieſthood being beſtowed on the latter by the former; and theſe men he aſſociated to him, being the ſons of *Reuben*, who would the rather liſten to him, and join with him, becauſe the primogeniture was taken from them, and the camp of *Judah* was placed before them; and with theſe men he could more eaſily commune, becauſe the camp of *Reuben*, and the *Kohathites* lay on the ſame ſide of the tabernacle, ch. ii. 10. and iii. 29. *Eliab*, the father of *Dathan* and *Abiram*, was the ſon of *Pallu*, the ſecond ſon of *Reuben*, ch. xxvi. 5, 8. but as for *On*, no mention is made of him elſewhere, nor any more in this place; it is thought he ſeparated from his company after he had heard what *Moſes* ſaid to them; and the Rabbins ſay, his wife delivered him out of their hands, as *Abendana* obſerves.

℣. 2. *And they roſe up before Moſes*, &c.] To his face, openly and publickly, in a bold and audacious manner; with impudence, as the *Targum* of *Jonathan*: *with certain of the children of Iſrael*; ſome out of the ſeveral tribes, but perhaps chiefly of

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[h] Baal Hatturim in loc. Schulchan ib. c. 24. §. 1, 6.

of the tribe of *Reuben*, as *Jarchi*; *two hundred and fifty princes of the assembly*; or *congregation* [i], who were princes in the several tribes to which they belonged, heads of houses and families of their fathers, rulers of thousands, hundreds, &c. *famous in the congregation*; or *called* [k] to the tabernacle of the congregation; who, when the great men among the people were gathered together to consult about any affair, were called, as *Ben Melech* observes: *men of renown*, or *of name* [l]; in high esteem among the people for their birth and rank, their wealth and riches, wisdom and prudence; and were so before they came out of *Egypt*, as *Aben Ezra* remarks; so that the persons concerned in this rebellion were not the mob and dregs of the people, but men of the greatest figure and fame, and therefore was likely to be of bad consequence.

℣. 3. *And they gathered themselves together against Moses, and against Aaron*, &c.] They met together by appointment, and went up in a body to *Moses* and *Aaron*: *and said unto them, ye take too much upon you*; the one to be king, and the other to be priest; for they imagined that *Moses* took the civil government into his hands, and *Aaron* the priesthood, of themselves, without any call of God to either; but the contrary is most certain, *Heb.* iii. 2. and v. 4. the *Israelites*, those of the other tribes besides *Levi* and *Reuben*, thought that *Moses* took too much upon him of his own head, to take the *Levites* instead of the first-born, and confer a dignity on his own brethren, the sons of *Kohath*, who were near akin to him, and on all the sons of *Levi*, as *Aben Ezra* observes; and the *Levites* they conspired against him, because they were given to *Aaron* and his sons; and *Dathan* and *Abiram* entered into a conspiracy, as the same writer thinks, because he had removed the birth-right from *Reuben* their father, and had given it to *Joseph*; for it is probable they suspected him, because of *Joshua* his minister; and *Jarchi* conjectures, that *Korah* was angry because *Moses* had conferred the government of the *Kohathites* on *Elizaphan*, the son of *Uzziel*, the youngest son of *Kohath*, when he himself, *Korah*, was the eldest son of an elder son of *Kohath*: or *it is*, or *let it be enough for you* [m]; or more than enough, as *Jarchi*; it is sufficient that you have had the government, both in things civil and religious, so long as you have; it is time to give it up to others, who are as well qualified as yourselves. The time past may suffice for the exercise of your despotic and arbitrary power; tho' it seems to be chiefly levelled against *Aaron*, and his priesthood, which they thought *Moses* had conferred on his brother of himself, without any instruction from God: *seeing all the congregation* are *holy, every one of them*; having all heard the words of the Lord on *Sinai*, as *Jarchi* notes; and were all fit to be priests, and to offer sacrifice in and for their families, as they had used to do, before the separation of *Aaron* and his sons to the priesthood: *and the Lord is among them*; in the tabernacle, to whom they could approach and offer their offerings without a priest to do it for them: *wherefore then lift ye up yourselves above the congregation of the Lord?* since they were all upon a level, every one holy to the Lord, and might draw nigh unto him, and officiate as priests; wherefore they represent it as great pride and vanity in them; in *Moses* to take upon him to dispose of the priesthood at his pleasure, and make *Aaron* the high-priest of the people; and in *Aaron* to take this office upon him, and to be an high-priest, and not only over all the sons of *Levi*, but over all the children of *Israel*.

℣. 4. *And when Moses heard* it, &c.] What they said, their complaint against him, for setting up *Aaron* for an high-priest, and against *Aaron* for taking this honour to himself: *he fell upon his face*; through shame, as the *Targum* of *Jonathan*, blushing at their sin, in opposing the ordinance of God; and through fear of the divine displeasure, and of the wrath of God coming upon them for such wickedness; and in order to pray to God for them to make them sensible of their sin, and give them repentance for it, and pardon of it, and avert his judgments from them such a conduct called aloud for.

℣. 5. *And he spake unto Korah and unto all his company*, &c.] The 250 princes that were with him; what follows was said to them apart from *Dathan* and *Abiram*, who seem not to be present at this time; and this was after *Moses* had finished his prayer to God, and had received instructions from him, by an impulse on his mind, what he should say unto them, and was now risen up from the earth he fell upon: *saying, even to-morrow the Lord will shew who* are *his*; his priests, whom he had chosen, and put into that office; this he would make known so clearly and plainly, that there would be no room left to doubt of it, and which was revealed to *Moses* whilst upon his face in prayer to God: *and who is holy*; or whom he has separated to such an holy office and service: *and will cause* him *to come near unto him*; and do his work as a priest, without fear of danger, and without any hurt, which is suggested would befal others; and they may expect it, who intrude themselves into such an office, and engage their hearts in a bold audacious manner, to draw nigh to God in it: *even* him *whom he hath chosen, will he cause to come near unto him*; meaning *Aaron* with his sons, whom the Lord would make to appear that he had chosen, and put into the office of priesthood, and that it was not what *Moses* did of himself.

℣. 6. *This do, take you censers*, &c.] Vessels to put incense in to offer, which was the business of the priests: *Korah, and all his company*; the 250 princes that were with him, for so many we read took censers, and offered incense, ℣. 18, 35.

℣. 7. *And put fire therein*, &c.] Into the censers: *and put incense in them*; on the coals of fire in the censers: *before the Lord*; not at the altar of incense in the holy place, into which none but *Aaron* and his sons might come, but at the door of the tabernacle of the congregation, where the glory of the Lord appeared, ℣. 18, 19. and this they were to do *to-morrow*; the day following that on which the insurrection was made, and in the morning of that day, which was the usual time of judgment; this was delayed until the morrow, that they might have opportunity to reflect upon what they had done, and repent of their sin, and consider what they were to do, and the danger which might attend it; as in the case of *Nadab* and *Abihu*, who, though sons of the high-priest, yet offering strange

[i] עדה Congregationis, Pagninus. [k] קראי Vocati, Montanus, Drusius. [l] אנשי שם viri nominis, Montanus, Drusius. [m] רב sat est vel satis sit, Pagninus, Vatablus, Drusius, Junius & Tremellius, Piscator; so Aben Ezra.

ſtrange fire, were conſumed by fire; and ſo might they for aſſuming the prieſthood, and officiating in any part of it, which did not belong to them: *and it ſhall be*, that *the man whom the Lord doth chuſe, he* ſhall be *holy*; meaning *Aaron*, with his ſons; for though the Lord had already choſen him, and ordered him and his family to be ſeparated from the reſt of the *Iſraelites*, to exerciſe the prieſtly office, and he was actually inveſted with it, and had entered upon it; yet he would at this time, in a viſible way and manner, make it manifeſt that he had done it, and therefore ſhould be as it were afreſh ſet apart for holy ſervice, and be continued in it: *ye take too much upon you, ye ſons of Levi*; of which tribe *Korah* was; and it looks as if thoſe with him were chiefly of that tribe; however theſe here addreſſed certainly were, and *Moſes* retorts their own language upon them; they had ſaid, that he and *Aaron* had taken too much upon them, though no more than what God had called them to; and now he ſays, that they had taken too much upon them, to reſiſt the ordinance of God, and to endeavour to remove from their office, whom God had put into it, in order to ſubſtitute themſelves: or *it is enough for you*, or *let it ſuffice you*; be content with the honour put upon you, the dignity you are raiſed to, to be next to the prieſts, and aſſiſtants to them; be not ambitious of more; let what you have ſatisfy you.

℣. 8. *And Moſes ſaid unto Korah*, &c.] Continued his diſcourſe to him, as the head of the conſpiracy, and the ringleader of it: *hear, I pray you, ye ſons of Levi*; to whom alſo he had been before ſpeaking; tho' *Aben Ezra* thinks the firſt ſpeech was made to *Korah* and his company, and what follows to the *Levites*.

℣. 9. Seemeth it but *a ſmall thing unto you*, &c.] It ſhould not; for it was a great thing which the Lord had done for them, and with which they ſhould have been ſatisfied, and for it thankful: *that the God of Iſrael hath ſeparated you from the congregation of Iſrael*; this was a ſpecial favour, and ought to have been eſteemed ſuch, that God, who was the God of the whole people of *Iſrael* in common, ſhould ſeparate the tribe of *Levi* from all the reſt of the tribes of *Iſrael: to bring you near to himſelf*; next to the prieſts their brethren of the ſame tribe, to be joined to them, and aſſiſt them in their ſervice, and officiate in the court of the tabernacle, where the divine majeſty dwelt: *to do the ſervice of the congregation of the Lord*; to watch it, and guard it, and keep out perſons unfit to enter into it; to take it down, and ſet it up, as occaſion required, and bear and carry the holy things in it, and take care of them: *and to ſtand before the congregation to miniſter unto them*; which *Jarchi* interprets of their ſinging in the deſk ſongs of praiſe before them; but *Aben Ezra* better, of the ſervice they did for them, when they brought their offerings and ſacrifices, which they took of them, and carried to the prieſts to offer for them.

℣. 10. *And he hath brought thee near* to him, &c.] To be in his courts, to watch in his houſe, and wait on his prieſts, for which an ample proviſion was made by tithes. *Korah* is here perſonally addreſſed: *and all thy brethren, the ſons of Levi, with thee*; the whole tribe of them, excepting *Aaron* and his family, who were advanced to be prieſts: *and ſeek ye the prieſthood alſo?* the high-prieſthood, as the *Targums* of *Onkelos* and *Jonathan*; this opens the true cauſe of their diſcontent and rebellion; they could not be ſatisfied with being the miniſters of the prieſts, but wanted to be prieſts themſelves, and *Korah* perhaps to be high-prieſt.

℣. 11. *For which cauſe both thou, and all thy company* are *gathered together againſt the Lord*, &c.] For gathering together againſt his miniſters, whom he had put into office to act under him, and endeavouring to overturn a conſtitution of his erecting, and reſiſting and not ſubmitting to an ordinance of his, is interpreted gathering againſt him, and acting in oppoſition to him; ſee *Rom.* xiii. 1, 2: *and what* is *Aaron that ye murmur againſt him?* what is his tranſgreſſion? what has he done? as *Aben Ezra* paraphraſes it; he is not chargeable with any fault, he did not take upon him the office of high-prieſt of himſelf, God called him to it, and put him in it; he is only his miniſter, and by no means to be blamed, and therefore it is unreaſonable to envy him, or murmur againſt him; and indeed, murmuring againſt him is murmuring againſt the Lord.

℣. 12. *And Moſes ſent to call Dathan and Abiram the ſons of Eliab*, &c.] He ſent meſſengers to call them to the houſe of judgment, as the *Targum* of *Jonathan*, to the court of judicature, where the *Jews* ſuppoſe *Moſes*, with the 70 elders, were now ſitting: it ſeems theſe two men departed either before *Moſes* roſe up from prayer, or however before he had finiſhed his ſpeech to *Korah* and the *Levites*; which being particularly directed to them, theſe men might think they had no concern in it, and went away to their own tents: *which ſaid, we will not come up*; this anſwer they returned to the meſſengers, and by them to *Moſes*; declaring that they denied his power, deſpiſed his authority, and would not obey his orders, and therefore refuſed to come up to the tabernacle, or to the tent of *Moſes*, or to the court of judicature, where-ever it was; perhaps the firſt is beſt. *Aben Ezra* thinks, that as the tabernacle was in the midſt of the camp, it was on an eminence, wherefore thoſe that came to it, might be ſaid to come up to it.

℣. 13. Is it *a ſmall thing that thou haſt brought us up out of a land that floweth with milk and honey*, &c.] Meaning *Egypt*, as the *Targum* of *Jonathan* expreſſes it; which, though a plentiful country, never had, nor deſerved to have this epithet given it, which is peculiar to the land of *Canaan*, and is here given, in oppoſition to the deſcription of that land, which the Lord himſelf had ſo deſcribed; and argues great impudence and want of reverence of the divine Being, as well as great ingratitude to *Moſes*, the inſtrument of their being brought out of *Egypt*, where they laboured under bondage and ſervitude intolerable; and yet here repreſent it as an injury done to them, and as if the intent and deſign of it was purely to deſtroy them: for they add, *to kill us in the wilderneſs*; with want of food, of which they had plenty in *Egypt* they ſuggeſt; referring it may be to what the Lord by *Moſes* had ſaid to them, that their carcaſes ſhould fall in the wilderneſs; but that would not be for want of proviſions, but becauſe of their ſins. It was bad enough, they intimate, to be brought out of ſuch a plentiful country, into a barren wilderneſs; but what was ſtill worſe, the deſpotic and tyrannical government of *Moſes*, as they repreſent it, they were brought under: *except thou make thyſelf altogether a prince over us?* ruling in an arbitrary way, making laws, and ſetting up offices and officers at pleaſure, ſo that it is more eligible to be in bondage in *Egypt*, than under thy government. *Aben Ezra* takes their meaning to be, as if the end of bringing them out of *Egypt* was to aſſume and exerciſe

erciſe ſuch rule and authority over them. His words are, "haſt thou brought us up out of *Egypt*, "that thou mayeſt exerciſe dominion over us as "a prince, yea many dominions, thou and thy "brother:" and who alſo obſerves, that *Egypt* lay to the ſouth of the land of *Iſrael*, ſo that one that came from *Egypt* to the land of *Canaan*, may be truly ſaid to come up, that part of *Canaan* lying higher than *Egypt*.

℣. 14. *Moreover thou haſt not brought us into a land that floweth with milk and honey*, &c.] Meaning the land of *Canaan*; but this was no fault of *Moſes*, he had brought them to the borders of it, he had bid them go up and poſſeſs it; but they refuſed, and choſe to have ſpies firſt ſent into it, who brought an ill report of it, which they liſtened to, and had ſo provoked the Lord thereby, that he ordered them to turn back, and threatened them with a conſumption of them in the wilderneſs; or *certainly*[n], verily thou haſt not brought us, &c. though the *Septuagint* verſion renders it affirmatively, *thou haſt brought us*; and the *Vulgate Latin* verſion, *indeed thou haſt brought*, directly contrary to the text; unleſs it is to be underſtood ironically, as it is by ſome: *or given us inheritance of fields and vineyards*; that is, in the land of *Canaan*, as were promiſed them; they ſuggeſt had this been the caſe, they could have been content that he ſhould have been their prince, and they would have ſubmitted to his government; but having received no advantage from him, but a great deal of hurt and damage, they could not but conſider him not only as a tyrant, but as an impoſtor and deceiver: *wilt thou put out the eyes of theſe men?* or *dig* them out[o]; either in a literal ſenſe, wilt thou be ſo cruel and mercileſs as to put out the eyes of theſe men, *Korah* and his company, and us for our oppoſition to thy government? or though thou ſhouldeſt do ſo, *we will not come up*; we are determined not to obey thee, but to ſhake off the yoke, let our puniſhment be what it will; or figuratively, doſt thou take us for blind perſons, whoſe eyes thou haſt put out, and think to lead us at thy pleaſure? or doſt thou caſt a miſt before the eyes of this whole congregation, that they are not able to ſee through thy deſigns? are the people ſo bewitched by them, as not to ſee thy deceits and impoſtures? pretending to bring them into a land flowing with milk and honey, which thou art not able to do, and now ſayeſt that thou haſt a meſſage from God to return again towards the *Red Sea*, and talkeſt of our poſterity inheriting the land 40 years hence; who is it that can't ſee through all this? *Aben Ezra* thinks, by *theſe men* are meant the elders that were with *Moſes* whom he led as he pleaſed, and ſo blinded them with his deluſions, as theſe pretended, that they could not ſee through them.

℣. 15. *And Moſes was very wroth*, &c.] Or *it heated Moſes exceedingly*[p]; made him very angry, cauſed him to burn with wrath againſt them; even the ſpeech they made, the words they uttered, not ſo much on account of their ill uſage of him, as for the diſhonour caſt upon the Lord: *and ſaid unto the Lord, reſpect not thou their offering*; their *Minchah*, the word is commonly uſed for the meat or bread-offering. *Aben Ezra* obſerves, that *Dathan* and *Abiram* were great men, and had offered ſuch kind of offerings before this fact; and therefore *Moſes* deſires that the Lord would have no reſpect to any they had offered, but have reſpect to him, who had never injured any of them. *Jarchi* gives it as the ſenſe of ſome, that whereas theſe men had a part in the daily ſacrifices of the congregation (with which a meat-offering always went) the requeſt is, that it might not be received with acceptance by the Lord; but he himſelf thinks, it is to be underſtood of the offering of incenſe they were to offer on the morrow; and *Moſes* deſires that God would ſhew his diſapprobation of it, and which is the common interpretation. The *Targums* of *Jonathan* and *Jeruſalem* render it, *their gift: I have not taken one aſs from them*; either by force, or as a bribe, or by way of gratuity for any ſervice done them; the ſenſe is, that he had not taken from them the leaſt thing in the world, any thing of the meaneſt worth and value, on any conſideration. *Aben Ezra* interprets the word *take*, of taking and laying any burden upon an aſs of theirs; ſo far was he from laying any burdens on them, and uſing them in a cruel and tyrannical manner, as they ſuggeſted, that he never laid the leaſt burden on any aſs of theirs, and much leſs on them: *neither have I hurt any of them*; never did any injury to the perſon or property of any one of them, but, on the contrary, had done them many good offices.

℣. 16. *And Moſes ſaid unto Korah*, &c.] Who was ſtill with him, when the meſſenger returned from *Dathan* and *Abiram*, and who heard what *Moſes* ſaid in his own defence: *be thou and all thy company before the Lord*; at the tabernacle, at the door of it; the *Targum* of *Jonathan* is, at the houſe of judgment, the court of judicature, where this affair was to be tried, and that was at the tabernacle, as appears by what follows: *thou, and they, and Aaron to-morrow*; the day after *Moſes* had ſent to *Dathan* and *Abiram*, on the morning of the next day; which as it was the time of ſitting in judgment, ſo of offering incenſe; meaning *Korah* and his company, the 250 men with him, and not *Dathan*, and *Abiram*; and *Aaron* alſo, he was ordered to appear, whom they oppoſed, and with whom the trial was to be made.

℣. 17. *And take every man his cenſer, and put incenſe thereon*, &c.] Which they were to bring with them the next day from their own tents; and theſe might be cenſers, which they had in their ſeveral families, and which they had uſed in them before the order of prieſthood was ſet up in *Aaron*'s family, and limited to that; or they might be a ſort of chaffing diſhes or veſſels like cenſers, and would ſerve the preſent purpoſe; they were ordered to put fire into them, that was to be taken from the altar of burnt-offering; for ſtrange fire might not be uſed: *and bring ye before the Lord every man his cenſer*, 250 *cenſers*; according to the number of the men that were gathered with *Korah*: *thou alſo and Aaron each of you his cenſer*; *Korah* and *Aaron* were to bring each their cenſers, between whom lay the conteſt concerning the high prieſthood; which was to be determined by their offering incenſe before the Lord, and by his approbation or diſapprobation of it.

℣. 18. *And they took every man his cenſer, and put fire in them*, &c.] That is, they came the next morning according to order, prepared with their cenſers and incenſe; and they took fire from off the altar of burnt-offering, which ſtood in the court of the tabernacle: *and laid incenſe thereon*; upon the fire in their cenſers, and ſo burned it: *and ſtood in the*

[n] אל certe, Noldius, p. 97. N°. 468. ſo Onkelos. Gius; fodies, Junius & Tremellius, Druſius.

[o] תנקר effodies, Pagninus, Piſcator; vis effodere, Fa-

[p] ויחר למשה מאד & excanduit Moſi valde, Druſius.

the door of the tabernacle of the congregation; not in the holy place where the altar of incenſe was, for that would not hold them; nor indeed in the court of the tabernacle, but at the door of it, or the outſide of it, that ſo they might be ſeen by all the people who came to be ſpectators and witneſſes of this affair: and they ſtood *with Moſes and Aaron*; in a bold and preſumptuous manner, as if they were their equals, diſputing their authority, and putting themſelves upon their trial before the Lord about it: the *Targum* of *Jonathan* ſays, theſe men ſtood on one ſide (of the door of the tabernacle) and *Moſes* and *Aaron* ſtood on the other ſide of it.

℣. 19. *And Korah gathered all the congregation againſt them*, &c.] Not his own company only, but as many of the whole congregation of *Iſrael* as he could get together, and eſpecially the principal men; ſo that it ſeems there was a general prevailing inclination in the people to take part with him againſt *Moſes* and *Aaron*, who wiſhed him ſucceſs in his undertaking, and readily came together to animate and encourage him in it, and to ſee the iſſue of it. *Jarchi* ſuggeſts, that all night he was going to the ſeveral tribes, perſuading them that it was not for his own private intereſt, but for the public good, that he acted againſt two men, who had taken to themſelves, the one the kingdom, and the other the prieſthood, and by this means got a great multitude together: *unto the door of the tabernacle of the congregation*; that is, before it, where *Korah* and his company ſtood, whoſe part they took, and had like to have ſuffered ſeverely for it, had it not been for the interpoſition of *Moſes* and *Aaron*: *and the glory of the Lord appeared unto all the congregation*; the ſhekinah or divine majeſty, which dwelt between the cherubim in the moſt holy place, removed and came to the door of the tabernacle, where the people were aſſembled, in the ſight of them, ſhewing ſome viſible token of his preſence, though no ſimilitude of himſelf was ſeen; or however he appeared in the cloud that was over the tabernacle, in which was ſeen a glory, a brightneſs and ſplendor, or ſuch coruſcations and flaſhes of lightening as were very unuſual and amazing, and plainly ſhewed the Lord was there; ſo *Jarchi* ſays, that he came in the pillar of cloud.

℣. 20. *And the Lord ſpake unto Moſes, and unto Aaron*, &c.] Out of the cloud: *ſaying*; as follows.

℣. 21. *Separate yourſelves from among this congregation*, &c.] Not only from *Korah*'s company, but from the congregation of the children of *Iſrael*, whom *Korah* had got together, beſides the 250 men that were at firſt with him; who by their words and behaviour, and particularly by their aſſociation and ſtanding along with him, ſhewed them to be on his ſide, which greatly provoked the Lord: *that I may conſume them in a moment*; by fire from him, as the 250 men were afterwards conſumed, ℣. 35.

℣. 22. *And they fell upon their faces*, &c.] That is, *Moſes* and *Aaron*, in order to deprecate the wrath of God, and beſeech him to avert the threatened judgment; and ſo the *Targum* of *Jonathan* has it, "they bowed themſelves in prayer upon their faces:" *and ſaid, O God, the God of the ſpirits of all fleſh*; the maker of all men, as of their bodies which are fleſh, ſo of their ſouls or ſpirits, which are immaterial and immortal; hence he is called the father of ſpirits, *Heb.* xii. 9. who, as the *Targum*, puts the ſpirit in the bodies of men; or, as others, who knows the ſpirits of men; their thoughts, as *Jarchi*, the inward frames and diſpoſitions of their minds; who knows who have ſinned, and who not; and whether their ſins proceed from weakneſs, and being miſ-led, or whether from a malevolent diſpoſition, preſumption, and ſelf-will: *ſhall one man ſin*; meaning *Korah*, who was the ringleader: *and wilt thou be wroth with all the congregation?* who through ignorance and weakneſs, and by artifice and impoſition are drawn in to join with him; the plea is much the ſame with that of *Abraham*, *Gen.* xviii. 25.

℣. 23. *And the Lord ſpake unto Moſes*, &c.] When on his face in prayer, and bid him riſe up, and told him he had granted his requeſt, and then ſpoke to him: *ſaying*; as follows.

℣. 24. *Speak unto the congregation*, &c.] Not to *Korah*'s company, but to the people of *Iſrael*, of the ſeveral tribes that were aſſembled together: *ſaying, get ye up from about the tabernacle of Korah, and Dathan, and Abiram*; which was either the ſame with their tents, as in ℣. 26. though, as they were of different tribes, *Korah* of the tribe of *Levi*, and *Dathan* and *Abiram* of the tribe of *Reuben*, their tents muſt be in diſtinct and different places, though both encamped on the ſame ſide of the tabernacle, and pretty near to each other; the camp of *Levi* was neareſt the tabernacle, and the camp of *Reuben* next to it. It may be, there was a ſingle tabernacle erected on this occaſion, for all theſe men to meet at when they judged it neceſſary. *Aben Ezra* is of opinion, *Korah* had a tent for his men and ſubſtance, at a diſtance from the camp of the *Levites*, and to his tent joined the tents of *Dathan* and *Abiram*.

℣. 25. *And Moſes roſe up*, &c.] Either from the ground, upon which he fell on his face, or from the ſeat on which he ſat at the door of the tabernacle; though he ſeems to have ſtood there; it may be, it only ſignifies, that he obeyed the divine order, and went about it directly, as often in ſcripture perſons are ſaid to ariſe, when they go about any thing they are directed, or chuſe to do: *and went unto Dathan and Abiram*; to endeavour to convince them of their evil, and bring them to repentance for it, and to reclaim them from their folly: *and the elders of Iſrael followed him*; either ſome principal perſons of the tribes, called elders, both from their age and prudence; or the 70 elders lately choſen to aſſiſt *Moſes* in the affairs of government, as *Aben Ezra* thinks theſe followed him to ſhow their reſpect unto him, and their approbation of his conduct, and for vindication of his character, which had been aſperſed by thoſe men, and to give the more weight to what ſhould be ſaid unto them, for their conviction and reformation.

℣. 26. *And he ſpake unto the congregation*, &c.] To the people of *Iſrael* aſſembled together on this occaſion; ſome, out of ill will to *Moſes* and *Aaron*, inclining to the ſide of *Korah* and his accomplices, and ſome out of curioſity to ſee the iſſue of this affair: *ſaying, depart, I pray you, from the tents of theſe wicked men*; theſe turbulent, ſeditious, and ill-deſigning men, diſturbers of the commonwealth and church of *Iſrael*, enemies to the peace of its civil and eccleſiaſtic ſtate: and when *Moſes* deſires the people to depart from their tents, he means not only that they would remove in perſon and ſtand at a diſtance, but ſuch who had their tents and families

families and ſubſtance near them, would take care to remove, leſt they ſhould be deſtroyed with them: *and touch nothing of theirs*; not carry off any thing belonging to them along with their own, being all devoted to deſtruction: *leſt ye be conſumed in all their ſins*; leſt partaking of their ſins they ſhould of their plagues, and die in their ſins, as they would, or for them.

℣. 27. *So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every ſide*, &c.] The place where they met together and made their general rendezvous; this it ſeems was encompaſſed on all ſides by people out of the ſeveral tribes, who either wiſhed them well in their undertaking, or were curious to know how it would iſſue: *and Dathan and Abiram came out*; out of the tabernacle of *Korah*, and went to their own tents; and came out of them, *and ſtood in the door of their tents, and their wives, and their ſons, and their little children*; in an audacious manner, as not fearing God nor man; they carried their heads high, and were not in the leaſt daunted at what they were threatened with; and by their looks and geſtures bid defiance to *Moſes* and the elders with him.

℣. 28. *And Moſes ſaid, hereby ye ſhall know that the Lord hath ſent me to do all theſe works*, &c.] To bring the people of *Iſrael* out of *Egypt*, to exchange the firſt-born for the *Levites*, to make *Aaron* and his ſons prieſts, to gives the *Levites* to them, and to ſet *Elizaphan* over the *Kohathites*, things which theſe men found fault with, and queſtioned his authority for doing them: *for* I have *not* done them *of my own mind*; or *not out of my heart* [q]; he had not deviſed them himſelf, and done them of his own head, and in any arbitrary way, without the will of God or any authority from him, as theſe men ſuggeſted.

℣. 29. *If theſe men die the common death of all men*, &c.] Or *as every man dies* [r], or the generality of men, who for the moſt part die of one diſeaſe or another, as a fever, and the like, or through old age: *or if they be viſited after the viſitation of all men*; with ſuch viſitations as men in all ages for their ſins are viſited with, meaning public calamities, ſuch as peſtilence, famine and ſword: then *the Lord hath not ſent me*; it may be concluded that I had no miſſion nor commiſſion from the Lord to do what I have done, but may be reckoned a deceiver and an impoſtor; and I am content to be accounted ſo, ſhould either of the above things be the caſe of theſe men.

℣. 30. *But if the Lord make a new thing*, &c.] Or *create a creation*, or *creature* [s], what never was before, or put thoſe perſons to a death that none ever in the world died of yet; what that is he means is next expreſſed: *and the earth open her mouth and ſwallow them up, with all that appertain unto them*; their perſons, their wives, children and ſubſtance: *and they go down quick into the pit*; alive into the grave the opening earth makes for them; this is the new thing created; though the *Rabbins* ſay [t], the mouth of the earth, or the opening of the earth, was created from the days of the creation, that is, it was determined or decreed ſo early that it ſhould be: *then ye ſhall underſtand that theſe men have provoked the Lord*; by riſing up againſt *Moſes* and *Aaron*, and ſo againſt the Lord; by falſely accuſing his ſervants, and endeavouring to ſet the people againſt them, and ſo alter the conſtitution of things in church and ſtate.

℣. 31. *And it came to paſs, as he had made an end of ſpeaking all theſe things*, &c.] As ſoon as he had finiſhed his diſcourſe, which was addreſſed to the congregation, and, according to *Joſephus* [u], after a long prayer to God, which that writer gives at large; immediately ſo it was, *that the ground clave aſunder that was under them*; on which they ſtood, not from any natural cauſe, as by ſubterraneous winds, forcibly making their way and burſting the earth, and ſo getting vent, which has been thought to be the cauſe of earthquakes; but this was by the immediate hand and almighty power of God, and came to paſs juſt as *Moſes* ſuggeſted it would, and as ſoon as he had uttered his words, which made it the more obſervable.

℣. 32. *And the earth opened her mouth and ſwallowed them up*, &c.] *Dathan* and *Abiram*, their wives, ſons, and little ones, that ſtood at the door of their tents with them, and all their goods, as follows: the earth, as if it was a living creature or a beaſt of prey, opened its mouth and ſwallowed them up, as ſuch a creature does its prey: *and their houſes*; which may be meant both of their families or houſholds, and of the tents they dwelt in, which were their houſes; ſee *Deut.* i. 6. *and all the men* that appertained *unto Korah*; not *Korah* himſelf, for he was with the 250 men that had cenſers, and with *Aaron* at the door of the tabernacle of the congregation offering incenſe, and thereby making trial to whom the prieſthood belonged; and who, it is highly probable, periſhed by fire with the 250 men, as *Joſephus*, *Aben Ezra*, and others are of opinion; but the family of *Korah*, and not all of them, for his ſons died not at that time, ch. xxvi. 11. and there were of his poſterity in the times of *David*, to whom ſeveral of the pſalms are inſcribed; theſe were either out of the way upon buſineſs, the providence of God ſo ordering it for their ſafety; or they diſliked the proceedings of their father, and joined not with him; or if they did at firſt, repented of it and forſook him, as it is probable, *On* of the tribe of *Reuben* alſo did, ſince no mention is made of him in the deſtruction: *and all their goods*; their houſhold-goods, their ſubſtance and riches, their gold, ſilver, cattle, and whatever they were poſſeſſed of: a very extraordinary caſe this! and which perhaps gave riſe to ſome fabulous things among the heathens; however if they can be credited, this ought not to be thought incredible; as *Amphiarauus*, who with his chariot and its rider are ſaid to be ſwallowed up in the earth, ſtruck by a thunderbolt from *Jupiter*, and were never ſeen more [w]; and other ſtories are told of perſons praying to their deities for ſecrecy and ſhelter, and the earth has opened and hid them; as *Althemenes*, when he had ſlain his father [x]; and the nymph *Thalia*, pregnant by *Jupiter*, who for fear of *Juno*, wiſhed the earth might open and take her in, and it accordingly did, as is reported [y].

℣. 33. *They and all that* appertained *unto them, went down alive into the pit*, &c.] The grave which the opening earth made for them, they and their

[q] כי לא מלבי Quod non de corde meo, Pagninus, Montanus.
[r] כמות כל האדם ut moriuntur omnes homines, Pagninus; reliqui homines, Junius & Tremellius; alii homines, Piſcator.
[s] בריאה יברא creationem, creaverit, Pagninus, Montanus, Munſter, Fagius; creaturam, Vatablus, Druſius.
[t] Pirke Abot, c. 5. §. 6. Pirke Eliezer, c. 19.
[u] Antiq. l. 4. c. 3. §. 2.
[w] Apollodorus de deorum origine, l. 3. p. 157.
[x] Ib. p. 134.
[y] Macrob. Saturnal. l. 5. c. 19.

their families: *and the earth closed upon them*; and covered them over; this it did of itself, as *Aben Ezra* remarks: this was a wonderful instance of almighty power, that it should open in such large fissures as to swallow up such a number of men, with their tents, goods and cattle, and then close again so firmly, as not to have the least appearance upon it of what had happened, as *Josephus* observes [z], *and they perished from among the congregation*; and had a name and a place no more with them.

ver. 34. *And all Israel that were round about them, fled at the cry of them*, &c.] Or because of it, as *Aben Ezra*; their cry was so loud, their shrieks so dreadful and piercing, that the *Israelites* about them fled to get out of the sound of them, as well as for their own safety. The *Targum* of *Jonathan* not only represents their cry as terrible, but gives the words they expressed at it; "and all *Israel* that were round about them fled, because of the terror of their voice, when they cried and said, the Lord is righteous and his judgments truth, and truth are the words of *Moses* his servant, but we are wicked who have rebelled against him:" *for they said, lest the earth swallow us up* also; which they might fear, since they had provoked the Lord, by associating with these men, and countenancing them by their presence, as they had done; who would have consumed them in a moment at first, had it not been for the intercession of *Moses* and *Aaron*.

ver. 35. *And there came out a fire from the Lord*, &c.] Flashes of lightening from the cloud in which he was: *and consumed the* 250 *men that offered incense*; not that it reduced them to ashes, but took away their lives, struck them dead at once, in like manner as *Nadab* and *Abihu* were, who though said to be devoured by the fire, yet their bodies remained, *Lev.* x. 2, 4, 5. and is often the case of persons killed by lightening; tho' *Josephus* [a] thinks they were so consumed as that their bodies were no more seen, and who is express for it that *Korah* perished with them in this manner; which is not improbable, since he took his censer and offered incense with them, and was the ring-leader of them, and the person that contended with *Aaron* for the priesthood, which was to be determined in this way; and though he is not mentioned it may be concluded, as *Aben Ezra* observes, by an argument from the lesser to the greater, that if the men he drew in perished, much more he himself; and the same writer observes, that in the song of the *Red Sea*, no mention is made of the drowning of *Pharaoh* in it, only of his chariots and his host, and yet he himself was certainly drowned: now these men burning incense which belonged only to the priests of the Lord, were by just retaliation consumed by fire, and which made it plainly appear they were not the priests of the Lord; and the judgment on them was the more remarkable, that *Moses* and *Aaron*, who stood by them, remained unhurt. This was an emblem of the vengeance of eternal fire, of everlasting burnings, *Jude*, ver. 11.

ver. 36. *And the Lord spake unto Moses*, &c.] Immediately after these men were consumed by fire from him; out of the same cloud from whence that proceeded, he spoke: *saying*; as follows.

ver. 37. *Speak unto Eleazar the son of Aaron the priest*, &c.] His eldest son, that was to succeed him as high-priest, and who perhaps was upon the spot to see the issue of things; and who, rather than *Aaron*, is bid to do what follows, partly because *Aaron* was now officiating, burning incense, and that he might not be defiled with the dead bodies; and partly because it was more proper and decent for the son to do it than the father; and it may be also because it was for the further confirmation of the priesthood in the posterity of *Aaron*: *that he take up the censers out of the burning*; either out from among the dead bodies burnt with fire from the Lord, or out of the burning of the incense in them; these were the censers of *Korah* and the 250 men with him: *and scatter thou the fire yonder*; the fire that was in the censers; the incense burning in them was to be cast out and scattered here and there, or carried to some unclean place at a distance, as a token of the rejection of the services of these men: and thus the Lord answered the prayer of *Moses*, that he would not have respect to their offering, ver. 15. if incense is intended there; though that seems to refer only to *Dathan* and *Abiram*, and not to these 250 men: *for they are hallowed*; incense being offered in them before the Lord, and therefore were not to be made use of in common service.

ver. 38. *The censers of these sinners against their own souls*, &c.] Who by burning incense in them sinned, and by sinning hurt and ruined their souls: *let them make them broad plates for the covering of the altar*; the altar of burnt-offering, which tho' it had a covering of brass, another made of these were to be put over it, for the further security of it, being of wood, from the fire continually burning on it; these censers were to be beaten into broad plates, by the workmen who understood how to do it: *for they offered them before the Lord, therefore they are hallowed*; they offered them in his presence, they burned incense in them, and to him, though it was not their business, but the business of the priests; yet these being done, and by his orders, for an open trial who were his priests and who not, they were not to be put to common use: *and they shall be a sign unto the children of Israel*; a memorial sign, a sign bringing this affair to remembrance, as it is explained in ver. 40. this was a sign to the priests, that they only were to offer every kind of offerings, and to the *Levites*, who attended the priests at the altar continually, and so had every day a sight of it and of those plates upon it, which would remind them of this fact, and teach them not to usurp the priest's office; and to all the children of *Israel*, to learn from hence that none were to burn incense but the priests of the Lord, for doing which *Uzziah*, tho' a king, was punished, 2 *Chron.* xxvi. 18—23.

ver. 39. *And Eleazar the priest took the brazen censers*, &c.] The metal of which these censers were made, is particularly observed, to shew that they were fit for the use they were ordered to be put unto, namely, for a covering of the altar of burnt-offering, which was covered with brass, that being very suitable, since fire was continually burning on it; and by this it appears that these censers were different from those of *Aaron* and his sons, for theirs were silver ones; the high-priest on the day of atonement indeed made use of a golden one, but at all other times he used a silver one [b]; and so did the common priests every day, morning and night, when they offered incense [c]: *wherewith they that were burnt had offered*; the 250 men burnt with fire from the Lord, having offered incense to him with the brazen censers: *and they were made broad* plates *for a covering of the altar*; not by *Eleazar*, but by workmen skilled in

[z] Antiq. ut supra. §. 3. [a] Ib. §. 4. [b] Misn. Yoma, c. 4. §. 4. [c] Misn. Tamid, c. 5. §. 5.

in the art of drawing or beating any kind of metal into thin plates, by the direction and order of *Eleazar*.

℣. 40. To be *a memorial unto the children of Israel*, &c.] The whole body of them; this explains what is meant by *sign*, ℣. 38. that it was to put or keep in mind what follows: *that no stranger which is not of the seed of Aaron, come near to offer incense before the Lord*; not only any *Gentile* but any *Israelite*, and not any *Israelite* only, but any *Levite*; none but those of the family of *Aaron* might offer incense before the Lord: *that he be not as Korah and as his company*; this makes it clear that *Korah* perished at this time, though it is no where expressed; and it seems pretty plain from hence, that he perished by fire as his company, the 250 men with censers did: *as the Lord said unto him by the hand of Moses*; either to *Korah*, who is the immediate antecedent, and who perished as the Lord had told him by *Moses* he should; so some understand it, mentioned by *Aben Ezra* and *Jarchi*; or else to *Aaron*, as they interpret it; and then the sense is, that none but those of *Aaron*'s seed should offer incense, as the Lord had declared to him by *Moses*; see ch. iii. 10. or it may be rather to *Eleazar*, as *Abendana*, who did as the Lord spake to him by *Moses*, took up the censers of the men that were burnt, and got them beaten into broad places, and covered the altar of burnt-offering with them.

℣. 41. *But on the morrow*, &c.] The day following the dreadful catastrophe, the earth swallowing up *Dathan* and *Abiram*, and all that belonged to them, the burning of *Korah* and the 250 men of his company: *all the congregation of the children of Israel murmured against Moses, and against Aaron*; not the princes and heads of the people only, but the whole body of them; though the above persons that murmured against them had but the day before been made such dreadful examples of divine vengeance. This is a most surprising instance of the corruption and depravity of human nature, of the blindness, hardness, and stupidity of the hearts of men, which nothing but the grace of God can remove; the images of the awful sights many of them had seen must be strong in their minds; the shrieks of the wretched creatures perishing must be as yet as it were in their ears; and the smell of the fire was scarce out of their nostrils; and yet notwithstanding this shocking scene of things, they fell into the same evil, and murmur against the men, whose authority being called in question, had been confirmed by the above awful instances: *saying, ye have killed the people of the Lord*; so they called the rebels, and hereby justified them in all the wickedness they had been guilty of; and though their death was so manifestly by the immediate hand of God, yet they lay it to the charge of *Moses* and *Aaron*, because it was in vindication of them that it was done, and because they did not intercede by prayer for them; though it is certain they did all they could to reclaim them from their sin, and prevent their ruin; yet the people insist on it that they were the cause or occasion of their death, as the *Targums* of *Onkelos* and *Jonathan* express it.

℣. 42. *And it came to pass when the congregation was gathered against Moses and against Aaron*, &c.] To kill them, as the *Targum* of *Jonathan* adds; who, perhaps, upon uttering their murmurs made up to them, and by their gestures shewed an intention to murder them: *that they looked toward the tabernacle of the congregation*; either the people did, to see whether they could observe any appearance of the displeasure of God against them; or rather *Moses* and *Aaron* looked that way for help and deliverance in this extreme danger, knowing there was no salvation for them but of the Lord, *Jer.* ii. 23. *and behold the cloud covered it*; as when it was first erected, and which was a token of the divine presence, ch. ix. 15, 16. perhaps it had dispersed immediately upon the death of the rebels, and now returned again in favour of the servants of the Lord: *and the glory of the Lord appeared*; in the cloud, as in ℣. 19. to encourage *Moses* and *Aaron*, and to deliver them out of the hands of the people and to the terror of them.

℣. 43. *And Moses and Aaron came before the tabernacle of the congregation.*] Whose tent was not far from it, about which the people of *Israel* were gathered; and from whence they came to the tabernacle, both for shelter and safety, and for advice and instruction how to behave in this crisis; they did not go into it, but stood before it; the Lord being in the cloud over it, they stood in the door of it, ℣. 50. so the *Targum* of *Jonathan*, "and *Moses* and *Aaron* came from the congregation to the door of the tabernacle."

℣. 44. *And the Lord spake unto Moses*, &c.] Out of the cloud: *saying*; as follows.

℣. 45. *Get you up from among this congregation*, &c.] That is, withdraw from them, and be separate, that they might not be involved in the same destruction with them, as well as that they might have no concern for them, or plead with the Lord in prayer on their account, but let him alone to destroy them, as follows: *that I may consume them in a moment*; as he was able to do, and had proposed to do it before, but they intreated him that he would not, ℣. 21, 22. as they again do: *and they fell upon their faces*; in prayer, as the *Targums* of *Jonathan* and *Jerusalem*; and so *Aben Ezra* observes, it was to pray to deprecate the wrath of God, and to implore his pardoning mercy for this sinful people; which shews what an excellent temper and disposition these men were of, to pray for them that had so despitefully used them, as to charge them with murder, and were about to commit it on them; see *Matt.* v. 44. *Luke* xxiii. 34.

℣. 46. *And Moses said unto Aaron, take a censer*, &c.] Which lay in the tabernacle: *and put fire therein from off the altar*; the altar of burnt-offering, from whence fire only was to be taken for burning incense; and lest *Aaron* in his hurry should forget to take it from thence, but elsewhere, and offer strange fire, as his sons had done, *Moses* expresses the place from whence he should take it: *and put on incense*; upon the fire, in the censer, which he was to do when he came into the camp, and not as soon as he took the fire from the altar: the censer with fire in it he carried in one hand, and the incense in the other; and when he was in the midst of the congregation, he put the incense on the fire, and burnt it, as appears from the following verse: this was an emblem of prayer, and a figure of the intercession and mediation of Christ, *Ps.* cxli, 2. *Rev.* viii. 3, 4. *and go quickly unto the congregation*; the case reqired haste: *and make an atonement for them*; which was usually done by the sacrifice of a sin or trespass-offering, but now there was no time for that, and therefore incense, which was of quicker dispatch, was used for that purpose instead of it: *for there is wrath gone out from the Lord*; some token of it, some disease was inflicted,

inflicted, which *Moſes* had information of from the Lord, and therefore expreſsly ſays, *the plague is begun*; a peſtilence was ſent among the people.

℣. 47. *And Aaron took as Moſes commanded*, &c.] A cenſer with fire in it from the altar, and alſo incenſe: *and ran into the midſt of the congregation*; though a man in years and in ſo high an office, and had been ſo ill uſed by the people; yet was not only ſo ready to obey the divine command, but ſo eager to ſerve this ungrateful people, and ſave them from utter deſtruction, that he ran from the tabernacle into the midſt of them: *and behold the plague was begun among the people*; he ſaw them fall down dead inſtantly in great numbers: *and he put on incenſe*; upon the fire in the cenſer, which though it was not in common lawful to burn but in the holy place on the altar of incenſe, yet upon this extraordinary occaſion, it was diſpenſed with by the Lord, as it had been the day before when he offered it at the door of the tabernacle with the 250 men of *Korah*'s company; and perhaps the reaſon of it now was, that the people might ſee *Aaron* perform this kind office for them, and give them a freſh convincing proof of his being inveſted with the office of prieſthood from the Lord, or otherwiſe he could have done this in its proper place, the ſanctuary: *and made an atonement for the people*; by offering incenſe, which God ſmelt a ſweet ſavour in, and accepted of, and his wrath was appeaſed and the plague ſtayed: in this *Aaron* was a type of our Lord Jeſus Chriſt, and of his mediation, atonement, and interceſſion; wrath is gone forth from God for the ſins of men, which is revealed in the law; and death the effect of it, has taken place on many in every ſenſe of it, corporal, ſpiritual and eternal; Chriſt as mediator, in purſuance of his ſuretyſhip-engagements, has made atonement for the ſins of his people by the ſacrifice of himſelf; and now ever lives to make interceſſion for them, which is founded upon his ſacrifice and ſatisfaction, his ſufferings and death, ſignified by the fire in which the incenſe was put.

℣. 48. *And he ſtood between the dead and the living*, &c.] The plague beginning at one end of the camp and ſo proceeded on, *Aaron* placed himſelf between that part of it wherein it had made havock, and that wherein yet it was not come; the *Targum* of *Jonathan* is, "he ſtood in prayer in the middle, and made a partition with *his* cenſer, between the dead and living;" in this he was a type of Chriſt the mediator between God and man, the living God and dead ſinners; for tho' his atonement and interceſſion are not made for the dead in a corporal ſenſe, nor for thoſe who have ſinned, and ſin unto death, the unpardonable ſin, nor for men appointed unto death, but for the living in *Jeruſalem*, or for thoſe who are written in the Lamb's book of life; yet for thoſe who are dead in ſin, and as deſerving of eternal death as others, whereby they are ſaved from everlaſting ruin: *and the plague was ſtayed*; it proceeded no farther than where *Aaron* ſtood and offered his incenſe, and made atonement: ſo the conſequence of the atonement and interceſſion of Chriſt is that the wrath of God ſin deſerves, comes not upon thoſe that have a ſhare therein, the ſecond death ſhall not ſeize upon them, nor they be hurt with it; for, being juſtified by the blood of Chriſt, and atonement for their ſins being made by his ſacrifice, they are ſaved from wrath to come.

℣. 49. *Now they that died in the plague were* 14700, &c.] Thus what they were threatened with, that their carcaſes ſhould fall in the wilderneſs was more and more fulfilled: *beſide them that died about the matter of Korah*; theſe are not taken into the number here, even the 250 men of *Korah*'s company, and the families of *Dathan* and *Abiram*; how many they were is not certain, but they were but few in compariſon of theſe.

℣. 50. *And Aaron returned unto Moſes*, &c.] After he had by his atonement and interceſſion put a ſtop to the wrath of God broken forth upon the people: *unto the door of the tabernacle of the congregation*; where *Moſes* was waiting for his return, and to know the iſſue of this affair: *and the plague was ſtayed*; even before *Aaron* left the camp, and is here repeated for the certainty of it, and to intimate that it continued to ceaſe, and broke not out again.

CHAP. XVII.

IN this chapter the prieſthood of *Aaron* is further confirmed and eſtabliſhed by the budding and bloſſom of his rod, as it lay among the princes of the ſeveral tribes, when theirs did not, ℣. 1—9. which rod of *Aaron* was ordered to be laid up before the ark, as a token againſt the rebels, and to put an end to all murmurings againſt *Aaron* for the future; which was accordingly done, ℣. 10, 11. upon which the people expreſſed their fear of periſhing becauſe of their ſins, ℣. 12, 13.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] After the plague ceaſed, for the further confirmation of the prieſthood in *Aaron*'s family, another method is directed to by the Lord: *ſaying*; as follows.

℣. 2. *Speak unto the children of Iſrael*, &c.] The principal men among them of the ſeveral tribes: *and take of every one of them*; not of every individual of the people of *Iſrael*, but of their princes, as afterwards explained: *a rod according to the houſe of their fathers*; or *father*, of whom their houſe or tribe was called, as *Reuben*, *Simeon*, &c. this rod was either a common walking-ſtaff, as ſome think, or rather the enſign of their princely office and dignity peculiar to each tribe; though ſome think it was now freſh cut off from an almond-tree, and that all the rods were of one and the ſame tree; but ſuppoſing they were all of the almond-kind, as *Joſephus*[d] thinks, yet being dry rods, and of long uſe, ſerved to make the miracle appear the greater: *of all their princes, according to the houſe of their fathers, twelve rods*; this explains who they were to be taken of, the princes of the ſeveral tribes, whoſe names are given, ch. i. 5—15. and the number of them twelve, according to the number of the twelve tribes: *write thou every man's name upon his rod*; the name of each prince, or head of a tribe, either by cutting it into the rod, or faſtening a writing to it, after the manner of thoſe times; as for inſtance, the name of *Elizur* for the tribe of *Reuben*; by which it was to be made, and was made to appear that to none of theſe tribes belonged the prieſthood, but to the tribe

[d] Antiq. l. 4. c. 4. §. 2.

tribe of *Levi*, and to none of that tribe but the family of *Aaron*; whereby it ſhould ſeem that ſome of all the tribes made pretenſions to it, as being all holy, and eſpecially the chief firſt-born of every tribe, as ſuch their princes were.

℣. 3. *And thou ſhalt write Aaron's name upon the rod of Levi*, &c.] Or upon the rod that was for the tribe of *Levi*; the name of *Aaron* was to be written, not the word *Levi*, or a *Levite*, as *Joſephus* [c]; for that would not have decided the controverſy about the prieſthood, which chiefly lay between the *Levites* and the family of *Aaron*, who were of the ſame tribe: *for one rod* ſhall be *for the head of the houſe of their fathers*; one rod for the head or prince of every tribe, every prince repreſenting his own tribe he was the head of, and the rod the prince; and though the tribe of *Levi* was divided into two families, the family of the prieſts, and the family of the *Levites*; yet, as *Jarchi* obſerves, they were but one tribe, and ſo one rod for them, as for the other tribes.

℣. 4. *And thou ſhalt lay them up in the tabernacle of the congregation*, &c.] In the moſt holy place: *before the teſtimony*; that is, the ark in which the teſtimony or the law was: here they were laid as in the preſence of God, who was in a miraculous way to decide the controverſy by them, and put an end to it; for upon the ark was the mercy-ſeat, over which were the cherubim, the ſeat of the divine majeſty, and where none could come at them, and where no fraud could be ſuppoſed to be committed: *where I will meet with you*; not with the people in perſon, who might not go at any time into the moſt holy place; nor with *Aaron*, who only might go into it on the day of atonement; but with *Moſes*, the chief ruler and repreſentative of the whole body of the people, and who might go in there at any time, to conſult with God about matters of moment and difficulty, and where the Lord had ſaid he would meet him, *Exod.* xxv. 22. and now would, in a miraculous way, clearly ſhew him, and the people of *Iſrael* by him, who was the prieſt he had choſen of all the tribes.

℣. 5. *And it ſhall come to paſs, that the man's rod whom I ſhall chooſe*, &c.] Or make it manifeſt that he had choſen him, and ſo confirm the choice he had made of him and his family, for the prieſthood to be and continue in: *ſhall bloſſom*; bud and bloſſom, and yield fruit, as it afterwards did, which is here declared before-hand, that the miracle might appear the greater, exactly anſwering to a prediction delivered out before of it: *and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you*; againſt *Moſes* for ſetting up his brother as an high-prieſt, and eſtabliſhing the prieſthood in his family; and againſt *Aaron* for accepting of it, and officiating in it; but by this method now taken, God would for ever ſilence their murmurings, ſo that they ſhould never be able with any face, to object any more to the authority of the *Aaronical* prieſthood, which ſhould appear by the predicted miracle beyond all diſpute and contradiction.

℣. 6. *And Moſes ſpake unto the children of Iſrael*, &c.] What the Lord had bid him ſay unto them concerning the rods, which they hearkened unto and obſerved: *and every one of their princes gave him a rod apiece, for each prince one*; every prince of the ſeveral tribes, and ſo a rod for every tribe, as well as for each prince: *according to their fathers houſes, even twelve rods*; there being twelve tribes named after their fathers, or the patriarchs, the 12 ſons of *Jacob*; and *Joſeph* having two tribes which ſprung from him, called after his two ſons *Ephraim* and *Manaſſeh*, there were 12 rods beſides that of *Aaron*; and ſo the *Vulgate Latin* verſion renders the words with the next clauſe, "and there were 12 "rods beſides the rod of *Aaron*;" in all 13: tho' the *Jews* ſay, there were but 12 with it, allowing but one rod for *Joſeph*, under whom were comprehended *Ephraim* and *Manaſſeh*, and reckoning the tribe of *Levi* one of the 12: ſo *Aben Ezra* obſerves, that the rod of *Levi* was among the 12, and *Joſeph* had but one rod: *and the rod of Aaron was among their rods*; in the middle of them, and was ſo placed, as *Jarchi* thinks, that it might not be ſaid, becauſe it was put on the ſide of the *Shekinah* or divine majeſty, therefore it budded; but being in the middle of them there could be no difference in that reſpect.

℣. 7. *And Moſes laid up the rods before the Lord, in the tabernacle of witneſs.*] In that part of the tabernacle, where the teſtimony or witneſs was, that is, the law, which was in the ark, over which was the mercy-ſeat, with the cherubim between which *Jehovah* dwelt, and this was the moſt holy place; and the rods being laid here, might be ſaid to be laid before the Lord, who, by making a difference in one of thoſe rods from the reſt, would decide the controverſy about the prieſthood, which was the end of their being laid before him.

℣. 8. *And it came to paſs, that on the morrow Moſes went into the tabernacle of witneſs*, &c.] Where none but he could go at any time; this was the day after the rods had been placed there: *and behold, the rod of Aaron for the houſe of Levi*; the rod that had *Aaron*'s name upon it, which was to repreſent the tribe of *Levi*, of which he was: *was budded, and brought forth buds*; knobs of bloſſom, ſuch that are ſeen on trees before they open; for the almond-tree puts forth its bloſſoms before its leaves; though the *Targum* of *Jonathan* renders it *branches*, as do ſome verſions; and ſome think; this is to be underſtood of its putting out its leaves firſt, contrary to the nature of the almond-tree, and ſo makes the miracle the greater; thus *Ben Melech: and bloſſomed bloſſoms*; open flowers or bloſſoms, ſuch as appear on the almond-tree in the ſpring, and look very beautiful: *and yielded almonds*; ripe almonds, in their full perfection, as the *Targums* of *Jeruſalem* and *Jonathan*; the latter of which is, "in the ſame night it perfected and "brought forth almonds:" the word uſed has the ſignification of weaning, and alludes to children grown up to ſome ripeneſs and maturity, *Gen.* xxi. 8. the caſe ſeems to be this, that in one part of the rod were buds, ſwelling and juſt putting out, in another part open flowers quite blown, and in others full ripe fruit: now this clearly ſhewed it to be ſupernatural, ſince the almond-tree, though quick and early in its production of buds and flowers, yet never has thoſe and ripe fruit on it at the ſame time; to which may be added, that this was not the time of year the almond-tree bloſſoms; not the ſpring, but rather autumn, as it ſhould ſeem, ſince it was after the affair of the ſpies and the murmurs of the people on their report; now it was the time of the firſt ripe grapes, when they went into the land, and they were forty days ſearching it, and it was after their return the inſurrections before recorded were: the deſign of this was to confirm the prieſthood in *Aaron*'s family, and ſhew that

[c] Antiq. l. 4. c. 4. §. 2.

that it would continue there, in a flouriſhing condition, and that there would be a ſucceſſion of prieſts from him to the time of the Meſſiah, as there were; and the almond-tree having its name in *Hebrew* from watchfulneſs and haſte, ſee *Jer.* i. 11, 12. may denote the vigilance of the prieſts in their office, and the haſte puniſhment makes to come upon ſuch that ſhould oppoſe them, or uſurp the prieſthood, as in the caſe of *Uzziah*; ſo *Jarchi* remarks: this rod of *Aaron*'s may be an emblem of the goſpel-miniſtry, of that rod that ſhould come out of *Zion*, *Pſ.* cx. 2. which in the eyes of men is mean and deſpicable, like a dry ſtick, but becomes a fruitful one through the power of divine grace; and an almond-tree rod may denote the vigilance and watchfulneſs of goſpel-miniſters over themſelves and others, and their doctrine; and oftentimes whom God puts into the miniſtry, he early calls them by his grace, and frequently makes the firſt part of their miniſtry moſt uſeful, and fruit is brought forth which remains: moreover, this rod may be conſidered as a type of Chriſt; it being a dry rod or ſtick, may denote the meanneſs of his deſcent and appearance in the world, and the unpromiſing aſpect of his being the king, Meſſiah, and ſaviour of men; and being an almond-tree rod, may ſignify his ſpeedy incarnation in the fulneſs of time, which the Lord haſtened; his being the firſt-born, and his right to the prieſthood, and his vigilance in it; its lying among other rods, and budding, and bloſſoming, and bringing forth fruit, may point at Chriſt's aſſuming the common nature of man, his being cut off by death, his reſurrection from the dead, and the fruits ariſing from thence, juſtification, peace, pardon, and eternal life; and as *Aaron*'s prieſthood was confirmed by the budding, *&c.* of this rod, ſo the deity and meſſiah-ſhip of Chriſt are, by his reſurrection from the dead; ſee the note on *Heb.* ix. 4.

℣. 9. *And Moſes brought out all the rods from before the Lord, unto all the children of Iſrael*, &c.] He brought them out of the holy place, and ſhewed them to the princes of the ſeveral tribes: *and they looked, and took every man his rod*; which they knew by their names upon them; by their own hand-writing, as *Aben Ezra*; for though *Moſes* is bid to write their names on them, ℣. 2, 3. yet no more may be meant by that than that he ſhould order them to be written, and take care that they were.

℣. 10. *And the Lord ſaid unto Moſes*, &c.] After the rods had been viewed, and every prince took his rod, and full ſatisfaction was given that the prieſthood belonged to *Aaron*, by the budding and bloſſoming of his rod, when the reſt remained as they were: *bring Aaron's rod again before the teſtimony*; before the ark, in which the teſtimony or law was; here it was placed and continued, but how long cannot be ſaid with certainty, no doubt, for many ages; which increaſes the wonder that it ſhould, as it probably did, continue with its buds, bloſſoms and fruit on it: the apoſtle ſpeaks of it, as in the holy of holies, with the ark, the pot of manna, and the tables of the covenant, *Heb.* ix. 4. the *Jews* ſay [f], that when *Joſiah* the king ordered the ark to be laid up in that place which *Solomon* had built, that it might not be carried with the captives into captivity, as it is ſaid, 2 *Chron.* xxxv. 3. *put the holy ark*, &c. they hid with the ark the rod of *Aaron*, and the pot of manna, and the anointing oil, and which were not in the ſecond temple; and they ſay [g], particularly of *Aaron*'s rod, that at the time it was laid up by *Joſiah*, it had its buds and almonds: now this was ordered to be put in the moſt holy place before the ark: *to be kept for a token againſt the rebels*; to be a token of their ſin and wickedneſs in rebelling againſt God, his ordinance and miniſters; which occaſioned this miracle to be wrought, for the confirmation of the prieſthood in *Aaron*'s family, which they oppoſed, and to be a caution to others not to attempt any thing againſt it for the future; ſo Chriſt and the goſpel-miniſtry will be ſwift witneſſes againſt the oppoſers of him and that; ſee *Mal.* iii. 5. *John* iii. 19. *and thou ſhalt quite take away their murmurings from me that they die not*; quite ſilence all the murmurings of the people with reſpect to the prieſthood, being ſo fully convinced by this miracle of the divine authority *Aaron* and his family had to exerciſe the prieſtly office, and they only, and ſo ſuch deſtruction of the people be prevented, as had been lately made.

℣. 11. *And Moſes did ſo, as the Lord commanded him, even ſo did he.*] Took *Aaron*'s rod and laid it up before the ark for the purpoſe mentioned, being a faithful ſervant to God in all his houſe.

℣. 12. *And the children of Iſrael ſpake unto Moſes*, &c.] The princes of the tribes, who had ſeen the miracle of the rod, and knew that it was laid up in the moſt holy place, and for what purpoſe, which gave them a ſenſible concern: theſe and as many as were acquainted with it, addreſſed *Moſes* upon it, as follows: *ſaying, behold we die, we periſh, we all periſh*; which being expreſſed without the copulative, and in different words, ſhew that they were ſpoken quick and in haſte, and diſcover the paſſion of mind, and diſtreſs they were in, and the ſenſe they had of their ſin and danger, fearing they ſhould all die and periſh, as many had already: it has reſpect, as ſome think, to puniſhments paſt and future, ſo the *Targum* of *Jonathan*, "ſome of us have been conſumed by "flaming fire, and others of us have been ſwal-"lowed up in the earth and are loſt, and lo, we "are accounted as if all of us would periſh."

℣. 13. *Whoſoever cometh any thing near unto the tabernacle of the Lord ſhall die*, &c.] They who before were ſo bold and daring as to think the prieſthood was common to them with *Aaron*, or they had as good a right to it, and might go into the ſanctuary of the Lord where he did, are now ſo frighted at the rod being laid up as a token againſt them, that they thought they muſt not come near the tabernacle at all, and if they did, would be in the utmoſt danger of death: *ſhall we be conſumed with dying?* ſuch violent deaths, until there are none left of us? but the *Syriac* and *Arabic* verſions render the words affirmatively; we are near or about to be conſumed; and ſo the *Targum* of *Onkelos*, lo, we are to be conſumed; which agrees beſt with the preceding clauſe, for they would ſcarcely make a queſtion of what they had affirmed.

[f] Kimchi in 2 Chron. xxxv. 3. Maimon. Hilchot Beth Habechirah, c. 4. §. 1.

[g] T. Hieroſ. Shekalim, c. 6. fol. 49. 3.

CHAP.

CHAP. XVIII.

THIS chapter gives an account of the diſtinct work and ſervice of the prieſts and *Levites*, ℣. 1—7. and of ſeveral things given to the prieſts for their maintenance, ℣. 8—19. and of the tithes the *Levites* ſhould have to live upon, ſince they were to have no inheritance in the land of *Iſrael*, ℣. 20—24. and of the tenth out of thoſe tithes they were to give to the high-prieſt, ℣. 25—32.

℣. 1. *And the Lord ſpake unto Aaron*, &c.] As the things ſpoken were ſuch as concerned *Aaron*, he might be only and immediately ſpoken unto: *thou and thy ſons, and thy father's houſe with thee*; meaning both prieſts and *Levites*, the prieſts by him and his ſons, and the *Levites* by his father's houſe: *ſhall bear the iniquity of the ſanctuary*; the blame of any evil committed there, the puniſhment of it; the prieſts, *Aaron* and his ſons, if they did not perform the duty of their office aright, he in the moſt holy place, and they in the holy place, and at the altar of burnt-offering in the court; and the *Levites*, if they did not take care to watch in the tabernacle, and keep out ſtrangers and polluted perſons: *and thou, and thy ſons with thee, ſhall bear the iniquity of your prieſthood*; be anſwerable for any ſins, errors and miſtakes that ſhould be committed by them in the diſcharge of their office, thro' their own remiſſneſs, or not taking care that the *Levites* did their duty; this ſhows that the office of prieſthood, though honourable, was burthenſome, and not to be envied; and that the people needed not to be under ſuch terrible apprehenſions as they were, leſt they ſhould come too near the ſanctuary, as to be in danger of death, ſince it lay upon the prieſts and *Levites* eſpecially, to take care thereof, and who, if negligent, would ſuffer.

℣. 2. *And to thy brethren alſo of the tribe of Levi, the tribe of thy father*, &c.] For his father *Amram* was of that tribe, and ſo the *Levites* were his brethren, as he is directed to conſider them; which might ſerve to conciliate their minds, and make them eaſy with reſpect to his enjoyment of the prieſthood: *bring them with thee*; into the court of the tabernacle, for further they might not go: *that they may be joined unto thee*; as their name of *Levites* ſignifies, perſons joined and united to others, as they were to the prieſts; ſee the reaſon of their patriarch's name *Levi* in *Gen.* xxix. 34: *and miniſter unto thee*; be aſſiſting to the prieſts in killing the ſacrifices, receiving the blood, and flaying the beaſts, and in other things about the ſanctuary, ch. iii. 6: *but thou, and thy ſons with thee*, ſhall miniſter *before the tabernacle of witneſs*; which was the moſt holy place, where were the ark of the teſtimony or witneſs, and the tables of the covenant; and they might be ſaid to miniſter before that, when they miniſtred in the holy place, which was before it, when they burned incenſe upon the altar of incenſe, ordered the ſhew-bread, and trimmed the lamps of the candleſtick, which none but the prieſts the ſons of *Aaron* might do.

℣. 3. *And they ſhall keep thy charge, and the charge of all the tabernacle*, &c.] That is, the *Levites*, whatever *Aaron* and his ſons, the prieſts, ſhould charge them to do, or commit to their care and charge, that they ſhould obſerve; as to watch and keep out all unfit perſons, to take down and ſet up the tabernacle when needful, *&c. only they ſhall not come nigh the veſſels of the ſanctuary*; as the ark and mercy-ſeat in the holy of holies, the ſhew-bread table, and candleſtick in the holy place; wherefore when theſe were removed from place to place in journeying, they were covered, that they might not touch them as they carried them: *and the altar*; both of incenſe and burnt-offering, on neither of which might they offer: *that neither they nor you alſo die*; the prieſts for ſuffering them to meddle with things that did not belong to them, and the *Levites* for intruding themſelves.

℣. 4. *And they ſhall be joined unto thee*, &c.] As aſſiſtants in the ſacred ſervice: *and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle*; ſee the note on ch. iii. 7, 8: *and a ſtranger ſhall not come nigh unto you*; not any of the other tribes, only ſuch as were of the tribe of *Levi*; they only were to be brought with them, and joined unto them, and aſſiſt them, and miniſter to them, as in ℣. 2. though the *Jews* [h] underſtand by a ſtranger any one that was not a prieſt.

℣. 5. *And ye ſhall keep the charge of the ſanctuary*, &c.] That is, the prieſts, *Aaron* and his ſons; the high-prieſt was to keep the charge of the moſt holy place particularly, and do what was to be done in that on the day of atonement; and the common prieſts to keep the charge of the holy place, and do every thing relating to the altar of incenſe, the ſhew-bread-table and candleſtick: *and the charge of the altar*; of burnt-offering, which ſtood in the court of the tabernacle: *that there be no wrath any more upon the children of Iſrael*; as had been upon *Korah* and his company, and as afterwards came on *Uzziah*.

℣. 6. *And I, behold, I have taken your brethren the Levites from among the children of Iſrael*, &c.] See the note on ch. iii. 12. where the ſame is ſaid, only they are here called the brethren of the prieſts for the reaſon given, ℣. 2: *to you they are given as a gift for the Lord, to do the ſervice of the tabernacle of the congregation*; ſee the notes on ch. iii. 7, 8, 9.

℣. 7. *Therefore thou and thy ſons with thee ſhall keep your prieſt's office*, &c.] Obſerve all the duties of it, and keep out others from intruding into it: *for every thing of the altar*; both of incenſe and of burnt-offering; with reſpect to burning incenſe on the one, and offering ſacrifices on the other; both were to be done by prieſts, and by no other: *and within the vail*; in the moſt holy place, where the high-prieſt entered but once a year, and he only with incenſe, and the blood of ſacrifices, ſee *Heb.* ix. 7: *and ye ſhall ſerve*; do all the buſineſs that is to be done at either altar, whether in the court, or in the holy place, and whatſoever is to be done in the moſt holy place within the vail: *I have given your prieſt's office* unto you as *a ſervice of gift*; it was not what they had taken to themſelves of their own will, or had thruſt themſelves into, but what the Lord had called them to, and had freely inveſted them with, ſee *Heb.* v. 4: *and the ſtranger that cometh nigh ſhall be put to death*; any common perſon, as the *Targums* of *Onkelos* and *Jonathan*; any *Iſraelite*, one that is a ſtranger from the prieſts, though a *Levite*, as *Aben Ezra*; ſuch an one might not come either to the altar of burnt-offering to offer

[h] Maimon. in Miſn. Zebachim, c. 2. §. 1.

offer any ſacrifice upon it, or the altar of incenſe, to burn incenſe on that, or trim the lamps, or put the ſhew-bread in order, or to do any thing peculiar to the prieſt's office.

℣. 8. *And the Lord ſpake unto Aaron*, &c.] Having pointed out to him the duty of his office, he now informs him of the perquiſites of it; or having told him what was his work, now what his wages, or what was his ſervice, and now his maintenance: *behold, I alſo have given thee the charge of my heave-offerings, of all the hallowed things of the children of Iſrael*; ſuch as the heave-ſhoulder and wave-breaſt, and firſt-fruits, and all other holy things in general, ſuch as were the moſt holy things, as in ℣. 9. and the lighter holy things, as the *Jews* call them, ℣. 11. the charge of theſe was given to keep for themſelves, and for their families: *unto thee have I given them by reaſon of the anointing*; becauſe of his office as a prieſt, to which he was conſecrated by anointing: *and to thy ſons by an ordinance for ever*; ſee *Lev.* vii. 34, 35, 36.

℣. 9. *This ſhall be thine of the moſt holy things*, &c.] For, as obſerved, there were ſome lighter and leſſer holy things or ſacrifices, and others ſuperlatively ſo: and thoſe are begun with, ſuch as were reſerved *from the fire*; thoſe parts of ſacrifices which were not burnt with fire on the altar of burnt-offerings: *every oblation of theirs*; which is a general word, including various offerings, the particulars follow: *every meat-offering of theirs*; or bread-offering, for they were made of fine flour and oil, and burnt on the altar, the remainder of which was eaten by *Aaron* and his ſons, *Lev.* vi. 14—18: *every ſin-offering of theirs*; which was offered to make atonement for ſin, which alſo belonged to the prieſts and their ſons, excepting ſuch whoſe blood was carried into the moſt holy place, *Lev.* vi. 25—30: *and every treſpaſs-offering of theirs, which they ſhall render unto me*; which was offered for a treſpaſs committed; what remained of this alſo, when burnt on the altar, was eaten by the prieſts and his ſons, *Lev.* vii. 5, 6. and this ſacrifice was a ram, when a treſpaſs was committed, either in the holy things of the Lord, or in wrongs done to men, *Lev.* v. 15. and vi. 6. *Jarchi* interprets it of an offering for a treſpaſs committed by rapine or violence to a ſtranger: theſe, all of them, it is added, ſhall be *moſt holy for thee and for thy ſons*; for their uſe, and for theirs only.

℣. 10. *In the moſt holy* place *ſhalt thou eat it*, &c.] Not in the holy of holies, eminently ſo called, nor in the holy place, for they were neither of them places to eat in; but in the tent of the congregation, as *Aben Ezra*, or court, as *Jarchi*; called moſt holy, in diſtinction from and in compariſon of the camp of *Iſrael*, and their tents, as afterwards of *Jeruſalem*, and their houſes there, where they might not eat the moſt holy things: *every male ſhall eat it*; the ſons of prieſts, and they only, not their wives, nor their daughters, and therefore not to be eaten at home, or in their own houſes: *it ſhall be holy unto thee*; ſeparated only for the uſe of him and his ſons.

℣. 11. *And this is thine*, &c.] What follow, which appertained to the prieſts, are the leſs or lighter holy things: *the heave-offering of their gift*; the right ſhoulder, given to the prieſt for an heave-offering of the ſacrifices of peace-offerings, *Lev.* vii. 32. according to *Jarchi*, it was what was lifted up or heaved from the thank-offering, the peace-offerings, and the ram of the *Nazarites*, ſee *Lev.* vii. 14, 32. *Numb.* vi. 19, 20. *with all the wave-offerings of the children of Iſrael*; which were waved to and fro before the Lord, as the breaſt of the peace-offerings, called therefore the wave-breaſt, *Lev.* vii. 30, 34. *I have given them unto thee, and to thy ſons, and to thy daughters with thee, by a ſtatute for ever*; for theſe were to be eaten in their own houſes, and by their families, wives, children, and ſervants bought with their money, or born in their houſes; but not hired ſervants, nor ſojourners, nor ſtrangers; nor their daughters married to ſtrangers; though, if widows, or divorced, and without children, and returned to their father's houſe, they might eat of them, *Lev.* xxii. 10—13. thus a proviſion was made for the maintenance of the prieſts of the Lord and their families, until the Meſſiah ſhould come; who has alſo appointed that they that preach the goſpel ſhould live of it, 1 *Cor.* ix. 13, 14. *every one that is clean in thy houſe ſhall eat of it*; that was clean in a ceremonial ſenſe; had not touched a dead body, *&c. Jarchi* ſays, this is ſaid to comprehend his wife; but that might be concluded from what is ſaid before, for if his children, much more might his wife eat of it.

℣. 12. *All the beſt of the oil, and all the beſt of the wine, and of the wheat*, &c.] Or the *fat*[1] of them; the fat of any thing being the beſt, ſee *Deut.* xxxii. 14. *the firſt-fruits of them*; the oil, and wine, and wheat: *which they ſhall offer unto the Lord, them have I given thee*; this, *Jarchi* calls, the great heave-offering, the firſt-fruits of their harveſt and vintage, which being offered to the Lord, was given to the prieſts: the quantity is not fixed, but left to the generoſity of the people, and was a free gift; liberal men would give a 40th part, thoſe of a meaner ſpirit a 50th, and niggardly ones a 60th, and leſs than that was not given; ſee the note on *Exod.* xxii. 29. compare with this *Ezek.* xlv. 13.

℣. 13. And *whatſoever is firſt ripe in the land*, &c.] Of any other ſort of fruit, figs, pomegranates, apples, plumbs, pears, *&c.* beſides olives and vines: *which they ſhall bring unto the Lord, ſhall be thine*; which they ſhall bring in a baſket to the tabernacle, where it was, or to the temple, when built: this the prieſts were to have, ſee *Deut.* xxvi. 2, 3, 4. *every one that is clean in thine houſe ſhall eat of it*; ſee the note on ℣. 11.

℣. 14. *Every thing devoted in Iſrael ſhall be thine.*] Fields, houſes, cattle, *&c.* if abſolutely devoted to the Lord, they were the prieſts; but if devoted to certain uſes, they were appropriated to thoſe uſes, as the repairs of the temple, *&c.* ſee *Lev.* 27.

℣. 15. *Every thing that openeth the matrix in all fleſh*, &c.] The firſt-born of every creature: *which they bring unto the Lord*; as they were obliged, he claiming it as his own, *Exod.* xiii. 2. *whether it be of men or beaſts, ſhall be thine*; every firſt-born of either, being the Lord's, became the prieſt's by his gift: *nevertheleſs, the firſt-born of man ſhalt thou ſurely redeem*; that is, take the redemption-price for it, which was five ſhekels, as in the following verſe; for the original proprietor was, ſtrictly ſpeaking, the redeemer, and paid the money, and the prieſt was the receiver, to whom it was paid; ſee *Exod.* xiii. 13. *and the firſtlings of unclean beaſts ſhalt thou redeem*; with lambs, as an aſs, which is put for unclean beaſts, is ordered to be

[1] חלב pinguedinem, Pagninus, Montanus, &c.

be redeemed with a lamb, or its neck to be broken, *Exod.* xiii. 13. the *Africans*, the ſhepherds among them, as *Herodotus* relates [k], of their firſtlings they cut off the ear of the beaſt and throw it over a houſe, and then turn its neck back, for they worſhip only the ſun and moon; which ſeems to be an imitation of this law.

℣. 16. *And thoſe that are to be redeemed*, &c.] Which is to be underſtood not of unclean beaſts laſt mentioned, for they were redeemed with lambs and not with money; and after they were eight days and not a month old, as follows, *Exod.* xiii. 13. and xxii. 30. but of the firſt-born of men: *from a month old ſhalt thou redeem, according to thine eſtimation*; that is, take the redemption-money next mentioned; and though both time and price are fixed, yet ſaid to be according to the eſtimation of the prieſt; ſee *Lev.* xxvii. 5, 6. *for the money of five ſhekels*; which was about 11 or 12 ſhillings of our money, and is the price given for the redemption of the firſt-born, when the *Levites* were taken in their ſtead, ch. iii. 47. *after the ſhekel of the ſanctuary, which is twenty gerahs*, as in ch. iii. 47. ſee the note there; of the manner of redeeming the firſt-born, ſee the note on *Exod.* xiii. 15.

℣. 17. *But the firſtling of a cow, or the firſtling of a ſheep, or the firſtling of a goat thou ſhalt not redeem*, &c.] That is, ſhalt not take the redemption-price for them, but the creatures themſelves; which they, the prieſts, were to take for their own uſe: *they* are *holy*; ſeparated to the Lord, and therefore not to be uſed in common by men, but were ſacred to the Lord, or became the property of his prieſts; ſee *Deut.* xv. 19. how they were to be made uſe of follows: *thou ſhalt ſprinkle their blood upon the altar*; for they were to be ſacrificed, and their blood uſed as in other ſacrifices: *and ſhalt burn their fat for an offering made by fire, for a ſweet ſavour unto the Lord*; as the fat of other ſacrifices was, and particularly of the peace-offerings, which were wholly eaten otherwiſe, *Lev.* vii. 31.

℣. 18. *And the fleſh of them ſhall be thine*, &c.] For him and his family, to eat of whether blemiſhed or perfect the *Jews* ſay [l]: *as the wave-breaſt, and as the right ſhoulder are thine*; which were his part of the peace-offerings, for him and his ſons to eat of, *Lev.* vii. 34. and the *Jews* obſerve [m], that as the wave-breaſt and heave-ſhoulder of the peace-offerings might be eaten in two days and one night, ſo might thoſe of the firſtlings.

℣. 19. *All the heave-offerings of the holy things*, &c.] All before mentioned, and whatſoever comes under that name: *which the children of Iſrael offer unto the Lord*; either by his commandment, or of their own free will: *have I given thee, and thy ſons, and thy daughters with thee, by a ſtatute for ever*; ſo providing for their maintenance by an irrepealable law as long as their prieſthood laſted, even until the Meſſiah ſhould come: *it* is *a covenant of ſalt for ever, before the Lord, unto thee and thy ſeed with thee*; an incorruptible, inviolable, durable covenant, which ſhould laſt for ever, even till the goſpel-diſpenſation or world to come ſhould take place; and it would remain ever before the Lord in his ſight, who would take care it ſhould never be made void, but ſtand faſt with *Aaron* and his poſterity as long as his prieſthood endured.

℣. 20. *And the Lord ſpake unto Aaron*, &c.] What is ſaid, being what concerned the tribe of *Levi*, at the head of which *Aaron* was, even concerning the maintenance of the *Levites*: *thou ſhalt have no inheritance in their land*; in the land of *Iſrael* when they come to poſſeſs it, as the reſt of the tribes had: *neither ſhalt thou have any part among them*; any part of the land when it is divided by lot, as it was in the times of *Joſhua*, when taken from the *Canaanites*; no tract of land was peculiarly aſſigned to them as were to the other tribes, as fields, nor vineyards; they had cities appointed them, and they had houſes and fields devoted to the Lord which fell to them, and others they had by gift or legacy, or by purchaſe, as had *Jeremiah* the prieſt and *Barnabas* the *Levite*, *Jer.* xxxii. 9. and *Acts* vi. 36, 37. but they had no ſhare in the diſtribution of the land of *Canaan* at the time of the diviſion of it among the tribes; no not even in the ſpoil of the cities of the land of *Canaan*, when they were conquered; this *Maimonides* [n] ſays they were warned not to take; and a ſon of *Levi* that took any part of the ſpoil was to be beaten; but the ſpoil of other lands ſubdued by the kings of *Iſrael*, they might take, as other *Iſraelites* did: the reaſon of all this was, becauſe they had a ſufficient proviſion made for them in another way, and that they might not be entangled in worldly affairs, or ſpend their time in the culture of fields and vineyards, but wholly give themſelves to the ſervice of God in his houſe: *I* am *thy part, and thine inheritance among the children of Iſrael*; in things temporal, the offerings, tithes, firſt-fruits, *&c.* which were given to the Lord, being beſtowed upon them; and in things ſpiritual, they being employed in the work and ſervice of God, and having a peculiar nearneſs to him, and communion with him: ſo all that are made prieſts unto God, as all believers in Chriſt are, have God for their portion and inheritance, God in his perſons and in all his perfections, and under every character as the God of nature, providence and grace, is the portion of his people; and a rich, large, and ſatisfying portion he is, and which is inexhauſtible and will endure for ever; he is their portion in life and at death, in time and to all eternity; ſee *Pſ.* lxxiii. 26. and cxlii. 5. *Lev.* iii. 14.

℣. 21. *And behold, I have given the children of Levi all the tenth in Iſrael for an inheritance*, &c.] The tenth part of the produce of the land; of the wheat, barley, oil, and wine; the tenth part of their harveſt and vintage; ſo that though they were the leaſt of the tribes, they had the greateſt ſhare of the increaſe of the land, and that without any labour or expence; the other having but nine parts among them all, and at the charge and labour of manuring, cultivating, *&c.* and this they were to have *for their ſervice which they ſerve*, even *the ſervice of the tabernacle of the congregation*; ſee ℣. 3, 4, 5, 6.

℣. 22. *Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation*, &c.] To do any part of the prieſt's office, as to burn incenſe, as *Korah* and his company had done; or to do any part of the work of the *Levites*, by watching in the tabernacle; by taking it down and ſetting it up, and bearing the veſſels of it; otherwiſe they might come to it, to bring their ſacrifices, to pay their vows, and for their purification when neceſſary, and ſuch-like things: *leſt they bear ſin and die*; leſt ſin be charged upon them, and puniſhment

[k] Melpomene, ſive, l. 4. c. 188.
[l] Maimon. & Bartenora in Miſn. Becorot, c. 4. §. 2. & 5. 2.
[m] Maimon. & Bartenora in Miſn. Zebachim, c. 5. §. 8.
[n] Hilchot Shemittah Veyobel, c. 13. §. 10, 11.

punishment be inflicted, even the punishment of death; for it was death to intrude into the priest's office.

℣. 23. *But the Levites shall do the service of the tabernacle of the congregation*, &c.] In guarding the tabernacle, that no unclean persons enter into it, or any others take any thing out of it, and in assisting the priests in their service, and carrying the vessels of the sanctuary when required: *and they shall bear their iniquity*; that is, when they fail in the duty of their office, are not careful in their service, and work, and business appointed them; if either they did not do their business themselves, or suffered others to do it, or such to come to the tabernacle who should not, they would be blameworthy and suffer for it: it shall be *a statute for ever throughout your generations, that among the children of Israel they have no inheritance*; having such a plentiful provision made for them, by a statute as durable as this.

℣. 24. *But the tithe of the children of Israel*, &c.] The tenth of the produce of their land, as before: *which they offer as an heave-offering unto the Lord*; by way of gratitude to him for giving them the land, and for making it so fruitful to them, and as an acknowledgment of his being the sovereign Lord and proprietor of it: *I have given to the Levites to inherit*; so that the *Levites* had the tithe not immediately from the *Israelites*, nor were they dependent on them for them; but they were first given to the Lord, and then by him to the *Levites*, who held them of him, and not of the *Israelites*; and were a portion and an inheritance, settled upon them by the Lord himself, which they had as good a right and title unto, as the rest of the tribes had to their several inheritances: *therefore have I said unto them, among the children of Israel they shall have no inheritance*; as in the preceding verse.

℣. 25. *And the Lord spake unto Moses*, &c.] And not unto *Aaron*, because a tithe out of the tithe was to be given to *Aaron*, as *Aben Ezra* observes, and it was not so proper that he should have this order to deliver to the *Levites*, in which he and his sons were so much concerned, and therefore it was given to *Moses* to acquaint them of it: *saying*; as follows.

℣. 26. *Thus speak unto the Levites, and say unto them*, &c.] *Aaron* was to tell them what a provision would be made for them on account of their service, but *Moses* was to inform them what part *Aaron* was to have out of it: *when ye take of the children of Israel the tithes, which I have given you from them for your inheritance*; which was done at the time of their harvest, and of the ingathering of the fruits of the earth: *then ye shall offer up an heave-offering of it for the Lord*; in token of gratitude for the liberal provision he had made for the maintenance of them: even *a tenth* part *of the tithe*; a tenth part out of the tenth of the produce of the land of *Israel*.

℣. 27. *And this your heave-offering*, &c.] The tithe of the tithe, which tho' not properly heaved or lifted up, as the heave-offerings, strictly so called, were, any more than the tithe itself, ℣. 24. yet is so called, because separated to the use and service of the Lord, as they were: *shall be reckoned unto you, as though* it were *the corn of the threshing-floor, and as the fulness of the wine-press*; that is, it should be as acceptable to God as if they had fields and vineyards, threshing-floors, and wine-presses of their own, from whence corn and wine were taken, as the *Israelites* when they received their tithes from them; and what remained, they had as good a right unto, and might make use of as their own, as well as they; see ℣. 30.

℣. 28. *Thus you also shall offer an heave-offering unto the Lord*, &c.] As the *Israelites* did when they paid tithes to them, ℣. 24: *of all your tithes which ye receive of the children of Israel*; which heave-offering was a tenth part of them: *and ye shall give thereof the Lord's heave-offering to Aaron the priest*; that is, the said tenth part of the tithe was to be given not to *Aaron* only, as the high-priest, as some have thought, and so to his successors in the high-priesthood; but to him and his sons, even to all the priests in common, the high-priest having his share of it; and *Josephus* [o] is clear for it, that the tithe of the annual fruits was paid to the *Levites*, and to the priests. *Hecatæus*, an heathen writer, who lived in the times of *Alexander* the great, says [p], that all the priests of the *Jews* received the tenth of whatsoever was produced, and ministred things in common, and were 1500 in number.

℣. 29. *Out of all your gifts ye shall offer every heave-offering of the Lord*, &c.] Not only out of their tithes, but out of whatsoever gifts were given by the *Israelites* to them, and out of the produce of the fields which belonged to their cities, *Numb.* xxxv. 4. the *Levites* were to take a tenth, and and bring it to the Lord as an heave-offering; that is, they were to give it to the priests, to testify their gratitude for every thing they had, and to sanctify the rest unto them, and confirm their right and title to it, and give them the free use of it: *of all the best thereof, even the hallowed part thereof, out of it*; which was the tenth part, for that was holy, as *Aben Ezra* says, and that was to be the best of it, which was always to be given to the Lord.

℣. 30. *Therefore thou shalt say unto them*, &c.] The *Targum* of *Jonathan* is, "thou shalt say to "them the priests;" but the words seem manifestly spoken to the *Levites*: *when ye have heaved the best thereof from it*; taken out the tenth part of it, and that the best: *then it shall be counted unto the Levites as the increase of the threshing floor, and as the increase of the wine press*; then what remains shall be reckoned as much their own, and may be as lawfully enjoyed as the corn of the threshing-floor, and the wine of the wine-fat, of any *Israelite* whatever.

℣. 31. *And ye shall eat it in every place*, &c.] In any of their tents or dwelling-houses, not being obliged to eat it in the tabernacle, where the priests were obliged to eat many of their holy things, and second tithes were only to be eaten at *Jerusalem*, *Deut.* xiv. 22, 23. but the *Levites* might eat theirs any where, in any place, clean or unclean, according to *Jarchi*; for, he says, it might be eaten even in a grave-yard; but *Aben Ezra* much better, in a clean place, be that where it would: *ye, and your households*; they and their wives, their sons and daughters, their servants, whether bought or hired; and they might sell it to strangers, to purchase other necessaries with. The *Targum* of *Jonathan* interprets this of the priests; but the *Levites* only are plainly spoken of: *for it* is *your reward for your service in the tabernacle of the congregation*; which is said to encourage them in their work, and animate them to it, as well as to clear their right to such a maintenance against all objections; for the labourer is worthy of his reward, as those that labour in the word and doctrine are of theirs, 1 *Tim.* v. 17, 18.

℣.

[o] Antiq. l. 4. c. 4. §. 3.

[p] Apud Joseph. contr. Apion. l. 1. §. 22.

℣. 32. *And ye ſhall bear no ſin by reaſon of it*, &c.] Shall have no blame laid upon them, or guilt imputed to them, or puniſhment inflicted on them, on account of their having and enjoying their tithes and gifts: *when ye have heaved from it the beſt*; took out the tenth, and that the beſt, and given it to the prieſts; or otherwiſe they would be blameworthy, guilty, and liable to puniſhment: *neither ſhall ye pollute the holy things of the children of Iſrael*; the gifts they have given for holy uſes, and ſo are holy; which would be the caſe if they eat of them, or enjoyed them, without giving the prieſts the tenth part of them: *leſt ye die*; for it ſeems ſuch a neglect was puniſhable with death.

CHAP. XIX.

THIS chapter contains a law for making a water for purification for ſin, the ingredients of which are the aſhes of a red heifer burnt, about which many things are obſerved, ℣. 1—10. the uſe of the water made of them, to purify ſuch as were unclean by the touch of a dead body, ℣. 11, 12, 13. ſome rules are given, by which it might be known who were unclean on account of a dead body, ℣. 14, 15, 16. the manner of purifying ſuch perſons, ℣. 17, 18, 19. and the puniſhment of thoſe that ſhould neglect purification, ℣. 20, 21, 22.

℣. 1. *And the Lord ſpake unto Moſes, and unto Aaron*, &c.] Not at this time, after the buſineſs of the ſpies, and the affair of *Korah*, but before the children of *Iſrael* departed from *Sinai*; and ſo *Aben Ezra* obſerves, that this was ſpoken in the wilderneſs of *Sinai*, when the Lord commanded to put unclean perſons out of the camp, and when ſome were defiled with a dead body, and unfit for the paſſover, ch. v. 2. and ix. 6. and mention is made of the water of purifying, ch. viii. 5. *ſaying*; as follows.

℣. 2. *This is the ordinance of the law which the Lord hath commanded*, &c.] By which it appears, that this law was not of the moral, but of the ceremonial kind, being called an ordinance, a ſtatute, a decree of God, the King of kings; and which was founded not on any clear plain reaſon in the thing itſelf, but in the will of God, who intended it as a type and ſhadow of the blood and ſacrifice of Chriſt, and of the efficacy of that to cleanſe from ſin; and it alſo appears by this, that it was not a new law now made, but which had been made already: *which the Lord hath commanded*; as is plain from what has been obſerved on ℣. 1. and the *Jews* [q] ſay, that the red heifer was ſlain by *Eleazar* the day after the tabernacle was erected, even on the ſecond day of the firſt month of *Iſrael*'s coming out of *Egypt*; and it was now repeated both on account of the prieſts and people, becauſe of the prieſt to whom it belonged, as *Aben Ezra* obſerves, *Aaron* being now eſtabliſhed in the prieſthood; and becauſe of the people, who were afraid they ſhould die if they came near the tabernacle; now hereby they are put in mind of a proviſion made for the purification of them, when under any uncleanneſs, which made them unfit for coming to it: *ſaying*, *ſpeak unto the children of Iſrael*; whom this law concerned, and for whoſe purification it was deſigned; and it was at the expence not of a private perſon, but of the whole congregation, that the water of purifying was made; and that, as the *Jews* ſay [r], that the prieſts might have no perſonal profit from it: *that they bring thee a red heifer*; or *young cow*, for ſo the word properly ſignifies; one of two years old, as the *Targum* of *Jonathan*, and ſo ſays the *Miſnah* [s]; though ſome of the *Rabbins* ſay one of three years, or of four years, or even one of five years old would do. This inſtance, with others, where females are ordered to be ſlain; ſee *Lev.* iii. 1. confutes the notion of ſuch, who think the laws of *Moſes* were made in conformity to the cuſtoms of the *Egyptians*, this being directly contrary to them; if they were the ſame in the times of *Moſes*, they were in the times of *Herodotus*, who expreſsly ſays [t], male oxen the *Egyptians* ſacrifice; but it is not lawful for them to ſacrifice females, for they are ſacred to *Iſis*. Indeed, according to *Plutarch* [u] and *Diodorus Siculus* [w], the *Egyptians* in their times ſacrificed red bullocks to *Typhon*, who they ſuppoſed was of the ſame colour, and to whom they had an averſion, accounting him the god of evil; and becauſe red oxen were odious to them, they offered them to him; as red-haired men alſo were ſlain by them for the ſame reaſon, at the tomb of *Oſiris*, who they ſay was murdered by the red-haired *Typhon*; but theſe were ſuperſtitions that obtained among them after the times of *Moſes*, and could not be referred to by him; a better reaſon is to be given why this heifer or cow was to be of a red colour: *without ſpot, wherein is no blemiſh*; the firſt of theſe, *without ſpot*, the *Jews* underſtand of colour, that it ſhould have no ſpots in it of any other colour, black or white, nor indeed ſo much as an hair, at leaſt not two of another colour; and ſo the *Targum* of *Jonathan*, in which there is no ſpot or mark of a white hair; and *Jarchi* more particularly, "which is perfect "in redneſs; for if there were in it, he ſays, two "black hairs, it was unfit;" and ſo *Ben Gerſom*, with which agrees the *Miſnah* [x]; if there were in it two hairs, black or white, in one part, it was rejected; if there was one in the head, and another in the tail, it was rejected; if there were two hairs in it, the root or bottom of which were black, and the head or top red, and ſo on the contrary; all depended on the ſight: and it muſt be owned, the like niceneſs was obſerved in the red oxen ſacrificed by the *Egyptians*, as *Plutarch* relates [y]; for if the ox had but one hair black or white, they reckoned it was not fit to be ſacrificed; in which perhaps they imitated the *Jews*: it being without *blemiſh*, was what was common to all ſacrifices, ſuch as are deſcribed in *Lev.* xxii. 22, 23, 24. and *upon which never came yoke*; and ſo among the heathens in after-times, very probably in imitation of this, they uſed to offer to their deities oxen that never had bore any yoke; as appears from *Homer*, *Horace*, *Virgil*, *Ovid* and *Seneca*, out of whom inſtances are produced by *Bochart* [z]. Now though this red cow was not properly a ſacrifice for ſin, yet it was analogous to one, and was a type of our Lord Jeſus Chriſt, in whom all theſe characters meet, and are ſignificant. It being a female, may denote the infirmities of Chriſt's human nature, to which it was ſubject, though ſinleſs

[q] Seder Olam Rabba, c. 7. p. 22. [r] Miſn. Shekalim, c. 7. §. 7. & Maimon. in ib. [s] Miſn. Parah, c. 1. §. 1. [t] Euterpe, ſive, l. 2. c. 41. [u] De Iſide. [w] Bibliothec. l. 1. p. 79. [x] Parah, c. 2. §. 5. [y] Ut ſupra. [z] Hierozoic par. 1. l. 2. c. 33. col. 322.

leſs ones; he was encompaſſed with, and took on him our infirmities; and may have ſome reſpect to the woman, by whom the tranſgreſſion came, which brought impurity on all human nature, which made a purification for ſin neceſſary; and the red colour of it may point at the fleſh and blood of Chriſt he partook of, and the ſins of his people, which were laid upon him, and were as crimſon and as ſcarlet, and the bloody ſufferings he endured to make ſatisfaction for them; and its being without ſpot and blemiſh, may denote the perfection of Chriſt in his perſon, obedience, and ſufferings, and the purity and holineſs of his nature; and having never had any yoke upon it, may ſignify, that though he was made under the law, and had commands enjoined him by his Father as man, yet was free from the yoke of human traditions, and from the ſervitude of ſin, and moſt willingly engaged, and not by force and compulſion, in the buſineſs of our redemption and ſalvation.

ver. 3. *And ye ſhall give her unto Eleazar the prieſt*, &c.] The ſon of *Aaron*; the *Sagam* of the prieſts, as the *Targum* of *Jonathan* calls him, the ſecond or deputy-prieſt; it was not to be given to *Aaron*, that he might not be defiled, though but for a ſmall time, that ſo he might not be hindered in his office at all; but to *Eleazar*, to inure him to his office, and to confirm him in it: *that he may bring her forth without the camp*; without the camp of *Iſrael*; *Jarchi* ſays, without the three camps, as afterwards without *Jeruſalem*; it uſed in after-times to be burnt on the mount of *Olives*; it was brought forth as impure, and was a type of Chriſt, having the ſins of his people on him, and who in conformity to this type ſuffered without the gates of *Jeruſalem*, ſee *Heb.* xiii. 11, 12, 13: *and one ſhall ſlay her before his face*; the *Targum* of *Jonathan* ſays, another prieſt; but it was not neceſſary that it ſhould be ſlain by a prieſt, any man might do it. *Jarchi* ſays, a ſtranger ſlew, and *Eleazar* looked on; though it was not ſlain by him, yet it was ſlain before him, that it might look like a ſacrifice, though not offered on the altar; and ſlaying of it denotes the putting of Chriſt to death, which was done in the preſence, and with the approbation of the prieſts and elders of the people.

ver. 4. *And Eleazar the prieſt ſhall take of her blood with his finger*, &c.] He took the blood in his left-hand, and ſprinkled it with the finger of his right-hand, as *Maimonides* ſays [a]; and ſo the *Targum* of *Jonathan*, which ſays, he did not receive it into a veſſel, but into the palm of his hand, and from thence ſprinkled it with his finger [b]; which *Ainſworth* thinks ſignified the ſpirit of Chriſt our high-prieſt, called the finger of God, *Luke* xi. 20. who takes the blood of Chriſt, and ſprinkles it on the hearts of his people, whereby they are freed from an evil conſcience: *and ſprinkle of her blood directly before the tabernacle of the congregation ſeven times*; or *towards the tabernacle*, ſo *Noldius* [c]; as ſprinkling of the blood was the principal action in ſacrifices, this was to be done directly before the tabernacle, from whence its purifying virtue was expected, though it was not ſhed in it, that it might have all the appearance of a ſacrifice it could have; and being done ſeven times, denotes the perfection of it: the prieſt, when he ſprinkled, ſtood on the eaſt-ſide, with his face to the weſt. When the temple was built at *Jeruſalem*, this affair was tranſacted on the mount of *Olives*, which was eaſt of *Jeruſalem*. *Jarchi* ſays, the prieſt ſtood in the eaſt of *Jeruſalem*, and placed himſelf ſo, that he might ſee the door of the temple at the time of ſprinkling the blood. Now it appears, as *Maimonides* ſays [d], that the floor of the temple was higher than the floor of the eaſtern gate of the mountain of the houſe 22 cubits, and the height of the gate of the mountain of the houſe was 20 cubits; wherefore one that ſtood over-againſt the eaſtern gate, could not ſee the door of the temple, therefore they made the wall, which was over the top of this gate (the battlement of it) low, ſo that he (the prieſt) that ſtood on the mount of *Olives*, might ſee the door of the temple, at the time he ſprinkled the blood of the cow over-againſt the temple; otherwiſe he could only have ſeen the eighth ſtep of the porch of the temple, as the ſame writer obſerves [e], with which agrees the *Miſnah* [f], that all the walls there (about the mountain of the houſe) were high, except the eaſtern wall, that ſo the prieſt that burnt the cow might ſtand on the top of the mount of *Olives*, and look and behold the door of the temple, when he ſprinkled the blood.

ver. 5. *And one ſhall burn the heifer in his ſight*, &c.] Another prieſt, as the *Targum* of *Jonathan*, *Eleazar* looking on, as that expreſſes it; the *Jews* ſay [g], that when the prieſt came to the mount of olives, accompanied by the elders of *Iſrael*, before he burnt the cow, he dipped himſelf in a dipping-place there; and the wood being laid there in order, wood of cedar, aſh, fir, and fig-trees, made in the form of a tower, with holes opened in it (to put in the fire, and that it might burn the quicker) and its aſpect being to the weſt, he bound the cow, and laid her upon the pile, with her head to the ſouth, and her face to the weſt; and then having ſlain it, and ſprinkled its blood, as before related, he ſet fire to it by the help of ſome ſmall wood: the burning of it may ſignify the dolorous ſufferings of Chriſt, when the wrath of God was poured forth like fire upon him; the ſame was ſignified by roaſting the paſſover-lamb: *her ſkin, and her fleſh, and her blood, with her dung, ſhall be burn*; which may denote the extent of Chriſt's ſufferings, reaching to all parts of his body, ſkin, fleſh, and blood, and the ſhame and reproach that attended them ſignified by dung; as well as how impure and accurſed he was accounted when he was made ſin for his people, bore their ſins and ſuffered for them, even not in body only, but in his ſoul alſo; for his ſoul as well as his body were made an offering for ſin.

ver. 6. *And the prieſt ſhall take cedar-wood, and hyſſop, and ſcarlet*, &c.] Another prieſt, according to the *Targum* of *Jonathan*; but it ſeems to deſign *Eleazar* the prieſt, and ſo in after-times, the ſame prieſt that burnt the cow took theſe things; the *Jews* ſay [h], when he took them he ſaid, is this cedar wood? is this hyſſop? is this ſcarlet? ſo he ſaid three times for every one of them, and he was anſwered, yes, three times to each of them: theſe were the ſame that were uſed at the cleanſing of the leper, *Lev.* xiv. 4. *and caſt* it *into the midſt of the burning of the heifer*; theſe were rolled or bound up together, as the *Jews* ſay [i], and made one bundle of, that they might the more eaſily be caſt into the fire; the hyſſop was wrapped about the

[a] Hilchot Parah Adumah, c. 3. §. 2. [b] Vid. Miſn. Parah, c. 3. §. 7. [c] p. 81. N°. 379.
[d] Hilchot Beth Habechirah, c. 6. §. 5. [e] In Miſn. Middot, c 2. §. 4. [f] Miſn. ib. [g] Miſn. Parah, c. 3. §. 7, 8, 9. [h] Ib. §. 10. [i] Ib. §. 11. & Maimon. & Bartenora in ib.

the cedar wood with the ſcarlet wool: the true reaſon of the uſe of theſe, *Maimonides* ſays [k], was never clear to him; but the cedar wood, being durable, may denote the continued efficacy of Chriſt's ſufferings; the hyſſop, being purgative and of a good ſmell, the purging nature of Chriſt's ſacrifice, who, by himſelf purged away our ſins, and the ſweet odour thereof to the Lord; and the ſcarlet, the ſins of his people deſtroyed thereby.

℣. 7. *Then the prieſt ſhall waſh his clothes*, &c.] The *Targum* of *Jonathan* has it, "he that ſlew the cow," and *Aben Ezra*, the prieſt that burnt it; but it ſeems to mean *Eleazar*, the prieſt that ſprinkled the blood, and by touching that was defiled and needed waſhing; and ſo the *Jews* [l] ſay, all that were employed about it, from the beginning to the end, were defiled in their garments; not only he that ſlew it, and burnt it, and ſprinkled its blood, but he that took and caſt in the cedar-wood, &c. as we find alſo he that gathered the aſhes of it as well as burnt it: this creature was reckoned ſo impure, though its aſhes were for purifying, that whoever had any thing to do with it was unclean, as the ſcape goat, which had the ſins of all *Iſrael* on it; and this as that was typical of Chriſt, made ſin for his people, that he might cleanſe them from ſin: it may point at the ſin of the prieſts and people of *Iſrael*, in putting Chriſt to death, and yet there was cleanſing from that ſin, in the precious blood of Chriſt, as well as from all others: *and bathe his fleſh in water*; in forty ſeahs of water, as the *Targum* of *Jonathan*; not his clothes only, but his body was to be dipped in water: *and afterward he ſhall come into the camp*; when his clothes and fleſh are waſhed, but not before: *and the prieſt ſhall be unclean until the even*; though waſhed, and therefore, though he is ſaid to go into the camp upon waſhing, this is to be underſtood, after the evening is come: ſo *Jarchi* directs to interpret the paſſage, tranſpoſe it, ſays he, and ſo explain it; and he ſhall be unclean until the evening, and after that he may come into the camp, not only the camp of *Iſrael*, but the camp of the Shekinah, as the ſame writer.

℣. 8. *And he that burneth her ſhall waſh his clothes in water*, &c.] In forty ſeahs of water, as the *Targum* of *Jonathan*: this ſhews that one different from this is deſigned in the preceding verſe, and that this is one diſtinct from him that ſprinkled the blood, ℣. 4, 5. *and bathe his fleſh in water*; in a like quantity, as the above *Targum*: *and ſhall be unclean until the even*; and though waſhed, might not go into the camp until that time: this may ſignify, as before, that though the crucifixion of Chriſt was a very great ſin, and done by wicked hands, yet was pardonable through the very blood that was ſhed by them, *Acts* ii. 23, 36, 38, 41.

℣. 9. *And a man that is clean ſhall gather up the aſhes of the heifer*, &c.] A man, a clean prieſt, as the *Targum* of *Jonathan*; in after-times great care was taken that the prieſt concerned in the burning of the red cow ſhould be pure; he was ſeparated from his own houſe ſeven days before the time, and every day he was ſprinkled with the blood of all ſin-offerings then offered, that it might be ſure he was free from any pollution, by a grave, or a dead body; and for the ſame reaſon they made a cauſeway on double arches from the temple to the mount of olives, over the valley of *Kedron*, leſt any unſeen grave ſhould be in the way; and when he came thither he was obliged to waſh or dip himſelf, as before obſerved [m]; and ſo he that gathered up the aſhes was to be clean from all ceremonial pollution: the *Jews* ſay [n], that they pounded the aſhes; if there were any black coal in them or bone, they did not leave it in them, but ſifted them in ſtone ſieves; and not the aſhes of the heifer only they took, but the aſhes of the cedar-wood, &c. mixed with them; and theſe they put, as the *Targum* of *Jonathan* ſays, into an earthen veſſel incloſed in a covering of clay: *and lay* them *up without the camp in a clean place*; they were divided into three parts, according to the *Targum* of *Jonathan*, one part was put in the *Chel* (or the incloſure of the court of the tabernacle) another in the mount of olives, and the third part was divided among all the wards of the *Levites*, with which the *Miſnah* [o] agrees; *Jarchi* makes mention of the ſame diviſion, and of the uſe of each; that the wards had was without the court, that the citizens might take of it, and all that needed to be purified; that in the mount of olives was for the prieſts, to ſanctify other heifers with it; and that in the *Chel* was for a reſerve: *and it ſhall be kept for a reſerve for the congregation of Iſrael*; as aſhes may be kept a long time, if well taken care of, becauſe they are not ſubject to any corruption or putrefaction; and ſo was, as biſhop *Patrick* obſerves from doctor *Jackſon*, a figure of the everlaſting efficacy of Chriſt's blood: and according to the *Jews*, theſe aſhes of the firſt heifer muſt laſt more than 1000 years; for they ſay [p] the ſecond that was burnt was in the time of *Ezra*, though they reckon ſeven more afterwards before the deſtruction of the ſecond temple, in all nine; and the tenth they expect in the days of the Meſſiah, which are paſt; he being come, has put an end to this type by fulfilling it in himſelf: and the uſe of them was *for a water of ſeparation*; being put into water, and mixed with it, was for the cleanſing of ſuch as were ſeparated from others for their uncleanneſs, and was a purification of them for it, as follows: *it* is *a purification for ſin*; or *it* is *ſin* [q], not an offering for ſin, properly ſpeaking; the heifer, whoſe aſhes they were, not being ſacrificed in the tabernacle, nor on the altar, and wanted other rites; yet it anſwered the purpoſes of a ſin-offering, and its aſhes in water were typical of the blood of Chriſt, which purges the conſcience from dead works, when this only purified to the ſanctifying of the fleſh, *Heb.* ix. 13, 14. and is the fountain ſet open for ſin and uncleanneſs, *Zech.* xiii. 1. where both the words are uſed which are here, and in the preceding clauſe: aſhes are known to be of a cleanſing nature, and ſo a fit emblem of ſpiritual purification by Chriſt; and the duration of them, of the perpetuity of it.

℣. 10. *And he that gathereth the aſhes of the heifer ſhall waſh his clothes*, &c.] Whom the *Targum* of *Jonathan* calls a prieſt, though it does not ſeem neceſſary he ſhould be one: *and be unclean until the even*; ſee the note on ℣. 7. *and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them, for a ſtatute for ever*; until the Meſſiah came, whoſe ſufferings and death are for the expiation of, and purification for the ſins of *Jews*

[k] Moreh Nevochim, par. 3. c. 47. [l] Miſn. Parah, c. 4. §. 4. [m] Ib. c. 3. §. 1. 6. 7.
[n] Ib. §. 11. [o] Ibid. [p] Ib. §. 5. [q] חטאת היא peccatum ipſa, Montanus; peccatum enim eſt, Tigurine verſion.

Jews and *Gentiles*, of all the people of God throughout the world, ſignified by the burning of this heifer; ſee 1 *John* ii. 2.

℣. 11. *He that toucheth the dead body of any man*, &c.] A man and not a beaſt, as *Aben Ezra* obſerves; for he that touched the dead body of a beaſt was unclean only until evening, *Lev.* xi. 24. any man, *Jew* or *Gentile*, as the ſame writer notes: this is inſtanced in, as being the principal pollution, though not the only one, yet ſo ſome think, for which the water of purification made of the aſhes of the burnt heifer was appointed: *ſhall be unclean ſeven days*; the reaſon of which is, becauſe death is the fruit of ſin, which is of a defiling nature, and to ſhew that all that are dead in ſins are defiled and defiling, and are not to be touched, or to have communion and fellowſhip held with them, but to be abſtained from.

℣. 12. *He ſhall purify himſelf with it*, &c.] That is, with the aſhes of the water of purification made of them: and this was to be done firſt *on the third day*; from the time of his touching the dead body. *Aben Ezra* intimates, that there is a ſecret or myſtery in this and the following number ſeven; it may reſpect the third day of Chriſt's reſurrection, who, as he ſhed his blood for the expiation and purification of ſinners, ſo he roſe again the third day for the juſtification of them: *and on the ſeventh day he ſhall be clean*; which may denote the perfect ſtate, or ſabbath of reſt, which remains for the people of God, when all Chriſt's purified and juſtified ones ſhall be clear of all ſin, and be the ſpirits of juſt men made perfect: *but if he purify not himſelf the third day, then the ſeventh day he ſhall not be clean*; whoever is not cleanſed from his ſins by the blood of Chriſt, ſhed for the remiſſion of them, and is not juſtified from them by him that roſe from the dead the third day, will never be cleanſed in the world to come, or in the eternal ſabbath; but it will then be ſaid, *let him that is filthy be filthy ſtill*, *Rev.* xxii. 11.

℣. 13. *Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf*, &c.] With the aſhes of the heifer, or water of purification, and ſo neglects the means which God has appointed for his cleanſing: *defileth the tabernacle of the Lord*; that is, if he goes into it in his uncleanneſs, which it was not lawful for him to do: from the *Jews* the *Aſſyrians* ſeem to have borrowed ſome cuſtoms of theirs, as related by *Lucian* [q], who upon burying a dead cock reckoned ſeven days, ſee ℣. 11. and then went into the temple, for before they might not go in, nor perform holy ſervice; ſuch laws they uſe, that if any one ſees a dead carcaſe, he may not go that day into the temple; but he goes in the day following, after he has purified himſelf: *and that ſoul ſhall be cut off from Iſrael*; either be excommunicated from the church, or die by the hand of the civil magiſtrate, or by the immediate hand of God; that is, if he knew he had touched a dead body, and wilfully neglected the means of his purification, and ſo ſinned preſumptuouſly; otherwiſe, if all this was done ignorantly, an atonement was made for it, *Lev.* v. 3—6. *becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean*; as all are who are not ſprinkled with the blood of Chriſt: *his uncleanneſs* is *yet upon him*; and will remain, nothing can remove it; as nothing can remove the ſtain and blot of ſin but the blood of Chriſt; and where that is not applied it will remain marked before God, and will lie upon the ſinner to his utter condemnation and ruin; ſee *Joh.* ii. 22.

℣. 14. *This is the law when a man dieth in a tent*, &c.] A tent is only mentioned, becauſe the *Iſraelites* now dwelt in tents, as *Aben Ezra* remarks; otherwiſe the law holds equally good, of an houſe as of a tent: *all that come into the tent, and all that is in the tent, ſhall be unclean ſeven days*; the meaning of which is, that all perſons that come into a tent or houſe where a dead body is, are equally unclean, as thoſe that were in it when it died; and the ſame is to be ſuppoſed of all veſſels brought into it, as well as thoſe that are in it, that is, open ones, as appears by what follows.

℣. 15. *and every open veſſel*, &c.] An earthen one, as the *Targum* of *Jonathan*; and ſo *Jarchi* interprets it; and *Maimonides* [r] obſerves, that this is only to be underſtood of an earthen veſſel: *which hath no covering bound upon* it; a linen or a woolen cloth wrapped and tied about it: is *unclean*; the air of the houſe getting into it by its being uncovered.

℣. 16. *And whoſoever toucheth one that is ſlain with a ſword in the open fields*, &c.] That is killed by another, that dies a violent death, either by the ſword or other means; one that touched ſuch an one was unclean, or that touched the ſword with which he was ſlain, as the *Targum* of *Jonathan* adds: *or a dead body*; that dies a natural death, or ſuddenly, or in any way: *or a bone of a man*; dug out of a grave, and lying by itſelf: *or a grave*; the *Targum* adds, either the covering or ſide of a grave: *ſhall be unclean ſeven days*; all which has reſpect to the defiling nature of ſin, which is the cauſe of death and the grave.

℣. 17. *And for an unclean* perſon, &c.] Defiled by any of the above means: *they ſhall take of the aſhes of the burnt heifer of purification for ſin*; from the place where they were laid up for this uſe; ſee the note on ℣. 9. and ſome have thought that they were laid up in various cities and places in the country, as well as at *Jeruſalem*, that they might be come at eaſily upon occaſion; otherwiſe they could not be had without great trouble and expence, and in ſome places not ſo ſoon as the law required, for their purification, namely, on the third day after their defilement: *and running water ſhall be put thereto in a veſſel*; the *Targum* of *Jonathan* is, "fountain-water in the midſt of an earthen veſſel;" for no water but fountain, ſpring, or river-water was made uſe of; and it ſhould ſeem by what is ſaid, that aſhes were firſt put into the veſſel, and then the running water was put to them; and yet the *Jewiſh* writers ſay [s], that if the aſhes were put in firſt, and then the water, it was not right; and the meaning of what is ſaid here is, that the water and aſhes ſhould be mixed together; for it is urged from the words: *running water in a veſſel*, that it is plain, that the water is put in the veſſel and not to the aſhes; and therefore that which is ſaid, *ſhall be put thereto*, is to caution the perſon, that after he has put the aſhes upon the water, that he mixes them well with his finger, and cauſe the water below to riſe above [t].

℣. 18. *And a clean perſon ſhall take hyſſop, and dip it in the water*, &c.] Three ſtalks of hyſſop bound together, as the *Targum* of *Jonathan*, and this man was to be a clean prieſt, according to the ſame; but it does not ſeem neceſſary that he ſhould be

[q] De dea Syria. [r] In Miſn Cholin, c. 1. §. 6. [s] Maimon. Hilchot, Parah Adumah, c. 9. §. 1.
[t] Bartenora in Miſn. Temurah, c. 1. §. 5.

be a prieſt, but that any one free from ceremonial pollution might do it: *and ſprinkle it upon the tent*; where there was a dead body: but this, we are told, is to be underſtood not of a tent made of wood, or ſtone, or clay, but made of any thing woven, as linen; or of ſkins [u]: *and upon all the veſſels*; in ſuch a tent, that is, open ones, as before obſerved: *and upon the perſons that were there*; when the man died in it, or came into it ſince, and whilſt the dead body was in it; *and upon him that touched a bone*; of a dead man, or, as the *Targum* of *Jonathan*, the bone of a living man that is ſeparated from him: *or one ſlain, or one dead*; ſlain with a ſword, or dead of the peſtilence, as the ſame *Targum*, or of any other diſeaſe, or in any other way: *or a grave*; or the covering or ſide of one, as the ſame *Targum* adds.

℣. 19. *And the clean* perſon *ſhall ſprinkle upon the unclean*, &c.] The clean prieſt ſhall ſprinkle upon the unclean man, as the *Targum* of *Jonathan*; that is, he ſhall ſprinkle the water of purification upon him that is unclean in any of the above ways: *on the third day, and on the ſeventh day*; ſee the note on ℣. 12. *and on the ſeventh day he ſhall purify himſelf*; either the unclean perſon, who ſhall perfect his purification, as *Jarchi* interprets it, that is, by doing what follows; or elſe, the clean perſon, who becomes in ſome meaſure unclean, by ſprinkling and touching the water of ſeparation, as appears from ℣. 21. as the prieſt that ſprinkled the blood of the heifer, and the man that burnt it and gathered its aſhes, ℣. 7, 8, 9. *and waſh his clothes, and bathe himſelf in water, and ſhall be clean at even*; in like manner as the man that let go the goat into the wilderneſs, *Lev.* xvi. 26.

℣. 20. *But the man that ſhall be unclean*, &c.] By touching any dead body, bone, or grave: *and ſhall not purify himſelf*; with the water of purification: *that ſoul ſhall be cut off from among the congregation*; ſee the note on ℣. 13. *becauſe he hath defiled the ſanctuary of the Lord*; by going into it in his uncleanneſs: *the water of ſeparation hath not been ſprinkled upon him, he* is *unclean*; and will remain ſo, for nothing elſe could purify him, ſee ℣. 13.

℣. 21. *And it ſhall be a perpetual ſtatute unto them*, &c.] To the children of *Iſrael*, throughout their generations, unto the coming of the Meſſiah, when the ceremonial law, which ſtood in divers waſhings and purifications, was aboliſhed: *that he that ſprinkleth the water of ſeparation ſhall waſh his clothes*; the prieſt that ſprinkled, according to the *Targum* of *Jonathan*, or any other perſon that did it; ſo that the ſame purifying water which made an unclean perſon clean, defiled a clean one; for though it was purifying, it had uncleanneſs in it; having the aſhes not only of the cow itſelf, but of its ſkin, blood, and dung; and ſo a lye made of aſhes is impure in itſelf, and yet ſerves to ſcour cloth: *Ainſworth* thinks, this ſignifies the imperfection and inſufficiency of legal rites, which in their greateſt virtue only ſanctified to the purifying of the fleſh, and left the purifier himſelf in uncleanneſs he had not before; by conſideration of which, the people might be led to Chriſt, and his Spirit, for cleanſing, *Heb.* ix. 13, 14. and vii. 25. but it rather ſignifies, that the blood of Chriſt, which cleanſes from all ſin, and anſwers to this purifying water, that its cleanſing virtue is owing to Chriſt being made ſin for his people, and that ſome may be inſtruments of directing ſouls to the blood of Chriſt for cleanſing, and yet be defiled themſelves: it does not appear that this man, thus unclean, was to have the water of purification ſprinkled on him, but was only to waſh his clothes; ſee *Rev.* vii. 14. *and he that toucheth the water of ſeparation ſhall be unclean until even*: but was not clean until he had waſhed, as *Aben Ezra* obſerves, though not expreſſed; for if one that only ſprinkled it had need to be waſhed, much more one that touched it, and which was unavoidable; if when he mixed the water and aſhes together he ſtirred them with his finger, ſee the note on ℣. 17. tho' *Maimonides* [w] underſtands this of ſprinkling and touching the water when there was no neceſſity for it, when a perſon was not employed in doing the duty of this law.

℣. 22. *And whatſoever the unclean* perſon *toucheth ſhall be unclean*, &c.] Not the perſon unclean by ſprinkling, or touching the water of purification, but the unclean perſon ſpoken of throughout the chapter, that was unclean by touching a dead body, bone, or grave; whatever that man touched, any veſſel or thing, that was unclean alſo; or *whomſoever*, any perſon, man or woman, for it reſpects both perſons and things: *and the ſoul that toucheth it*; that which the unclean perſon hath touched; or *him*, the unclean perſon, whether the unclean perſon touched him, or he the unclean perſon, or touched any thing he had touched, he was unclean; denoting the ſpreading and infectious nature of ſin, and how much ſin and ſinners are to be avoided; ſee *Lev.* xv. 4, 5, 6, 7, 8, 9, 10, 11, 12, 19, 20.

CHAP. XX.

IN this chapter is an account of the children of *Iſrael* coming to the wilderneſs of *Zin*, where *Miriam* died, and where wanting water they murmured, ℣. 1—5. upon which *Moſes* and *Aaron* applied to the Lord, who ordered *Moſes* to ſpeak to a rock which ſhould give forth water, and which being ſmitten by him, accordingly did, ℣. 6—11. but *Moſes* and *Aaron* in their conduct of this affair diſpleaſed the Lord, ℣. 12, 13. after this *Moſes* ſent to the king of *Edom*, to deſire a paſſage through his country, which requeſt was refuſed, ℣. 14—21. upon *Iſrael*'s coming to mount *Hor*, *Aaron*, by order, went up to the mount, and when ſtripped of his clothes, which were put on his ſon *Eleazar*, he died, lamented by all the people, ℣. 22—29.

℣. 1. *Then came the children of Iſrael*, even *the whole congregation*, &c.] Not immediately after the tranſaction of the above things, recorded in the preceding chapters; as the ſending of the ſpies into the land of *Canaan*, and their report of it; the buſineſs of *Korah*, and the giving of ſeveral laws reſpecting the prieſthood, and the purification of the people; but eight and thirty years after: nor was this the congregation that came out of *Egypt*; their carcaſſes by this time had fallen in the wilderneſs, as had been threatened, excepting ſome few

[u] Maimon. in Miſn. Sabbat, c. 2. §. 3.

[w] Hilchot Parah Adumah, c. 15. §. 1.

few, so that this was a new generation: what passed during this time we have very little account of, excepting their journeyings from place to place, in ch. xxxiii. by which it appears, there were eighteen stations between the place they encamped at when the spies were sent, and this they now came to; and that the place from whence they came hither, was *Ezion Geber*; from hence they journeyed, *and came into the desert of Zin*; which is different from the wilderness of *Sin*, *Exod.* xvi. 1. as appears by their names, which are different, and by the stations of the *Israelites*, ch. xxxiii. 11, 36. hither they came *in the first month*; the month of *Nisan*, on the 10th day of it, according to the *Targum* of *Jonathan*, which was the first month of the 40th year of their coming out of *Egypt*, so *Aben Ezra*; with which agrees the *Jewish* chronologer [u], which says, this was the 40th year, and the beginning of the month *Nisan: and the people abode in Kadesh*; which is by some thought to be different from *Kadesh Barnea*, from whence the spies were sent, which lay to the south of the land of *Canaan*, whereas this was upon the borders of *Edom*; but doctor *Lightfoot* [w] shews them to be the same: it is supposed to be eight hours north or north north west of mount *Sinai*, which may be computed to be about 20 miles [x]; here the *Israelites* abode about four months, see ch. xxxiii. 38. the above *Jewish* chronologer says, three months wrongly: *and Miriam died there, and was buried there*; the *Jews* say [y], she died there the 10th day of the month *Nisan*, which was 10 days after the *Israelites* came to this place; though, according to the *Targum* of *Jonathan*, it was the same day they came thither: *Patricides* an *Arabian* writer says [z], she died on the 7th day of *Nisan*, aged 127; no mention is made of the people mourning for her as for *Aaron*, ℣. 29. and for *Moses*, *Deut.* xxxiv. 8. perhaps because of their distress for want of water, as follows.

℣. 2. *And there was no water for the congregation*, &c.] Which was so ordered for the trial of this new generation, to see whether they would behave any better than their fathers had done in a like circumstance, the first year they came out of *Egypt*, *Exod.* xvii. *and they gathered themselves together against Moses and against Aaron*; just as their fathers had done before them, being of the like temper and disposition.

℣. 3. *And the people chode with Moses*, &c.] Contended with him in a wrangling and litigious manner, shewing no reverence nor respect unto his person on account of the dignity of his office, and the many favours they had received from him; and this at a time, when instead of quarrelling with him, they should have condoled him on the loss of his sister, and bewailed their own loss also of one who had been a propheteſs to them, and a leader of them, *Mic.* vi. 4: *and spake, saying, would God that we had died when our brethren died before the Lord*; either at *Taberah* by fire, or as *Korah* and his company in like manner, or as the 14,700 by a pestilence, see ch. xi. and ch. xvi. which they thought a much easier death, either of them, than to die of thirst: they might well call them brethren, not only because of the same nation, and nearly related to them, but because they were of the same temper and disposition, and indeed brethren in iniquity; and they seem to use this appellation, as being of the same sentiments with them, and in vindication of them, and adopt almost their very language; see ch. xiv. 2.

℣. 4. *And why have ye brought up the congregation of the Lord into this wilderness*, &c.] The wilderness of *Zin*, whither by various marches and journeys, and through different stations, they were at length come: *that we and our cattle should die there?* with thirst; they seem to represent it, as if this was the end, design and intention of *Moses* and *Aaron* in bringing them thither; their language is much the same with their fathers on a like occasion; which shows the bad influence of example, and how careful parents should be of their words and actions, that their posterity be not hurt by them; see *Exod.* xvii. 3.

℣. 5. *And wherefore have ye made us to come up out of Egypt*, &c.] They represent that affair in such a light, as if they were forced out of *Egypt* by *Moses* and *Aaron* against their wills; or at least were over-persuaded by them to do what they had no inclination to, namely, to come out of *Egypt*; though they were in the utmost bondage and slavery, and their lives were made bitter by it, and they cried by reason of their oppression, and the hardships they endured; but this was all forgot. *Aben Ezra* says, it is a strange word which is here used, which shows the confusion they were in: *to bring us unto this evil place*; dry and barren, where there were neither food nor drink, as follows: *it* is *no place of seed*; or fit for sowing, as the *Targum* of *Jonathan*, any sort of seed, as wheat, barley, rye, rice, &c. *or of figs, or vines, or pomegranates*; it is not a soil fit to plant such trees in, nor would they grow were they planted: *neither is there any water to drink*; for them and their cattle, and therefore must be a miserable place for so large a body of people to subsist in.

℣. 6. *And Moses and Aaron went from the presence of the assembly*, &c.] Like fugitives, as *Aben Ezra*; they fled from them through fear, lest they should rise and fall upon them, and stone them, as their fathers were ready to do in a like case, *Exod.* xvii. 4. It is very likely this assembly gathered about the tents of *Moses* and *Aaron*, who went from thence *unto the door of the tabernacle of the congregation*; where the Lord had promised to meet *Moses*, and speak unto him, *Exod.* xxix. 42: *and they fell upon their faces*; to pray, as *Aben Ezra*, that God would forgive the sin of the people, and not break forth in his wrath against them, as he sometimes had done, and as their sin deserved, and that he would grant them what was needful for them. In the *Vulgate Latin* version the following words are added as their prayer, "and they cried "unto the Lord, and said, Lord God, hear the "cry of this people, and open to them thy trea"sure, the fountain of living water, that they be"ing satiated, their murmuring may cease." But they are not neither in the *Hebrew* text, nor in the *Greek* version, nor in the *Chaldee* paraphrases: *and the glory of the Lord appeared unto them*; either to *Moses* and *Aaron*, to encourage them to expect their prayers would be answered; or to the people, to terrify them, and silence their murmurings; see ch. xvi. 19.

℣. 7. *And the Lord spake unto Moses*, &c.] Out of what was the token of his glory, which perhaps

[u] Seder Olam Rabba, c. 9. p. 25. [w] Chorograph. Cent. in Matt. c. 7. p. 8, 9. [x] Pococke's Travels, p. 157. [y] Shalshalet Hakabala, fol. 7. 2. Schulchan Aruch, par. 1. c. 580. §. 2. [z] Apud Hottinger. Smegma Oriental. l. 1. c. 8. p. 457.

haps was the cloud, with an uncommon luſtre and brightneſs in it: *ſaying*; as follows.

℣. 8. *Take thy rod*, &c.] The rod of miracles, as the *Targum* of *Jonathan*; not the rod of *Aaron*, miraculous for its bloſſom and fruit, as ſome *Jewiſh* writers think; but the rod of *Moſes*, with which he had done many wonders in *Egypt*, and at the *Red Sea*, and in the wilderneſs, and particularly by ſmiting the rock at *Horeb*, when the *Iſraelites* wanted water, as they did now: *and gather thou the aſſembly together, thou, and Aaron thy brother*; not only the heads of the people, but the body of them, as many as could be got together to ſee the miracle, and to receive the benefit of it: *and ſpeak ye unto the rock before their eyes*; which was near, but a little way off, within ſight, and might be pointed to: it was not the ſame rock that was ſmote before; that was in *Horeb*, this in the extremity of the land of *Edom*, as *Aben Ezra* obſerves; this was to be ſpoken to, and by a word ſpeaking it would give out water; which was a trial of the faith of *Moſes* and *Aaron*, as well as of the people, before whom, in a public manner, the rock was to be addreſſed, as if it was intelligent and all-ſufficient: *and it ſhall give forth his water*; not as though there was a fountain of water in it, but that water ſhould flow from it, or God by it give water: *and thou ſhalt bring forth to them water out of the rock*; by ſpeaking to it: *ſo thou ſhalt give the congregation and their beaſts drink*; ſufficient for them both.

℣. 9. *And Moſes took the rod from before the Lord*, &c.] Which was laid up ſome where in the ſanctuary, as well as the rod of *Aaron*, ch. xvii. 7, 10: *as he commanded him*; being always faithful and obedient to him that appointed him.

℣. 10. *And Moſes and Aaron gathered the congregation together before the rock*, &c.] To which they were directed, and were to ſpeak unto; before this they gathered not only the elders of the people, but as many of the congregation as could be well aſſembled together: *and he ſaid unto them*; *Moſes*, who was bid to take the rod, and was the principal perſon concerned in this affair: *hear now, ye rebels*; ſuch their fathers had been, and ſuch they now were, a rebellious generation ever ſince they were known by him; not only rebellious againſt him their chief magiſtrate, but againſt the Lord himſelf, murmuring againſt him, being diſcontented and diſobedient, ſee *Deut.* ix. 23, 24: *muſt we fetch you water out of this rock?* not only ſignifying their unworthineſs of having ſuch a miracle wrought for them, and as ſhewing ſome degree of reluctance to attempt it, but as expreſſing diffidence about it; not of the power of God to bring water out of the rock, but of his will to do it for ſuch a rebellious people; or elſe their unreaſonableneſs to expect any ſuch thing ſhould be done for them; when they were ſo wicked, how could they think that ſuch a miracle ſhould be wrought for them; ſo the *Targum* of *Jonathan*, "out of this rock is it poſſible for us to fetch out "water for you?" ſo *Aben Ezra*, have we power to bring out water to you from it? this was ſaid in a paſſion, as the manner of ſpeaking ſhews; ſee *Pſ.* cvi. 32, 33.

℣. 11. *And Moſes lift up his hand, and with his rod he ſmote the rock twice*, &c.] At firſt it only brought out ſome drops, as *Jarchi* conjectures, and therefore *Moſes* ſmote again, when it brought forth water plentifully: the *Targum* of *Jonathan* ſays, "at the firſt time it dropped blood, at the "ſecond time came out much water." Could this be credited, it would make the agreement between this rock and Chriſt appear very manifeſt; from whom, when his ſide was pierced with a ſpear, there came out blood and water, *John* xix. 34. for juſtification and ſanctification. In what reſpect this rock was a type of Chriſt, as the other at *Horeb*, and the ſmiting of it an emblem of Chriſt being ſmitten with the rod of juſtice, according to the law of God, and of the abundance of water flowing from it, as typical of the abundance of grace, and the bleſſings of it, as coming through a ſmitten, wounded Saviour, ſee the note on *Exod.* xvii. 6. where the ſame things are ſaid of another rock, as of this, and both types of Chriſt: *and the water came out abundantly, and the congregation drank, and their beaſts* alſo; there was enough for them, and their cattle; for it came out in great quantities, in large ſtreams, ſo that it ran down like a river, and which gave them drink as out of the great depths, *Pſ.* lxxviii. 15, 16. where the Pſalmiſt makes mention of *rocks* in the plural number, for there were two that were ſmitten in two different places, and at two different times; the one was at *Rephidim*, the other, as here, in *Kadeſh*; the one was in the firſt year of *Iſrael*'s coming out of *Egypt*, this in the fortieth year of it; that was ſtruck but once, this twice; of this ſecond ſtone no mention is made by any traveller but one [a], who coming from mount *Sinai*, ſays, "we paſſed by a large rock on our left-hand, in "which, as in the other rock which *Moſes* ſtruck "with his rod, appear from the bottom to the "top, openings where water hath guſhed out."

℣. 12. *And the Lord ſpake unto Moſes and Aaron*, &c.] Out of the cloud, where his glory appeared, and ſtill continued: *becauſe ye believed me not, to ſanctify me in the eyes of the children of Iſrael*; that *Moſes* and *Aaron* committed an evil which was diſpleaſing to the Lord is certain, but what that was is variouſly repreſented. Some ſay their ſin was, that the order was to ſpeak to the rock, whereas it was ſmitten, and not ſpoken to; but why then was *Moſes* bid to take the rod with him, if it was not to ſmite with it, as he had done before at *Horeb?* and beſides, this would only have been the ſin of *Moſes*, and not of *Aaron*; others think, that what provoked the Lord was, that the *Iſraelites* were called *rebels*; but this is a name the Lord himſelf gave them, ch. xvii. 10. and was what they juſtly deſerved; and what after this *Moſes* ſays of them, which, had this been the caſe, he would have been careful to have abſtained from, *Deut.* ix. 23, 24. Others are of opinion, that what was diſpleaſing to the Lord, was, that the bringing the water out of the rock was aſcribed to themſelves, and not to him; *muſt we fetch you water*, &c. Others ſuppoſe the ſin was in ſmiting the rock twice, and in anger; but this could only be the fault of *Moſes* at moſt. Dr. *Lightfoot* [b] thinks, the particular fault was this, that *Moſes* expreſſed his diſpleaſure and reſentment to the *Iſraelites*, that on their murmuring a new rock was opening, which portended a new and long ſtay in the wilderneſs, as the opening of the firſt rock at *Horeb* did; when he and *Aaron* were in expectation of being ſoon out of the wilderneſs, and now they feared they were beginning anew their abode in it; but it is certain

[a] See a Journal from Cairo to mount Sinai, 1722. p. 42, 43. Ed. 2.

[b] See his works, vol. 1. p. 36.

certain from the text, that unbelief was their ſin; they were diffident about the will of God to bring water out of the rock for ſuch a rebellious people, and they did not put them in mind of the miracles God had wrought in former time, to encourage their faith; and ſo the Lord was not ſanctified by them before the people, as he ought to have been: *therefore ye ſhall not bring this congregation into the land which I have given them*; the land of *Canaan*, a grant of which was made to their fathers, and particularly to this generation, and into which they would certainly be brought; but not by *Moſes* and *Aaron*, who were excluded becauſe of their unbelief, and accordingly both died before the entrance of the people into the land. This, according to the *Targum* of *Jonathan*, and *Jarchi*, was ſaid with an oath; ſee *Heb.* iii. 18, 19.

℣. 13. *This* is *the water of Meribah*, &c.] Or *ſtrife*; this is the name by which the water had in this place, and from this rock, was called; and which is the ſame name given to the place at *Horeb*, where a rock had been ſmitten, and water had flowed, as now, the firſt year they came out of *Egypt*; and to diſtinguiſh this from that, this is ſometimes called *Meribah-Kadeſh*, *Deut.* xxxii. 51. this being at *Kadeſh*, as that was at *Rephidim*: *becauſe the children of Iſrael ſtrove with the Lord*; for their chiding and ſtriving with *Moſes*, was interpretatively ſtriving with the Lord himſelf, whoſe miniſters and ſervants they were: *and he was ſanctified in them*; that is, the glory of his divine perfections was diſplayed in them; either in the waters fetched out of the rock, which was a proof of the almighty power of God, and of his truth and faithfulneſs to his promiſes; or in the children of *Iſrael*, in whoſe ſight, and for whoſe ſake this miracle was wrought: the *Targum* of *Jonathan* expreſsly ſays, in *Moſes* and *Aaron*, in not ſparing theſe his ſaints, but expreſſing ſeverity towards them for their ſin; ſo *Jarchi* and *Aben Ezra* interpret it.

℣. 14. *And Moſes ſent meſſengers from Kadeſh, unto the king of Edom*, &c.] This country was ſometimes governed by kings, and ſometimes by *dukes*, ſee *Gen.* xxxvi. At the time of the paſſage of the *Iſraelites* through the *Red Sea*, we read of the dukes of *Edom*, *Exod.* xv. 15. and here, 39 years after, of a king of *Edom*, but who he was is not certain. Biſhop *Uſher* takes him to be the ſame with *Hadar*, the laſt of the race of kings mentioned in *Gen.* xxxvi. 39. to him *Moſes* ſent meſſengers with a requeſt, which follows after a preamble to it; who were the meſſengers is not ſaid; the place from whence they were ſent is *Kadeſh*, a city on the borders of the land of *Edom*; but not *Kadeſh-barnea*, *Aben Ezra* ſays, though ſome are of opinion it is the ſame, ſee ℣. 1: *thus ſaith thy brother Iſrael*; the *Iſraelites* and *Edomites* ſpringing from two men, *Jacob* and *Eſau*, who were twin-brothers, and is obſerved to ingratiate themſelves to the *Edomites*, and gain their requeſt, pleading relation to them: *thou knoweſt all the travail that hath befallen us*; what an uncomfortable condition they had been in for many years, which was well known to *Edom*, a neighbouring country, as is reaſonable to ſuppoſe; ſince the fame of the children of *Iſrael* coming out of *Egypt*, paſſing through the *Red Sea*, and being ſo long in the wilderneſs, was ſpread every where; this was ſaid to move their pity.

℣. 15. *How our fathers went down into Egypt*, &c.] *Jacob* and his 12 ſons, with their children: *and we have dwelt in Egypt a long time*; even the ſpace of 430 years, *Exod.* xii. 40, 41: *and the Egyptians vexed us, and our fathers*; uſed them ill, brought them into bondage, and made their lives bitter, laid heavy taſks and burdens upon them, as well as ſlew their male-children, ſee *Exod.* i.

℣. 16. *And when we cried unto the Lord*, &c.] By reaſon of their bondage, and to be delivered from it, *Exod.* ii. 23: *he heard our voice*; their prayer to him, as the *Targum* of *Jonathan*, for help and deliverance, *Exod.* ii. 24. and iii. 7: *and ſent an angel, and hath brought us forth out of Egypt*; one of the miniſtring angels, as the ſame *Targum*, and ſo *Aben Ezra*; though he obſerves that ſome interpret it of *Moſes*, as do *Jarchi*, *Ben Gerſom* and *Ben Melech*, which is not likely; ſince *Moſes* is the perſon that ſent this meſſage to the king of *Edom*, who would not eaſily underſtand it of him, if ſo he meant; nor would the mention of it be of any conſequence and avail with him; whereas to underſtand it of ſome divine and heavenly agent, ſent by the Lord on ſo important an affair, might make it the more remarkable, and to be regarded by him: and indeed, no other is meant than the angel of God's preſence, who appeared to *Moſes* in the buſh, and ſent him to *Pharaoh* to demand the diſmiſſion of the children of *Iſrael*; and who, by him, wrought the wonders in *Egypt*, and brought *Iſrael* from thence, and went before them in a pillar of cloud and fire: *and behold, we are in Kadeſh, a city in the uttermoſt of thy border*; not that they were properly in the city, but near it, for they dwelt in tents in the wilderneſs; nor would that, or any one city, hold ſo large a number as they conſiſted of.

℣. 17. *Let us paſs, I pray thee, through thy country*, &c.] That being the neareſt and ſhorteſt way to the land of *Canaan*, from the place where they now were: *we will not paſs through the fields, or through the vineyards*; to hurt them, and injure any man in his private property, by gathering the fruit of them, if the ſeaſon of the year for it, or by trampling them down: *neither will we drink of the water of the wells*; which private perſons had dug, for the watering of their fields and vineyards, and for other uſes, at leaſt without paying for it; or only of the waters of the rivers, common to all paſſengers; from hence it appears, that the country of *Edom* was not then ſuch a barren country as in after-times, and as travellers[c] now report it is; ſee the note on *Mal.* i. 3: *we will go by the king's high way*; not the way in which the king uſed to walk, or which he ſhould order them to walk in, as *Aben Ezra*; but the public roads, common to all his ſubjects, and travellers to walk in by his allowance; and ſuch roads are now called by us the king's highway: *we will not turn to the right-hand, or to the left*; to do any injury to any perſon's property, but go ſtrait forward: *until we have paſſed thy borders*; from one to another, and got quite through the country.

℣. 18. *And Edom ſaid unto him*, &c.] The king of *Edom* replied to *Iſrael*, repreſented by the meſſengers ſent in their name: *thou ſhalt not paſs by me*; through my country: *leſt I come out againſt thee with the ſword*; or with thoſe that uſe the ſword, as the *Targums* of *Onkelos* and *Jonathan*; that is, with an army of ſoldiers with their drawn ſwords in their hands, to ſlay them as enemies.

℣. 19. *And the children of Iſrael ſaid unto him*, &c.] The meſſengers ſent by the children of *Iſrael* made

[c] See Shaw's Travels, 4. 438. Ed. 2.

made anſwer to the king of *Edom*: *we will go by the highway*; we deſire no other favour but that of the public road; we propoſe not to go through any part of the country that is incloſed, and cultivated to do any damage to it: *if I and my cattle drink of thy water, then I will pay for it*; as it was uſual, and ſtill is, to buy water in thoſe countries near the *Red Sea*, where it is ſcarce. We are told [d], that at *Sueſs*, a city on the extremity of the *Red Sea*, there is no water nearer than 6 or 7 hours journey towards the north-eaſt, which is brought from thence on camels; and a ſmall veſſel of it is ſold for 3 or 4 *medinas*, and a larger veſſel for 8 or 10, according to the demand for it; a *medina* is an *Egyptian* piece of money, worth about three halfpence of our *Engliſh* money: *I will only (without doing any thing elſe) go through on my feet*; as faſt as I can, without ſaying any thing to the inhabitants to terrify and diſtreſs them, and without doing them any injury. Some render it, I will only go *with my footmen* [e]; foot-ſoldiers, an army on foot, as *Iſrael* were.

℣. 20. *And he ſaid, thou ſhalt not go through*, &c.] Which is an abſolute and peremptory denial: *and Edom came out againſt him with much people, and with a ſtrong hand*; the king raiſed the militia of his country, and came at the head of a powerful army to hinder their paſſing into it; being fearful and jealous, leſt ſuch a large body as they were ſhould ſeize on his country, or ſpoil it, not relying on their promiſes; and this might ariſe alſo from the old grudge of *Eſau* againſt *Jacob*, and which continued in his poſterity, and might now be revived upon their going to *Canaan* to poſſeſs the earthly bleſſing conferred on *Jacob* and his ſeed: however, it ſeems, though the *Edomites* would not let *Iſrael* paſs through their country, yet they furniſhed them with food and drink for their money, *Deut.* ii. 28, 29.

℣. 21. *Thus Edom refuſed to give Iſrael paſſage through his country*, &c.] Nothwithſtanding their near relation to each other, and the fair promiſes *Iſrael* made: *wherefore Iſrael turned away from him*; patiently bearing the refuſal, and not reſenting it; being ordered, as the *Targum* of *Jonathan* expreſſes it, by the Word of heaven, not to make war with them, becauſe the time was not yet come to take vengeance on *Edom* by their hands; and to the ſame purpoſe the *Targum* of *Jeruſalem*.

℣. 22. *And the children of Iſrael*, even *the whole congregation, journeyed from Kadeſh*, &c.] Not directly, but after they had continued there ſome time, and had furniſhed themſelves with proviſions for their journey, which they bought of the *Edomites*, ſee *Judg.* xi. 17. *the whole congregation* is obſerved to journey from hence, not one of them being loſt by the king of *Edom*'s coming out againſt them; theſe went out compleat and perfect, ſafe and ſound: *and came unto mount Hor*; which, according to *Bunting* [f], was 48 miles from *Kadeſh*; this had not its name from the *Horim* or *Horites*, nor they from that, their name being written with a different letter, but from *Harar*, a mountain, for the word itſelf ſignifies a mountain; wherefore it may be rendered, *a mountain of the mountain*, which *Jarchi* interprets a mountain on the top of a mountain. *Joſephus* [g] ſays, that here ſtood a city, formerly called *Arce*, ſince *Petra*, ſurrounded with an high mountain, where *Aaron* went and died; and *Pliny* ſays [h] of *Petra*, that it is encompaſſed with inacceſſible mountains.

℣. 23. *And the Lord ſpake unto Moſes and Aaron in mount Hor*, &c.] When they were at the foot of that mountain, in the valley adjoining to it: *by the coaſt of the land of Edom*; which they were ſtill upon the borders of, and were going round it, not being permitted to go through it: *ſaying*; as follows.

℣. 24. *Aaron ſhall be gathered unto his people*, &c.] That is, ſhall die, for this phraſe is a periphraſis of death, and is uſed in common both of good and bad men, and deſigns death in general, without regard to perſons and places men go to at death: *for he ſhall not enter into the land which I have given unto the children of Iſrael*; the land of *Canaan*; and *Aaron* the prieſt, and ſo *Moſes* the lawgiver, not being ſuffered to enter into that land, ſhew the weakneſs and imperfection of the law, and of the *Levitical* prieſthood, and the inſufficience of them, and of obedience to them to bring men to, and give them an entrance into the heavenly glory; that is done by another perſon, the antitype of *Joſhua*, even Jeſus: *becauſe ye rebelled againſt my word at the water of Meribah*; that is, you *Moſes* and *Aaron*; their unbelief is called a rebelling againſt the word of the Lord, for which it was threatened them, that they ſhould not bring the people of *Iſrael* into the land of *Canaan*, and now the threatening begins to take place, ſee ℣. 12.

℣. 25. *Take Aaron and Eleazar his ſon*, &c.] His eldeſt ſon, who was to ſucceed him in the prieſthood, and did: *and bring them up unto mount Hor*; to the top of it, they being now at the foot of it, where the people of *Iſrael* lay encamped.

℣. 26. *And ſtrip Aaron of his garments*, &c.] His prieſtly garments, as the *Targum* of *Jonathan*, and ſo *Jarchi*: *and put them upon Eleazar his ſon*; thereby declaring him to be high-prieſt in his father's ſtead: *and Aaron ſhall be gathered* unto his people, *and ſhall die there*; the phraſe of gathering to his people is here explained of his dying.

℣. 27. *And Moſes did as the Lord commanded*, &c.] Though it muſt be very cutting, diſtreſſing, and afflicting to him, to part with a brother ſo dear to him, and who had been ſo many years a companion of him, and a partner with him in the care and government of the people of *Iſrael*; but it being the Lord's will, he ſubmits unto it, and faithfully and readily obeyed his orders, as he always did: *and they went up into mount Hor, in the ſight of all the congregation*; that is, *Moſes*, *Aaron*, and *Eleazar*, and perhaps there might be ſome others that went with them as ſervants, to attend them and aſſiſt them in ſome things to be done, particularly in the burial of *Aaron*; they all ſaw *Aaron* go up, but he came down no more, and ſo it was ordered in this public manner, that they might be witneſſes of the tranſlation of the prieſthood from *Aaron* to *Eleazar*, who, after this affair was over, came down with *Moſes*.

℣. 28. *And Moſes ſtripped Aaron of his garments*, &c.] His prieſtly garments, which, very probably, were put on at the foot of the mountain, on purpoſe for the tranſaction of this affair, ſince they were not in common worn, but only when in ſervice; the ſame hands that cloathed *Aaron*

with

[d] See a Journal from Cairo to mount Sinai. p. 10, 11. Ed. 2. in Fagius & Vatablus. [f] Travels of the Patriarchs, &c. p. 83. [g] Antiq. l. 4. c. 4. §. 7. [h] Nat. Hiſt. l. 6. c. 28.

[e] ברגלי cum meo exercitu pedeſtri; ſo ſome

them at first, stripped him of them, and both were done at the command of God; as the stripping of those garments was a divesting *Aaron* of his office, so it was a figure of the disannulling of his priesthood, when the Messiah should come, a priest after another order: *and put them upon Eleazar his son*; which was an investing him with the office of high-priest in his father's room; and which, as it must give *Aaron* pleasure and satisfaction to see his son put into his office before he died, so it signified the continuance of it in succession in his posterity, and was a confirmation of it; and it must be pleasing to *Moses* and the people of *Israel*, to observe the care and faithfulness of God in providing for the succession of the priesthood: *and Aaron died there in the top of the mount*; quietly, comfortably, and contentedly, without the least murmuring or repining: this was on the first day of the fifth month, as appears from ch. xxxiii. 38. that is, of the month *Ab*, as the *Targum* of *Jonathan* here says; and in this the *Jewish* writers [k] agree in general, which month answers to part of *July* and part of *August*; and in this same place where he died he was buried, as is evident from *Deut.* x. 6. wherefore no credit is to be given to the *Arabs*, who shew a stone not far from mount *Sinai* about two feet high from the ground, on which are seen some unknown characters, which, they say, were engraven by *Jeremiah* the prophet, in honour of *Moses* and *Aaron*, who were buried there [l]: *and Moses and Eleazar came down from the mount*; after *Aaron* was dead and buried.

℣. 29. *And when all the congregation saw that Aaron was dead*, &c.] Not that they saw his dead body, but they perceived by the relation of *Moses*, and by various circumstances, as not seeing *Aaron* come down, whom they saw go up, and seeing *Eleazar* with *Aaron*'s garments on him, and perhaps, by tokens of mourning in *Moses* and *Eleazar*; so the *Targums* of *Jonathan* and *Jerusalem* say, they saw them come down from the top of the mountain, with their garments rent, and ashes on their heads, weeping and lamenting: *they mourned for Aaron thirty days*; the whole month out; so long public mourning with the *Jews* lasted, as *Josephus* [m] relates: even *all the house of Israel*; men and women, as the *Targum* of *Jonathan*, and so *Jarchi*: no doubt, it was for the amiable virtues and abundant grace that were in him, and the many services he had done for them, both before and since he was invested with the priestly office; and oftentimes the memory of such things is revived after the death of a good man, which are not so much taken notice of in his life, nor he be thanked for them, or have honour and respect shewn him on account of them; but when dead, he, and what he has done, are spoken well of, and his loss lamented.

CHAP. XXI.

THIS chapter gives an account of the defeat of king *Arad* the *Canaanite*, ℣. 1, 2, 3. of the murmurings of the children of *Israel*, because of difficulties in travelling round the land of *Edom*, for which they were punished with fiery serpents, ℣. 4, 5, 6. and how that upon their repentance a brazen serpent was ordered to be made, and to be erected on a pole, that whoever looked to it might live, ℣. 7, 8, 9. and of the several journeys and stations of the children of *Israel*, until they came to the land of the *Amorites*, ℣. 10—20. when they sent a message to *Sihon* their king, to desire him to grant them a passage through his country; but he refusing, they fought with him, smote him, and possessed his land, concerning which many proverbial sayings were used, ℣. 21—32. and the chapter is concluded with the defeat of *Og*, king of *Bashan*, ℣. 33, 34, 35.

℣. 1. *And* when *king Arad the Canaanite which dwelt in the south*, &c.] *Arad* seems rather to be the name of a place, city, or country, of which the *Canaanite* was king, than the name of a man, since we read of the king of *Arad*, *Josh.* xii. 14. see also *Judg.* i. 16. and so the *Targums* of *Onkelos* and *Jerusalem* here render it, the king of *Arad*; and the *Targum* of *Jonathan* says, he changed his seat and reigned in *Arad*, which might have its name from *Arvad*, a son of *Canaan*, *Gen.* x. 18. and *Jerom* says [n], that *Arath* the same with *Arad*, is a city of the *Amorites*, near the wilderness of *Kadesh*, and that to this day it is shewn a village four miles from *Malatis* and 20 from *Hebron* in the tribe of *Judah*; and so *Aben Ezra* observes, that the antients say, this is *Sihon* (the king of the *Amorites*) and he is called a *Canaanite*, because all the *Amorites* are *Canaanites*; but according to *Jarchi*, the *Amalekites* are meant, as it is said, *the Amalekites dwell in the land of the south*; ch. xiii. 29. and so the *Targum* of *Jonathan* here, "and when "*Amalek* heard that dwelt in the land of the "south;" what he heard is particularly expressed in the following clause: *heard* tell *that Israel came by the way of the spies*; either after the manner of spies, or rather, by the way in which the spies went 38 years ago, which was the way of the south, where this *Canaanitish* king dwelt, see ch. xiii. 17, 22, 29. the *Septuagint* version leaves the word untranslated, taking it for the name of a place, and reads *by the way of Atharim*, so the *Samaritan* pentateuch and *Arabic* version; and did such a place appear to have been hereabout, it would be the most likely sense of the passage; for as the spies were never discovered by the *Canaanites*, the way they went could not be known by them; nor is it very probable that if it had been known, it should be so called, since nothing of any consequence to them as yet followed upon it: *then he fought against Israel*; raised his forces and marched out against them, to oppose their passage, and engaged in a battle with them: *and took some of them prisoners*; according to the *Targums* of *Jonathan* and *Jerusalem*, great numbers of them; but *Jarchi* says, only one single maid-servant.

℣. 2. *And Israel vowed a vow unto the Lord*, &c.] The *Israelites* made supplication to the Lord for help against their enemies, and that he would give them victory over them, and made promises to him: *and said, if thou wilt indeed deliver this people into my hand*; certainly and entirely deliver them,

[k] Seder Olam Rabba, c. 10. p. 29. Shalshalet Hakabala, fol. 7. 2. Schulchan Aruch, par. 1. c. 580. §. 2. Journal from Cairo to mount Sinai, p. 40. Ed. 2.
[l] Heb. fol. 87. K.
[m] De bello Jud. l. 3. c. 8. §. 5.
[n] De locis

liver them, ſo as that a compleat victory ſhall be obtained over them: *then will I utterly deſtroy their cities*; or *anathematize*, or devote them to utter deſtruction [o]; ſlay man and beaſt, burn their houſes and take their goods, not for a ſpoil, for their own private uſe, but reſerve them for the ſervice of God; all which is implied in the vow made, as was done to *Jericho*, *Joſh.* vi. 21, 24. and ſo it is a vow, as *Abendana* obſerves, of what they would do when they came to the land of *Canaan*.

℣. 3. *And the Lord hearkened to the voice of Iſrael*, &c.] In his prayers and vows; with acceptance heard, and anſwered them according to their wiſh: *and delivered up the Canaanites*; into their hands, gave them victory over them: *and they utterly deſtroyed them and their cities*; that is, *anathematized* them, and devoted them to deſtruction; for as yet they did not actually deſtroy them, ſince we read of *Arad* afterwards, *Joſh.* xii. 14. but this they did in *Joſhua*'s time, when the whole land of *Canaan* came into their hands; for had they entered the land now, and took and deſtroyed the cities belonging to *Arad*, they would doubtleſs have proceeded, and purſued their conqueſts, and not have returned into the wilderneſs again to go round about *Edom*, in order to enter another way; many think, as *Aben Ezra* obſerves on ℣. 1. that this ſection was written by *Joſhua*, after the land was ſubdued: *and he called the name of the place Hormah*; which before was called *Zephath*, and it ſeems to have its name from various diſaſters which happened at this place; as the defeat of the *Iſraelites* by the *Amalekites*, ch. xiv. 45. and here of the *Canaanites* by the *Iſraelites*, and afterwards of the inhabitants of this place by *Judah* and *Simeon*, *Judg.* i. 17. it had its name from *Cherem*, the anathema or deſtruction it was devoted to.

℣. 4. *And they journeyed from mount Hor*, &c.] After the battle with the king of *Arad*, and the defeat of him: *by the way of the Red-ſea, to compaſs the land of Edom*; which lay by it, and from whence it had the name of the *Red-ſea*, *Edom* ſignifying red; and by the way of that the *Iſraelites* muſt needs go, to go round that country: *and the ſoul of the people was much diſcouraged becauſe of the way*; becauſe it was going back inſtead of going forward to *Canaan*'s land, and becauſe of the length of the way; it was a round about way they were going; when, could they have been admitted to have paſſed through the country of *Edom*, the way would have been ſhort; or had they purſued their victory over the *Canaanite*, they would have gone directly into the land; and this perhaps was what fretted, vexed, and diſcouraged them, that they were obliged to go back, and take ſuch a circuit, when they had ſuch an opportunity of entering; and they might be diſtreſſed alſo with the badneſs and the roughneſs of the way, the borders of *Edom* being rocky and craggy: it is in the original text, their *ſoul* or *breath* was *ſhort* [p]; they fetched their breath ſhort, being weary and faint with travelling, or through anger, as angry perſons do, when in a great paſſion: ſo the people of God travelling through the wilderneſs of this world are often diſcouraged, becauſe of the difficulties, trials, and troubles they meet with in the way, from ſin, ſatan, and the world, and are fretful and impatient; but though they are led about and walk in a round about way, and in a rough way, yet in a right way to the city of their habitation, *Pſ.* cvii. 7.

℣. 5. *And the people ſpake againſt God*, &c.] Who went before them in the pillar of cloud and fire, for leading them in ſuch a way; that is, againſt Chriſt, as the apoſtle has taught us to interpret it, 1 *Cor.* x. 9. and is no inconſiderable proof of the deity of Chriſt; and ſo the *Targum* of *Jonathan* paraphraſes it, "and the people thought "in their heart, and ſpake againſt the Word of "the Lord," the eſſential Word and ſon of God: *and againſt Moſes*; his ſervant, for obeying the orders of the Lord, and leading and guiding the people as he directed him: *wherefore have ye brought us up out of Egypt to die in the wilderneſs?* aſcribing this equally to God and to *Moſes*; uſing a ſtrange word, as *Aben Ezra* calls it, being in a great paſſion, and not conſidering well what they ſaid; ſhewing great ingratitude for ſuch a mercy, and repreſenting it in a wrong light, as if the intent of bringing them from thence was to ſlay them in the wilderneſs: *for* there is *no bread*; no bread-corn, nothing in the wilderneſs to make bread of; nothing that they called and accounted bread, otherwiſe they had manna, as is preſently owned: *neither* is there *any water*; any freſh water fit to drink, otherwiſe they were near the ſea; what they had from the rock lately, perhaps was now ſpent, and it did not follow them as the other rock had: *and our ſoul loatheth this light bread*; the manna; this very light, this exceeding light bread, the radicals of the word [q] uſed being doubled which increaſes the ſignification: if to be underſtood of light and eaſy digeſtion, it was the more to be valued; but perhaps, they meant, it had but little ſubſtance and virtue in it, and was not filling and ſatisfying; or rather, that it was exceeding vile, mean, and deſpicable; ſo they called the bread of heaven, angels food, this wonderful gift of providence; in like manner is Chriſt, the hidden manna, treated, and his goſpel, and the precious truths of it, by unregenerate men and carnal profeſſors, 1 *Cor.* i. 23.

℣. 6. *And the Lord ſent fiery ſerpents among the people*, &c.] Of which there were great numbers in the deſerts of *Arabia*, and about the *Red ſea*; but hitherto the *Iſraelites* were protected from them by the cloud about them, but ſinning, the Lord ſuffered them to come among them, to puniſh them; theſe are called fiery, either from their colour, for in *Arabia*, as there were ſerpents of a golden colour, as *Ælianus* [r] relates, to which the brazen ſerpent, after made, bore ſome likeneſs, ſo there were others in the ſame parts of *Arabia* of a red or ſcarlet colour, as *Diodorus Siculus* ſays [s], of a ſpan long, and their bite entirely incurable; or elſe they are ſo called from the effect of them, exciting heat and thirſt in thoſe they bit; ſo *Jarchi* ſays, they are ſo called becauſe they burn with the poiſon of their teeth: theſe, very probably, were flying ones, as may ſeem from *Iſ.* xiv. 29. and being ſent of God, might come flying among the people and bite them; and ſuch there were in the fenny and marſhy parts of *Arabia*, of which many writers ſpeak [t], as flying from thoſe parts into

[o] והחרמתי & anathematiſabo, Montanus; devovebo, Tigurine verſion. [p] ותקצר נפש & abbreviata eſt anima, Montanus, Munſter, Fagius, Vatablus; decurtata, Piſcator. [q] הקלקל leviſſimo, V. L. Pagninus, Montanus, Fagius, Vatablus; viliſſimi, Junius & Tremellius, Piſcator. [r] De Animal. l. 10. c. 13. [s] Bibliothec. l. 3. p. 180. [t] Herodot. Euterpe, ſive, l. 2. c. 15. Ælian. de Animal. l. 2. c. 38. Mela, l. 3. c. 9. Solin. Polyhiſtor, c. 45. & alii.

into *Egypt*, where they uſed to be met by a bird called *Ibis*, which killed them, and for that reaſon was had in great veneration by the *Egyptians*; and *Herodotus* [u] ſays, they are no where but in *Arabia*, and alſo [w] that they of that kind of ſerpents, which are called *Hydri*, their wings are not feathered, but like the wings of bats, and this *Bochart* [x] takes to be here meant: *and they bit the people, and much people of Iſrael died*; for, as before related from *Diodorus Siculus*, their bites were altogether incurable; and *Solinus* [y] ſays, of the ſame *Arabian* flying ſerpents, that their poiſon is ſo quick, that death follows before the pain can be felt; and of that kind of ſerpent the *Hydrus*, it is ſaid by *Leo Africanus* [z], that their poiſon is moſt pernicious, and that there is no other remedy againſt the bite of them, but to cut off that part of the member bitten, before the poiſon can penetrate into the other parts of the body: the *Dipſas*, another kind of ſerpent, which others are of opinion, is deſigned, by biting, brings immediately a thirſt on perſons, intolerable, and almoſt unextinguiſhable, and a deadly one, unleſs help is moſt ſpeedily had; and if this was the caſe here it was very bad indeed, ſince there was no water: *Solinus* [a] ſays, this kind of ſerpent kills with thirſt; *Ariſtotle* [b] ſpeaks of a ſerpent ſome call the ſacred one, and that whatſoever it bites putrifies immediately all around it: theſe ſerpents and their bites, may be emblems of the old ſerpent the devil, and of his fiery darts, and of ſin brought in by him, and which he tempts unto, the effects of which are terrible and deadly, unleſs prevented by the grace of God.

℣. 7. *Therefore the people came to Moſes, and ſaid, we have ſinned*, &c.] Being bitten with ſerpents, and ſome having died, the reſt were frightened, and came and made an humble acknowledgment of their ſins to *Moſes: for we have ſpoken againſt the Lord, and againſt thee*; murmuring at their being brought out of *Egypt*, and becauſe they had no better proviſion in the wilderneſs; concluding they ſhould die there for want, and never enter into the land of *Canaan*, of which evils they were now ſenſible and confeſſed them: *pray unto the Lord that he take away the ſerpents from us*; or *the ſerpent* [c], in the ſingular, which is put for the plural, as it often is; or the plague of the ſerpent, as the *Targum* of *Jonathan*, that it might ceaſe, and they be no more diſtreſſed by them: they were ſenſible they came from God, and that none could remove them but him; and knowing that *Moſes* was powerful in prayer, and had intereſt with God, they intreat him to be their interceſſor, though they had ſpoken againſt him and uſed him ill: *and Moſes prayed for the people*; which proves him to be of a meek and forgiving ſpirit; who, though he had been ſo ſadly reflected on, yet readily undertakes to pray to God for them.

℣. 8. *And the Lord ſaid unto Moſes*, &c.] Out of the cloud; or it may be, *Moſes* went into the ſanctuary, and there prayed, and the Lord anſwered him from between the cherubim: *make them a fiery ſerpent*; not a real one, but the likeneſs of one, one that ſhould very much reſemble the fiery ſerpents *Iſrael* had been bitten with: *and ſet it upon a pole*; a ſtandard, banner, or enſign, as the word ſignifies; perhaps, meaning one of the poles on which their enſigns were carried: the *Targum* of *Jonathan* renders it, on an high place, that ſo it might be ſeen by all in the camp: *and it ſhall come to paſs, that every one that is bitten, when he looketh upon it ſhall live*; which is very wonderful, that by looking to the figure of a ſerpent, men ſhould be cured of the bites of real ones, and which bites were deadly; the virtue of healing could not come from the figure, but from God, who appointed it to be made; the *Targum* of *Jonathan* adds, that one bitten ſhould live, "if he directed his heart to the "Word of the Lord," even to that divine *Logos* or Word of God, whoſe lifting up was figured hereby; ſee *John* iii. 14.

℣. 9. *And Moſes made a ſerpent of braſs*, &c.] Which was the moſt proper metal to make it of, that it might reſemble the fiery ſerpents, whether of a golden or ſcarlet colour: and *Diodorus Siculus* [d] ſpeaks of ſome of the colour of braſs, whoſe bite was immediately followed with death, and by which, if any one was ſtruck, he was ſeized with terrible pains, and a bloody ſweat flowed all over him; and this was choſen alſo, becauſe being burniſhed and bright, could be ſeen at a great diſtance, and with this metal *Moſes* might be furniſhed from *Punon*, the next ſtation to this, where they now were, *Zalmonah*, as appears from ch. xxxiii. 42. a place famous for braſs mines, and which *Jerom* [e] ſays, in his time, was a little village, from whence braſs-metal was dug, by ſuch that were condemned to the mines: *and put it upon a pole*; as he was directed: *and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived*; which was very marvellous, and the more ſo, if what phyſicians ſay is true, as *Kimchi* relates [f], that if a man bitten by a ſerpent looks upon a piece of braſs he dies immediately: the lifting up of this ſerpent on a pole for ſuch a purpoſe, was a figure of the lifting up of Chriſt, either upon the croſs, or in the miniſtry of the word, that whoſoever looks unto him by faith may have healing, ſee the note on *John* iii. 14. where this type or figure is largely explained: the ſtation the *Iſraelites* were now at, when this image was made, is called *Zalmonah*, which ſignifies an image, ſhadow, or reſemblance, as the brazen ſerpent was; from mount *Hor*, where they were laſt, to this place, according to *Bunting* [g], were 28 miles: this ſerpent did not remain in the place where it was ſet, but was taken with them, and continued until the days of *Hezekiah*, 2 *Kings* xviii. 4.

℣. 10. *And the children of Iſrael ſet forward*, &c.] From *Zalmonah*, and came to *Punon*, which, according to the above writer, was 20 miles from it; though here indeed, ſome think, the brazen ſerpent was ſet up, here being, as before obſerved, braſs mines to furniſh with that metal: *and pitched in Oboth*; which was 24 miles from *Punon*, as ſays the ſame writer: the word ſignifies bottles; perhaps, here the *Iſraelites* got water and filled their bottles, or, as others think, they filled them with the wine of *Moab*, and called the name of the place from thence; it is perhaps the ſame with the *Eboda* of *Ptolemy* [h], which he places in *Arabia Petræa*; and of which *Pliny* [i] alſo makes mention.

℣. 11. *And they journeyed from Oboth*, &c.] How long they ſtayed there is not certain: *and pitched at Ije-abarim*; which, according to *Bunting* [k], was 16 miles from *Oboth*; *Jarchi* ſays, it was the way that

[u] Thalia, ſive, l. 3. c. 109. [w] Euterpe, ſive, l. 2. c. 76. [x] Hierozoic. par. 2. l. 3. c. 15. col. 423. [y] Polyhiſt. c. 45. [z] Apud Scheuchzer. Phyſic. Sacr. vol. 2. p. 386. [a] Polyhiſt. c. 40. [b] Hiſt. Animal. l. 8. c. 29. [c] נחש את serpentem, Montanus; hunc ſerpentem, Piſcator. [d] Bibliothec. l. 17. p. 560. [e] De locis Heb. fol. 91. G. [f] Sepher Shoraſh. rad. נחש. [g] Travels of the Patriarchs, &c. 83. [h] Geograph. l. 5. c. 17. [i] Nat. Hiſt. l. 6. c. 28. [k] Ut ſupra.

that paſſengers paſs by mount *Nebo* to the land of *Canaan*, and which divides between the land of *Moab* and the land of the *Amorites*: *in the wilderneſs which is before Moab*; called the wilderneſs of *Moab*, *Deut.* ii. 8. *towards the ſun-riſing*; the eaſt ſide of the land of *Moab*, *Judg.* xi. 18.

℣. 12. *From thence they removed, and pitched in the valley of Zered.*] Or the brook *Zered*, as in *Deut.* xiii. 14. that is near it: this ſeems to be the ſame ſtation with *Dibon-gad*, ch. xxxiii. 45. and which, according to the above writer, was 16 miles from *Ije-abarim*.

℣. 13. *From thence they removed, and pitched on the other ſide of Arnon*, &c.] A river on the borders of *Moab*: *which is in the wilderneſs that cometh out of the coaſts of the Amorites*; according to *Jarchi*, they went round the land of *Moab*, all to the ſouth and eaſt, and came not into the border of *Moab*, as *Jephthah* ſaid, *Judg.* xi. 18. but before they came hither, they had a ſtation at *Almon-diblathaim*, ch. xxxiii. 46, 47. *for Arnon is the border of Moab, between Moab and the Amorites*; a river which divided theſe two countries, and bounded them; and *Moſes* is the more particular in this account, to ſhew that the *Iſraelites* took nothing from the *Moabites*, but what the *Amorites* had taken from them, they being charged not to diſtreſs the *Moabites* and *Ammonites*, *Deut.* ii. 9, 19. ſee *Jephthah*'s defence, *Judg.* xi. 15—27.

℣. 14. *Wherefore it is ſaid in the book of the wars of the Lord*, &c.] A hiſtory of wars in former times, which the Lord had ſuffered to be in the world; and which, as *Aben Ezra* thinks, reached from the times of *Abraham*, and ſo might begin with the battle of the kings in his time, and take in others in after-times, and particularly thoſe of *Sihon*, king of the *Amorites*, and his conqueſts of ſome parts of *Moab*; and to this book, which might be written by ſome one of thoſe nations, *Moſes* refers, in proof of what he here ſays: *what he did in the Red-ſea*; that is, what *Sihon*, king of the *Amorites* did, or the Lord by him, *at Vaheb in Suphah*, as the words may be rendered; either againſt a king, or rather city of *Moab*, whoſe name was *Vaheb*, in the borders of the land of *Moab*, or how he deſtroyed that city *Vaheb* with a ſtorm or terrible aſſault[l]: *and in the brooks of Arnon*; ſome places ſituated on the ſtreams of that river, which were taken by the *Amorites* from the *Moabites*, as the book quoted plainly teſtified.

℣. 15. *And at the ſtream of the brooks that goeth down to the dwelling of Ar*, &c.] All that part of the country which lay upon the ſtream, as far as the city of *Ar*, the metropolis of *Moab*, called *Ar* of *Moab*, *Iſ.* xv. 1: *and lieth upon the border of Moab*; as that city did; ſo far goes the quotation out of the aforeſaid book, as a proof of what was taken by the *Amorites* from the *Moabites*, and were not in their poſſeſſion when *Iſrael* were upon their borders; and therefore in taking them from the *Amorites*, did no wrong to *Moab*.

℣. 16. *And from thence* they went *to Beer*, &c.] A place ſo called from a well which ſprung up here, of which the following account is given: *that is, the well whereof the Lord ſpake unto Moſes*; promiſing him to give it to the children of *Iſrael*, without aſking for it; which was a very ſingular favour, and for which they were thankful: ſaying to him, *gather the people together, and I will give them water*; for as they were now gone from the river *Arnon*, and the ſtreams and brooks of it, they might be in want of water, though they did not murmur as they had been uſed to do; and without their petition for it, the Lord promiſes to give it to them; and that they might be witneſs of the miracle that would be wrought for them, they are ordered to be gathered together.

℣. 17. *Then Iſrael ſang this ſong*, &c.] Being affected with the free favour and good-will of God towards them: *ſpring up O well*; for the ſpringing up of which they prayed in faith, believing in the promiſe of God, that it would ſpring up; and ſo encouraged one another not only to believe it, but even to ſing on account of it before it actually did: *ſing ye unto it*; or on account of it praiſe the Lord for it; or *anſwer to it*[m], it being their manner to ſing their ſongs by reſponſes, or alternately.

℣. 18. *The princes digged the well*, &c.] The princes and heads of the ſeveral tribes: *the nobles of the people digged it*; the ſeventy elders, according to the *Targum* of *Jonathan*: *by* the direction *of the lawgiver*; either the Lord himſelf, the lawgiver of his people, who pointed out the ſpot, and directed the princes where to dig, that is, he did this by *Moſes*; and who, as *Jarchi* thinks, is the lawgiver, and not amiſs: the *Targums* of *Jonathan* and *Jeruſalem* render the word by *Scribes*, in the plural number, and interpret them of *Moſes* and *Aaron*: and this the princes and nobles *dug with their ſtaves*; either their walking-ſticks, or their rods, the enſigns of their authority; with theſe they ſmote the ground, or ſtuck them in a ſoft and ſandy place, upon which the waters bubbled up and flowed out. Dr. *Shaw*[n] chuſes to render the words, *with their united applauſe*, or *clapping of hands*, as the word מחקקוה in *Chaldee* ſignifies; or it may be expreſſed, as by Dr. *Hunt*, quoted by him, *by deſcribing* or *marking out* the figure or faſhion of the well *with ſtaves*. Mr. *Ainſworth* thinks, that this well ſignified Chriſt, the fountain of gardens, and well of living waters; and the waters of it the Spirit and his graces, which are a well of living water ſpringing up unto everlaſting life; the means of which are the labours of the governors of the church, the miniſters of Chriſt by preaching the word, and opening the ſcriptures; and ſuch grace is worthy of a ſong, and to be had with joy out of the wells of ſalvation, *Iſ.* xii. 4: *and from the wilderneſs* they went *to Mattanah*; from the wilderneſs near *Arnon*, which came out of the coaſts of the *Amorites*, ℣. 13. to a place which ſignifies a gift. The *Targums* of *Jonathan* and *Jeruſalem* render it, "and "from the wilderneſs it was given to them for a "gift;" that is, the well; and ſo the people of God, that are called out of the wilderneſs of this world, and come up from it, are called to partake of the gifts and bleſſings of grace, which are freely given unto them of God.

℣. 19. *And from Mattanah to Nahaliel, and from Nahaliel to Bamoth.*] All the *Targums* interpret this, and the following verſe, not of the journeying of the children of *Iſrael*, but of the motion of the well, that that from the place from whence it was given them, deſcended with them into the valleys, and from thence to the high places, as theſe words ſignify: and indeed, thoſe places are not mentioned in the journeys of the children of *Iſrael*, ch. xxxiii. and were not ſtations where they pitched,

[l] Vid. L'Empereur. Nott. in Moſis Kimchi ὁδοιπορια, p. 195.

[m] ענו לה reſpondete ei, Montanus; alternis canite ei, Tigurine verſion, Piſcator.

[n] Travels, p. 67. Ed. 2.

ed, but places they paſſed through before they came to *Abarim*, and the wilderneſs of *Kedemoth*.

℣. 20. *And from Bamoth* in *the valley*, &c.] Or rather *to the valley*, as the *Targum* of *Onkelos*, ſince *Bamoth* ſignifies high places; though according to the *Jeruſalem Talmud*[o] *Bamoth Baal*, which ſeems to be the ſame place, was in a plain: *that* is *in the country of Moab*; the valley belonged to *Moab*, into which *Iſrael* came: *to the top of Piſgah*; not that the valley reached to the top, nor did the children of *Iſrael* go to the top of it, only *Moſes*, but rather to the bottom, which indeed is meant; for it intends the beginning of it, where *Piſgah*, which was an high mountain near the plains of *Moab*, began, and which was properly the foot of it: *which looketh towards Jeſhimon*; that is, *Piſgah*, as *Jarchi* rightly interprets it, which looked over a place called *Jeſhimon*; and which ſignifies a wilderneſs, and is no other indeed than the wilderneſs of *Kedemoth*, *Deut.* ii. 26. for from thence the following meſſengers were ſent.

℣. 21. *And Iſrael ſent meſſengers unto Sihon king of the Amorites*, &c.] Who were one of the nations of the *Canaanites*, and a principal and powerful one, and who were devoted to deſtruction, and their land deſigned for the people of *Iſrael*; ſee *Gen.* xv. 16, 21. at this time *Sihon* was their king, to whom *Moſes*, in the name of *Iſrael*, ſent a very peaceable meſſage from the wilderneſs of *Kedemoth*, which lay near his country, *Deut.* ii. 26: *ſaying*; as follows.

℣. 22. *Let me paſs through thy land*, &c.] Thro' ſome part of it, which would have been a ſhorter way to the river *Jordan*, over which *Iſrael* was to paſs into the land of *Canaan*; the terms propoſed, or things to be obſerved in their paſſage, which they would bind themſelves ſtrictly to, are the ſame that were made to the king of *Edom*, ch. xx. 17. ſee the note there.

℣. 23. *And Sihon would not ſuffer Iſrael to paſs through his border*, &c.] Becauſe he could not truſt them, and confide in the promiſes they made, and thought it not ſafe to let ſuch a body of people into any part of his dominions, *Judg.* xi. 20. and chiefly becauſe his heart was hardened by the Lord, that he might be delivered into the hands of *Iſrael*, as was determined, *Deut.* ii. 30: *but Sihon gathered all his people together*; all that were able to bear arms out of all his cities, and which made no doubt a very numerous and powerful army; but then theſe being defeated, as they were, it became more eaſy to the *Iſraelites* to take their cities, where there were none left but women and children: *and went out againſt Iſrael into the wilderneſs*; the wilderneſs of *Kedemoth*; not content to reject a peaceable meſſage, he went out in an hoſtile manner againſt *Iſrael*, even out of his own dominions; ſo that he was the aggreſſor and unprovoked, which made his ruin appear the more juſt, and the children of *Iſrael* to have a better claim to his country conquered by them: *and he came to Jahaz*; a frontier town in the land of *Moab*, ſee *Iſ.* xv. 4. *Jer.* xlviii. 34. and which, according to *Bunting*[p], was 16 miles from *Abarim*: and *fought againſt Iſrael*; at the above place, where they had a pitched battle.

℣. 24. *And Iſrael ſmote him with the edge of the ſword*, &c.] Slew him and his army, entirely routed them, and got a compleat victory over them; God giving them up into their hands, who otherwiſe were a very ſtrong, powerful and warlike people; ſee *Amos*, ii. 9. and poſſeſſed his land *from Arnon unto Jabbok*; two rivers, the one to the ſouth, the other to the north of his country; the one was the boundary of his country between him and the *Moabites*, the other the boundary of his country between him and the *Ammonites*, as it follows: *even unto the children of Ammon*; *for the border of the children of Ammon was ſtrong*; which is given as a reaſon why the *Iſraelites* proceeded no farther in their conqueſt; there was another reaſon for that, which was the order of the Lord not to diſtreſs the *Ammonites*, nor meddle with them; though *Jarchi* makes this prohibition to be their ſtrength, *Deut.* ii. 19. but this is given as a reaſon why *Sihon* could not extend his conqueſts farther, becauſe it was ſo well fortified, either by nature or art, or both, by the river *Jabbok*, by mountains and frontier towns, and particularly by *Rabbath*, as the *Targum* of *Jonathan* ſuggeſts, which was their royal city in after-times, and a very ſtrong place; ſee 2 *Sam.* xii. 26, 27.

℣. 25. *And Iſrael took all theſe cities*, &c.] Which lay between the rivers *Arnon* and *Jabbok*; their particular names may be ſeen in ch. xxxii. 3, 34—38. *and Iſrael dwelt in all the cities of the Amorites*; being given to the *Reubenites* and *Gadites*, who inhabited them, as their poſſeſſion and inheritance, ch. xxxii. 2, 33. *Deut.* iii. 12, 16: *in Heſhbon, and in all the villages thereof*; or *daughters thereof*[q]. *Heſhbon* was the metropolis or mother-city, and all the towns and villages adjacent were as daughters to it; of which city more is ſaid in the following verſes, ſee the note on *Iſ.* xv. 4.

℣. 26. *For Heſhbon was the city of Sihon the king of the Amorites*, &c.] His royal city, where he kept his palace, where he had reſided ſome time, and perhaps ſome of his predeceſſors; and therefore being now in his poſſeſſion when taken by the *Iſraelites*, they had a good right and title to keep it, and dwell in it: and indeed this is here given as a reaſon of it, *who had fought againſt the former king of Moab*; either the king that reigned before *Balak*, or ſome king of *Moab*, that reigned formerly, againſt whom one of the name of *Sihon*, which might be a common name to the kings of the *Amorites*, as *Pharaoh* to the *Egyptians*, had engaged in war: *and taken all his land out of his hand, even unto Arnon*; and had been in the hands of the *Amorites* ſome years; and therefore the *Moabites* had no reaſon to object to the *Iſraelites* dwelling in it, and poſſeſſing it, which they had not taken from them, but from the *Amorites* in a lawful war. And for proof of this, reference is had to the bards and poets of thoſe times, who were the perſons that tranſmitted in verſe the hiſtory of famous actions to poſterity.

℣. 27. *Wherefore they that ſpeak in proverbs ſay*, &c.] The hiſtorical writers of thoſe times, among the *Amorites*, who were uſually poets, and wrote the hiſtory of the wars between the *Moabites* and *Amorites* in verſe; as *Homer* among the *Greeks* wrote the wars of *Troy*; and the compoſitions of thoſe ancient bards were ſhort and compendious, and wrapt up in proverbial ſayings, and enigmatical and figurative expreſſions, that they might be the better retained in memory, and therefore were called proverbialiſts. *Jarchi* ſays, they were *Balaam* and *Beor* that took up their parables, and ſaid, *come into Heſhbon*; which words are the beginning of the ſong, and in which the *Amorites* are repreſented as

[o] Sheviith, fol. 38. 4. Munſter, Fagius, Grotius.

[p] Travels of the Patriarchs, p. 83.

[q] בנתיה filiabus ejus, Montanus,

as inviting *Sihon*, and his nobles, to enter *Heſhbon*, which he had taken, and make it his royal ſeat; or as encouraging one another to go into it and repair it, having ſuffered much at the taking of it, which ſeems to be confirmed by what follows: *let the city of Sihon be built and prepared*; that is, let us ſet about rebuilding of the city, and let us fit it up for *Sihon* our king, and let it be called his city, and made the place of his reſidence, his palace, and where his court may be kept.

℣. 28. *For there is a fire gone out of Heſhbon*, &c.] Not before, but after *Sihon* had ſubdued it, as *Jarchi* obſerves; and is to be underſtood of his ſoldiers going out from thence, and making deſolations in the adjacent parts, like a ſtrong fire, and the fierce flames of it there is no reſiſting; and ſo the *Jeruſalem Targum*, "for a people mighty, "and burning like fire, are gone out of *Heſhbon*;" ſee *Amos* i. 4, 7, 12, 14: *a flame from the city of Sihon*; which is the ſame thing in other words, the city of *Sihon* being *Heſhbon*, and a flame the ſame with fire; warriors, as both the *Targums* of *Onkelos* and *Jeruſalem* interpret it: this ſeems to be what thoſe compoſers undertook in their poetical way to foretel would be the caſe in future times; concluding from the conqueſts already made, that they would be extended much farther, and that no oppoſition could hinder: *it hath conſumed Ar of Moab*; the metropolis of the country of *Moab*, that is, they were as ſure of it, and endeavoured to make the people by theſe their compoſitions as confident of it, that this city would fall into the hands of their armies, and be deſtroyed, as if it was already done; otherwiſe it does not appear that it ever was taken out of the hands of the *Moabites*, until taken by the *Aſſyrians* or *Chaldeans*; of this city ſee the note on *Iſ.* xv. 1: and *the lords of the high places of Arnon*; who had the government of the high, ſtrong and fortified places all along the river *Arnon*; theſe it is ſuggeſted would be conquered by the *Amorites*; all the three *Targums* interpret it of the prieſts and worſhippers in the temples, and at the altars of the idols in *Arnon*; and it may be rendered, *the Baals of the high places of Arnon*, as if the gods of thoſe places ſhould fall into the victors hands; and which ſeems to have ſome confirmation from what follows; and it may be obſerved, that in theſe parts there were ſome places called *Bamoth Baal*, or the high places of *Baal*, ſee ch. xxii. 41. and *Beth Baal Meon*, which has its name from its being the temple and habitation of *Baal*, *Joſh.* xiii. 17.

℣. 29. *Wo to thee Moab, thou art undone*, &c.] The whole country ruined, or likely to be ſo: *O people of Chemoſh*; which was the name of their idol, who is called the abomination of the *Moabites*, 1 *Kings* xi. 7. ſee the note on *Jer.* xlviii. 7: *he hath given his ſons that eſcaped*; that is, the idol *Chemoſh* had given his ſons the men of the country that worſhipped him, who eſcaped the ſword of the *Amorites*, theſe, *and his daughters into captivity unto Sihon king of the Amorites*; who took captive what he ſlew not, or would do ſo, *Chemoſh* their god not being able to preſerve them, but obliged to deliver them up: thus the compoſers of this ſong inſult the god of the *Moabites*, as it was uſual for conquerors ſo to do; ſee *Iſ.* x. 10, 11. and xxxvi. 18, 19, 20. though ſome think theſe are the words of the *Iſraelites*, making their obſervations upon the above ſong, which ends at ℣. 28. and ſcoffing at the idol of the *Moabites*.

℣. 30. *We have ſhot at them*, &c.] Either the *Amorites* at the *Moabites*, or elſe the *Iſraelites* at the *Amorites*; for, according to *Aben Ezra*, theſe are the words of *Moſes*; though they, with ℣. 29. ſeem rather to be a continuation of the ſong of the old *Amorite* bards, deſcribing the ruin of the country of *Moab* by them; and this clauſe may be rendered with the next, *their light*, or *lamp is periſhed from Heſhbon*[r]; or their yoke, as *Jarchi*, and ſo the *Vulgate Latin* verſion; that is, their kingdom, and the glory of it, as the *Targums* of *Onkelos* and *Jonathan* interpret it, and ſo *Jarchi*: *even unto Dibon*; which was another city in the land of *Moab*; ſee *Iſ.* xv. 1: *and we have laid them waſte even unto Nophah, which* reached *unto Medeba*; *Nophah* perhaps is the ſame with *Nebo*, mentioned along with *Medeba*, *Iſ.* xv. 2. however, they were both places in *Moab*, and are mentioned to ſhew how far the deſolation had, or would ſpread; and the whole is obſerved to prove, that this part of the country of *Moab*, now poſſeſſed by the *Iſraelites*, was taken from them, not by them, but by the *Amorites*, a people *Iſrael* now conquered, and ſo had a right to what they found them in the poſſeſſion of.

℣. 31. *Thus Iſrael dwelt in the land of the Amorites.*] Not the land of the *Moabites*; and by thoſe means before mentioned; by conquering *Sihon* their king, they came into the poſſeſſion of it, and took up their dwelling in it; this was the beginning of the conqueſt of the *Canaanites*, and an earneſt and pledge of inheriting their land promiſed unto them; the *Iſraelites* that dwelt here were the tribes of *Reuben* and *Gad*.

℣. 32. *And Moſes ſent to ſpy out Jaazer*, &c.] Or *Jazer*, as it is called in *Iſ.* xvi. 9. *Jer.* xlviii. 32. another city that belonged to the *Amorites*, and which they had taken from the *Moabites*; and which came into the hands of the latter again, after the captivity of the ten tribes, as appears from the above places; according to *Jerom*[s], it was 15 miles diſtant from *Heſhbon*: *and they took the villages thereof*; not the ſpies, as *Jarchi*, but the *Iſraelites* under *Moſes*; who upon the return of the ſpies, and the report they made, marched towards it, and took it, and all the towns and villages round about it; for it ſeems to have been a principal city: *and drove out the Amorites that* were *there*; that dwelt there, and were in poſſeſſion of it; otherwiſe they would not have attacked it, had it, and its villages, been in the hands of the *Moabites*.

℣. 33. *And they turned*, &c.] From *Jaazer*, after they had taken it, and came back a little way: *and went up by the way of Baſhan*; which was a nearer way to *Canaan*, a fine country abounding with oxen and ſheep, having rich paſtures, and very famous for its oaks; it had its name from the mountain of *Baſhan* in it, and has been ſince called *Batanea*; it was at this time in the hands of the *Amorites*, and from them it was taken by *Iſrael*, as follows; who marched this way for that purpoſe, or at leaſt were ſo directed by the providence of God for that end: *and Og king of Baſhan went out againſt them*; who was of the race of

[r] נירם אבד חשבון lucerna eorum, Heſhbon (ſcilicet) periit, Tigurine verſion; regnum eorum periit a Cheſbon, Pagninus, Vatablus; imperium eorum, Munſter. [s] De locis Heb. fol. 92. G.

of the giants, and he himſelf of a gigantic ſtature, and was a king of the *Amorites*, as well as *Sihon*, *Deut.* iii. 8, 11. he came out in an hoſtile manner againſt *Iſrael*, to ſtop them going any farther: *he, and all his people*; out of his many cities, a numerous army no doubt: *to the battle at Edrei*; where it was fought between him and *Iſrael*. *Jerom* ſays [t], it was in his time called *Adara*, a famous city of *Arabia*, 24 or 25 miles from *Bozra*, and ſix from *Aſhtaroth-karnaim*, the ancient ſeat of the *Rephaim*, or giants, from whom *Og* ſprung, *Gen.* xiv. 5. and was the ſeat of *Og* now, from whence he came to *Edrei* or *Adara*, to meet and fight *Iſrael* there; ſee *Deut.* i. 4.

℣. 34. *And the Lord ſaid unto Moſes, fear him not*, &c.] *Og* being of a gigantic ſtature, and his forces numerous, might cauſe ſome fear in *Moſes*, and in the people, and therefore the Lord encouraged them not to be afraid of him and his army: *for I have delivered him into thy hand, and all his people, and his land*; that is, he had determined to do it, and now promiſed it, and it might be depended on and looked upon as if actually done: *and thou ſhalt do to him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon*; ſlay him and his people, and take poſſeſſion of his country.

℣. 35. *So they ſmote him and his ſons, and all his people*, &c.] They engaged in battle with him, ſlew him and his ſons that came with him, and all his armies; and which conſiſted, as is probable, of all able to bear arms in all his cities; which the more eaſily came in to the hands of the *Iſraelites* after this battle, in which ſuch a carnage was made: *until there was none left him alive*; ſo univerſal was the ſlaughter at the battle, and in the cities that fell into their hands; they utterly deſtroyed men, women and children, *Deut.* iii. 3, 6: *and they poſſeſſed his land*; in which were threeſcore cities fenced with high walls, gates and bars, beſides a great many unwalled towns; theſe were poſſeſſed by the half tribe of *Manaſſeh*, *Deut.* iii. 4, 5, 13, 14, 15.

CHAP. XXII.

THE children of *Iſrael* being come into the plains of *Moab*, put the king of *Moab* into a panic, who expreſſed his fears to the elders of *Midian*, ℣. 1—4. and ſent for *Balaam* the ſoothſayer to curſe the people of *Iſrael*, but he upon conſulting the Lord refuſed to come, ℣. 5—14. on which the king of *Moab* ſent to him a ſecond time, making large promiſes of preferment to him, and who at this time got leave from the Lord to go with the meſſengers, ℣. 15—21. but was met with in the way by an angel of the Lord, who would have ſlain him had it not been for his aſs, of which a very wonderful relation is given, ℣. 22—35. and the chapter is cloſed with the interview between *Balak* king of *Moab* and *Balaam*, and an account of what paſſed between them, and what was done by them, ℣. 36—41.

℣. 1. *And the children of Iſrael ſet forward*, &c.] From the country of *Baſhan*, where we read of them laſt, after they had conquered *Og* the king of it, and alſo *Sihon* king of the *Amorites*, and ſettled ſome of their tribes in both kingdoms; the particular place from whence they came hither, according to the account of their journeys, were the mountains of *Abarim*, ch. xxxiii. 48: *and pitched in the plains of Moab*; the part of them they encamped in reached from *Beth-jeſimoth* to *Abel-ſhittim*, ch. xxxiii. 49: *on this ſide Jordan by Jericho*; or *Jordan* of *Jericho*, as the *Targums* of *Onkelos* and *Jonathan*; a river that flowed near to *Jericho*, running between the plains of *Moab*, and the plains of *Jericho*; according to *Joſephus* [u], it was 60 furlongs, or 7 miles and a half from *Jericho*; but, according to *Jerom* [w], it was but 5 miles: or rather, as ſome verſions render it, *over-againſt Jericho* [x]; for *Jericho* was on the other ſide of the river *Jordan*, and the plains of *Moab*, or that part of them where *Iſrael* now pitched, were right againſt that city; and ſo *Joſephus* ſays [y].

℣. 2. *And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites.*] The word *Amorites* being particularly pointed, ſhews, as *Aben Ezra* obſerves, that *Sihon* and *Og* are both meant, and that there were not among the kings of the land of *Canaan* any ſo great as they; wherefore when *Balak*, who was the preſent king of *Moab*, ſaw what *Iſrael* had done to them, that they had conquered them, and ſeized upon their kingdoms; he reaſoned within himſelf, and ſaid, as *Jarchi* repreſents him, that if they could not ſtand before *Iſrael*, much leſs could he and his people; and the rather, ſince thoſe kings *Iſrael* had ſubdued, were too powerful for the king of *Moab*, and had taken part of his country from him, and yet *Iſrael* was too ſtrong for them.

℣. 3. *And Moab was ſore afraid of the people*, &c.] Leſt they ſhould enter into their country, and do to them as they had done to *Sihon* and *Og*, and their countries; on this account the king of *Moab*, his nobles, and the people of the land were in an exceeding great panic, which was a fulfilling of the prophecy of *Moſes* in *Exod.* xv. 15: *becauſe they* were *many*; the number of them taken a little after in this place, where they now were in the plains of *Moab*, even after 24000 had died of the plague, was 61,730, ch. xxv. 9. and xxvi. 51: *and Moab was diſtreſſed becauſe of the children of Iſrael*; though they had no reaſon for it, had they conſidered their relation to them, being the deſcendents of *Abraham*, the uncle of *Lot*, whoſe poſterity they were; and that the *Iſraelites* had done them ſervice in delivering them from ſuch bad neighbours, who had taken much of their country from them, and were doubtleſs making continual incroachments on them; and eſpecially had they known the orders the *Iſraelites* had from the Lord not to diſtreſs them, nor contend with them in battle, *Deut.* ii. 9. but this they were ignorant of, and being of a different religion from the *Iſraelites*, had them in abhorrence, or loathed them, as the word ſignifies; though the meaning rather ſeems to be, that they had a nauſea, a loathing in their ſtomachs, and could not eat their food, becauſe of the dread of the *Iſraelites* that was upon them; or they were weary of their lives, as *Jarchi* interprets it, and as the word is uſed, *Gen.* xxvii. 46.

℣.

[t] De locis Heb. fol. 87. I. & 92. M.
[u] Antiq. l. 5. c. 1. §. 4.
[w] De locis Heb. fol. 87. G.
[x] Κατα Ιεριχω, Sept. ex oppoſito Hiericho, Tigurine verſion.
[y] Antiq. l. 4. c. 6. §. 1.

℣. 4. *And Moab ſaid unto the elders of Midian,* &c.] Whom the king of *Moab* ſent for to conſult with what to do in the preſent caſe, for the good and ſafety of both people; for, according to the *Targum* of *Jonathan*, they were one people and one kingdom unto this time, at leaſt had been confederates, by what is ſaid *Gen.* xxxvi. 35. tho' *Jarchi* thinks, there was always a mutual hatred of each other, and that *Midian* now came againſt *Moab* to war, but for fear of *Iſrael* a peace was made between them, juſt as it was with *Herod* and *Pontius Pilate* in another caſe, *Luke* xxiii. 12. however they were friends as well as neighbours now; and by which it appears, that this *Midian* was not that where *Jethro* lived, which was on the *Red Sea*, near mount *Sinai* in *Arabia Felix*; this was near the river *Arnon*, and the *Moabites* in *Arabia Petræa*; and though both the one and the other deſcended from *Midian*, the ſon of *Abraham* by *Keturah*, yet they had ſpread themſelves, or the one was a colony from the other, and might be diſtinguiſhed into ſouthern and northern *Midianites*; the latter were thoſe near *Moab*; and theſe elders of *Midian*, addreſſed by the king of *Moab*, being now at his court, whether ſent for or not, are the ſame with the five kings or princes of *Midian*, as they are called, ch. xxxi. 8. *Joſh.* xiii. 21. as *Aben Ezra* obſerves: *now ſhall this company lick up all* that are *round about us*; conſume us, and all our people, and all adjoining to us, and depending on us: *as the ox licketh up the graſs of the field*; as eaſily, and as ſoon, and as compleatly and entirely; nor are we any more able to oppoſe them, than the graſs of the field is to reſiſt and hinder the ox from devouring it: *and Balak the ſon of Zippor* was *king of the Moabites at that time*; according to the *Targum* of *Jonathan*, *Midianites* and *Moabites* reigned by turns ſo long a time; and that *Balak* was a *Midianite*, and ſo ſays *Jarchi*, and unfit for the kingdom, and was ſet over them through neceſſity for a time: but it ſeems rather, that he was king in ſucceſſion after his father *Zippor*; and the deſign of the expreſſion is only to ſhew, that he who was before mentioned, ℣. 2. was the then reigning prince when this affair happened.

℣. 5. *He ſent meſſengers therefore unto Balaam the ſon of Beor,* &c.] In conſequence of the conſultation held by the king of *Moab* with the elders of *Midian*; and very probably through a motion of theirs, and by advice they gave, *Balak* diſpatched meſſengers of both people, to the perſon here deſcribed by his name and parentage; but who he was is not eaſy to ſay: the *Jews* ſometimes make him to be a magician in *Pharaoh*'s court, at the time when *Moſes* was born [z], which is not probable; and it is ſtill more improbable that he ſhould be *Laban* the *Syrian*, as the *Targum* of *Jonathan* here, and the *Targum* on 1 *Chron.* i. 44. though others ſay [a] he was the ſon of *Beor*, the ſon of *Laban*, and ſo was the grandſon of *Laban*; and with as little probability is he ſaid to be *Elihu*, that anſwered *Job* according to a tradition of the *Jews*, mentioned by *Jerom* [b]; nor is there any reaſon to believe that he was ever a good man, and a true prophet of the Lord; he is expreſsly ſaid to be a diviner or a ſoothſayer, *Joſh.* xiii. 22. a ſort of men abhorred of God, and not to be ſuffered to be among his people, *Deut.* xviii. 10. but were of great credit and eſteem among the heathens, for their pretenſions to foretel things to come, or to diſcover loſt goods, and the like; and by their inchantments to drive away evils, or bring on curſes, for which *Balaam* was famous; and therefore by the advice of the *Midianites*, *Balak* ſent for him *to Pethor, which* is *by the river of the land of the children of his people*; the land of his people, of his birth or habitation, was *Aram* or *Syria*, ch. xxiii. 7. that is, *Aram Naharaim*, which lay between the two rivers *Tigris* and *Euphrates*, or what is ſometimes called *Meſopotamia*, as is clear from *Deut.* xxiii. 4. and the river of that land, which was eminently ſo called, is the river *Euphrates*, as the *Targum* of *Jonathan* expreſſes it here, and by that river was *Pethor*, where *Balaam* now lived; and is by ſome thought to be the ſame with the *Pacoria* of *Ptolemy* [c], which was by that river: the meſſengers were ſent *to call him*; to invite him to *Balak*'s court: *ſaying, behold, there is a people come out from Egypt*; *Balak* ſpeaks of them, as if he knew not who they were, only that they were come from *Egypt*, and were ſeeking a new habitation to ſettle in, and ſo were in danger from them, leſt they ſhould invade his country, and ſettle there: *behold, they cover the face of the earth*; not the face of the whole earth, unleſs an hyperbolical expreſſion is ſuppoſed, to ſet forth the greatneſs of their numbers; but a large part of the earth, all within ſight almoſt, even the plains of *Moab*: *and they abide over-againſt me*; were very near him, lay encamped before his country, and his metropolis, and ſo he thought himſelf in great danger, and threatened with an invaſion, as the pitching of their tents ſo near made him ſurmiſe.

℣. 6. *Come now therefore, I pray thee,* &c.] To my country, city and court: *curſe me this people*; by imprecations on them; and which being attended with various rites and ceremonies, brought calamities on perſons, which men of *Balaam*'s character were ſuppoſed to have power to do: *for they* are *too mighty for me*; to oppoſe and ſubdue by force of arms; and therefore was obliged to have recourſe to ſuch arts and methods he was maſter of; ſuggeſting, that he was able to do more by his divinations, than could be effected by an army of men: *peradventure I ſhall prevail*, that *we may ſmite them, and* that *I may drive them out of the land*; there is hope by taking ſuch meaſures, that they may be prevailed over and conquered; and that together with your curſes, and my army, we may be able to ſmite them, and deſtroy them; you with your tongue, and I and my people with the ſword, and ſo drive them quite out of the land, and get a clear riddance of them: *for I wot that he whom thou bleſſeſt* is *bleſſed, and he whom thou curſeſt* is *curſed*; ſo high an opinion had the king of *Moab* of this ſoothſayer and diviner, from the report he had had of the mighty feats done by him; as, that thoſe for whom he aſked for bleſſings from heaven, had them, and thoſe on whom he imprecated evils, they came upon them; and this was a prevailing cuſtom among the heathens in after-times, and particularly the *Romans*; not only to endeavour to get the gods of the people from them they were at war with, and whoſe cities they beſieged, praying that they would leave ſuch places, cities, and their temples; but alſo wiſhed evils to cities and armies, and prayed the gods to fill them with flight, fear and terror, and that ſuch evils might come upon them, which had on others [d].

℣.

[z] Dibre Hayamim Shel Moaſeh, fol 3 2. Gen. fol. 69. D. [a] Shalſhalet Hakabala, fol. 7. 2. [b] Quæſt. ſeu Traditiones in [c] Geograph. l. 5. c. 18. [d] Vid. Macrob. Saturnal. l. 3. c. 9.

℣. 7. *And the elders of Moab, and the elders of Midian departed*, &c.] By which it appears, that they were princes and nobles; for ſuch the elders were, that were ſent on this errand to *Balaam*; and that they were ſome of both people, *Midian* and *Moab*, that went upon it, ſee ℣. 14. which ſhews, that if they were not one people, under one king, which yet ſeems likely, nevertheleſs they made a common cauſe of it, and joined in this expedient to ſave their country: *with the rewards of divination in their hands*; not that diviners were ſent along with them to *Balaam*, as *Aben Ezra* interprets it, that he might not deceive them, and put them off, by ſaying it was not a fit and proper day or hour to go out and curſe, which theſe men would be able to refute; but if they were ſkilled in the art of divination as well as he, what need was there to ſend to him, when they had ſuch at hand? nor inſtruments of divination, as *Jarchi*, which ſo famous a ſoothſayer could not be thought to be without; but as we rightly render it, the rewards of divination, which were either fixed or left to the generoſity of thoſe that had recourſe to ſuch perſons, and were preſents which they brought them, in order to engage them to uſe the utmoſt of their art for them; and this ſenſe is confirmed by the apoſtles *Peter* and *Jude*, ſee 2 *Pet.* ii. 15. *Jude* ℣. 11: and *they came unto Balaam*; at *Pethor: and ſpake unto him the words of Balak*; told him the errand they were ſent on to him by the king of *Moab*.

℣. 8. *And he ſaid unto them, lodge here this night*, &c.] Which ſhows, that he was at once inclined to do their buſineſs for them, and would readily engage in it if he could be permitted; and it looks as if it was in the night-ſeaſon that he got knowledge of things, either in dreams, or by familiar ſpirits, or by conſulting the ſtars, or other methods uſed by him at ſuch ſeaſons; or it may be, this was only ſaid to get time before he gave them a peremptory anſwer, that he might, if he could, get leave to do what they deſired, to which he ſhewed a good inclination: *and I will bring you word again, as the Lord ſhall ſpeak unto me*; by which it appears he had ſome knowledge of the true God, and pretended great familiarity with him, thereby to make himſelf the more reſpectable; and indeed he was ſurprizingly favoured with ſome degree of intimacy with him, which, for the ſake of *Iſrael*, he was now admitted to; whether at any other time, or on any other occaſion, is not certain; however, he promiſed the princes he would let them know the next morning what was ſaid to him, and ſo accordingly what he ſhould or could do: *and the princes of Moab abode with Balaam*; that is, that night, and ſo very probably the princes of *Midian* likewiſe; though ſome of the *Jewiſh* writers think[e] they departed as ſoon as they heard *Balaam* ſay he would conſult the Lord about this matter; from whence they concluded, there was no room to hope for ſucceſs, ſince he would never conſent to deſtroy a nation ſo dear unto him, and for whoſe ſake he had wrought ſo many miracles; but if this was the caſe, how came the princes of *Moab* to ſtay, with whom the ſame objection would have place? but the reaſon why they only are named, may be what *Aben Ezra* gives an hint of, that theſe were the principal perſons in the embaſſy, in whom the reſt were included, as *Balak* their king was the principal perſon that ſent them.

℣. 9. *And God came unto Balaam*, &c.] In a dream very probably, as he did to *Abimelech* and *Laban*, *Gen.* xx. 3. and xxxi. 24: *and ſaid, what men* are *theſe with thee?* who lodged with him that night. This he ſaid, not as ignorant who they were, or from whence they came, or what they came about; but in order to lead on to a diſcourſe with *Balaam*, and to have from him the account of the men, and their buſineſs, and to try his fidelity in relating the affair.

℣. 10. *And Balaam ſaid unto God*, &c.] In anſwer to the queſtion he put to him: *Balak the ſon of Zippor, king of Moab, hath ſent unto me*; theſe men, and a meſſage by them: *ſaying*; as follows.

℣. 11. *Behold*, there is *a people come out of Egypt*, &c.] In this, and the following part of the verſe, he faithfully and punctually relates the words of *Balak* to him by his meſſengers, as well knowing he could not deceive the omniſcient God, or hide any thing from him, though he could deceive men, and conceal the truth from them, to ſerve a purpoſe; ſee the notes on ℣. 5, 6.

℣. 12. *And God ſaid unto Balaam, thou ſhalt not go with them*, &c.] Which is a denial of the firſt thing *Balak* requeſted, *come now therefore*, &c. ℣. 6. *thou ſhalt not curſe the people*; which was the principal thing deſired, and in order to which he was ſolicited to go with the meſſengers; but this is abſolutely forbidden: *for they* are *bleſſed*; by the Lord himſelf with an irrevocable bleſſing, and therefore it would be vain and fruitleſs, as well as dangerous for him to attempt to curſe them, *Gen.* xii. 3. this may have a ſpecial reſpect to the bleſſing of *Jacob* by *Iſaac*, which could not be reverſed by the ſolicitations of *Eſau*, and which deſcended to *Jacob*'s poſterity, the *Iſraelites*, *Gen.* xxvii. 33.

℣. 13. *And Balaam roſe up in the morning*, &c.] With the impreſſion of the dream upon his mind, and of what had paſſed between God and him in it: *and ſaid unto the princes of Balak*; which ſhews what the elders were that were ſent, of what honour and dignity, and may include both thoſe of *Moab* and of *Midian: get you into your land*; as ſoon as you can; ſet forward on your journey, it is to no purpoſe to ſtay here: *for the Lord refuſeth to give me leave to go with you*; he only relates one part of the anſwer he had from the Lord, reſpecting his going with them, but ſays not a word of his being forbid to curſe *Iſrael*, and of the reaſon given, why he ſhould not; had he reported this, in all probability, it would have prevented any further application to him, and ſo any attempt to get this done, which *Balaam* ſeemed aware of; and therefore by concealing this, hoped for freſh ſolicitations and intreaties, and that in time, the Lord might be prevailed on to let him go and curſe them; he having a covetous deſire of riches, honour, and preferment in *Balak*'s court.

℣. 14. *And the princes of Moab roſe up*, &c.] And the princes of *Midian* alſo, immediately, without entering into a parley with him, to perſuade him to go with them; perceiving by his anſwer that it would be to no purpoſe, and that he was determined to do as the Lord directed him: *and they went unto Balak, and ſaid, Balaam refuſeth to come with us*; as *Balaam* told them leſs than what God had ſaid to him, ſo they related leſs to *Balak* than what *Balaam* had ſaid to them; ſaying nothing of the Lord's refuſing to let him go with them, but repreſent it as a piece of pride and obſtinacy in *Balaam*, and which *Balak* was left to underſtand; and it ſeems as if he did underſtand it as a piece of

[e] Jarchi, Ramban & Iſaac Arama apud Muis in loc.

of policy in *Balaam*, to get a larger offer of money or honour, or both from him, and which the following account ſeems to confirm.

℣. 15. *And Balak ſent yet again princes more, and more honourable than they.*] More in number, and greater in quality, princes of the firſt rank in his court; ſuppoſing that *Balaam*, thought he was not treated with reſpect enough, they being princes of the meaner ſort, and but few, that were ſent unto him before, which he imagined was the reaſon, at leaſt one reaſon, why he refuſed to come with them; perſons of *Balaam*'s character in thoſe days being highly revered.

℣. 16. *And they came to Balaam*, &c.] Though men of ſuch rank and dignity, they did not decline the embaſſy, being ſent by their king; nor did they think it below them to wait upon this ſoothſayer: *and ſaid unto him, thus ſaith Balak the ſon of Zippor*; perſonating their maſter, and addreſſing the diviner in his name, as his embaſſadors; at the ſame time doing honour to *Balak* that ſent them, of whom they ſpeak reſpectfully, and to *Balaam*, to whom they were ſent: *let nothing, I pray thee, hinder thee from coming unto me*; no buſineſs, though ever ſo important, that might be upon his hands; nor any want of reſpect to him he might imagine; nor if the rewards offered were not thought ſufficient; nor any perſuaſions of men to the contrary; and if it could be thought he knew any thing of the prohibition of God, that may be included; ſo urgent was he upon his coming to him.

℣. 17. *For I will promote thee unto very great honour*, &c. In his court, by making him ſome great officer there, perhaps his prime miniſter; ſo that as before he laid a bait for his covetouſneſs, ſending him large preſents, and rewards of divination; here, for his pride and ambition, promiſing him court-preferment; though *Aben Ezra* interprets it, of mammon or riches, of which he could give him an immenſe ſum: *in honouring I will exceedingly honour thee*[f]; or load thee with wealth and riches; and ſo *Balaam* ſeems to underſtand it, ſince in his anſwer he ſays, *if Balak would give me his houſe full of ſilver and gold*; both civil honour and worldly wealth may be taken into the account, ſince they are both heavy and weighty things, and very deſireable and enſnaring; *and I will do whatſoever thou ſayeſt unto me*; give him what money he ſhould aſk of him, put him into whatſoever place and office he ſhould deſire; and though he was a ſovereign prince, would be at his beck and command, and do whatever he ſhould direct him to do in his kingdom, as well as in what concerned the affair of curſing *Iſrael*; as we find he afterwards did, with reſpect to ſacrifices and rites relative thereunto: *come therefore, I pray thee, curſe me this people*; renewing the requeſt made in the firſt embaſſy with great importunity, ℣. 6. but uſing here a different word, for *curſing*; there, as *Munſter* obſerves, the word ſignifies to curſe lightly; here, to blaſpheme and utterly devote to ruin; to which may be added, to curſe expreſsly and by name, to pierce through and through, to deprive of all benefits, and to deſtroy utterly.

℣. 18. *And Balaam anſwered, and ſaid unto the ſervants of Balak*, &c.] Who were not only princes of the land, but officers of ſtate in the court of *Balak*: *if Balak would give me his houſe full of ſilver and gold, I cannot go beyond the word of the Lord my God, to do leſs or more*; which is well ſpoken, had it been from his heart: he ſpeaks very reſpectfully of God, calling him by his great and incommunicable name Jehovah, the Being of Beings; repreſenting him as the object of his worſhip and adoration, as he might be along with other gods, which was the practice of the heathens in thoſe times, particularly the *Syrians*, among whom *Balaam* lived; ſo did *Laban* and others before him: likewiſe he makes a profeſſion of him, and claims an intereſt in him, which he might the rather do, to make himſelf look greater, as being the ſervant of the moſt high God; for the *Gentiles* in thoſe times, and indeed in after ones, had a notion of one ſupreme God, ſuperior to all the reſt; and this *Jehovah Balaam* claimed as his God: he ſpeaks very well of the word of God, to which he pretended ſo ſtrict a regard, that he would not tranſgreſs it in the leaſt, for all that *Balak* could give him or more, no, not for all the money in the world; and yet his heart at the ſame time went after his covetouſneſs, and he was eagerly deſirous, and greedy of getting the advantages into his hands that were offered him; for he hoped that God would change his mind, and alter his word, and give him leave to go and get the money, as appears by what follows.

℣. 19. *Now therefore, I pray you, tarry ye alſo here this night*, &c.] As the former meſſengers had; this ſhews his ſtrong inclination to go along with them, and do what was deſired of him, could he be permitted; otherwiſe he might and ought to have told the meſſengers at once, that *Balak* needed not to have given himſelf and them ſo much trouble, ſince it was not in his power to do for him what he requeſted; nor would he attempt it, as being contrary to the will of God, and therefore it would be their beſt way to return as ſoon as they could; but inſtead of that, he deſires them to ſtay that night, which muſt give them ſome hope of ſucceeding in their embaſſy: *that I may know what the Lord will ſay unto me more*; he hoped he would change his mind, and ſay ſomething to him different from, and contrary to what he had before declared unto him, which to ſuppoſe of God is great vileneſs and wickedneſs; to ſuch a pitch did his greedy deſire after riches and honour work him up unto; he ought to have been ſatisfied with the anſwer already given him, and not to have enquired more.

℣. 20. *And the Lord came unto Balaam at night*, &c.] As before ℣. 9. it may be in a dream; the *Targum* of *Jonathan* is as there, "a word came "from the Lord:" *and ſaid unto him, if the men come and call thee, riſe up, and go with them*; this was ſaid, as ſome think, not ſeriouſly, but ſarcaſtically, or rather in an angry manner, bidding him go, if he would; ſo giving him up to his own heart's luſts, or at moſt, only permitting him to go with them, but not to curſe *Iſrael*; and this permiſſion to go ſeems to be on this condition, if the princes firſt called him, and were urgent on him to go with them: this was a trial of *Balaam*, whether he would be eager and forward to go, or patiently wait until he ſhould be called; or the words may be rendered, *ſeeing*, or becauſe[g], *they are come to call thee: but yet the word which I ſhall ſay unto thee, that ſhalt thou do*; whether he would or no, he ſhould be forced to do it, as *Jarchi*; and therefore

[f] כבד אכבדך מאד honorando honorabo te valde, Pagninus, Montanus, Piſcator. [g] אם quandoquidem, Junius & Tremellius, Piſcator; ſo Noldius, p. 88. & Ainſworth.

fore go not with any intention to curſe *Iſrael*, which ſhall never be done; wherefore to go would be vain and fruitleſs, ſince he would never be able to anſwer the deſign of *Balak*: but ſtill *Balaam* hoped, it not being ſo fully and clearly expreſſed as before, that he ſhould not curſe *Iſrael*; that God would ſay ſomething elſe unto him, though he had no reaſon at all for it, but all the reverſe; ſo blinded was he with a greedy deſire of riches and honour.

℣. 21. *And Balaam roſe up in the morning*, &c.] Betimes, not waiting for the call of the princes, which ſhewed how eager he was to be gone, and how intent upon the journey: *and ſaddled his aſs*; which, if he did himſelf, as *Jarchi* ſuggeſts, this is a farther proof of the haſte he was in; though as he had two ſervants with him, it is more likely, that they did it by his order: the ſame is ſaid of *Abraham*, *Gen.* xxii. 3. it was uſual for perſons of note and figure, in thoſe times and countries, to ride on aſſes, *Judg.* v. 10. *and went with the princes of Moab*; in company with them, and with as good a will as they, his heart and theirs being alike, as *Jarchi* notes; though it ſeems by what follows, that by ſome means or another they ſoon parted company; for when the affair of the aſs happened, *Balaam* was alone, only attended by his two ſervants.

℣. 22. *And God's anger was kindled becauſe he went*, &c.] Though he had given him leave to go; but then it was upon condition that the princes called him to go with them, whereas he went without their call, and did not wait for it; and beſides, he did not acquaint them, as he did not the meſſengers before, of what God had ſaid, that he ſhould not curſe *Iſrael*, nor ſay any thing contrary to this his will, which, had he told them, they would not have taken him with them; moreover, he went with an intention, with a good will to curſe *Iſrael*, which muſt be diſpleaſing to God, who knew his heart; ſo the *Targum* of *Jonathan*, "and the anger of the Lord was ſtrong, becauſe "he went to curſe them;" likewiſe, though he had a permiſſion to go, it was in an angry manner, and was not agreeable to the Lord he ſhould go, and therefore ſhould not have gone notwithſtanding; or at leaſt, he might expect ſome marks of the divine diſpleaſure; ſo *Jarchi* obſerves, he ſaw that the thing was evil in the eyes of the Lord, or diſpleaſing to him, and yet he deſired it; juſt as the people of *Iſrael*, when the Lord bid them go up and poſſeſs the land, which caſe *Aben Ezra* inſtances in; they deſired perſons might be ſent beforehand to ſpy out the land, which, though permitted, they ſmarted for it; for not whatſoever God permits is well pleaſing to him; beſides, the words may be rendered [b], *when he went*, or, *as he was going*; and ſo not a reaſon of the Lord's anger, but expreſſes when it was kindled or broke forth: *and the angel of the Lord ſtood in the way for an adverſary againſt him*; that this was not a created angel, one of the miniſtring ſpirits, but the increated one, the angel of Jehovah's preſence, appears from ℣. 35. that went before the people of *Iſrael* in the wilderneſs, not only to guide but to guard and protect them; and who was an adverſary to their adverſaries, and at all times ſtood up for their help and aſſiſtance againſt all thoſe that hated and oppoſed them: *Jarchi* calls him an angel of mercy, who would have reſtrained *Balaam* from ſinning, that he might not ſin and periſh, and ſo was rather a friend than an adverſary, had he attended to him: *now he was riding upon his aſs, and his two ſervants* were *with him*; who, the *Targum* of *Jonathan* ſays, were *Jannes* and *Jambres*, the magicians of *Egypt*, of whom ſee 2 *Tim.* iii. 8. theſe only were with him, the princes of *Midian* on ſome account or another being ſeparated from him.

℣. 23. *And the aſs ſaw the angel of the Lord ſtanding in the way*, &c.] Which *Balaam* did not; his eyes being held from ſeeing him by the power and providence of God, that he might be reproved and rebuked by his aſs, to whom God gave power to ſee, more than to him, as *Jarchi* notes, ſo that he had little reaſon to boaſt of his viſions and revelations, and that he was the man whoſe eyes were open: the angel ſtood in the very pathway on which the aſs was carrying *Balaam*: *and his ſword drawn in his hand*; as threatening to deſtroy him, and as if he was juſt about to puſh at him, and ſignifying hereby not only that he deſerved to die, but what death he ſhould die of, namely, by the ſword, as he did, ch. xxxi. 8. ſee 1 *Chron.* xxi. 16. *and the aſs turned aſide out of the way*; out of the common road, to ſave its maſter and itſelf, from a natural principle of ſelf-preſervation: *and went into the field*; adjoining to, and that lay along the road-ſide: *and Balaam ſmote the aſs to turn her into the way*; with his ſtaff, as in ℣. 27. to bring her into the common road again.

℣. 24. *But the angel of the Lord ſtood in a path of the vineyards*, &c.] Which were in the field into which the aſs went, and before *Balaam* could turn her back ſhe got into a narrow-path, between the vineyards, as the *Targum* of *Jonathan*; a foot-path which lay between them, or a foot-path where foxes ran and had their holes, who uſed to lie near vineyards and among them, ſee *Cant.* i. 15. however it was a very narrow path, and here the angel placed himſelf, ſo that there was no paſſage for *Balaam* and his aſs, at leaſt not without great difficulty and danger; *a wall* being *on this ſide, and a wall on that ſide*; and therefore there was no going out into the field as before, to avoid the difficulty and danger; this being, as *Jarchi* obſerves, a ſtone-wall that was on each ſide.

℣. 25. *And when the aſs ſaw the angel of the Lord*, &c.] In the ſame poſition as before, with a drawn ſword in his hand, and being frightened again, and in a narrow path, and no way to turn aſide: *ſhe thruſt herſelf unto the wall*; to one of the walls, as cloſe as ſhe could, in order to get by the angel: *and cruſhed Balaam's foot againſt the wall*; running up ſo very cloſely to it: *and he ſmote her again*; having done it once before, ℣. 23. the times of ſmiting are obſerved, for the ſake of what the aſs after ſaid, and for the confirmation of it.

℣. 26. *And the angel of the Lord went further, and ſtood in a narrow place*, &c.] More narrow than the other, at a further diſtance: *where* was *no way to turn, either to the right hand or to the left*; it was ſo ſtrait and cloſe a place that the angel filled the whole breadth of it, that there was no paſſing him; ſo that there was no getting forward nor backward; not forward, becauſe the angel filled up the way, and there was no ſlipping by him; nor backward, becauſe it could not turn itſelf to the right or left.

℣. 27. *And when the aſs ſaw the angel of the Lord*, &c.] The third time; for it ſeems that he was not always in ſight, but diſappeared as he removed from place to place, and at every new place where

[b] כי הולך quum iret, Noldius, p. 403.

where he ſtood, the aſs ſaw him, though his maſter did not: *ſhe fell down under Balaam*; upon her knees on the ground, not being able to go backward nor forwards, nor to turn out of the way to the right or left: *and Balaam's anger was kindled*; he was diſpleaſed and out of humour before, when it turned into the field, and when it ſqueezed his foot againſt the wall, and therefore he ſmote it; but now falling down with him, he was in a fume and fury, quite enraged: *and he ſmote the aſs with a ſtaff*; which he rode with, perhaps his divining ſtaff, ſee *Hoſ.* iv. 12. it is not ſaid what he ſmote it with before, but probably with the ſame: *Aben Ezra* ſays, at the firſt and ſecond time he ſmote it with a ſmall ſtick, or with a thong.

℣. 28. *And the Lord opened the mouth of the aſs, and ſhe ſaid unto Balaam*, &c.] This was a very extraordinary and miraculous affair, and effected by a ſupernatural power, that a dumb creature which had not organs endued with ſpeech, ſhould ſpeak ſo plainly and diſtinctly, as is after expreſſed; and yet it ſhould not be thought incredible, for what is it that Omnipotence cannot do? wherefore there is no need to ſay, as ſome *Jewiſh* writers [l], that this was all done in a viſionary way, and not really and literally performed; nor can heathens well object to the verity of it, if they believe what they themſelves report concerning one of the aſſes which carried *Bacchus* over a river, to which, for reward, he gave the power of ſpeaking with an human voice [k]; though it is very probable the fable was framed from this ſtory, and frequently do their writers ſpeak of other brute creatures endued with ſpeech; ſo *Homer* [l] repreſents *Xanthus*, the horſe of *Achilles*, having the faculty of ſpeech given it by *Juno*: *Pliny* ſays [m], it is commonly reported among the wonderful things of the antients that an ox ſpoke; and *Livy* [n] frequently makes mention of an ox ſpeaking in divers places, and of one particularly that ſaid, "*Rome* take heed to "thyſelf;" not to take notice of a lamb in *Egypt* in the times of *Bocchoris* that ſpoke, related by *Ælianus* [o] and others; nor of the ram of *Phrixus*, or the dog at *Ariminum*, and the elephant of *Porus* in *India*, with others *Bochart* [p] has collected together: the words ſpoken by the aſs were as follow: *what have I done unto thee, that thou haſt ſmitten me theſe three times?* and juſt ſo many times ſhe had been ſmitten by him, ℣. 23, 25, 27.

℣. 29. *And Balaam ſaid unto the aſs, becauſe thou haſt mocked me*, &c.] Or rather *defiled me*, as the word is rendered in *Job* xvi. 15. by running with him againſt a wall, and by lying down with him in the duſt and dirt, and ſo the *Arabic* verſion renders it, "becauſe thou haſt rolled me in the dirt;" the ſenſe of mocking is not eaſy to be underſtood, unleſs it be that it expoſed him to be mocked and laughed at by others, by turning aſide, and lying down, and being ſo unruly; but then there were only his ſervants with him, to whom only he could be expoſed in ſuch a manner, which, one would think, would not have given him ſo much concern, and put him into ſuch a paſſion: the word ſometimes is uſed for ſeeking occaſion, and ſuch a ſenſe it may have here, as that it ſought an opportunity or occaſion to throw him, and ſo to kill him, or at leaſt to do him hurt, ſee *Dan.* vi. 4. *I would there were a ſword in my hand, for now would I kill thee*: ſo enraged was he, and his paſſion was ſo great, that he was not at all frighted and amazed to hear the aſs ſpeak, though *Joſephus* [q] repreſents him as diſturbed and aſtoniſhed at it; but ſome think, he being uſed to converſe with ſpirits in the ſhapes of various creatures, it was no ſurprize to him to hear it ſpeak.

℣. 30. *And the aſs ſaid unto Balaam*, &c.] Made a reply to him, as if it underſtood what he ſaid, and had the faculty of reaſoning and diſcourſing, as well as of ſpeaking, which is very amazing: *am not I thine aſs, upon which thou haſt ridden ever ſince* I was *thine unto this day?* or rather, *ever ſince thou waſt*; not ever ſince he was in being, but ever ſince he could ride, ſo *Aben Ezra*; according to which, it ſeems, that this was the firſt he rode upon, and which he had always been uſed to; hence the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe it, "upon which thou haſt rode from thy "youth unto this day;" and be it that *Balaam* was a man pretty well advanced in years, an aſs is a creature that lives a long time: *Pliny* ſays [r], it lives 30 years; and an *Arabic* writer [s] makes mention of an aſs that the owner of it rode on 40 years: *was I ever wont to do ſo unto thee?* to ſtart out of the way, or lie down with him, could any one inſtance be given of it? ſuggeſting that ſhe was a ſure-footed creature, and had always carefully and ſafely carried him, for which it appeals to him: *and he ſaid, nay*; ſhe had never been uſed to ſerve him in ſuch a manner as ſhe had now, and therefore he might have concluded that ſomething more than ordinary was the matter; and it is much his conſcience had not accuſed him, that he was wrong in coming with the princes, taking the alarm from theſe circumſtances, had he not been an hardened creature, or at leaſt, had he not been ſo eagerly bent on riches and honour.

℣. 31. *Then the Lord opened the eyes of Balaam*, &c.] Who either was ſtruck with blindneſs, as the men of *Sodom* were, ſo ſome think, or rather his eyes were held, that he could not ſee the angel; he could ſee other objects, as his aſs, but he could not ſee that; as *Eliſha*'s ſervant could ſee the hoſt that compaſſed the city, but not the chariots and horſes of fire about *Eliſha*, till his eyes were opened, 2 *Kings* vi. 15, 17. and ſo it was with *Balaam* until the Lord uncovered his eyes, or rolled away the vail over them, or took that off which by his power and providence hindered his ſight: *and he ſaw the angel of the Lord ſtanding in the way, and his ſword drawn in his hand*; in the ſame poſition as in ℣. 23. *and he bowed down his head, and fell flat on his face*; from off his aſs upon the ground, in reverence of the illuſtrious object before him, and through fear of being ſlain by his ſword in his hand.

℣. 32. *And the angel of the Lord ſaid unto him*, &c.] When riſen up, and ſtanding before him: *wherefore haſt thou ſmitten thine aſs theſe three times?* the brute creatures are not to be beaten without cauſe, nor to be miſuſed and abuſed by men, even their owners: *behold, I went out to withſtand thee*; the aſs was not to be blamed, nor to be beaten for turning aſide, or lying down, it was I that ſtood in the way, and hindered its going forward,

[l] Maimon. Moreh Nevochim, par. 2. c. 42. Ben Gerſom in loc. Lactant. de falſa Relig. l. 1. c. 21.
[k] Hygin. Poet. Aſtronomic. l. 2. c. 25.
[l] Iliad. 19. prope finem.
[m] Nat. Hiſt. l. 8. c. 45.
[n] Hiſt. l. 24. c. 10. l. 27. c. 11. l. 28. c. 11. and l. 55. c. 21.
[o] De Animal. l. 12. c. 3.
[p] Hierozoic. par. 1. l. 2. c. 14. col. 197, 198.
[q] Antiq. l. 4. c. 6. §. 3.
[r] Nat. Hiſt. l. 8. c. 43.
[s] Algiahid in Damir. apud Bochart, ut ſupra, col. 195.

ward, and this was done by me on purpoſe to oppoſe and ſtop thee: *becauſe* thy *way is perverſe before me*; the journey he took was not with his good liking and approbation, and eſpecially ſeeing he went with an intention, if poſſible, to ſerve *Balak*, and curſe *Iſrael*; the way of his heart was bad, which the Lord knew; it was not directed according to his will, but ſwerved from it; the *Targum* of *Jonathan* is, "it is manifeſt before me "that thou ſeekeſt to go and curſe the people, "and the thing is not agreeable to me."

℣. 33. *And the aſs ſaw me, and turned from me theſe three times*, &c.] The aſs ſaw the angel when *Balaam* did not, and that was the reaſon of its turning aſide; and it was well for him it did, and therefore he ſhould not have ſmote it: *unleſs ſhe had turned from me*; if ſhe had puſhed on, endeavouring to make her way: *ſurely now alſo I had ſlain thee, and ſaved her alive*; had certainly and only ſlain him, and not the aſs; and from hence the *Jewiſh* writers [t] gather, that the aſs was now ſlain, leſt it ſhould be ſaid, this is the aſs that ſpoke, and ſo be made an idol of.

℣. 34. *And Balaam ſaid unto the angel of the Lord, I have ſinned*, &c.] That is, in beating the aſs; not that he was ſenſible of his ſin of covetouſneſs, and of the evil diſpoſition of his mind, and of his wicked intention in going along with the princes to curſe *Iſrael*, if poſſible, and get *Balak*'s preſents and preferments: *for I knew not that thou ſtoodeſt in the way againſt me*; ſignifying, that if he had known it, he ſhould not have ſmitten the aſs, but ſubmitted himſelf to the will of the angel: *now therefore if it diſpleaſe thee, I will get me back again*; which he ſpoke very coldly and faintly, not caring heartily to go back, unleſs forced to it; for ſeeing a drawn ſword in his hand, he might be afraid of his life ſhould he perſiſt in his journey, and therefore feigns a readineſs to go back, quitting it on condition, that his going forwards was diſpleaſing; whereas he knew it was, eſpecially his going with an evil mind to hurt *Iſrael* if poſſible.

℣. 35. *And the angel of the Lord ſaid unto Balaam, go with the men*, &c.] Which was not a command, but a conceſſion, or rather a permiſſion, leaving him to go if he would, ſuffering him to follow his own heart's luſts, and giving him up to them to his own deſtruction; and beſides, it was not his going barely that was diſpleaſing to God, but his going with ſuch a bad intention: *but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak*; which expreſſes not only what he ought to do, but what he ſhould be obliged to do, even to bleſs the people againſt his will, when his mind was to curſe them, it being for his worldly intereſt; and therefore it is ſuggeſted he had better not go at all, ſince he never would be able to carry his point, yea would be brought to ſhame and confuſion before *Balak* and his nobles: the angel ſpeaking in the ſame language as God did before to *Balaam*, ℣. 20. ſhews, that not a created angel but a divine perſon is here meant: *ſo Balaam went with the princes of Balak*; whom after this he quickly overtook, or they him, or they met together at ſome appointed place, and proceeded on in their journey.

℣. 36. *And when Balak heard that Balaam was come*, &c.] Meſſengers being ſent to acquaint him with it, either by *Balaam*, or by the princes: *he went out to meet him*; overjoyed at the news that his princes had ſucceeded, and to ſhew him reſpect, and do him honour, and all to encourage him to do his utmoſt for him: *unto a city of Moab, which is in the border of Arnon, which is in the utmoſt coaſt*; by the ſituation of it, being on the border of the river *Arnon*, which river was in the extreme parts of *Moab*, and divided between the *Moabites* and *Amorites*, it is generally thought to be the city *Ar*, called *Ar of Moab*, ſee ch. xxi. 13, 28. and the king coming to meet *Balaam* ſo far as the uttermoſt border of his dominions, ſhewed the greater reſpect to him.

℣. 37. *And Balak ſaid unto Balaam*, &c.] Upon their meeting together: *did I not carneſtly ſend unto thee to call thee?* or *in ſending ſend* [u]; the firſt meſſengers in a very preſſing manner, with great importunity, to give thee an invitation to come to me, and thoſe men of rank and quality, with rewards of divination in their hands, and yet the invitation was rejected; and after them other meſſengers, more in number and greater in dignity, with larger offers and promiſes; and now indeed thou art come, but with much ado, what is the meaning of all this? *wherefore cameſt thou not unto me?* at firſt, without ſhewing ſo much indifference and reluctance, and which obliged me to ſend another meſſage to thee: *am I not able to promote thee to honour?* to give thee wealth and riches, and put thee into high places of honour and profit? hadſt thou any doubt in thy mind about it, either concerning my ability or will to do it?

℣. 38. *And Balaam ſaid unto Balak, lo, I am come unto thee*, &c.] And therefore let nothing more be ſaid of what is paſt: and as for future things, *have I now any power at all to ſay any thing?* that would be agreeable to the king, and anſwer his purpoſe in ſending for him, namely to curſe the people of *Iſrael*; he ſuggeſts that he had not, he was under the powerful reſtraint of God; he could not ſay what he himſelf was inclined to ſay, and what the king would have him ſay, and he expected he ſhould; he could not ſay as ſome in *Pſ.* xii. 4: *the word that God putteth in my mouth, that ſhall I ſpeak*; whether agreeable to *Balak*'s will and deſign or not, and whether for or againſt *Iſrael*: however, it being expreſſed in ſuch indefinite terms, might leave room for *Balak* to hope it might anſwer his expectations and wiſhes.

℣. 39. *And Balaam went with Balak*, &c.] From *Ar* of *Moab*, or however from the place where they met, to the royal city where *Balak* had his palace, and ſeems to be the place following: *and they came to Kirjath-huzoth*; which *Jarchi* interprets a city full of ſtreets, a populous place having a multitude of men, women and children in the ſtreets of it; and the ſame writer ſuggeſts, as if *Balak*'s view in this was to move the pity of *Balaam*, that ſuch a number of people might not be rooted out and deſtroyed.

℣. 40. *And Balak offered oxen and ſheep*, &c.] Or *ſlew* [w] them either for ſacrifice; and if ſo, *Balak* was the ſacrificer, as it was common for kings to be prieſts; and then *Balaam*, who was ſent for, was the prophet, that was to obſerve and explain any omen at the time of ſacrificing, as *Calchas* did, when the chiefs of *Greece* ſacrificed [x]: or rather for a feaſt, as the following words ſeem to ſhew; though it might be for both, it being uſual when ſacrifices were offered to idols, to eat part of them

[t] Bemidbar Rabba, §. 20. fol. 227. 4. Aben Ezra in loc.
[u] שלח שלחתי mittendo miſi, Pagninus, Montanus.
[w] ויזבח cumque occidiſſet. V. L.
[x] Homer. Iliad. 1.

them in a feſtival way, in imitation of the peace-offerings of the *Jews*, ſee ch. xxv. 2: *and ſent to Balaam, and to the princes that* were *with him*; either part of it to them, or he ſent for them to come, and partake of the feaſt, he and the princes of *Moab* and *Midian*, that had been to fetch him, and ſtill attended him; and this the king did in a way of rejoicing, being glad that *Balaam* was come, and as expreſſing his well-pleaſedneſs with the conduct of the princes and their ſucceſs, as well as to keep *Balaam* in high ſpirits, hoping to have his end anſwered by him.

℣. 41. *And it came to paſs on the morrow*, &c.] The day after the arrival of *Balaam* at *Balak*'s royal ſeat, and after the entertainment given him, and the princes, *on the morning* [y] of that day, as the word ſignifies; and perhaps early in the morning, the king, eager to be about buſineſs, and get the people of *Iſrael* curſed if poſſible as ſoon as could be: *that Balak took Balaam and brought him up into the high places of Baal*; where groves were planted, and altars erected to that *idol*; and which the *Targum* of *Jonathan* calls the idol *Peor*, the ſame with *Baal Peor*, ch. xxv. 3. which might be their god *Chemoſh*, the ſame with *Bacchus* or *Priapus*: *that thence he might ſee the utmoſt part of the people*; the whole hoſt of *Iſrael*, even to the extreme part of it; the camp of *Dan*, as the *Targum* of *Jonathan*, which brought up the rear; he had him to thoſe high places, both that he might have a better view of the whole body of the people, and know how they lay; and to direct his curſes at them, and that ſucceſs might attend the undertaking, theſe being places of religious worſhip. *Joſephus* ſays [z], thoſe high places were 60 furlongs from the camp of *Iſrael*.

CHAP. XXIII.

THIS chapter gives an account of the ſacrifices offered by *Balak* and *Balaam*, and how God met *Balaam*, and put a word into his mouth, which he delivered in the preſence of the king of *Moab* and his princes, ℣. 1—7. the ſubſtance of which are, the ſeparate ſtate and condition of *Iſrael* from other nations, their number, and the happineſs of the righteous at death, ℣. 8—10. which made *Balak* uneaſy, ſince inſtead of curſing he bleſſed *Iſrael*, and therefore he had him to another place to take a view of the people, ℣. 11—13. where having offered ſacrifices, another word was put into the mouth of *Balaam*, and which he alſo delivered before the king and his nobles, ℣. 14—18. in which were expreſſed the unchangeableneſs of God, the irreverſibleneſs of the bleſſing of *Iſrael*, the ſtrength, ſafety, happineſs and glory of that people, ℣. 19—24. which made *Balak* more uneaſy ſtill; but willing to try him a third time, he carried him to another place, and there built altars, and offered ſacrifices, the conſequence of which is related in the next chapter, ℣. 25—30.

℣. 1. *And Balaam ſaid unto Balak*, &c.] When upon one of the high places of *Baal*, and after having taken a view of the people of *Iſrael* as they lay encamped: *build me here ſeven altars*; this was purely heatheniſh; for not only the *Iſraelites* after the law of *Moſes* had but one altar, but the patriarchs before that never built but one altar at a time. Some have thought regard is had to the ſeven planets worſhipped by heathens; though no doubt *Balaam* pretended to ſacrifice to Jehovah the true God, in order to gain him over to him to agree to it to curſe *Iſrael*, and perſuaded *Balak*, though an idolater, to join with him; and the more eaſily to bring him to it, mixes heathen rites and cuſtoms in ſacrifice to him: *and prepare me here ſeven oxen, and ſeven rams*; which were creatures offered in ſacrifice according to the law of *Moſes*, and before that was given, and by perſons who were not under it; and even by ſeven of each ſort, and that by the expreſs command of God, *Job* xlii. 8. It may be obſerved, that both in this, and the preceding clauſe, the word *here* is carefully expreſſed, namely, in one of the high places; there the altars were erected, and thither the oxen were brought to be ſacrificed; ſo that both the place, and the number of the altars, ſavoured of heatheniſh worſhip, in which he complied to induce the king to ſacrifice to Jehovah.

℣. 2. *And Balak did as Balaam had ſpoken*, &c.] Ordered ſeven altars to be built, and prepared ſeven bullocks and rams for ſacrifice: *and Balak and Balaam offered on* every *altar a bullock and a ram*; both ſeem to be concerned in offering the ſacrifices; *Balak*, though a king, it being uſual for kings to be prieſts alſo, as *Melchizedek* was, and *Balaam* as a prophet; and theſe ſacrifices were offered to the true God, as ſeems clear from ℣. 4. and to which *Balak*, at the direction of *Balaam*, agreed, in order to gain the Lord on his ſide, that he might prevail over the people of *Iſrael*.

℣. 3. *And Balaam ſaid unto Balak, ſtand by thy burnt-offering*, &c.] By which it appears that the ſacrifices offered were of this ſort, and there might be one, which was more peculiarly the burnt-offering of *Balak*; though he might be more or leſs with *Balaam* concerned in them all; at which he was directed to ſtand whilſt it was burning, preſenting that and himſelf to the Lord, that he would have reſpect to both: *and I will go*; depart from thence, at ſome little diſtance, unto ſome private place: *peradventure the Lord will come to meet me*; upon the offering of theſe ſacrifices to him, though he could not be certain of it, he having lately ſhown ſome diſpleaſure and reſentment unto him; and this was alſo in the day-time, when it was in the night he uſually came unto him: *and whatſoever he ſheweth me, I will tell thee*; the whole of it, truly as it is, whether agreeable or not: *and he went to an high place*; but he was in one already, and therefore if this is the ſenſe of the word, he muſt go to another, into a grove in one of the high places, where he might be retired, and ſo fit for a divine converſe; and the *Targum* of *Onkelos* renders it alone: but rather the ſenſe is, that he went into a plain, as *De Dieu* has ſhewn from the uſe of the word in the *Syriac* language; he was upon a high place, and he went down from thence into the plain, perhaps into a cave at the bottom of the hill, a retired place, where he hoped the Lord would meet him, as he did.

℣.

[y] בבקר in matutino, Montanus; mane, V. L. Junius & Tremellius, Piſcator.

[z] Antiq. l. 4. c. 6. §. 4.

℣. 4. *And God met Balaam*, &c.] Not in a kind and gracious manner; not out of any reſpect to him and his offerings; not to indulge him with any ſpiritual communion with him; nor to communicate his mind and will to him as a friend of his; not to gratify his deſires, and grant the requeſt of the king of *Moab*, or to ſmile upon and ſucceed the ſcheme that they had concerted; but for the ſake of his people *Iſrael*, to counterwork the deſigns of their enemies; to blaſt and confound them, and turn their curſes into bleſſings; and particularly to oblige *Balaam* to bleſs the people, he was ſo deſirous of curſing for the ſake of gain: *and he ſaid unto him*; in a bragging boaſting way, in order to gain his favour, and carry his point: *I have prepared ſeven altars, and I have offered upon* every *altar a bullock and a ram*; that is, to him the Lord; for had they been offered to *Baal*, he could never have had the front to have ſpoken of them to God; and which he could never have propoſed as a reaſon why he ſhould be regarded by him, or expect on account of them any favour from him: and indeed, theſe altars and ſacrifices were not at his expence, though they were prepared and offered at a motion of his; nor were they offered in a right manner, nor with a right end, nor from a right principle, and were far from being acceptable unto God, yea, were abominable unto him; ſee *Prov.* xxi. 27.

℣. 5. *And the Lord put a word in Balaam's mouth*, &c.] Not grace into his heart, nor the fear of God within him, but ſuggeſted to him what to ſay; impreſſed it ſtrongly on him, that he could not forget it, and with ſuch power and weight, that he was obliged to deliver it: *and ſaid, return unto Balak, and thus ſhalt thou ſpeak*; that is, unto him, and what is expreſſed in ℣. 7—10.

℣. 6. *And he returned unto him*, &c.] Immediately, as ſoon as he was told what to ſay: *and lo, he ſtood by his burnt-ſacrifice*; continued in his devotions, hoping for ſucceſs, and waiting for *Balaam*'s return: *he and all the princes of Moab*; not only thoſe that were ſent to *Balaam*, but perhaps all the princes of the kingdom who were got together on this occaſion, and by reaſon of the imminent danger they apprehended the nation was in on account of *Iſrael*.

℣. 7. *And he took up his parable, and ſaid*, &c.] Pronounced the word, the prophetic word, which God had put into his mouth; ſo the *Targums* of *Jonathan* and *Jeruſalem* call it, the parable of his prophecy; ſo called, becauſe in prophecies, often figurative and enigmatical expreſſions are uſed, and alſo ſententious and weighty ones, either of which are ſometimes called parables; ſee *Pſ.* lxxviii. 2. *Job* xxvii. 1, 29. 1 *Prov.* i. 6: *Balak the king of Moab hath brought me from Aram*; or *Syria*, that is, from *Meſopotamia*, as the *Septuagint* tranſlate it; and ſo the *Targum* of *Jonathan*, from *Aram* or *Syria*, which is by *Euphrates: out of the mountains of the eaſt*; it being the mountainous part of *Meſopotamia* or *Chaldea*, where *Balaam* dwelt, which lay to the eaſt of the land of *Moab:* ſaying, *come, curſe me Jacob, and come, defie Iſrael*; he owns that this was *Balak*'s view in ſending for him; nor does he deny that he himſelf came with ſuch an intention, could he be able to execute it; even curſe the people of *Iſrael*, with the utmoſt abhorrence and deteſtation of them, and in the moſt furious and wrathful manner, as the laſt word uſed ſignifies.

℣. 8. *How ſhall I curſe whom God hath not curſed?* &c.] The ſenſe is, that it was impoſſible for him to curſe thoſe that God did not curſe himſelf, or would not have curſed by others; not but that he had a good will to it, to get *Balak*'s money and honour, but he knew not how to accompliſh it; yea, he ſaw it was in vain to attempt it, it was a thing that could not poſſibly be done: God does not, nor will he curſe his ſpiritual *Iſrael*; they are bleſſed by him in Chriſt, and they ſhall be bleſſed; nor is it in the power of their enemies to curſe them, or do them any hurt: the *Targums* of *Jonathan* and *Jeruſalem*, inſtead of *God* and the *Lord* in this, and the following clauſe, uſe the phraſe, "the Word of the Lord;" the eſſential Word, the Son of God, who is ſo far from curſing his people, that he has delivered them from the curſes of the law, being made a curſe for them, that the bleſſings of the everlaſting covenant of grace might come upon them; and they are bleſſed of God in him, and for his ſake, with all ſpiritual bleſſings: *or how ſhall I defie*, whom *the Lord hath not defied?* which is the ſame thing in other words, only this laſt word is expreſſive of more contempt and indignation.

℣. 9. *For from the top of the rocks I ſee him, and from the hills I behold him*, &c.] That is, *Iſrael* in their camps; *Balaam* being at this time on the top of a rock, or on an high hill, from whence he had a view of *Iſrael*, encamped in the plains of *Moab* below him: *lo, the people ſhall dwell alone*; this certainly reſpects their dwelling in the land of *Canaan*, where they dwelt a ſeparate people from all others, diſtinguiſhed by their language, religion, laws, cuſtoms, and manner of living, being different both in their clothing, and in their food, from other people; nor had they dealings, nor did they company with thoſe of other nations; ſee *Eſth.* iii. 8. *John* iv. 9. *Acts* x. 28. or *ſhall dwell ſafely* [z], or ſecurely, not ſo much becauſe of the ſituation of their country, but becauſe of the protection of the Almighty; ſee *Deut.* xxxiii. 28. *and ſhall not be reckoned among the nations*; as belonging to them, ſhall not be made of any account by them, but be deſpiſed and reproached for their religion chiefly; nor reckon themſelves of them, nor mix with them; ſo the *Targum* of *Jeruſalem*, "they ſhall not be mixed;" or, as *Jonathan*, "they ſhall not be led in the laws of the people;" and though they are now ſcattered among the people and nations of the world, yet they are not mixed with them, nor reckoned to be a part of them; nor do they reckon themſelves to be of them, but are a ſeparate, diſtinct people from them. Thus *Iſrael*, or the people of God in a ſpiritual ſenſe, dwell alone; not ſolitarily, or without company, in every ſenſe, for they have the company of Father, Son and Spirit, of angels and ſaints; but they dwell in God, in Chriſt, in the houſe of God, and with one another, ſeparately and diſtinctly from the world: they are a ſeparate people in the love of God; in the choice of them in Chriſt; in the covenant of grace made with them in him; in redemption by him; in his interceſſion for them; in effectual vocation; as they will be in the reſurrection-morn, and in heaven to all eternity: and they ſhall dwell ſafely, God being around them; Chriſt the rock and fortreſs of them; the Spirit in them being greater than he that is in the world; angels their guardians, and they in a ſtrong city, whoſe walls and bulwarks are ſalvation: nor are they reckoned among the nations; they

[z] לבדד confidenter, Pagninus; ſecurus, Vatablus.

they are choſen; redeemed and called out of them, and are not accounted of by them any other than the refuſe and offſcouring of all things; nor do they reckon themſelves to be of the world, but as pilgrims and ſtrangers in it. *Baal Hatturim* refers this prophecy to the days of the Meſſiah; ſee *Jer.* xxiii. 5, 6.

℣. 10. *Who can count the duſt of Jacob*, &c.] The people of *Iſrael*, their poſterity, ſo called, not becauſe of their original, the duſt of the earth, but becauſe of their numbers, being as numerous as the duſt of the earth, or ſand of the ſea, as it was promiſed they ſhould be, *Gen.* xxviii. 14. and which is here confirmed by the prophecy of *Balaam*: *and the number of the fourth* part *of Iſrael*; one of the four camps of *Iſrael*, as the *Targums* of *Onkelos* and *Jonathan*; for this people was divided into four camps, under ſo many ſtandards, which were thoſe of *Judah*, *Reuben*, *Ephraim* and *Dan*, ſee ch. ii. and one of them is repreſented by *Balaam* as ſo numerous, as not to be counted, or ſhould be ſo, ſee *Hoſ.* i. 10, 11. The ſpiritual *Iſrael* of God, though comparatively few, are in themſelves, and will be when all together, a great number, which no man can number, *Rev.* vii. 9: *let me die the death of the righteous*; which are among them, as *Jarchi*, among the *Iſraelites*; for they were not all righteous, nor are any of themſelves, or by their own works, but by the righteouſneſs of Chriſt: or *the death of the upright ones* [a]; ſuch as are upright in heart and life, who have right ſpirits renewed in them, and walk uprightly according to the rule of the divine word; ſuch as are *Iſraelites* indeed, in whom there is no guile; the word uſed is pretty near in ſound and ſignification to *Jeſhurun*, one of the names of *Iſrael*, *Deut.* xxxii. 15. and xxxiii. 5. the *Targums* of *Jonathan* and *Jeruſalem* render it, "the death of the true "ones," who are truly righteous and upright, truly gracious perſons; who have the truth of grace, and the root of the matter in them: theſe die as well as others, yet their death is different from others, not in the thing itſelf, but in the concomitants and conſequences of it; they die in the Lord, in union to him, in faith of him, in hope of eternal life by him, and their death is precious to him; and in conſequence of this they are carried by angels to glory at death, are immediately in heaven with Chriſt, and it will be well with them to all eternity. *Balaam* had ſome notion of this; and though he did not care to live the life of ſuch, he wiſhed to die their death, or that he might be as happy at death as they; by which he bears a teſtimony to the immortality of the ſoul, to a future ſtate after death, and to an eternal life and happineſs to be enjoyed by good men: *and let my laſt end be like his*; which is a phraſe expreſſive of much the ſame thing as before: death is the end of a man in this world; and the end of a righteous man in it is peace, reſt, ſalvation and eternal life, or is what follows upon it, and he then enters into: ſome render it, *my reward* [b], which comes to much the ſame ſenſe, the above being the righteous man's reward, not in a way of debt, but grace; others render the word, *my poſterity* [c]; but it is not certain *Balaam* had any, and if he had, his concern ſeems to be more for himſelf than for them.

℣. 11. *And Balak ſaid unto Balaam, what haſt thou done unto me?* &c.] Or *for me* [f]; nothing at all, to anſwer his purpoſe, or his end in ſending for him; *I took thee to curſe mine enemies*; ſo he calls the *Iſraelites*, though they had never done him any wrong; nor committed any acts of hoſtility againſt him, nor ſhewed any intention to commit any; nay, were forbidden by the Lord their God, to contend in battle with him and his people: *and behold thou haſt bleſſed* them *altogether*; or *in bleſſing bleſſed* [g], done nothing but bleſs them, and that with many bleſſings, or pronounced them bleſſed, and propheſied of their bleſſedneſs, of their number, their ſafety, and of their happineſs, not only in life but at and after death.

℣. 12. *And he anſwered and ſaid*, &c.] By reply to *Balak: muſt I not take heed to ſpeak that which the Lord hath put in my mouth?* pretending a great regard to the word of God, and to great carefulneſs to ſpeak it, exactly and punctually as he received it, whereas he was forced to it, and could not do otherwiſe.

℣. 13. *And Balak ſaid unto him*, &c.] Seemingly ſatisfied with his anſwer, however he could not help himſelf, and was willing to make the beſt of him he could, and try what he could do with him another time and elſewhere: *come, I pray thee, with me unto another place, from whence thou mayeſt ſee them*; for he had a mighty notion that both the ſight of the people, and the place from whence they were ſeen, would greatly contribute to anſwer the end he had in veiw, curſing the people: *thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all*; for he thought, either that he was ſo charmed with ſo glorious a ſight, as the regular encampment of ſuch a body of people was, that he could not find in his heart to curſe them; or, that he was ſo terrified at the ſight of ſuch a vaſt number of people, that he durſt not attempt it; and therefore *Balak* propoſed to have him to a place where he could only ſee a part of them and not the whole: *and curſe me them from thence*; that part, hoping that when he had curſed them he would gradually go on till he had curſed them all: but there is this objection to our verſion, and the ſenſe it directs to, that *Balaam* had been brought to a place already, where he had ſeen the utmoſt part of the people, ch. xxii. 41. wherefore ſome read [h] the middle clauſe in a parentheſis, and in the paſt tenſe, (for *thou haſt ſeen but the utmoſt part of them, and haſt not ſeen them all*;) and therefore would have him come to a place where he might ſee them all, and curſe them from thence.

℣. 14. *And he brought him into the field of Zophim*, &c.] Or *Sede Tzophim*, as *Hillerus* [i] reads it, ſo called from the watch-tower, and watchmen in it: *Jarchi* ſays, it was a high place, where a watchman ſtood to obſerve if an army came againſt a city, and ſo a very proper place to take a view of the armies of *Iſrael* from: *to the top of Piſgah*; a high hill in this place, where perhaps the watch-tower was, or however the watchman ſtood: this looked towards *Jeſhimon* or *Beth Jeſimoth*, in the plain of *Moab*, where *Iſrael* lay encamped, ſee ch. xxi. 20. and xxxiii. 49: *and built ſeven altars, and offered a bullock and a ram on* every *altar*; as he had done before, ℣. 2.

℣. 15. *And he ſaid unto Balak, ſtand here by thy burnt-offering*, &c.] As he had before directed him, ℣. 3. *while I meet* the Lord *yonder*; pointing to ſome place at a little diſtance, where he expected

to

[a] ישרים rectorum, Pagninus, Montanus, Piſcator. [b] אחריתי ſee Prov. xxiv. 20. [c] Τὸ σπέρμα μου, Sept. [f] לי pro me. [g] ברכת ברך benedixiſti benedicendo, Pagninus, Montanus, Piſcator. [h] So Vatablus. [i] Onomaſtic. Sacr. p. 935.

to meet the Lord, and have ſome inſtructions from him; which he ſeemed confident of, having met with him once already.

℣. 16. *And the Lord met Balaam, and put a word in his mouth*, &c.] As he did before, ℣. 5. *and ſaid, go again unto Balak, and ſay thus*; the words which are expreſſed in ℣. 18—24.

℣. 17. *And when he came to him, behold, he ſtood by his burnt-offering*, &c.] As before, ℣. 6. *and the princes of Moab with him*; *Jarchi* obſerves, that before it is ſaid, all the princes of *Moab*, but not ſo here; for when they ſaw there was no hope of ſucceeding, ſome of them went away, and only ſome were left: *and Balak ſaid unto him, what hath the Lord ſpoken?* being in haſte to know what it was, whether agreeable or not.

℣. 18. *And he took up his parable*, &c.] Pronounced the word put into his mouth, *and ſaid, riſe up Balak, and hear*; not from his ſeat, as *Eglon* a ſucceſſor of his did, *Judg.* iii. 20. for he was now ſtanding by his burnt-offering; but the ſenſe is, that he would raiſe his attention, and ſtir up himſelf with all diligence to hear what he was about to ſay: *hearken unto me, thou ſon of Zippor*; or to his word, as the *Targums* of *Onkelos* and *Jonathan*, which follow.

℣. 19. *God* is *not a man that he ſhould lie*, &c.] Man is a creature conſiſting of a body of fleſh and blood, and of a ſoul, a created and finite ſpirit; but God, though he has the parts of an human body aſcribed to him in a figurative ſenſe, yet is not to be conceived of in a corporal manner; and though he is a Spirit, yet increated, immenſe, and infinite; and much leſs is as a ſinful man, who goes aſtray from the womb ſpeaking lies; no, let God be true, and every man a liar: he is God that cannot lie; his counſels of old are faithfulneſs and truth; his promiſes yea and *Amen* in Chriſt; the ſcriptures inſpired by him are true, and the prophecies of them are punctually accompliſhed, particularly what he foretold of the people of *Iſrael*, and promiſed unto them; that they ſhould be happy, and inherit the land of *Canaan*; that he would be true and faithful to them, and there could be no hope, by any means whatever, to make him falſe and unfaithful to his word: *neither the ſon of man that he ſhould repent*; repentance is found in men, who repent for what they have done, or change their minds, as to what they intended to do or ſet about; perceiving it to be wrong to do it, or that they are not able to do it, ſome unforeſeen thing turning up they were not aware of: but nothing of this kind belongs to God, or can befal him; he never changes his mind, alters his counſels, purpoſes, and decrees, and never varies in his affections to his people, nor makes void his choice of them, or covenant with them; and his calling of them by his grace, and his gifts of grace beſtowed upon them are without repentance: and particularly with reſpect to the people of *Iſrael*, there was no reaſon to hope or believe that God would change his purpoſes or promiſes reſpecting their outward happineſs, and enjoyment of the land of *Canaan*; or that ever he would be prevailed upon to curſe them, or admit them to be curſed, when he was determined, and had ſo peremptorily promiſed that he would bleſs them: *hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good?* whether it be with regard to things temporal, ſpiritual, or eternal; for there is no variableneſs nor ſhadow of turning in his mind; he never forgets his word, he foreſees all events, he is able to perform; and is true and faithful; and therefore whatever is gone out of his lips will never be altered, but will be moſt certainly fulfilled, *Pſ.* lxxxix. 34. *Iſ.* xiv. 24, 27.

℣. 20. *Behold, I have received* commandment *to bleſs*, &c.] The people of *Iſrael*, to pronounce a bleſſing upon them, to declare them a happy people: *and he hath bleſſed, and I cannot reverſe it*; God has bleſſed them, has determined to bleſs them, has promiſed to bleſs them, has bleſſed them in the victories he has given them, and will compleat the bleſſing of them, by bringing them into the land he has given them: ſo the bleſſings which God has deſigned for his ſpiritual *Iſrael*, and beſtows upon them are irreverſible; they are bleſſings indeed, ſpiritual ones, and are for ever; he bleſſes them with himſelf, as their covenant-God, their portion here and hereafter, with Chriſt his ſon, and all things with him, with righteouſneſs, peace, and pardon, with his Spirit and the grace thereof, with ſonſhip, heirſhip, and eternal life.

℣. 21. *He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael*, &c.] Not that there was no ſin in them, nor any obſerved by the Lord; yet not ſo as to mark it in ſtrict juſtice, and puniſh for it; but he forgave it, hid his face from it, and did not impute it to them; all the three *Targums* reſtrain it to idolatry, that there were none among them that worſhipped idols, which was the reaſon why the Lord could not be prevailed upon to curſe them: and *Aben Ezra* obſerves, that from hence *Balak* learnt to ſend women to the *Iſraelites*, to entice them to lewdneſs, and ſo to idolatry, that he might be able to carry his point: this is true of the ſpiritual *Iſrael* of God; for though there is ſin in them, and which is continually done by them, yet their ſins are removed from them, and have been laid on Chriſt, and he has bore them, and made reconciliation for them, and made an end of them, and has redeemed and ſaved them from them; and God, by imputing his righteouſneſs to them, has juſtified them from all their ſins, has forgiven all their iniquities, and blotted out all their tranſgreſſions, and has caſt them behind his back, and into the depths of the ſea, and has removed them as far from them as the eaſt is from the weſt: and when God is ſaid not to ſee or behold iniquity in his people, it is to be underſtood, not of his eye of Omniſcience, with which he ſees not only the ſins of all men, but thoſe of his own people alſo, and takes notice of them in a providential way, and chaſtizes them for them; but of his eye of avenging juſtice, and purely regards the article of juſtification, which is a full diſcharge from all ſin, and a perfect covering of it from the juſtice of God, ſee *Jer.* l. 20. *the Lord his God is with him*; and which is his protection and defence, and in vain it is for any to be againſt him, or ſeek to hurt him; nothing is a greater happineſs, or can be a greater ſafety, than to have the preſence of God; it is this makes ordinances pleaſant and delightful; by this ſaints are aſſiſted in duty, and ſupported under trials; it is an inſtance of diſtinguiſhing and amazing goodneſs, and is what will make heaven be the happy place and ſtate it is: all the three *Targums* interpret it, of the Word of the Lord that is with them, and for their help; who is the angel of God's preſence, *Immanuel*, God with us; and who has promiſed to be with his churches and miniſters to the end of the world, and will be with them through life, at death, and to all eternity: *and the ſhout of a king*

a king is *among them*; of God their king, the Shekinah of their king, as the *Targum* of *Onkelos*; his glorious majesty, to whom they make their joyful acclamations, upon his appearing among them, and on the account of the victories he gives them over their enemies; or of the king Messiah, as the *Targum* of *Jonathan*, the king of kings, the lord of lords; and so in an ancient writing of the *Jews* [k], this passage is referred to the days of the Messiah: and this shout may respect the joyful sound of the gospel, one part of which is, that *Zion*'s king reigns, and which proclaims him to be king, and speaks of the things concerning his kingdom, both the kingdom of grace, and the kingdom of glory; some respect may be had to the sounding of the silver trumpets by the priests on various occasions in *Israel*; see ch. 10.

℣. 22. *God brought them out of Egypt*, &c.] With a mighty hand and stretched-out arm, and he will conduct them through the wilderness, and bring them safe to *Canaan*'s land; he that brought them from thence will not suffer them to perish by any means; it is in vain to attempt to curse a people that is in such hands, and for whom he has done such great things: *Jarchi* thinks this stands opposed to what *Balak* had said, ch. xxii. 5. thou sayest, *lo, a people is come out of Egypt*; "they did "not come out of themselves, but God brought "them:" *he hath as it were the strength of an unicorn*; that is, not God, but the people he brought out of *Egypt*, being a mighty people, able to push their enemies and subdue them, being numerous and strong, especially as strengthened by the mighty God of *Jacob*; and therefore their strength is expressed by the strength of this creature; for be it what it will, whether the *Rhinoceros* or the wild ox, or one kind of goats, as *Bochart* [l] thinks; whatever is meant by the *Reem* here, must be a strong creature, see *Deut.* xxxiii. 17. *Job* xxxix. 11. and great is the strength of the spiritual *Israel* of God, which they have from him to exercise grace, perform duty, withstand and overcome all their spiritual enemies, sin, satan, and the world.

℣. 23. *Surely* there is *no inchantment against Jacob, neither* is there *any divination against Israel*, &c.] *Balaam* here owns, that all his inchantments and divinations signified nothing, and would never prevail to bring a curse upon *Israel*; it was a vain thing for him to use them, and as vain for *Balak* to expect any thing from them; neither he nor any other inchanter and soothsayer, using all the arts they are masters of, could ever do any hurt to such a people, who were the peculiar care of God, and were his church, against which the gates of hell could not prevail: or *in Jacob* and *in Israel* [m]; and this is the sense of all the *Targums*, that there are no inchantments nor inchanters, no divinations nor diviners in *Israel*; these were not agreeable to them, nor suffered among them, and therefore they were acceptable and well-pleasing in the sight of God; and indeed this sense agrees both with the literal version of the words, and is the sense *Jarchi* gives of them; that these people were fit for the blessing, because there were no inchanters and diviners among them; though he mentions another, and that is, that *Israel* had no need of inchanters and diviners, and of their inchantments and divinations, because they had the prophets to inform them, and the *Urim* and *Thummim* to declare things unto them: *according to this time it shall be said of Jacob, and of Israel, what hath God wrought?* as with respect to this time as well as to time past, and with respect to time to come, even with respect to all times; it shall be said with wonder and amazement, what great things has God done for this people? as bringing them out of the land of *Egypt*, leading them through the *Red-sea*, feeding and supplying them in the wilderness, protecting them from their enemies there, expelling the inhabitants of the land of *Canaan*, and setting them there in their stead; and wonderful things has God done for his spiritual *Israel*, in the redemption of them by Christ, in the beginning and carrying on the work of grace upon their hearts, by his Spirit; and at last he will bring them all to the heavenly *Canaan* of rest and happiness, and where this will be matter of admiration with them to all eternity, what has God done for us?

℣. 24. *Behold, the people shall rise up as a great lion*, &c.] Or rather, *as the lioness* [n], which, as *Ælianus* says [o], is the strongest and most warlike beast, the most fierce and furious, as is believed both by *Greeks* and *Barbarians*; and he mentions the heroism of *Perdiccas* the *Macedonian*, and *Semiramis* the *Assyrian*, in engaging with and killing, not the lion or leopard, but the lioness: *and shall lift up himself as a young lion*; both phrases denoting the courage and strength of the people of *Israel*, in attacking their enemies and engaging with them: *he shall not lie down*; being once roused up and engaged in war: *until he eat of the prey, and drink the blood of the slain*; as the lion does when it has seized on a creature, tears it to pieces, eats its flesh and drinks its blood: this may refer to the slaughter of the *Midianites* that would be quickly made, and among the slain of whom *Balaam* himself was, ch. xxxi. 7, 8. and to the slaughter and conquest of the *Canaanites* under *Joshua*, and taking their spoils.

℣. 25. *And Balak said unto Balaam, neither curse them at all, nor bless them at all.*] Signifying that it would be as well or better to do nothing at all, than to do what he did; but the sense is not, that he would not have him curse them, that he could never say, since he had pressed it both before and after this; wherefore the words should be rendered as they are by some [p], *if in cursing thou dost not curse*, or will not curse, *neitherin blessing bless*, or however do not bless: if he could not or would not curse *Israel*, he would not have him bless them on any account; if he could do him and his people no good in ridding them of their enemies, yet he desires him by no means to do them any harm by discouraging them and encouraging *Israel*.

℣. 26. *But Balaam answered and said unto Balak, told not I thee*, &c.] He appeals to him for his honesty and faithfulness, for honest and faithful he would be thought to be, both to God and man; that when he first met him, he plainly told him what he must expect from him: *saying, all that the Lord speaketh, that I must do*; which was very true, he was obliged to do as he had bid him, and speak what he had said unto him, though it was sore against his will; he would fain both have spoken

[k] Pesikta in Ketoreth Hassamim in Num. fol. 25. 4.
[l] Hierozoic. par. 1. l. 3. c. 27. col. 965.
[m] ביעקב בישראל in Jahacob, in Israel, Pagninus, Montanus, &c.
[n] כלביא ut leæna, V. L. Tigurine version.
[o] Var. Hist. l. 12. c. 39. Vid. Herodot. Thalia, sive, l. 3. c. 108.
[p] So Fagius, Vatablus; with which agree the Arabic version, and Noldius, p. 221. No. 1034.

ſpoken and done otherwiſe, if he might have been permitted.

℣. 27. *And Balak ſaid unto Balaam, come, I pray thee*, &c.] Come along with me: *I will bring thee unto another place*; if not better for the view of the people, yet a more religious place, on which account the king hoped for ſucceſs: *peradventure it will pleaſe God, that thou mayeſt curſe me them from thence*; it may be God will give thee leave to curſe the people from that place, being devoted to ſacred ſervice: this is the firſt time that *Balak* makes mention of the name of God; and he now ſeems to be ſatisfied that it was not *Balaam*'s fault that he did not curſe *Iſrael*, but that he was hindered by God, who would not ſuffer him to do it.

℣. 28. *And Balak brought Balaam to the top of Peor*, &c.] The name of an high mountain in *Moab*, ſo called from a gap or opening in it; here the idol *Baal* was worſhipped, and from hence had the name of *Baal Peor*, ch. xxv. 3. and here very probably, was a temple built to the honour of him, called *Beth Peor*, the houſe or temple of *Baal Peor*, *Deut.* xxxiv. 6. *that looketh towards Jeſhimon*; as *Piſgah* alſo did, and very likely it was not far from it, ſince from thence they came hither, ℣. 14. ſee ch. xxi. 20. *Jeſhimon* is the ſame with *Beth Jeſimoth*, and ſo the *Targum* of *Jonathan* here calls it, a part of the plains of *Moab*, where *Iſrael* lay encamped, ch. xxxiii. 49. ſo that from hence *Balaam* could have a full view of them.

℣. 29. *And Balaam ſaid unto Balak*, &c.] Being willing to try again what could be done, and to gratify the king, and eſpecially to get the wages of unrighteouſneſs, if poſſible, which he dearly loved, as the apoſtle ſays, 2 *Pet.* ii. 15. *build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams*; which had been done in two places before, ℣. 1, 14. the ſame ſort of creatures, and the ſame number here as there, and theſe only clean creatures, ſuch as were uſed in ſacrifice by the true worſhippers of God, and which, no doubt, *Balaam* had knowledge of, and therefore judged that thoſe would be moſt acceptable to the Lord.

℣. 30. *And Balak did as Balaam had ſaid*, &c.] Though the ſacrifices were expenſive, he did not grudge them; he ſpared no coſt to gain his point, though he now could have but little hope of it: *and offered a bullock and a ram on* every *altar*; as he had done before, ℣. 2, 14.

CHAP. XXIV.

IN this chapter we are told, that *Balaam* leaving his inchantments, the Spirit of God came on him, and he ſpake of the happineſs of *Iſrael*, and propheſied of their future greatneſs and glory, ℣. 1—9. which ſo exaſperated *Balak*, that he ordered him at once to depart from him, ℣. 10, 11. *Balaam* juſtified himſelf in what he ſaid and did, and ſuggeſted that before they parted, he had ſomething to ſay in a prophetic manner, concerning what *Iſrael* ſhould do to *Moab* in *future* times, ℣. 12, 13, 14. and then propheſies concerning the Meſſiah, and the deſtruction of *Moab*, and of ſome neighbouring nations, and even of ſome at a greater diſtance, as the *Aſſyrians* and *Romans*, ℣. 15—25.

℣. 1. *And when Balaam ſaw that it pleaſed the Lord to bleſs Iſrael*, &c.] That it was good in his ſight, what he approved of, and was well pleaſing to him, and that it was his determined mind that *Iſrael* ſhould be bleſſed, and not curſed, from which there was no turning him, by offering ſacrifices to him, and much leſs by his ſorceries and divinations: *he went not as at other times*; or, *as at a time in a time* [q], at two times, of which, ſee ch. xxiii. 3, 15. he abode in the place where the ſacrifices were offered, and did not depart to another at ſome diſtance, as he had twice before done: *to ſeek for inchantments*; which it ſeems he uſed before, for he not only offered ſacrifices to the true God, which yet were attended with ſuperſtitious rites, but he made uſe of his divining art alſo; and not only went to meet with God, and hear what he would ſay to him, but conſulted the devil alſo, being willing to have two ſtrings to his bow, and that, if poſſible, he might carry his point, and get what his covetous and ambitious mind was deſirous of: the words may be literally rendered, *to meet inchantments* [r]; but what ſhould be meant by the phraſe is not eaſy to ſay; I ſhould rather chooſe to render them, *to meet ſerpents*, and make uſe of them in his divinations, make obſervations on them, and predictions from them: one ſort of divination is called *Ophiomancy*, or divining by ſerpents; ſo *Calchas*, on ſeeing a ſerpent devour eight ſparrows with their dam, foretold the duration of the ſiege of *Troy* [s]: *but he ſet his face towards the wilderneſs*; where the people of *Iſrael* lay incamped, not with an intention to bleſs them, though he ſaw it pleaſed the Lord, but to take an opportunity, if he could, without his leave, to curſe them; and therefore he did not go out as he did before, to know his will, but ſtood by the ſacrifice, with his face to the wilderneſs, where the people were, to take any advantage that offered.

℣. 2. *And Balaam lift up his eyes*, &c.] Being on mount *Peor*: *and he ſaw Iſrael abiding* in his tents, *according to their tribes*; in that exact order in which they were directed to encamp under four ſtandards, and ſo many tribes under each ſtandard, ch. ii. *and the ſpirit of God came upon him*; not in his grace but in his gifts; not as a ſpirit of ſanctification, but as a ſpirit of prophecy, as the *Targums* of *Onkelos* and *Jonathan* paraphraſe it; and ſo ſometimes the Spirit of God in this ſenſe has come upon wicked men, as on *Caiaphas* and others, *John* xi. 51. *Matt.* vii. 22, 23.

℣. 3. *And he took up his parable*, &c.] His parable of prophecy, as the *Targums*, his prophetic ſpeech, which with a loud voice, he expreſſed in the hearing of *Balak* and his nobles, *and ſaid, Balaam the ſon of Beor hath ſaid*; the preface to his prophecy is pompous, and ſeems to be full of pride and vanity, and ſo the *Targums* of *Jonathan* and *Jeruſalem* repreſent him; "the man who is "more excellent than his father hath ſaid, to whom "hidden ſecrets, even what was hidden from the "prophets is revealed to him;" and the *Jews* have a ſaying [t], that he that has an evil eye, a haughty

[q] כפעם בפעם ſicut vice in vice, Montanus, Vatablus, Pagninus, Montanus, Vatablus.

[r] לקראת נחשים in occurſum auguriorum, Pagninus, Montanus, Vatablus. [s] Homer. Iliad. 2. ſee more inſtances in Bochart. Hierozoic. par. 1. l. 1. c. 3. col. 21, 22.

[t] Pirke Abot, c. 5. §. 19.

haughty ſpirit, and a large ſoul, or is covetous, is one of the diſciples of *Balaam* the wicked: *and the man whoſe eyes are open, hath ſaid*; or as ſome [u] render it, whoſe eyes were ſhut, but now open; either the eyes of his body, which were ſhut when the angel met him, and the aſs ſaw him and not he, but afterwards were open, and he ſaw him alſo; or the eyes of his underſtanding blinded with ambition and covetouſneſs, but were open to ſee his miſtake, at leaſt ſo far as to be ſenſible that he could never prevail upon God to allow him to curſe *Iſrael*; or rather open by the ſpirit of prophecy coming on him, whereby he ſaw and foretold things to come.

℣. 4. *He hath ſaid, which heard the words of God*, &c.] God ſpeaking to him, which he did ſeveral times, and with which he was greatly elated, ſee ch. xxii. 9, 20. and xxiii. 4, 5, 16: *which ſaw the viſion of the almighty*; not that he had a ſight of any ſimilitude of God, though the angel that appeared to him, which was Chriſt the increated angel, might appear in an human form, for ſome viſible form was ſeen both by the aſs and him; but rather this reſpects the viſions of God to him in the night; it may be in a dream, as has been already obſerved, and which the following words ſeem to confirm: *falling* into a trance, *but having his eyes open*; or falling into a deep ſleep, and yet the eyes of his body open, which ſometimes is the caſe with perſons aſleep; or the eyes of his mind open, to receive the inſtructions given him in a dream or viſion of the night; unleſs this is to be underſtood of his falling on his face, when he had his viſion, as ſometimes the prophets did, ſee *Ezek.* i. 28. *Deut.* viii. 17. *Rev.* i. 17. ſo the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe it; and the latter ſays, he propheſied of himſelf, that he ſhould fall by the ſword; which is better than to interpret it of his falling when his aſs lay down with him, as ſome do: ſo men may have a great deal of light and knowledge in their heads, and yet not have true grace in their hearts; great gifts, which puff up with pride and vanity, but not ſanctifying grace, which is of an humbling nature, 1 *Cor.* viii. 1, 2. and xiii. 1, 2, 3. what he ſaid under a ſpirit of prophecy, follows.

℣. 5. *How goodly are thy tents, O Jacob*, &c.] Not that the matter of which they were made was ſo rich, or their ſtructure ſo admirable, but the order in which they were placed was ſo beautiful and agreeable: and *thy tabernacles, O Iſrael*; which is the ſame thing in other words, and which may be applied figuratively to the church of God, which often goes by the names of *Jacob* and *Iſrael*; and agrees with particular congregations and aſſemblies of ſaints, where they dwell as in tents in a moveble ſtate, like pilgrims and ſojourners; and which are the dwelling-places of Father, Son and Spirit, and of the people of God with one another; and are goodly, pleaſant and delightful, becauſe of the preſence of God with them, and on account of the proviſions there made for them, and the company they there enjoy; ſee *Pſ.* lxxxiv. 1, 4, 10.

℣. 6. *As the valleys are they ſpread forth*, &c.] Long and broad, lying between ſeveral mountains, and reaching from hill to hill; ſo the armies of *Iſrael* lay encamped in the plains and villages of *Moab*, making a very conſiderable length and breadth; the camp of *Iſrael* is ſaid to be 12 miles long, and 12 miles broad; ſo the *Targum* on ch. ii. 3. and this may denote the lowneſs of the ſaints and people of God in their own eyes, and their largeneſs in themſelves; and eſpecially when the place of their tents ſhall be enlarged, and the curtains of their habitations be ſtretched forth in the latter day; and alſo their fruitfulneſs, meads and vallies abounding with herbs and flowers, as the churches of God do with the fruits of the Spirit, grace and righteouſneſs, and with plants of the Lord's right-hand planting. Some render it as brooks and torrents of water, ſo the *Targum* of *Jonathan*; which diffuſe and ſpread themſelves; and on the banks of which ſtand beautiful trees in goodly order: *as gardens by the river's ſide*; laid out in a delightful manner, full of flowers, plants and trees, and well watered; like to theſe in ſeveral ſpots, were the people of *Iſrael* formed into divers camps; and to theſe may the churches of God be compared, who are diſtinguiſhed and incloſed by ſovereign grace, full of trees of righteouſneſs of the Lord's planting, watered by the river of divine love, and from Chriſt the fountain of gardens; ſee *Cant.* iv. 12—15. *Pſ.* i. 3: *as the trees of lign-aloes, which the Lord hath planted*; which are not planted and raiſed by the art and induſtry of man, but grow up without culture, as the mere produce of nature, under a divine providence; theſe are called lign, wood or tree-aloes, to diſtinguiſh them from another ſort of aloes, which are no other than plants; but theſe are what the *Indians* calls *Calamba* or *Calembac*, and phyſicians *Xyloaloes* and *Agallochium*, and are of a very aromatic and fragrant ſcent. This tree is ſaid to be about 8 or 10 feet high, at the head of it is a large bunch of leaves, which are thick and indented, broad at bottom, but growing narrower towards the point, and about four feet in length; the bloſſom of it is red, intermixed with yellow, and double like a pink; from this bloſſom comes fruit, round like a large pea, white and red; the juice of theſe leaves is drawn out by cuting them with a knife, and received into bottles; the ſmell of the wood is exquiſite [w]. *P. Martyr* [x] ſpeaks of a trunk of lign-aloes, which being cut, a ſweet ſavour proceeds from it. It may be obſerved what *Iſidore* [y] remarks, that it grows in *Arabia*, as well as in *India*, and ſo might be well known to *Balaam*. And to theſe the *Iſrael* of God may be compared for their fragrancy, being clothed with the righteouſneſs of Chriſt, all whoſe garments ſmell of or like theſe aloes, *Pſ.* xlv. 8. and having the graces of the Spirit of God in them, the ſmell of which is preferable to all ſpices, and they themſelves are ſignified by the ſame, *Cant.* iv. 10, 14: *and as cedar-trees beſide the waters*; which are tall and high, large and ſpreading, durable and laſting, to which the righteous are compared, *Pſ.* xcii. 12. ſee the note there.

℣. 7. *He ſhall pour the water out of his buckets*, &c.] That is, God ſhall plentifully ſend down rain out of the clouds upon theſe vallies, gardens, and trees, and make them fruitful; and this may be a figure of the grace of God, with which his churches are watered, and become fruitful by means of the word and ordinances, which is conveyed through them out of the fulneſs which is in Chriſt: *and his ſeed* ſhall be *in many waters*; the ſeed and offspring of *Iſrael* ſhall be in a place of many waters, in a land of brooks and waters, ſhall dwell in a well-watered land, the land of *Canaan*, *Deut.* vii. 1

[u] So V. L. Montanus, Tigurine verſion, &c.

[w] See Calmet's Dictionary, and the Supplement to Chambers's Dictionary in the word Aloes.

[x] Decad. 1. l. 2.

[y] Origen. l. 17. c. 8.

viii. 7. or ſhall be like ſeed ſown near waters, or in well-watered places, which ſprings up and brings forth much fruit, ſee *Iſ.* xxxii. 20. or ſhall become, or be over many waters, to which people, kingdoms and nations are ſometimes compared; and ſo may denote the multitude of *Iſrael*, and the large extent of their dominions, ſee *Rev.* xvii. 1, 15: *and his king ſhall be higher than Agag*; who might be the then preſent king of *Amalek*, reckoned one of the greateſt kings on earth; and this name, ſome think, was common to all the kings of *Amalek*, as *Pharaoh* to the kings of *Egypt*; and according to *Jarchi* and *Aben Ezra*, this is a prophecy of the firſt king of *Iſrael*, *Saul*, and of his conquering *Agag* king of *Amalek*, for there was one of this name in his time, 1 *Sam.* xv. 7, 8: *and his kingdom ſhall be exalted*; that is, the kingdom of the people of *Iſrael*, as it was more eſpecially in the days of *David* and *Solomon*; and will be abundantly more in the days of the Meſſiah, when his kingdom ſhall be from ſea to ſea, and from the river to the ends of the earth, and the kingdoms of this world ſhall become his, and he ſhall reign over all the earth; and ſo the *Jeruſalem Targum*, "and the kingdom of the king Meſſiah "ſhall become very great;" and ſo other *Jewiſh* writers [z] refer this prophecy to the days of the Meſſiah.

℣. 8. *God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn*, &c.] Here he repeats what he had ſaid in a former prophecy, ch. xxiii. 22. ſee the note there: *he ſhall eat up the nations his enemies*; the ſeven nations of *Canaan*, which ſhould be ſubdued by *Iſrael*, and that with as much eaſe as a lion devours its prey; nor would the *Canaanites* be able to make any more reſiſtance to them, than a creature in the paws of a lion; and the phraſe denotes the utter deſtruction of them: *and ſhall break their bones*; as the lion breaks the bones of ſuch creatures that fall a prey to him; ſignifying that all their ſtrength ſhould be taken from them, their mighty men ſlain, and their fortified cities taken: *and pierce* them *through with his arrows*; ſlay them utterly.

℣. 9. *He couched*, &c.] Which may reſpect the poſture of the armies of *Iſrael* in the plains of *Moab*: *he lay down as a lion, and as a great lion*; as he would do, and did in the land of *Canaan*, when conquered by *Iſrael*; they took up their reſidence on it quietly, and dwelt in it ſecurely, and in no more fear of their enemies than a lion, which lays itſelf down and ſleeps without concern any where: *who ſhall ſtir him up?* who dare do it? as it would be a very raſh, bold, daring and dangerous thing to rouſe up a lion lying down; ſo it is ſuggeſted it would be alike to provoke *Iſrael* to war at ſome certain times, in the days of *David* more eſpecially: *bleſſed* is *he that bleſſeth thee, and curſed* is *he that curſeth thee*; which are the very words in which *Iſaac* bleſſed *Jacob*, the anceſtor of theſe people, *Gen.* xxvii. 29. and which bleſſing is confirmed by *Balaam* againſt his will, and whereby he curſed himſelf inſtead of *Iſrael*; for though he could not curſe him with words, he had curſed him in his heart, and would have done it verbally if he could [a].

℣. 10. *And Balak's anger was kindled againſt Balaam*, &c.] He had bore much and long, but he could bear no longer, he was quite impatient, his laſt words more eſpecially muſt exceedingly nettle him: *and he ſmote his hands together*; as expreſſive of his indignation, vexation and diſappointment: *and Balak ſaid unto Balaam, I called thee to curſe my enemies*; he had ſent princes to him, one ſett of them after another, to invite him into his country, and to his court, with great promiſes of reward to curſe *Iſrael*, whom he reckoned his enemies, and not to bleſs them: *and behold, thou haſt altogether bleſſed* them *theſe three times*; done nothing elſe but bleſs them with bleſſing upon bleſſing, time after time; even every one of the three times he opened his mouth, as *Balak* expected, to have curſed them.

℣. 11. *Therefore now flee thou to thy place*, &c.] His own country, from whence *Balak* had ſent for him, and he came; be gone directly, make all haſte away; he ſpeaks as one ſo provoked, that he could not bear him in his preſence, and as threatening him if he did not at once get out of his ſight: *I thought to promote thee unto great honour*; to beſtow much wealth and riches upon him, and to prefer him in his court to high offices of honour and dignity; he had promiſed that he would, and he thought as he ſaid, he was determined upon it, had he performed as he expected: *but lo, the Lord hath kept thee back from honour*; the Lord thou haſt ſo much talked of, and at whoſe beck and command thou haſt been, and by whom thou haſt been checked and controuled, he has hindered thee from riches and honour; ſee what thou haſt got, or rather loſt, by hearkening to him, and how he will pay thee for it.

℣. 12. *And Balaam ſaid unto Balak*, &c.] In order to mitigate his wrath, and bring him into a better temper: *ſpake I not alſo to thy meſſengers which thou ſenteſt unto me*; thoſe that came to him a ſecond time; for to the firſt he ſaid nothing of what is after related, but to the laſt he did much the ſame as he had afterwards ſaid to *Balak* himſelf: *ſaying*,

℣. 13. *If Balak would give me his houſe full of ſilver and gold*, &c.] Which are the very words he ſaid to the princes of *Moab*, ch. xxii. 18. *I cannot go beyond the commandment of the Lord, to do either good or bad*; for though here it is the *commandment*, and there the *word* of the Lord, yet it is the ſame word in both places in the original text: indeed here he omits the relation to the Lord he there claims, ſaying *my God*; and inſtead of *little* or *great*, here it is *good or bad*, but the ſenſe is the ſame: and he adds for explanation-ſake, *of mine own mind*; or out of my heart, which was diſpoſed well enough to ſerve *Balak*, but was laid under a reſtraint by the Lord: *but what the Lord ſaid, that will I ſpeak*; and he had not only ſaid this to the meſſengers, but to the king himſelf, and therefore he thought, that as he had openly and honeſtly told him this at firſt, he had no reaſon to be ſo angry with him; ſee ch. xxii. 38.

℣. 14. *And now behold, I go unto my people*, &c.] According to thine order, I ſhall not ſtay to make thee uneaſy with my company, only I crave thy patience to hear me a little before we part: *come* therefore, and *I will advertize thee*; about ſome things that ſhall come to paſs in future time, reſpecting this people, and thine, and other nations, both near and remote; and he hoped by this to bring him into a better temper, and part good friends: or *I will counſel thee*; what thou ſhalt do, as the *Targum* of *Onkelos*, and ſo makes a ſentence of

[z] Peſikta in Ketoreth Haſſamim, fol. 27. 2. Vid. Philo. de Præmiis, p. 925. Sept. verſ. & Targum Jon. in loc.
[a] Qui, quia non licuit, non facit, ille facit. Ovid.

of this of itſelf, independent of, and diſtinct from what follows, beginning the next clauſe thus, *and I will ſhew them what this people*, &c. referring the former to the counſel *Balaam* gave to *Balak*, how to ſeduce the people into idolatry; and the *Targum* of *Jonathan* expreſſes it at large; "come, I'll counſel thee, go and prepare victualing-houſes, and place lewd women there to ſell food and drink at a low price, and bring this people to eat, and drink, and be drunken; and let them lie with them, and deny their God, and they'll be delivered into thine hands in a little time, and many of them will fall;" which advice was followed, ch. xxv. 1, 2. and is referred to, ch. xxxi. 16. and *Rev.* ii. 14. but tho' *Balaam* did give him ſuch advice before he left him, which is highly probable, yet it is not what is intended here, ſince what follows is cloſely connected with the above clauſe, and contains the thing he advertized or adviſed him of: *what this people ſhall do to thy people in the latter days*; not what the *Moabites* ſhould do to the *Iſraelites* now, as the *Vulgate Latin* verſion, quite contrary to the original text, but what the *Iſraelites* ſhould do to the *Moabites* in future times; not only in the times of *David*, by whom they were ſubdued, 2 *Sam.* viii. but in much later times, even in the times of *Alexander*, or king *Jannæus*, who overcame them, as *Joſephus* [b] relates. Now this might be ſaid to *Balak* to make him eaſy, that it would not be until the latter days, many hundreds of years hence, ere the people of *Iſrael* would fight with *Moab*, and ſubdue it; and therefore he need be under no concern about them, ſince he would meet with no trouble from them in his time, nor his people for years to come.

℣. 15. *And he took up his parable, and ſaid*, &c.] In this and the following verſe; the ſame preface, in the ſame words, is made to his prophecy as before, ℣. 3, 4. ſee the notes there; only one clauſe is added, *and knew the knowledge of the moſt high*; that *Balaam* had ſome knowledge of God is certain from the names by which he calls him, being ſuch that he made himſelf known by to the patriarchs, and by which he is frequently called in the ſacred writings; but then this knowledge of his was merely notional and ſpeculative, and not ſpiritual and ſupernatural, and was ſuch as men may have, who are deſtitute of the grace of God: he was one that profeſſed to know him in words, but in works denied him, ſee 1 *Cor.* xiii. 2. *Tit.* i. 16. and he alſo was admitted to much nearneſs to God, and converſe with him, of which he boaſted; but then this was not for his own ſake, or as a mark of friendſhip to him, but for the ſake of the people of *Iſrael*, and to prevent his doing them miſchief. His prophecy follows,

℣. 17. *I ſhall ſee him, but not now*, &c.] Meaning not *Iſrael*, for he now ſaw him encamped, and at no great diſtance; but one that ſhould deſcend from him, a famous and excellent perſon, and who is no other than the Meſſiah, as appears by what follows; him he ſhould ſee, not ſpiritually with an eye of faith, nor corporally with his bodily eyes in his ſtate of incarnation, but at the day of judgment; and now indeed he ſaw him by a ſpirit of prophecy: *I ſhall behold him, but not nigh*; ſignifying, that the coming of this illuſtrious perſon, who ſhould ſmite the borders of *Moab*, was not near, and therefore *Balak* had no reaſon to indulge any preſent fears; and that when he was come either into the world to ſave men, or to judgment; *Balaam* would have no nearneſs to him, nor intereſt in him; he would ſee him at the laſt day, but not for himſelf, as *Job* ſays he ſhould; ch. xix. 25, 26, 27. *there ſhall come a ſtar out of Jacob, and a ſceptre ſhall riſe out of Iſrael*; which *Aben Ezra* interprets of *David*, though he ſays many interpret it of the Meſſiah; and there are ſome writers, both *Jewiſh* and Chriſtian, that underſtand it partly of *David*, and partly of Chriſt; and chiefly of him, and of *David* as a type of him; the fulfilment of which was only in part in *David*, but principally and compleatly in Chriſt. *Maimonides* [c] parts the prophecy between them: the whole undoubtedly agrees with Chriſt, and belongs unto him: the *ſtar* and *ſceptre* may be conſidered as names and titles of the Meſſiah; he is called the *morning-ſtar*, *Rev.* xxii. 16. for his glory, brightneſs and ſplendor, and for the light that comes by him, and the influence of his grace, and the bleſſings of it on the ſons of men; and hence a falſe Meſſiah took the name of *Bar Cochab*, the ſon of a ſtar, to anſwer to this prophecy; and he may be called a *ſceptre*, that is, a ſceptre-bearer, becauſe of his royalty; he not only has the name of a king, but has a kingdom, both of nature, providence and grace, and rules with a ſceptre of grace, mercy and righteouſneſs; and as he was to ſpring from *Jacob* or *Iſrael*, ſo he did, being a ſon of *Abraham*, a deſcendant of *Jacob*, of the tribe of *Judah*, and family of *David*, *Matt.* i. 1. *Rom.* i. 4. and ix. 4, 5. but I rather think, that the ſtar is to be conſidered as a ſign and circumſtance of his coming, and that the words may be rendered, *when a ſtar ſteers its courſe from Jacob*, or *unto Jacob, then a ſceptre*, or ſceptre-bearer, *ſhall riſe out of Iſrael*, or *riſe up unto Iſrael*; for the particle ל ſometimes ſignifies *unto* [d]; and that the appearance of a ſtar in *Iſrael* was a ſign of the Meſſiah's coming, is certain from *Matt.* ii. 1, 2. of which the Magi were informed by *Zoroaſtres* [e] their founder, who being of *Jewiſh* extract, had got it from this prophecy of *Balaam*; and it is as evident, that the *Jews* expected the appearance of an extraordinary ſtar at the time of the Meſſiah's coming; for ſo they ſay more than once in an ancient book of theirs [f], that "when the Meſſiah ſhall be revealed, a bright "and ſhining ſtar ſhall ariſe in the eaſt;" which expectation muſt be founded on this prophecy: *and ſhall ſmite the corners of Moab*; not only the corners of their houſes and cities, but the extreme parts and borders of the land, even all the ſides, and the whole of it; or the princes and great men of the land, ſometimes called *corners*, ſee *Zech.* x. 4. and ſo the *Targums* of *Onkelos* and *Jonathan*, "and ſhall kill the princes of *Moab*;" or the mighty ones of *Moab*, as the *Jeruſalem Targum*; this was literally fulfilled in *David*, 2 *Sam.* viii. 2. *Pſ.* lx. and figuratively and myſtically in Chriſt, by ſubduing his enemies, ſignifyed by *Moabites*, as being the enemies of *Iſrael*; either by reducing them through the power of his grace to obedience to him, or by ſmiting and breaking them in pieces with a rod of iron; and which will be more plainly and

[b] Antiq. l. 13. c. 13. § 5. Ebr. part. p. 545. Num. fol. 85. 4. & 86. 1.

[c] Hilchot Melachim, c. 11. §. 1.

[d] Vid. Nold. Concord.

[e] Abulpharag. Hiſt. Dynaſt. p. 54.

[f] Zohar in Exod. fol. 3, 3, 4. & in

and fully accompliſhed, when he ſhall deſtroy thoſe *Moabites*, the antichriſtian nations, *Rev.* xix. 15—21. *and deſtroy all the children of Sheth*; ſome take *Sheth* to be the name of ſome famous king among the *Moabites*, as *Grotius*; others, the name of ſome city of *Moab*, which *David* utterly deſtroyed, as *R. Nathan* [g]; others ſuppoſe ſome particular nations are meant, as either the *Edomites*, ſo called becauſe they put confidence in their foundations, and fortified places, ſo *Vitringa* [h]; or the *Egyptians*, from *Seth* or *Sethos*, one of their kings, who was known by the name *Egyptus*, as a late learned writer [i] of ours conjectures; but rather by the children of *Seth* are meant all nations, as *Jarchi* obſerves, for all come from *Seth*, the ſon of the firſt man; and ſo the words may be rendered, as they are by *Onkelos*, "he ſhall rule over all the "children of men;" which will be fulfilled in Chriſt, when he ſhall have put down all rule and authority, and all will be ſubject to him, and his kingdom be from ſea to ſea, and his dominion from the river to the ends of the earth; unleſs rather by the children of *Seth* are meant the ſpecial people of God, in diſtinction from others, and in alluſion to the diſtinction between the *Sethites* and *Cainites*, the one being the people of God, the other not; and ſo it may be interpreted of Chriſt's gathering them to him, by clucking as it were for them, as a hen gathers her chickens; ſo the word is uſed in *Jewiſh* writings, and of God himſelf; for it is ſaid [k], the holy bleſſed God מקרקר clucks over them, as hens do, which is the ſimile our Lord himſelf uſes, *Matt.* xxiii. 37. the *Targums* of *Onkelos* and *Jonathan* interpret this prophecy of the Meſſiah by name; and ſo do many other *Jewiſh* writers, both ancient [l] and modern [m].

℣. 18. *And Edom ſhall be a poſſeſſion*, &c.] Of the children of *Iſrael*, which was fulfilled in part when the *Edomites* became the ſervants of *David*, 2 *Sam.* viii. 14. and when they were ſmitten and ſpoiled by *Judas Maccabæus*, 1 *Maccab.* v. 3. and ſtill more ſo when all the *Edomites* or the *Idumæans* were ſubdued by *Hyrcanus*, and they became one people with the *Jews*, and conformed to their religious rites; which is not only related by *Joſephus* [n], but by *Strabo* [o], an heathen hiſtorian, who ſays, that they joined themſelves to the *Jews*, and embraced their laws: but in a ſpiritual ſenſe this has had a greater accompliſhment in the calling of the *Gentiles*, and introducing them into the church of God; ſee *Amos* ix. 12. compared with *Acts* xv. 14—17. *Seir alſo ſhall be a poſſeſſion for his enemies*; which was a mount in the land of *Edom* where *Eſau* formerly dwelt, and ſo ſignifies the ſame as before; and alſo that the moſt ſtrong and fortified places of the land ſhould fall into the hands of their enemies; ſee *Obad.* ℣. 17, 18, 19. and the notes there. *Iſrael ſhall do valiantly*; in fighting with and conquering the *Edomites*, or ſhall get much wealth and riches by the ſpoil of them, ſee *Pſ.* lx. 9, 12. This, and the following verſe, are in ſome ancient writings of the *Jews* [p] interpreted of the times of the Meſſiah.

℣. 19. *Out of Jacob ſhall come he that ſhall have dominion*, &c.] Meaning either *David*, or rather the Meſſiah; and ſo *Jarchi* interprets this of another ruler out of *Jacob*, even of the Meſſiah, of whom it is ſaid, *he ſhall have dominion from ſea to ſea*; *Pſ.* lxxii. 8. *and ſhall deſtroy him that remaineth of the city*; of the chief city of *Edom*, or of any of the cities of it, ſignifying that there ſhould be none left, ſee *Obad.* ℣. 18. this is alſo applied to the days of the Meſſiah, in the antient writings of the *Jews* [q].

℣. 20. *And when he looked on Amalek*, &c.] The country of *Amalek*, which lay to the ſouth of the land of *Canaan*, ch. xiii. 29. and which *Balaam* had a view of from the mountain of *Peor*, where he now was: *and he took up his parable, and ſaid*; the parable of his prophecy, as the *Targum* of *Jonathan*, and pronounced it aloud: *Amalek* was *the firſt of the nations*; not the firſt nation in the world, nor the chief and principal for numbers, riches, or ſtrength, but the firſt that made war with *Iſrael*, as all the three *Targums* paraphraſe it, as they did, ſee *Exod.* xvii. 8. *but his latter end* ſhall be *that he periſh for ever*; this was threatened to them by the Lord upon that battle, and is confirmed by this prophecy of *Balaam*: and after this, orders were given to *Iſrael* to blot out their remembrance, *Deut.* xxv. 19. and which, in a good meaſure, though not compleatly, was done in the times of *Saul*, 1 *Sam.* xv. 8, 9. and after that they were diſtreſſed by *David*, 1 *Sam.* xxvii. 9. and xxx. 17, 18. 2 *Sam.* viii. 12. and the reſt of them were ſmitten by the ſons of *Simeon*, in the days of *Hezekiah*, 1 *Chron.* iv. 41, 42, 43. after which we hear of them no more: *Amalek* may be conſidered as a type of *Antichriſt*, the ſon of perdition, who ſhall go into it, ſhall come to his end, and there ſhall be none to help him; which will be true of all the antichriſtian party, the enemies of Chriſt, who will be deſtroyed by him, and periſh eternally; ſee *Dan.* xi. 45. *Rev.* xvii. 8.

℣. 21. *And he looked on the Kenites*, &c.] Not the family and poſterity of *Jethro*, as *Aben Ezra*, *Jarchi*, and *Abendana*; for they were not a people by themſelves, but were now encamped with *Iſrael*, and went with them into the land of *Canaan*, and were not carried captive with the ten tribes, tho' ſome might that dwelt in *Naphtali*, *Judg.* ix. 4, 11, 17. for they after that remained with *Judah* under the name of *Rechabites*, *Jer.* xxxv. 2. and returned with the two tribes, being carried captive with them, 1 *Chron.* ii. 55. but they were a people, though of the ſame original and family *Jethro* deſcended from, which dwelt near, and afterwards among the *Amalekites*, and therefore were ſeen by *Balaam*, and taken notice of at the ſame time they were; ſee 1 *Sam.* xv. 6. *Abarbinel* takes them to be the ſame with thoſe in *Gen.* xv. 19. *and took up his parable*; or prophecy concerning them, and delivered it: *and ſaid, ſtrong is thy dwelling place, and thou putteſt thy neſt in a rock*; they dwelling in craggy rocky places, where they thought themſelves ſecure and out of danger; and this their habitation he calls *Ken*, a neſt, in alluſion to their name *Kenites*.

℣. 22. *Nevertheleſs the Kenite ſhall be waſted*, &c.] Though they were ſo ſtrongly fortified, and cloſely immured and ſurrounded with rocks and mountains, yet they ſhould gradually waſte away, as they were but few in *Saul*'s time, 1 *Sam.* xv. 6. *until Aſſur ſhall carry thee away captive*; *Tiglath Pileſer*, king of *Aſſyria*, when he carried captive the people of *Syria*, took theſe with them, 2 *Kings* xvi. 9. though *Jarchi*

[g] Apud Lyram in loc. [h] Comment. in Iſ. xxii. 5 p 445. [i] Clayton's Chronology of the Hebrew Bible, &c. [k] T. Bab. Taanit, c. 4. in En Jacob, par. 1. fol. 143. 4. [l] Debarim Rabba, fol. 234. 4. Peſikta in Ketoreth Haſſammim in Num. fol. 27. 3. & 28. 1. [m] Abarbinel, Maſhmiah Jeſhuah, fol. 4. 2, 3. Abendana in loc. R. Iſaac. Chizzuk Emmunah, p. 71, 72. [n] Antiq. l. 13. c. 9. §. 1. [o] Geograph. l. 16. p. 523. [p] Zohar in Num. fol. 85. 4. & 86. 1. [q] Bemidbar Rabba, fol. 179. 3.

Jarchi thinks, they were carried captives with the ten tribes, that is, by *Salmaneſer*, king of *Aſſyria*; and the *Targum* of *Jonathan*, by *Sennacherib*, king of *Aſſyria*; and others think by *Nebuchadnezzar*, who was ſometimes reckoned a king of *Aſſyria*; taking them to be the ſame with the *Amalekites*, who were carried captives and returned with the two tribes.

℣. 23. *And he took up his parable, and ſaid*, &c.] Or delivered another prophecy, having made ſome little pauſe: *alas, who ſhall live when God doeth this?* referring not to what goes before, but to what follows; though *Jarchi* and *Aben Ezra* think it refers to the *Aſſyrians* conquering and carrying captive, not only the *Kenites*, but all the nations of the world, ſo that there was no living comfortably in it on his account; but this is ſaid after *Balaam* had taken up his parable again, and ſo reſpects what follows, as the deſtruction of the *Perſian* empire by *Alexander*, in which *Aſhur* or the *Aſſyrians* were included; and the deſtruction of the *Jews* by the *Romans* more eſpecially; which was ſuch as had not been the like from the beginning of the world, *Matt.* xxiv. 21, 22. and perhaps may have a further reſpect to the affliction of the witneſſes and church of Chriſt by Antichriſt; ſee *Dan.* xii. 1.

℣. 24. *And ſhips* ſhall come *from the coaſt of Chittim*, &c.] *Kittim* was the ſon of *Javan*, *Gen.* x. 4. and ſo deſigns ſome part of *Greece*: *Joſephus*[r] ſays, that *Kittim* poſſeſſed the iſland now called *Cyprus*, in which was a city now called *Citium*, after his name; *Macedonia* a conſiderable part of *Greece*, is called the land of *Cittim*, 1 *Maccab.* i. 1. and viii. 5. but the *Targum* of *Jonathan* interprets it, of the country of *Italy*; the *Jeruſalem Targum*, of the *Roman* legions; and perhaps both *Greeks* and *Romans* are intended, and ſo ſhips from *Cittim* in *Dan.* xi. 30. deſign *Romans* in *Grecian* ſhips; for in ſuch were the *Roman* ambaſſadors carried, who diſtreſſed *Antiochus*, king of *Syria*, ſee the note there; and both may be intended here: it is affirmed[s] that *Noah*, with his ſon *Japhet*, came into the country now called *Italy*, and built a city, and gave it the name of *Cethim*, ſince called *Volterra*, and was the metropolis of *Etruria*, and gave name to all *Italy*; and that in the year 220 from the building of that city, *Cethim* the ſon of *Javan*, and grandſon of *Noah*, took two colonies with him, and ſailed to an iſland which he called after his own name *Cethim*, now *Cyprus*: *and ſhall afflict Aſhur*; which being a part of the *Perſian* empire, was afflicted, conquered, and ſubdued by *Alexander* the *Macedonian*, who is ſaid to come out of the land of *Cittim*, 1 *Maccab.* i. 1. *and ſhall afflict Eber*; or the *Hebrews*, as the *Septuagint* verſion; not that the *Grecians* or *Macedonians* ſhould do this, for they under *Alexander* did not afflict the *Jews*; unleſs this is to be underſtood of the *Seleucidæ*, the kings of *Syria*, the ſucceſſors of *Alexander*, who did diſtreſs the *Jews*; but rather, this reſpects the *Romans* under *Pompey*, and eſpecially under *Titus Veſpaſian*, who deſtroyed their city, and carried them captive, and who ever ſince, have been diſperſed among the nations: *and he alſo ſhall periſh for ever*; not *Eber*, but thoſe that afflicted him, even the *Romans*; and indeed both monarchies, *Grecian* and *Roman* are propheſied of, as what ſhould be deſtroyed, and that by a ſon of *Eber*, the Meſſiah; the ſtone cut out of the mountain without hands, ſaid to break in pieces all theſe kingdoms, *Dan.* ii. 44, 45. and not *Rome* pagan only, but *Rome* papal alſo, Antichriſt and all the antichriſtian powers, 2 *Theſſ.* ii. 8. and ſo the *Targum* of *Jonathan* ſays, that the end both of the one and the other, that is, that ſhall afflict *Eber*, ſhall be, to fall by the hand of the king Meſſiah, and they ſhall periſh for ever.

℣. 25. *And Balaam roſe up, and went and returned to his place*, &c.] The country from whence he came, that is, he went from *Balak*, according to his command, in order to return to his own land; for he ſeems not to have reached it, but ſtayed by the way among the *Moabites* and *Midianites*, and was ſlain in a battle between *Iſrael* and them, ch. xxxi. 8. or if he did reach *Meſopotamia*, he returned again, as *Chaſkuni* ſays; and either before he left *Balak*, or in his journey homewards, or when he returned, he gave that advice, to ſeduce the *Iſraelites* firſt to whoredom, and by that to idolatry, the effects of which are obſerved in the following chapter, ſee the note on ℣. 14. *and Balak alſo went his way*; to his royal city, court, and family, attended, very probably, by the princes of *Moab*, who had been with him all this while; though how long theſe things were tranſacting is not certain.

CHAP. XXV.

THE contents of this chapter are, the ſin of the people of *Iſrael*, their whoredom and idolatry, ℣. 1, 2, 3. their puniſhment for it, multitudes being ſlain, ℣. 4, 5. whoſe number is given, ℣. 9. the zeal of *Phinehas* in ſlaying two notorious offenders, ℣. 6, 7, 8. whoſe names are obſerved, ℣. 14, 15. for which he is commended, and the covenant of prieſthood was given and confirmed unto him, ℣. 10—13. and the chapter is concluded, with an order to vex the *Midianites*, for vexing *Iſrael* with their wiles, ℣. 16, 17, 18.

℣. 1. *And Iſrael abode in Shittim*, &c.] A place in the plains of *Moab*, ſo called from the *Shittim*-wood which grew here in great abundance, ſo often mentioned in the building of the tabernacle; which was a ſort of white thorn, or rather the *Acacia*-tree, ſince there was ſcarce any thing elſe grew in the deſerts of *Arabia*, ſee the note on *Exod.* xxv. 5. its full name was *Abel-ſhittim*, ch. xxxiii. 49. here the *Iſraelites* abode even to the death of *Moſes*, for this was their laſt ſtation in the wilderneſs; they were now on the borders of the land of *Canaan*, and juſt ready to enter into it, which is an aggravation of the ſins they here fell into, and are next obſerved: *and the people began to commit whoredom with the daughters of Moab*; and of *Midian* alſo, as appears from ℣. 6. and ch. xxxi. 9. 16. by the advice of *Balaam*, the *Moabites* and *Midianites* found ways and means to become familiar with the *Iſraelites*, and to introduce their daughters into their company and converſation, and being

[r] Antiq. l. 1. c. 6. §. 1. Vid. p. 77.

[s] Inghiram. Etruſc. Antiq. apud Dickinſon. Delph. Phænic. Append. p. 153.

being enſnared and enamoured with them, they were drawn to commit lewdneſs with them, and hereby were led on to commit other abominations, which brought the divine diſpleaſure upon them; ſo that what they durſt not attempt by war, and could not effect by ſorceries and divinations, they accompliſhed by thoſe iniquitous arts, namely, bringing the wrath, the curſe, and plague of God upon them.

℣. 2. *And they called the people unto the ſacrifices of their gods*, &c.] That is, the daughters of *Moab* and *Midian*, with whom the children of *Iſrael* carried on an unlawful correſpondence, invited them, their gallants, to come and partake of the feaſts which attended the ſacrifices of their idols; for part of what was offered to idols a feaſt was kept with, to which great numbers were invited, and which was obſerved with all the circumſtances of joy and pleaſure imaginable, and which was very enſnaring, eſpecially to young people; and the children of *Iſrael* being ſo much enamoured with the beauty of the *Moabitiſh* women, and ſo ſtrong were their luſts and paſſions, that they could not refuſe the invitation: *and the people did eat*; of the things ſacrificed to idols, and ſo became guilty of idolatry, even by ſo doing, and then when they had eaten and drank, and were merry, they were led on to other acts of idolatry: *and bowed down to their gods*; which was a plain and open act of idolatry, whereby they teſtified their faith in their divinity, their reverence of them, and their homage and obedience to them: *Jarchi* ſays, when the evil concupiſcence or luſt was ſtrong in them, and they ſolicited the daughters of *Moab* to hearken to them, and comply with them, they uſed to take the image of *Peor* out of their boſom, and ſaid, worſhip this, ſignifying that on that condition, they would gratify them; and thus whoredom led them on to idolatry, and they committed the one for the ſake of being indulged in the other.

℣. 3. *And Iſrael joined himſelf unto Baal-peor*, &c.] The name of an idol; one of the *Baal's*, *Baal* being a general name for an idol; and to diſtinguiſh this from other *Baal's* or idols, it was called *Peor*, either from its opening its mouth in prophecy, as *Ainſworth*; or from ſome obſcene poſture and action uſed in the worſhip of it, being, as it is by many thought to be, the ſame with *Priapus*; or rather, from the mountain *Peor*, where it was worſhipped, as *Jupiter* is called *Jupiter Olympius*, *Capitolinus*, &c. from the mountains where he had a temple, or was worſhipped; or from the name of ſome great perſonage called *Lord Peor*, who was deified after his death; hence theſe *Iſraelites* are ſaid, to *eat the ſacrifices of the dead*, *Pſ.* cvi. 28. Mr. *Bedford* [t] takes him to be *Mizraim* the ſon of *Ham*, the *Oſiris* of the *Egyptians*, and the *Priapus* of other heathens: and father *Calmet* [u] is of opinion, that he is the ſame with *Orus*, *Oſiris*, and *Adonis*; and that *Pe* is only a prepoſitive article, and that *Or* is the name, and no other than *Orus*; but ſuch a criticiſm the word will not bear: this idol the chief god of the *Moabites*, was, in all probability, the ſame with *Chemoſh*, who is expreſsly called the abomination of *Moab*, 1 *Kings* xi. 7. of whom ſee the note on *Jer.* xlviii. 7. ſo *Chemoſh* and *Peor* are thought to be the ſame by our *Engliſh* poet [w]: to him the *Iſraelites* joined themſelves, forſook the true God in a great meaſure, and were initiated into the rites of this deity, and conſtantly attended the worſhip of it, and cleaved unto it with their hearts and affections, and joined with their harlots in all parts of ſervice performed unto it; ſee the note on *Hoſ.* ix. 10. *and the anger of the Lord was kindled againſt Iſrael*; for no ſin is more provoking to God than idolatry, that being ſo directly oppoſite to his nature, honour, and glory, as well as to his will and worſhip; and hereby the end of *Balaam* and *Balak* was, in a great meaſure, anſwered, and *Balaam* obtained that by his evil counſel which he could not by all his conjuring; this was ſeen by the plague ſent among them; ſee the note on ch. xxiv. 14.

℣. 4. *And the Lord ſaid unto Moſes*, &c.] Being provoked with the ſins of the people, he called to him out of the tabernacle, or out of the cloud: *take all the heads of the people*; the princes of the tribes, not to hang them, but to judge thoſe that worſhipped *Peor*, as *Jarchi* interprets it; though ſome think that theſe having ſinned, were ordered to be taken and hanged, and made public examples of; but it can hardly be thought, though there were ſome that might be guilty of the above ſins, as *Zimri*, yet not all of them: *hang them up before the Lord againſt the ſun*; that is, thoſe that were guilty of idolatry: the meaning is, and which all the *Targums* give into, that theſe heads of the people were to aſſemble at ſome proper place, the court of judicature, and order the delinquents to be brought before them, and try, judge, and condemn thoſe they found guilty, and cauſe them to be hanged ſomewhere near the tabernacle, and before it, having neglected the worſhip of God there, and ſerved an idol; and this was to be done openly in the day-time, that all might ſee and fear; and if it was the ſun that was worſhipped in this idol, as ſome think, they were hanged againſt the ſun, to ſhew that the idol they worſhipped was not able to deliver them; but in the face of it, and as it were in defiance of it, they were ordered to be hanged up; and this, according to the *Targum* of *Jonathan*, was in the morning againſt the riſing-ſun, and where they hung all day, and were taken down at ſun-ſetting: *that the fierce anger of the Lord may be turned away from Iſrael*; when juſtice had taken place, and proper puniſhment was inflicted upon the criminals, whereby a juſt reſentment was made againſt ſin, and God glorified.

℣. 5. *And Moſes ſaid unto the judges of Iſrael*, &c.] Either the ſame with the heads of the people, or the rulers of thouſands, hundreds, fifties, and tens, according to the diſtribution by the advice of *Jethro*: *ſlay ye every one his men, that were joined unto Baal-peor*; all that were under their ſeveral diſtricts and juriſdictions, that were found guilty of that crime; theſe they are ordered to ſlay, either with their own hands, or rather, cauſe to be ſlain by proper perſons they ſhould appoint to be executioners.

℣. 6. *And behold, one of the children of Iſrael came*, &c.] From one of the cities of *Moab* or *Midian*, the latter rather, by what follows; where he had been, very probably, to an idolatrous feaſt, and had eaten of the ſacrifices, and worſhipped idols, and committed fornication with the daughters of the land; and not content with indulging himſelf

[t] Scripture-Chronology, p. 267.

[u] Dictionary, on the word Baal.

[w] Next Chemos, th' obſcene dread of Moab's ſons,
Peor his other name, ——— Milton, B. 1. l. 406, 412.

himſelf with thoſe impurities at a diſtance, and where he was leſs known: *brought unto his brethren a Midianitiſh woman*; into his father's family, into a tent where his brethren dwelt: *in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael*; in the moſt open and undiſguiſed manner, into the midſt of the camp, paſſing by *Moſes*, and a great number of the people who were gathered together on this ſolemn occaſion, to ſeek the Lord, and humble themſelves before him: *who* were *weeping before the door of the tabernacle of the congregation*; the place where the people uſed to aſſemble together for religious exerciſes; here they were weeping and mourning for the ſins and abominations that were committed among them, and on account of the puniſhment inflicted on many of them, by the hand of the civil magiſtrate, and becauſe of the plague that was brought out upon them, from an angry God; by which it appears, that though there were many who had fallen into thoſe foul ſins, yet there were a great number which were not defiled with them, and ſighed and cried for the abominations in the midſt of them: and becauſe the fact here recorded was ſuch an amazing piece of impudence, the word *behold* is prefixed to the account of it; it being done in ſuch a public, bold, and audacious manner, and at ſuch a time when ſo many had been hanged up for it, and the plague of God was broke out among the people on account of it, and good men were bewailing the ſin, and the puniſhment of it; and if this was on a ſabbath-day, as the *Samaritan* chronicle [x] relates, it was a further aggravation of it.

℣. 7. *And when Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw* it, &c.] Saw the man paſs by in this impudent manner, and his whore with him; his ſpirit was ſtirred up, he was filled and fired with zeal for the glory of God, and with an holy indignation againſt the ſin and ſinner, and with a juſt concern for the honour of the righteous law of God; and to prevent others from falling into the ſame ſin, led by the public example of ſo great a perſonage, as it appears afterwards this man was: *he roſe up from among the congregation*; who were weeping at the door of the tabernacle, or from the midſt of the court of judicature, ſet for trying and judging ſuch perſons who were charged with idolatry; for he was not only the ſon of the high-prieſt and his ſucceſſor, but a ruler over the *Korahites*, and had, beſides his prieſtly office, a civil authority, 1 *Chron.* ix. 20. *and took a javelin in his hand*; a ſpear or pike; the *Jews* ſay [y], he ſnatched it out of the hand of *Moſes*; and according to *Joſephus* [z], it was a ſword; but the word rather ſignifies an hand-pike; this being ready at hand, he took it up and purſued the criminal.

℣. 8. *And he went after the man of Iſrael into the tent*, &c.] Into which he went with his harlot; the word here uſed is different from what is commonly uſed for a tent: *Aben Ezra* obſerves, that in the *Kedarene* or *Arabic* language there is a word near to it, which *Bochart* putting the article *al* to it, ſays [a], is *alkobba*, from whence is the word *alcove* with us; and *Aben Ezra* ſays, there was ſome little difference between the form of a tent and this, as well as others obſerve [b], there was in the matter of it, this being of ſkins and leather, and the other of hair, boughs of trees, &c. the author of *Aruch* [c] ſays, it was ſhort, or narrow above and broad below, and interprets it a place in which whores were put; and ſo it is uſed in the *Talmud* [d], for a brothel-houſe, and is ſo tranſlated here by ſome interpreters [e]: *and thruſt both of them through*; with his javelin, ſpear, or pike: *the man of Iſrael, and the woman through her belly*; by which, it ſeems, they were killed in the very act of uncleanneſs: this was an extraordinary action, done by a perſon of public authority, and under a more than common emotion of ſpirit, and not to be drawn into an example by perſons of a private character: *ſo the plague was ſtayed from the children of Iſrael*; which had broke out among them and carried off many; even a diſeaſe, the peſtilence, according to *Joſephus* [f]; its ceaſing upon this fact of *Phinehas*, ſhews that that was approved of by the Lord.

℣. 9. *And thoſe that died in the plague were twenty and four thouſand.*] The apoſtle ſays 23,000, 1 *Cor.* x. 8. *Moſes* includes thoſe that were hanged againſt the ſun, in the time of the plague, as well as thoſe that were taken off by it, even all that died on this account; the apoſtle, only thoſe that *fell*, which cannot with propriety be ſaid of thoſe that were hanged, who might be 1,000, and ſo their numbers agree; but of this and other ways of removing this difficulty ſee the note there.

℣. 10. *And the Lord ſpake unto Moſes*, &c.] Out of the cloud, or out of the tabernacle, at the door of which *Moſes* now was, ℣. 6. this was after ſo many had died of the plague, and after the fact of *Phinehas*, by which it was ſtopt: *ſaying*; as follows.

℣. 11. *Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt*, &c.] His deſcent and genealogy is obſerved as before, partly to ſhew that he was not a private perſon, but a man of public authority that did the above fact; perhaps one of the judges that *Moſes* ordered to ſlay every man his man, and therefore what he did he did by the order of the ſupreme magiſtrate; and partly to ſhew that he was heir apparent to the office of high-prieſt, who in courſe was to ſucceed in it; nor ſhould this action of his hinder it, but rather ſerve to ſecure and confirm it to him: *hath turned away my wrath from the children of Iſrael*; cauſed the effects of it to ceaſe, by ſlaying the two perſons, as before related: *while he was zealous for my ſake among you*; for the glory of God, the honour of his law, the credit of religion, and the good of his people, which is a good cauſe to be zealouſly affected in, ſee *Gal.* iv. 18. in which he was a type of Chriſt, whoſe zeal for the houſe of God, for the doctrine, diſcipline, and worſhip of it, for the ſalvation of his people, and the glory of God thereby, eat him up, *Pſ.* lxix. 9. as well as in his turning away wrath from *Iſrael*: ſin is the cauſe of wrath, and for it, it is revealed from heaven; the people of God are deſerving of it as others; but Chriſt has bore it for them, and ſo has delivered them from it and all the effects of it,

[x] Apud Hottinger. Smegma Oriental. l. 1. c. 8. p. 448. [y] Pirke Eliezer, c. 47. fol. 56. 1. [z] Antiq. l. 4. c. 6. §. 12. [a] القبة conclave eſt camerati operis, quo lectus circumdatur, Hierozoic. par. 1. l. 4. c. 8. col. 1092. Vid. Schultens Animadv. Philolog. in Job. p. 183. [b] Caſtel. Lex. Heptaglot. col. 3261. [c] Baal Aruch, fol. 133. 4. [d] T. Bab. Avoda Zara, fol. 17. 2. [e] אל הקברית in lupanar, V. L. ad lupanar, Montanus; in lupanar ipſum, Junius & Tremellius; in fornicem, Tigurine verſion. [f] Ut ſupra.

it, and they are ſecure from its coming upon them: *that I conſumed not the children of Iſrael in my jealouſy*; by the plague ſent among them, being ſo highly provoked with their ſhocking abominations.

℣. 12. *Wherefore ſay*, &c.] *Moſes* is bid to tell what follows to *Phinehas* himſelf, for his comfort and encouragement, and to the people of *Iſrael*, that they might take notice of it, and give him honour and reſpect, as one highly eſteemed by the Lord: *behold, I give unto him my covenant of peace*; not only hereby aſſuring him that he had nothing to fear from the brethren and relations of the perſon he had ſlain, as *Aben Ezra*; but that he ſhould enjoy all peace and happineſs, external, internal, and eternal: *Baal Hatturim* on the place ſays, that *Shalom* peace, is by geometry, or numerically, the Meſſiah; who is the peace, the peace-maker, and peace-giver, and in whom all the bleſſings of grace and peace are: and if this covenant is the ſame with the covenant of the prieſthood in the next verſe; it may be ſo called, becauſe the prieſts had a peculiar nearneſs to God, and enjoyed his friendſhip, favour and peace with him, and becauſe the right adminiſtration of their office was the means of peace between God and his people; in this alſo *Phinehas* was a type of Chriſt; the covenant of grace made with him is called the covenant of peace, *Iſ.* liv. 10. *Mal.* ii. 5. for in this covenant the ſcheme of peace and reconciliation was formed, agreed to, and ſettled; Chriſt was appointed the peace-maker, which he agreed to be; and in conſequence of it was ſent and obtained peace by the blood of his croſs, which is publiſhed in the everlaſting goſpel, called therefore the goſpel of peace.

℣. 13. *And he ſhall have it, and his ſeed after him*, &c.] The covenant, and all the bleſſings of it; ſo the covenant ſtands faſt with Chriſt, and all his ſpiritual ſeed, *Pſ.* lxxxix. 28, 29: even *the covenant of an everlaſting prieſthood*; or this may be read in connexion with the preceding words, and the ſenſe be, and he and his ſhall have the covenant of an everlaſting prieſthood, beſide the covenant of peace before promiſed to him: the *Aaronical* prieſthood is called everlaſting, becauſe it was to continue, and did continue, throughout the whole *Jewiſh* diſpenſation, unto the coming of the Meſſiah, in whom it had its fulfilling end. Now though *Phinehas* in courſe was to have the prieſthood at his father's death, yet it is here promiſed him on account of his zeal, both to aſſure him that he ſhould ſurvive his father, and that nothing ſhould befal him that ſhould render him uncapable of the prieſthood; and moreover, that he ſhould have a ſeed in whom it ſhould be continued; there was indeed an interruption of it in his line for a little while, on ſome account or other, it being tranſlated into the family of *Eli*, a ſon of *Ithamar*; but then it was reſtored again in the time of *Solomon* to the family of *Phinehas*, where it continued unto the captivity, and even to the times of *Herod*, and ſo of the Meſſiah: in this alſo *Phinehas* was a type of Chriſt, the covenant made with him not only being from everlaſting and to everlaſting, a covenant that cannot be broken, and will never be removed; but the prieſthood founded on it is ſo too, being eſtabliſhed by the oath of God, who ſwore to him, *thou art a prieſt for ever after the order of Melchizedek*; Chriſt's prieſthood is an unchangeable one, and does not paſs from one to another; his ſacrifice has a perpetual virtue and efficacy in it to take away ſin, and he ever lives to make interceſſion for his people, *Heb.* vii. 21, 24, 25, 27: *becauſe he was zealous for his God, and made an atonement for the children of Iſrael*; by executing judgment upon the delinquents, as Chriſt has made atonement for the ſins of his people by ſatisfying law and juſtice: and, beſides what has been obſerved, it may be remarked, that there is an agreement between *Phinehas* and Chriſt in his very name; *Phinehas* ſignifies either *the face of him that ſpares*, that is, of God, that ſpares; Chriſt is the face of God, the expreſs image of his perſon, even of him, who though he ſpared not Chriſt himſelf, yet he ſpares his people for Chriſt's ſake; or elſe *he ſhall look that ſpares*, or *and ſpare* [g]; that is God, who looks upon the perſon, righteouſneſs, blood and ſacrifice of his Son, and ſpares his people.

℣. 14. *Now the name of the Iſraelite that was ſlain*, &c.] By *Phinehas*, as before related: even *that was ſlain with the Midianitiſh woman*; who was ſlain alſo, both together with one thruſt: was *Zimri, the ſon of Sela, a prince of a chief houſe among the Simeonites*; or a prince of his father's houſe, or family; there were five families of the *Simeonites*, and this man was a prince of one of them, ſee ch. xxvi. 12, 13. though *Joſephus* [h], and ſo the *Samaritan* chronicle [i], make him to be a prince of the tribe of *Simeon*. His name is mentioned partly to the reproach of him, and partly for the honour of *Phinehas*, whoſe zeal and courage were ſuch, that he feared not to take away the life of a perſon of ſuch figure, authority and intereſt among the people.

℣. 15. *And the name of the Midianitiſh woman that was ſlain* was *Cozbi, the daughter of Zur*, &c.] One of the five kings of *Midian*, ch. xxxi. 8. and ſo the *Samaritan* chronicle ſays [k], it was the daughter of a king that came to a prince of the tribe of *Simeon*, and inticed him to eat of her food, and worſhip her idols. The *Targum* of *Jonathan* ſays ſhe was called *Selonæ*, the daughter of *Balak*, chief of the nation of *Moab*, whoſe habitation was in *Midian: he* was *head over a people*, and *of a chief houſe in Midian*; that is *Zur*, the father of *Cozbi* was; there were five ſons of *Midian*, whoſe names are given, *Gen.* xxv. 4. from whence *Jarchi* concludes, that there were five principal families in *Midian*, and that this man was the head or chief of one of them, which is not improbable; and that alſo makes for the honour of *Phinehas*, that he ſpared not any for their rank and quality, of whatſoever nation they were.

℣. 16. *And the Lord ſpake unto Moſes*, &c.] This was ſome time after the above affair happened; how long it was, is not certain; and a little time before the death of *Moſes*, ſee ch. xxxi. 1, 2: *ſaying*; as follows.

℣. 17. *Vex the Midianites, and ſmite them.*] Go to war with them, and ſmite them with the ſword; not the *Moabites* but the *Midianites*, though they were both confederates againſt *Iſrael*; but God had given a charge not to contend in battle with *Moab*, *Deut.* ii. 9. they were ſpared for the ſake of *Lot*, from whom they ſprang; and, as *Jarchi* ſays, for the ſake of *Ruth*, who was to come from them; and ſo in the *Talmud* [l]; though they did not entirely eſcape the divine reſentment, as appears from *Deut.* xxiii. 3, 4. but the *Midianites* were the firſt that adviſed to ſend for *Balaam*, and with them he ſtayed

[g] Vid. Hiller. Onomaſtic. Sacr. p. 476. ut ſupra.
[h] Antiq. l. 4. c. 6. §. 10.
[i] Ibid.
[k] T. Bab. Bava Kama, fol. 38. 2.
[l] Apud Hottinger

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ſtayed and was entertained, after he had been diſmiſſed by *Balak*; and it ſeems as if it was to them he gave the wicked counſel, to draw *Iſrael* into fornication, and ſo into idolatry, and thereby bring the curſe of God upon them; which advice they communicated to the *Moabites*, and both were concerned in putting it into execution; ſee ch. xxii. 4, 7. and xxv. 1, 6. and xxxi. 9, 16.

℣. 18. *For they vex you with their wiles*, &c.] Not with wars but with wiles, with cunning ſtratagems, and artful methods to draw them into ſin, that thereby they might be expoſed to the wrath of God: *wherewith they have beguiled you in the matter of Peor*; the idol *Peor*, that is, *Baal Peor*; which ſeems to countenance the notion, that *Peor* was the name of a man, ſome great perſonage, who was deified after his death; now the *Midianites* beguiled the *Iſraelites*, by ſending their daughters among them, with whom they committed fornication, and by whom they were inveigled to worſhip the idol *Peor*: *and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter*; their country-woman, as it was common with eaſtern people to call thoſe of the ſame country with them their brethren and ſiſters: now the *Midianites* beguiled the *Iſraelites*, by proſtituting a perſon of ſuch quality to a prince of theirs, which was ſetting an example to other daughters of *Midian* to follow her, and ſo hereby many of the children of *Iſrael* were enſnared into whoredom, and into idolatry: *which was ſlain in the day of the plague, for Peor's ſake*; or for the buſineſs of *Peor*, as the *Targum* of *Jonathan*, becauſe of the worſhip of that idol; not that *Cozbi* was ſlain upon that account, but the plague came upon *Iſrael* by reaſon of their worſhipping of it, and it was on the day that the plague was, that ſhe was ſlain; by which it ſeems that the plague laſted but one day.

CHAP. XXVI.

IN this chapter an order is given to number the people of *Iſrael* a ſecond time, ℣. 1—4. and the account begins with *Reuben*, the firſt-born, and the families that ſprung from him, and the number of them, ℣. 5, 6, 7. and *Dathan* and *Abiram* being of this tribe, the affair of them and *Korah* is afreſh related, ℣. 8—11. then the tribe of *Simeon*, its families and number, ℣. 12, 13, 14. next the tribe of *Gad*, and their families and number, ℣. 15—18. after that the tribe of *Judah*, its families and number, ℣. 19—22. then follows the tribe of *Iſſachar*, its families and number, ℣. 23, 24, 25. next to that the tribe of *Zebulun*, its families and number, ℣. 26, 27. then the ſons of *Joſeph*, and firſt *Manaſſeh*, his families and number, ℣. 28—34. and then the tribe of *Ephraim*, its families and number, ℣. 35, 36, 37. after that the tribe of *Benjamin*, its families and number, ℣. 38—41. next the tribe of *Dan*, its families and number, ℣. 42, 43. and which is followed by the tribe of *Aſher*, its families and number, ℣. 44—47. and the muſter is cloſed with the tribe of *Naphtali*, its families and number, ℣. 48, 49, 50. and the ſum total of all the numbers is given ℣. 51. and then follows another order to divide the land of *Canaan* by lot, when conquered, to the ſeveral tribes, according to their names and number, ℣. 52—56. and an account is given of the number of the *Levites* and their families, their number being taken not with the other tribes, but by themſelves, and which is ſummed up, ℣. 57—62. and the chapter is concluded with obſerving, that it appeared upon this numbering of the people, that there were but two perſons living of thoſe that were firſt numbered among the children of *Iſrael*, ℣. 63, 64, 65.

℣. 1. *And it came to paſs after the plague*, &c.] Related in the preceding chapter; how long after is not certain, perhaps before the war with *Midian*, exhorted to in the latter part of the foregoing chapter, and of which an account is given, ch. xxxi: *that the Lord ſpake unto Moſes*; out of the tabernacle, or out of the cloud: *and unto Eleazar the ſon of Aaron the prieſt*; the Lord had been uſed to ſpeak to *Moſes* and to *Aaron*; but now *Aaron* being dead, and *Eleazar* his ſon ſucceeding him in the prieſthood, is joined with *Moſes*, and the order here given is directed to them both: *ſaying*; as follows.

℣. 2. *Take the ſum of all the congregation of the children of Iſrael*, &c.] Excepting the *Levites*, who were to be numbered by themſelves, and at a different age; this ſum was to be taken, that it might appear that all of the old generation that came out of *Egypt*, of the age at which this ſum was taken, were now dead, excepting two, as the Lord had threatened; and partly that as they were now about to enter the land of *Canaan*, it might be divided to them according to their number; as well as to ſhow the faithfulneſs of God to his word and promiſe, that he would multiply and make them fruitful, notwithſtanding all their provoking ſins and tranſgreſſions: *from twenty years old and upwards, throughout their father's houſe*; all of that age in every tribe, houſe and family: *all that* are able *to go to war in Iſrael*; for which they muſt prepare, being about to enter the land of *Canaan*, and diſpoſſeſs and drive out the inhabitants of it.

℣. 3. *And Moſes and Eleazar the prieſt ſpake with them*, &c.] With the children of *Iſrael*, with the heads of them, their chief and principal, to aſſiſt in taking the number of the people; as when they were numbered 38 years ago, when a prince out of each tribe was taken to be with *Aaron* and *Moſes* in doing that buſineſs; but thoſe princes were now all dead, and another race ſucceeded, who were now employed in this ſervice; ſo the *Targum* of *Jonathan* ſays, they ſpoke with the rulers, and ordered them to number them: *in the plains of Moab by Jordan* near *Jericho*; or of *Jericho*, as the ſame *Targum*, on the other ſide of *Jordan*, to that on which *Jericho* ſtood; for as yet the children of *Iſrael* had not paſſed that river, nor entered into the land of *Canaan*, in which *Jericho* was, but they were now over-againſt it; ſee the note on ch. xxii. 1: *ſaying*; as follows.

℣. 4. Take the ſum of the people, *from twenty years old and upward*, &c.] At the ſame age at which the ſum was taken before, ch. i. 3. ſo that there could not be one that was more than 60 years of age, of all thoſe that went into the land of *Canaan*, except *Joſhua* and *Caleb*, and beſides ſome few in the tribe of *Levi*, which did not come into either of theſe muſters: *and the Lord commanded Moſes, and the children of Iſrael, which went forth out of the land of Egypt*; as *Moſes* had a command to number the people before, ſo he had now. The ſin of *David* was, that he numbered the people

ple when he had no command for it; *Moſes*, when he brought the people out of *Egypt*, had them committed to him by tale; and now being about to die, he delivers them up as it were by tale again, as *Jarchi* obſerves.

℣. 5, 6, 7. *Reuben the eldeſt ſon of Iſrael*, &c.] The number of his tribe is taken firſt on that account; there were four families that deſcended from him, the *Hanochite*, *Palluite*, *Heſronite* and *Carmite*, and the number of men from twenty years old and upwards, fit for war, were 43,730; ſo that ſince the laſt numbering, this tribe was decreaſed 2,770; which may in part be accounted for by the families of *Dathan* and *Abiram* being cut off for their rebellion, who were of this tribe, and whoſe affair is briefly related in the following verſes, and it may be to point out this unto us.

℣. 8. *And the ſons of Pallu*, &c.] Or ſon, the plural for the ſingular, *Pallu* having but one ſon, whoſe name was *Eliab*, the father of *Dathan* and *Abiram*; ſo ℣. 42.

℣. 9. *And the ſons of Eliab, Nemuel, and Dathan, and Abiram*, &c.] Of *Nemuel* we no where elſe read; either he died without children, or he and his family periſhed with his brethren, being concerned with them in the conſpiracy; or the family of the *Palluite* was in his line, one of the ſame name may be obſerved in the tribe of *Simeon*: *this* is that *Dathan and Abiram*, which were *famous in the congregation*; either before their rebellion, for their power and authority, being heads of their fathers houſes; or for their parts and abilities, being men of great wiſdom and ſenſe; or for their zeal, activity and uſefulneſs; or after it, and became famous, or rather infamous on account of it, ſee ch. xvi. 2. *who ſtrove againſt Moſes, and againſt Aaron in the company of Korah, when they ſtrove againſt the Lord*; who joined with *Korah* and his company, and quarrelled with *Moſes* and *Aaron* about the prieſthood; with *Moſes* for putting *Aaron* into it, and with *Aaron* for accepting it, and officiating in it; and ſo with the Lord himſelf, by whoſe orders he was inveſted with it.

℣. 10. *And the earth opened her mouth, and ſwallowed them up*, &c.] Not only *Dathan* and *Abiram*, but their wives and children, their houſes and tents, and all their goods, ſee ch. xvi. 32, 33. *together with Korah*; the words being thus rendered, and ſtanding in ſuch cloſe connection with the preceding, ſome have concluded from hence, that *Korah* was ſwallowed up with them in the earth; whereas he ſeems rather to have been at that time with the 250 men that had cenſers at the door of the tabernacle, and was conſumed by fire with them, ſee ch. xvi. 16, 17, 18, 19, 40. and indeed it is ſuggeſted here, for the phraſe may be rendered, *and the things of Korah* [m]; what appertained unto him, his men, tents, goods and ſubſtance, which agrees with ch. xvi. 32. or *and as for Korah* [n]; with reſpect to him: *when that company died*; he was at the head of, he died alſo, the ſame death they died, by fire, as follows: *what time the fire devoured two hundred and fifty men*; which was the number his company conſiſted of, who took cenſers, and offered incenſe, and were conſumed by fire, ch. xvi. 2, 17, 35. and with whom, in all probability, he periſhed: *and they became a ſign*; were made an example of, to deter others from the like practices, and particularly uſurping any part of the prieſt's office: ſome connect the words with the following, and take the ſenſe to be, that this was the ſign or miracle, that when they periſhed, *Korah*'s ſons died not, but were preſerved; which ſenſe is countenanced by the *Vulgate Latin*, but the other ſenſe is beſt.

℣. 11. *Notwithſtanding the children of Korah died not.*] Neither of the peſtilence, nor by fire, nor by the ſwallowing up of the earth; they not being in the counſel of their father, but followed the doctrine of *Moſes* the prophet, as the *Targum* of *Jonathan*; they either diſliked their father's ſcheme, or if they engaged with him in it, they repented and departed from him, and were not preſent when the judgments of God came upon him and his company; there were ſeveral of his poſterity who were ſingers in the times of *David*, and to whom many of the pſalms were ſent to be ſung.

℣. 12—14. *The ſons of Simeon after their families*, &c.] This tribe was next numbered, not only becauſe *Simeon* was next to *Reuben* by birth, but becauſe his tribe was under the ſtandard of *Reuben*; two of his ſons are a little differently named here, than they are in *Gen.* xlvi. 10. there the eldeſt is called *Jemuel*, here *Nemuel*; there the youngeſt but one is named *Zohar*, here *Zerah*; and one of them is here omitted, namely *Obad*, perhaps becauſe he died without children, and ſo no family ſprang from him; wherefore the families of *Simeon* were but five, and the number of them were 22,200; by which it appears there was a very great decreaſe in this tribe ſince the laſt muſter, even 37,100, which in ſome meaſure is to be accounted for by the great number of this tribe, ſuppoſed to have died of the plague, on account of fornication and idolatry, made mention of in the preceding chapter; a prince in this tribe having ſet a bad example, it is probable he was followed in it by many of it, for which great numbers were cut off. *Jarchi*, from *Tanchuma*, ſays, that all the 24,000 that died of the plague, was of the tribe of *Simeon*; and ſo ſays the *Samaritan* chronicle [o]; but that is not likely.

℣. 15—18. *The children of Gad after their families*, &c.] This tribe was numbered next to *Simeon*, becauſe it lay encamped with that under the ſtandard of *Reuben*. There is a little variation in the names of two or three of his ſons, from thoſe by which they are called *Gen.* xlvi. 16. inſtead of *Ziphion*, here *Zephon*; and for *Haggai*, here *Haggi*; and what is much wider, for *Ezbon*, here *Ozni*. Seven families ſprang from *Gad*, whoſe number now was 40,500; they were diminiſhed ſince their laſt numbering 5,150; it is probable this tribe, being a warlike tribe, ſuffered very much in their attempt to enter the land of *Canaan* contrary to the will of God, and were repulſed and defeated by the *Amalekites*, ch. xiv. 40—45.

℣. 19—22. *And the ſons of Judah* were *Er and Onan*, &c.] And beſides theſe he had *Shelah*, *Pharez*, and *Zerah*, from whom families ſprang, but none from the two firſt: for *Er and Onan died in the land of Canaan*; where they were born; and that becauſe of their ſins, as the *Targum* of *Jonathan* adds, ſee *Gen.* xxxviii. 7—10. ſo that there were but three families ſprang from *Judah*, the *Shelanites*, *Pharzites* and *Zarhites*; only the family of the *Pharzites* was divided into two families, the *Heſronites* and the *Hamulites*, ſo called from two ſons of

[m] וְאֵת קֹרַח & quæ erant, Kotachi, Junius & Tremellius, & Corah (qui periit) in morte congregationis, Tigurine verſion, ut ſupra.

[n] So Pool, Patrick; deinde

[o] Apud Hottinger,

of *Pharez*; the number of theſe families amounted to 76,500, ſo that there was an increaſe of 1,900 ſince the laſt muſter, which anſwers to *Jacob*'s bleſſing, that he ſhould be a praiſe among his brethren, *Gen.* xlix. 8.

℣. 23—25. *Of the ſons of Iſſachar after their families*, &c.] This tribe was numbered next to *Judah*, becauſe it was under his ſtandard. Two of his ſons are a little differently named than they are *Gen.* xlvi. 13. inſtead of *Phuvah* one is called *Pua*, and inſtead of *Job* another is called here *Jaſhub*; this tribe conſiſted of four families, and the number of warlike men in it was 64,300, their increaſe ſince the laſt numbering of them is 9,900.

℣. 26, 27. *Of the ſons of Zebulun after their families*, &c.] This is numbered next to *Iſſachar*, becauſe it was encamped under the ſtandard of *Judah*; it conſiſted of three families, whoſe numbers were 60,500, ſo that this tribe was increaſed 3,100.

℣. 28—34. *The ſons of Joſeph after their families* were *Manaſſeh and Ephraim.*] *Manaſſeh* is here mentioned firſt, though *Ephraim* was preferred to him by *Jacob*, and the ſtandard belonged to him; not becauſe he was the firſt-born, but becauſe he had now the greater increaſe, though he had but one ſon *Machir*, of whom was the family of the *Machirites*, and a grandſon whoſe name was *Gilead*, from whom was the family of the *Gileadites*, and who had ſix ſons; of whom were the families of the *Jeezerite*, *Helekite*, *Aſrielite*, *Shechemite*, *Shemidaite*, and *Hepherite*. *Hepher*, of whom was the laſt, had a ſon named *Zelophehad*, but he had no ſon, only five daughters, whoſe names are given; the number of men in this tribe, of twenty years old and upwards, fit for war, was 52,700, ſo that the increaſe was 20,500, a large increaſe indeed!

℣. 35—37. *Theſe* are *the ſons of Ephraim after their families*, &c.] Which were but three, the *Shuthalhite*, the *Bachrite*, and the *Tahanite*, only from the former ſprung another family called the *Eranite*; the number of the whole was 32,500, there was a decreaſe in this tribe of 8000.

℣. 38—41. *The ſons of Benjamin after their families*, &c.] This tribe was numbered next to *Ephraim*, being under his ſtandard. Five of the ſons of *Benjamin* are omitted, perhaps becauſe they died without iſſue, and ſo no families ſprang from them; the names of the five ſons mentioned, vary a little from the names of them in *Gen.* xlvi. 21. inſtead of *Ehi*, it is here *Ahiram*; and inſtead of *Huppim* and *Muppim*, it is here *Shupham* and *Hupham*; from theſe laſt five were the families of the *Belaite*, *Aſhbelite*, *Ahiramite*, *Shuphamite*, and *Huphamite*; and from the eldeſt of them ſprang two other families, the *Ardite* and *Naamite*, from *Ard* and *Naaman*, two ſons of *Bela*; the number of men in theſe families was 45,600, ſo that here was an increaſe of 10,200.

℣. 42, 43. *Theſe are the ſons of Dan after their families*, &c.] Though he had but one ſon, the plural being put for the ſingular; or by ſons are meant his poſterity; his ſon's name was *Shuham*, and by tranſpoſition *Huſhim*, in *Gen.* xlvi. 23. from him was the family of the *Shuhamite*; and yet tho' but one, conſiſted of 64,400 men; there was an increaſe of 1,700 in this tribe.

℣. 44—47. *Of the children of Aſher after their families*, &c.] This tribe was numbered next to *Dan*, becauſe it was under his ſtandard; one of his ſons is omitted, very probably dying childleſs, and ſo had no family; from the reſt ſprang the families of the *Iimnite*, *Jeſuite*, and *Beriite*; and from the latter, two others, the *Heberite* and *Malchielite*; and it is remarked that *Aſher* had a daughter named *Sarah*, and who alſo is particularly mentioned as a ſiſter of *Aſher*'s ſons in *Gen.* xlvi. 17. no doubt but ſhe was a remarkable woman, either for religion, or for wiſdom and prudence, or ſome amiable virtue or grace or another, that ſhe is ſo particularly taken notice of: according to *Maimonides*[p] ſhe was an heireſs; for though *Aſher* had many ſons, this was his wife's daughter by another man, who had no ſons, and the inheritance was his daughter's, and therefore is ſo particularly mentioned; ſhe inheriting as the daughters of *Zelophehad* did: the number of perſons in this tribe was 53,400, the increaſe was 1,900.

℣. 48, 49, 50. *Of the ſons of Naphtali after their families*, &c.] This tribe, which is the laſt of them, was numbered next to *Aſher*, becauſe it was with that under the ſtandard of *Dan*; it had four families in it, the *Jahzeelite*, *Gunite*, *Jezerite*, and *Shillemite*, and its number was 45,400, being leſs by 8,000 than it was when firſt numbered.

℣. 51. *Theſe were the numbered of the children of Iſrael*, &c.] The twelve tribes, conſiſting of ſo many families, as above named; and the ſum total of perſons in them of twenty years old and upwards, and fit for war, was 601,730; ſo that tho' all thoſe that were numbered 38 years ago were now dead, excepting *Joſhua* and *Caleb*, yet there wanted but 1,820 of that number; ſo mindful was the Lord of his promiſe, and ſo faithful to keep it, notwithſtanding the provocations of theſe people, to increaſe and multiply them, that they had pretty near the number to go into the land of *Canaan* which they had when they came out of *Egypt*.

℣. 52. *And the Lord ſpake unto Moſes*, &c.] After the ſum of the people of *Iſrael* had been taken: *ſaying*; as follows.

℣. 53. *Unto theſe the land ſhall be divided for an inheritance*, &c.] That were numbered, and to none elſe: *according to the number of their names*; and for this end was the number of them now taken, that the land might be equally divided among them; women and minors, or ſuch as were under twenty years of age had no ſhare in it; and even only thoſe who were at that age at this time; ſo *Jarchi* ſays, it was not divided to any that were leſs than twenty years of age, even though they came to be full twenty before the diviſion of the land; for they were ſeven years ſubduing it, and ſeven years dividing it, yet none took any part of it but theſe 601,730; nay, he ſays, if a man had ſix children they took but their father's part only.

℣. 54. *To many thou ſhalt give the more inheritance, and to few thou ſhalt give the leſs inheritance*, &c.] To a tribe more numerous, and conſiſting of more and larger families, a greater part of the land was to be given to them to poſſeſs; and to a ſmaller tribe, and of the fewer families and perſons in them, a leſſer ſhare of it: this direction is given to *Moſes*, but is not deſigned for him perſonally, for he never entered the land, but died before *Iſrael* went into it; but for the chief ruler that would be then in being, namely, *Joſhua* his ſucceſſor: *to every one ſhall his inheritance be given, according to thoſe that were numbered of him*; that is, to every tribe, and ſo to every family in it, according to the number of men in it, that were of the above

[p] Apud Abendana in loc.

above age when the ſum of them was taken: becauſe it is in the original text, *to a man according to thoſe numbered of him*, &c. [q] hence the *Jewiſh* writers [r] gather, that the land was diſtributed not to women but to men only.

℣. 55. *Notwithſtanding the land ſhall be divided by lot*, &c.] That the diviſion might appear to be according to the determination and will of God, and not left to the judgment and diſcretion of the chief magiſtrate, though bound by the above rule: *according to the names of the tribes of their fathers they ſhall inherit*; that is, according as to whatſoever name of a tribe, ſuch a part or portion of the land comes up by lot, that ſhall their inheritance be: *Jarchi* ſays, the names of the twelve tribes were written on twelve ſcrolls of parchment, and twelve borders or limits of land on twelve others, and they were mixed together in an urn, and the prince put his hand into it and took two ſcrolls; a ſcroll came up with the name of a tribe and a ſcroll with a border or limit expreſſed on it; and the lot, he ſays, was by the Holy Ghoſt, for *Eleazar*, at the ſame time, was clothed with *Urim and Thummim* [s]; ſo that the people were certain that the diſpoſition and diviſion of the land was of God; but there were but nine tribes and a half, among whom the land of *Canaan* was divided, two tribes and a half ſettled on the other ſide *Jordan*, namely, the tribes of *Reuben* and *Gad*, and half the tribe of *Manaſſeh*.

℣. 56. *According to the lot ſhall the poſſeſſion thereof be divided*, &c.] It was by the determination of the lot that the land was divided by inheritance, and that was by the Lord, according to *Prov.* xvi. 33. *between many and few*; it was ſo ordered of the Lord by the lot, that the many ſhould have a larger ſhare, and the few a leſſer.

℣. 57—62. *And theſe* are *they that were numbered of the Levites, after their families*, &c.] And they were numbered not with the reſt of the tribes of *Iſrael* but by themſelves, as they were at the firſt numbering of the tribes; the three principal families of which were, the *Gerſhonite*, the *Kohathite*, and *Merarite*, ſo called from the three ſons of *Levi*; but all their ſons are not mentioned, of the ſons of *Gerſhon* only *Libni*, from whom was the family of the *Libnites*; not *Shimei*, becauſe, as *Aben Ezra* conjectures, either he had no ſons, or if he had, they died without any, and ſo there was no family from them; and of the ſons of *Kohath* no mention is made of *Uzziel*, nor of *Izhar*, but in the *Korhites*, only of the *Hebronite* family from *Hebron*; and of *Amram*, whoſe wife *Jochebed* is ſpoken of as a daughter of *Levi*, whom *Levi*'s wife, as *Jarchi* rightly ſupplies it, bore to him in *Egypt*, and which *Jochebed* was the mother of *Aaron*, *Moſes*, and *Miriam*; and it is obſerved that *Aaron* had four ſons, *Nadab*, *Abihu*, *Eleazar*, and *Ithamar*, the two firſt of which died for offering ſtrange fire to the Lord, and the two laſt were now living: from *Merari*, another ſon of *Levi*, ſprang two families, the *Mahlite* and the *Muſhite*; and the whole number of the *Levites* at this time taken, was 23,000 males of a month old and upward; ſo that here was an increaſe of 1000 males ſince the former numbering of them: the reaſon why they were not numbered with the other tribes was, becauſe they had no part of the land of *Iſrael* divided to them, and had no inheritance in it.

℣. 63. *Theſe* are *they that were numbered by Moſes and Eleazar the prieſt*, &c.] That is, theſe were the *Levites*, their families, and the number of males in them, which was taken by *Moſes* and *Eleazar*, who might be only concerned in numbering the *Levites*, of which tribe they were: and *who* alſo *numbered the children of Iſrael*; all the tribes of them, with the aſſiſtance of their princes: *in the plains of Moab by Jordan*, near *Jericho*; as they were commanded by the Lord.

℣. 64. *But among theſe there was not a man of them whom Moſes and Aaron the prieſt numbered*, &c.] About 38 years before this time: this, as *Aben Ezra* obſerves, reſpects the numbering of the *Iſraelites*, not of the *Levites*; for there were ſome of the tribe of *Levi* numbered then who were living, as *Eleazar*, and very probably *Ithamar*, and perhaps ſome few more, though it may be, *Eleazar* being now a numberer, was not reckoned among the numbered: *when they numbered the children of Iſrael in the wilderneſs of Sinai*; ſee ch. i. for as there were none of the tribe of *Levi* among the ſpies, there might be but few of them among the murmurers.

℣. 65. *For the Lord had ſaid of them, they ſhall ſurely die in the wilderneſs*, &c.] This was threatened them, ch. xiv. 32. and now it was fulfilled: *and there was not left a man of them, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun*; the only two of the ſpies that brought a good report of the land of *Canaan*; all the reſt of them, and thoſe that murmured on the ill report of theirs, were now dead.

CHAP. XXVII.

THIS chapter relates that upon a petition of the daughters of *Zelophehad*, the affair of inheritances was ſettled; and it is directed that in caſe of want of male-iſſue, inheritances ſhould paſs to females, and in failure of them to the next of kin, whether father's brethren or any near kinſman, ℣. 1—11. alſo an order to *Moſes* to go up to the mount *Abarim*, and take a view of the good land, and die; with the reaſon of it, ℣. 12, 13, 14. upon which *Moſes* deſires a ſucceſſor of him might be appointed, ℣. 15, 16, 17. in anſwer to which *Joſhua* is nominated, and being preſented before the high-prieſt and the people, was inveſted with his office, by impoſition of hands, and had his charge given him, ℣. 18—23.

℣. 1. *Then came the daughters of Zelophehad*, &c.] Who are mentioned among the families of *Manaſſeh*, under that of the *Hepherites*, ch. xxxvi. 33. their father being dead, and they having no brethren, when they heard the land was to be divided among thoſe that were numbered, and who were only males of twenty years old and upwards, were concerned, leſt they ſhould have no ſhare in the diviſion of the land; and therefore came, according to the *Targum* of *Jonathan*, to the houſe of judgment,

[q] אישׁ viro, Montanus. Miſn. Biccurim, c. 1. §. 5.

[r] Vid. T. Bab. Bava Bathra, fol. 122. 1.

[s] Maimon. & Bartenora in

judgment, or court of judicature, where *Moſes*, the princes, &c. were now ſitting: the genealogy of *Zelophehad* is given; he was, *the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, the ſon of Joſeph*; by which it appears he was of the tribe of *Manaſſeh*, and of the fourth generation from him: *and theſe* are *the names of his daughters, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah*; in the ſame order their names are given in ch. xxvi. 33. *Joſh.* xvii. 3. but in ch. xxxvi. 11. it is a little altered, *Noah* and *Tirzah* change places, which *Jarchi* ſays, ſhews they were upon an equality one with another.

℣. 2. *And they ſtood before Moſes, and before Eleazar the prieſt, and before the princes, and all the congregation*, &c.] Who were now ſitting in court, to hear and try cauſes brought before them; here were *Moſes* the chief magiſtrate, *Eleazar* the high-prieſt, the princes of the ſeveral tribes, and the repreſentatives of the whole congregation, or it may be the ſeventy elders; a very grand and auguſt aſſembly, before whom theſe ladies appeared, and from whom they might expect to have juſtice done them: *by the door of the tabernacle of the congregation*; near to which this court was held, both for the convenience of the people, to apply to in caſe of need, when they came thither to worſhip, and of *Moſes*, to ſeek the Lord in caſe of any difficulty that might ariſe as now did: *ſaying*; as follows.

℣. 3. *Our father died in the wilderneſs*, &c.] As all the generation of the children of *Iſrael* did, that came out of *Egypt*, who were twenty years old and upwards, excepting *Joſhua* and *Caleb*: *and he was not in the company of them that gathered themſelves together againſt the Lord in the company of Korah*; which is obſerved, not ſo much to obtain the favour and good-will of *Moſes*, as to clear the memory of their father from any reproach upon it, he dying in the wilderneſs; and chiefly, to ſhew, that the claim of his poſterity to a ſhare in the land, was not forfeited, he not being in that rebellion, nor in any other; ſo that he and his were never under any attainder: *but died in his own ſin*; which, though common to all men, every man has his own peculiar way of ſinning, and is himſelf only anſwerable for it, *Iſ.* liii. 6. *Ezek.* xviii. 4. he ſinned alone, had no partner or confederate, whom he had drawn into any notorious and public ſin, as mutiny, &c. to the prejudice of the ſtate and the rulers in it; ſo the *Targum* of *Jonathan* adds, "and he did not cauſe others to "ſin," ſo *Jarchi*; ſome take him to be the ſabbath-breaker, ch. xv. 32, others that he was one of thoſe that went up the hill, ch. xiv. 44, 45. moſt likely his ſin was, that of unbelief, diſbelieving the ſpies that brought the good report of the land, and giving credit to thoſe that brought an ill report of it; and ſo with the reſt of the people murmured, for which his carcaſs, with others, fell in the wilderneſs, and entered not into the good land, through unbelief, a ſin not puniſhed in their children: *and had no ſons*; which was the reaſon of this application.

℣. 4. *Why ſhould the name of our father be done away from among his family, becauſe he hath no ſon?* &c.] Or be withdrawn, and his family loſe their part and ſhare on that account; this they thought was unreaſonable: according to the *Targum* of *Jonathan*, to prevent the name of their father being loſt, and his part in the land, their motion was, that their mother might marry their father's brother, according to the law in *Deut.* xxv. 5, 6. with which *Jarchi* agrees; but it does not appear that that law was as yet in being; though how otherwiſe the name of their father would be preſerved, than by raiſing up ſeed in that way, is not eaſy to ſay; except, as ſome think, it was done by a ſon of one of thoſe heireſſes, or by the firſt ſon of every one of them, being called after the name of their grandfather *Zelophehad*, or their mother's grandfather *Hepher*; though the *Jews*[t] commonly, by the *name*, underſtand no other than the *inheritance*, which ſeems to be confirmed by what follows: *give us* therefore *a poſſeſſion among the brethren of our fathers*; a part with their uncles, or their children; by which they expreſs their faith, that the children of *Iſrael* would inherit the land, though as yet it was not conquered, nor even entered into; and might ſignify, as ſome think, their concern to have a part and portion in the heavenly inheritance the land of *Canaan* was typical of; and if ſo, as *Ainſworth* obſerves, they may be conſidered as five wiſe virgins indeed.

℣. 5. *And Moſes brought their cauſe before the Lord.*] For it ſeems it was too difficult for this court to decide; and it devolving upon *Moſes*, as the preſident of it, and who only could have recourſe to God at all times, he carried it to him and conſulted with him about it: this, as the *Targums* of *Jonathan* and *Jeruſalem* ſay, was one of the four cauſes that came before *Moſes* the prophet, that he ſolved according to the mind of the Lord, which he conſulted; one was concerning the blaſphemer, *Lev.* xxiv. 11. the other concerning thoſe defiled by the dead, *Numb.* ix. 8. the third concerning the ſabbath-breaker, ch. xv. 34. and the fourth was this; ſee the note on *Lev.* xxiv. 12.

℣. 6. *And the Lord ſpake unto Moſes*, &c.] From off the mercy-ſeat, where he conſulted him, and from whence he promiſed to commune with him about any difficult matter that came before him, *Exod.* xxv. 22. *ſaying*; as follows.

℣. 7. *The daughters of Zelophehad ſpeak right*, &c.] What is juſt and reaſonable: *thou ſhalt ſurely give them a poſſeſſion of an inheritance among their father's brethren*; their uncles, or rather the children of them; for it is reaſonable to ſuppoſe, their father's brethren, or their uncles were dead alſo: or *in giving thou ſhalt give*[u]; which, according to *Jarchi*, denotes two parts or portions they ſhould receive; the part of their father, who was of them that came out of *Egypt*, and his part with his brethren in the goods of *Hepher*: in the *Miſnah*[w], from whence he ſeems to have taken it, it is; "the "daughters of *Zelophehad* took three parts for "inheritance; the part of their father, who was "with them that came out of *Egypt*, and his part "with his brethren in the goods of *Hepher*, and "becauſe he was the firſt-born he was to take two "parts:" and though this ſtrict command was given to *Moſes*, yet it does not reſpect him perſonally, who lived not to enter into the land to ſee it divided; but him who ſhould be his ſucceſſor, and chief magiſtrate at the time of the diviſion of it, which was *Joſhua*, and of whom theſe ladies claimed their part, and had it, *Joſh* xvii. 3, 4. *and thou ſhalt cauſe the inheritance of their father to paſs unto them*; that is, that part which would have fallen to him by lot, had he been living, theſe were

[t] Poſikta, T. Bab. Jebamot, fol. 40. 1. Moſes Cotzenſis Præcept. Affirm. 51. Apud Selden. de Succeſſion. ad leg. Ebr. c. 14. p. 97. 98.

[u] נתן תתן dando dabis, Pagninus, Montanus.

[w] Bava Bathra, c. 8. §. 3.

were to take, they ſtanding in his place; and ſo the portion of the land he would have had, was to be divided between theſe five daughters of his.

℣. 8. *And thou ſhalt ſpeak unto the children of Iſrael*, &c.] The above affair occaſioned a law to be made, in which all the people would have a concern, among whom ſuch caſes ſhould happen, as after related: *ſaying, if a man die, and have no ſon, then ye ſhall cauſe his inheritance to paſs unto his daughter*; as in the above caſe of the daughters of *Zelophehad*; what was determined as to their particular caſe, was made into a general law.

℣. 9. *And if he have no daughter*, &c.] Dies without any iſſue: *then ye ſhall give his inheritance unto his brethren*; and the children deſcending from them; that is, if his father was dead, otherwiſe if he was living, he was to be preferred to them, according to the *Jewiſh* writers; though, according to our law, no eſtate in fee ſimple aſcends lineally, or goes from a ſon who has made a purchaſe of it, to a father: in the *Miſnah* it is ſaid[x], the order of inheritances is thus, "if a man dies and has no ſon, then they cauſe his inheritance to paſs to his daughter; a ſon is before a daughter, and all that deſcend from the ſon are before the daughter; the daughter is before the brethren (of her father), and thoſe that deſcend from the daughter are before the brethren; the brethren (of a man) are before his father's brethren (or his uncles); and they that deſcend from his brethren are before his father's brethren: this is the general rule, every one that is before in the inheritance, thoſe that deſcend from him are before others, and a father is before all that deſcend from him."

℣. 10. *And if he have no brethren*, &c.] Nor any deſcendants from them: *then ye ſhall give his inheritance unto his father's brethren*; that is, to his uncles, and to their children.

℣. 11. *And if his father have no brethren*, &c.] Nor any deſcending from them: *then ye ſhall give his inheritance unto his kinſman that is next to him of his family*; that is neareſt of kin to him, tho' ever ſo remote; that is of his father's family, not his mother's, which was no family: *and he ſhall poſſeſs it*; here the *Jews* have a ſaying, that an *Iſraelite* is never without heirs[y]: *and it ſhall be unto the children of Iſrael a ſtatute of judgment*; a judicial law, that ſhould ever remain firm, and ſure, and unalterable: *as the Lord commanded Moſes*; and therefore no man could diſpoſe of his eſtate or inheritance by will, otherwiſe than is ſet forth by this command.

℣. 12. *And the Lord ſaid unto Moſes*, &c.] After the covenant made with *Iſrael* in the plains of *Moab*, and the ſong delivered to them, *Deut.* xxix. 1. and xxxii. 1—49. *get thee up to this mount Abarim*; which was a range of mountains, ſo called from the paſſages by them over *Jordan* into the land of *Canaan*; one part of which was *Nebo*, and the top of that *Piſgah*, from whence *Moſes* had the view of the good land here directed to; ſee ch. xxxiii. 47. *Deut.* xxxii. 49. and xxxiv. 1. *and ſee the land which I have given unto the children of Iſrael*; for though he was now 120 years old, his eyes were not dim, he could ſee at a great diſtance; and the heighth of this hill gave him an advantage of taking a proſpect of the land, a great way into it; and very probably his ſight might be greatly ſtrengthened and increaſed at this time by the Lord, for the purpoſe: this may be an emblem of that ſight by faith, which believers have at times, of the heavenly *Canaan*, and ſometimes are favoured with an enlarged one of it before their death.

℣. 13. *And when thou haſt ſeen it*, &c.] Which was all he was admitted to; for to go into it and ſee it was not allowed him, though he importuned it, *Deut.* iii. 25, 26. *thou ſhalt be gathered unto thy people as Aaron thy brother was gathered*; die as he did, in the ſame ſudden, eaſy, quiet, and chearful manner; ſee ch. xx. 26, 27, 28.

℣. 14. *For ye rebelled againſt my commandment in the deſert of Zin*, &c.] Both *Moſes* and *Aaron*, which was the reaſon why they were not ſuffered to go into the land of *Canaan*, but died a little before the children of *Iſrael* came into it: what their ſin was, called here a rebelling againſt the commandment of the Lord, ſee on ch. xx. 12. and is next ſuggeſted: *in the ſtrife of the congregation, to ſanctify me before their eyes*; when the congregation of *Iſrael* ſtrove againſt the Lord for want of water, they did not ſanctify the Lord by believing in him; but expreſſed ſome degree of diffidence before the congregation, about fetching water out of the rock, or queſtioning whether the Lord would give it to ſuch a rebellious people, though they had his order for it: *that* is *the water of Meribah in Kadeſh, in the wilderneſs of Zin*; ſo called to diſtinguiſh it from another *Meribah*, or water of ſtrife at *Rephidim*, *Exod.* xvii. 7. ſee *Deut.* xxxii. 51.

℣. 15. *And Moſes ſpake unto the Lord*, &c.] Having requeſted to go into the land and ſee it, which was denied him; and perceiving he muſt quickly die, and being a man of a public ſpirit, and concerned for the welfare of the people of *Iſrael*, prays that a ſucceſſor might be nominated and appointed: *ſaying*; as follows.

℣. 16. *Let the Lord, the God of the ſpirits of all fleſh*, &c.] The maker of the ſouls of men, called the ſpirits of all fleſh, or of corporeal beings, to diſtinguiſh them from the angels, who, though ſpirits, are incorporeal; and who knows the different qualities of the ſouls of men, their powers, and capacities, and fitneſs for ſervice, what gifts and talents they have for buſineſs; and who can beſtow ſuch upon them, which will qualify them for it: *ſet a man over the congregation*; meaning in his room and ſtead.

℣. 17. *Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in*, &c.] Which may lead them out, and go before them in war, and command them in battle, and bring them in in peace, having conquered their enemies; or theſe phraſes only mean the adminiſtration of civil government among them, and diligence and aſſiduity in it, ſee 2 *Chron.* i. 10. unleſs it has any peculiar reſpect to the leading the people of *Iſrael* out of the wilderneſs, and introducing them into the land of *Canaan*: *that the congregation of the Lord be not as ſheep which have no ſhepherd*; and ſo wander about, having none to guide them into proper paſtures, or to protect them from beaſts of prey; which is to be in a moſt forlorn and diſtreſſed condition; ſee *Matt.* ix. 36.

℣. 18. *And the Lord ſaid unto Moſes*, &c.] In anſwer to his requeſt: *take thou Joſhua the ſon of Nun*; who had been a ſervant of his near forty years, and of whoſe humility, diligence, faithfulneſs and integrity he had ſufficient proof, as well as of his ſkill and courage in military affairs, particularly at the battle with *Amalek*, *Exod.* xvii. 9—13. and xxiv. 13. and xxxiii. 11: *a man in whom*

[x] Ut ſupra, §. 2.

[y] Maimon. Hilchot Nechalot, c. 1. §. 3.

whom is *the ſpirit*; not only in whom is a ſpirit or ſoul, which is in every man; but the Spirit of God, and that not only as a ſpirit of grace and ſanctification, which is in every good man; but as a ſpirit of prophecy, as the *Targums* of *Onkelos* and *Jonathan*; or rather it reſpects the more than ordinary gifts of the Spirit qualifying him for government, as courage and conduct, wiſdom, prudence and greatneſs of mind: *and lay thine hand upon him*; thereby transferring the government to him, pointing him out to the people as his ſucceſſor; to ſhew to the children of *Iſrael* that he was in his place, as *Aben Ezra* notes; upon which followed a larger meaſure of the gifts of the Spirit of God; ſee *Deut.* xxxiv. 9.

℣. 19. *And ſet him before Eleazar the prieſt, and before all the congregation*, &c.] Declaring before them all, that he was his ſucceſſor, and that they might be witneſſes of what was ſaid and done unto him, and receive and acknowledge him as ſuch, and as having power and authority over them, which it became them to ſubmit unto: *and give him a charge in their ſight*; to take care of the people committed to him; to rule them in the fear of God, and according to his laws; and to be of good courage, and go before the people and introduce them into the land of *Canaan*; aſſuring him of the divine preſence and help, ſo that he need not fear any enemy whatever; of this charge, and as confirmed by the Lord himſelf, ſee *Deut.* xxxi. 7, 8, 23.

℣. 20. *And thou ſhalt put ſome of thine honour upon him*, &c.] Meaning not the ſpirit that was on *Moſes*, and the gifts of the ſpirit; for to do this was the work of the Lord, and not *Moſes*, ſee ch. xi. 17, 25. but of the honour of civil government; ſuggeſting that he ſhould give him a ſhare in it, and uſe him not as a miniſter and ſervant as he had been, but as his collegue and partner; and let him have ſome of the enſigns of power and authority, and ſome exerciſe of it; not only to inure him to government, but to make him reſpectable among the people: *that all the congregation of Iſrael may be obedient*; to him as their ruler and governor, hearken to his words, and obey his commands.

℣. 21. *And he ſhall ſtand before Eleazar the prieſt*, &c.] This was for the honour of God, whoſe prieſt *Eleazar* was, and whoſe oracle was conſulted by him; for it is ſaid [z], the high-prieſt did not come into the preſence of the king, but when he pleaſed; and he did not ſtand before him, but the king ſtood before the high-prieſt, as it is ſaid, *and before Eleazar the prieſt ſhall he ſtand*; though it is commanded the high-prieſt to honour the king, and to riſe up and ſtand when he comes unto him; and the king does not ſtand before him, but when he conſults for him by the judgment of *Urim*; and his poſture ſeems to be different from other perſons that conſulted; for the ſame writer [a] obſerves, in anſwer to a queſtion, "how do they conſult? the prieſt ſtands, and his face is before the ark, and he that conſults is behind him, and his face to the back of the prieſt;" whereas here *Joſhua* ſtood before the prieſt, and ſo any king or ſupreme governor: *who ſhall aſk* counſel *for him after the judgment of Urim before the Lord*; of the *Urim* and *Thummim* which were in the breaſt-plate of judgment, and of conſultation by them, ſee the note on *Exod.* xxviii. 30. and from this place the *Jews* [b] infer, that conſultation was not made by them for a private perſon, but for a king, or for one the congregation ſtood in need of: *at his word ſhall they go out, and at his word ſhall they come in*; go out to war, and return from it, or do any ſervice enjoined them; that is, either at the word of the Lord, or rather at the word of *Eleazar* the prieſt, declaring the will of God, which comes to much the ſame ſenſe; or at the word of *Joſhua*, directed by the high-prieſt, according to the oracle of God; and he being under ſuch direction, the people could never do amiſs in obeying him, or be in any fear or danger of being led wrong by him; but he is mentioned in the next clauſe, as included in thoſe that went out, and came in: both *he, and all the children of Iſrael with him, even all the congregation*; which *Maimonides* [c] interprets thus, *he*, this is the king; *and all the children of Iſrael*, this is the anointed for war, or he whom the congregation hath need of; *and all the congregation*, theſe are the great Sanhedrim, or ſeventy elders.

℣. 22. *And Moſes did as the Lord commanded him*, &c.] Being faithful and obedient to him in all things, though ever ſo contrary to his own private intereſt, and to that of his family: *and he took Joſhua and ſet him before Eleazar the prieſt, and before all the congregation*; as his ſucceſſor, whom God had named and appointed as ſuch.

℣. 23. *And he laid his hands upon him*, &c.] *Jarchi* obſerves, that he did this chearfully, and did more than he was commanded; for the Lord ſaid to him *lay thine hand*, but he laid both his hands: *and gave him a charge, as the Lord commanded Moſes*; ℣. 19. this is a clear proof that *Moſes* was no impoſtor, ſince he ſought not to aggrandize his family, or ſerve the intereſt of that; nor did he in the leaſt repine or murmur that the prieſthood was given to his brother *Aaron* and ſons, and now the civil government to his ſervant of the tribe of *Ephraim*; and as for his own poſterity, they were only common *Levites* that waited upon the prieſts.

CHAP. XXVIII.

IN this chapter is a repetition of ſeveral laws concerning ſacrifices, as the law of the daily ſacrifice morning and evening, ℣. 1—8. of thoſe that were offered every week on the ſabbath-day, ℣. 9, 10. and every month on the firſt day of the month, ℣. 11—15. and on the ſeven days of unleavened bread, ℣. 16—25. and at the feaſt of weeks, ℣. 26—31.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] The number of the children of *Iſrael* being taken, and orders given to divide the land unto them, according to their numbers; it was thought proper by the Lord to renew, or to put in mind of, the laws concerning ſacrifices which had been made, and which they were to obſerve when they came into the land of *Canaan*; and the rather this was neceſſary,

[z] Maimon. Hilchot Melachim, c. 2. §. 5.
[a] Miſn. Yoma, c. 7. §. 5. Maimon. Cele, ib. §. 12.
[b] Maimon. Hilchot Cele Hamikdaſh, c. 10. §. 11.
[c] Ibid.

ſary; as it was now 38 years ago ſince theſe laws were firſt made, and during that time were much in diſuſe, at leaſt ſome of them: and beſides, this was a new generation of men, that were ſprung up, thoſe that were at mount *Sinai* at the giving of the law being all dead, except a very few; and now *Moſes* alſo was about to die, and would be no more with them to remind them of theſe laws, and ſee that they were obſerved; and a ſucceſſor of him being appointed and conſtituted, it may be likewiſe on his account, as well as the peoples, that theſe laws were repeated: *ſaying*; as follows.

℣. 2. *Command the children of Iſrael, and ſay unto them*, &c.] For what follows concerned them all; namely, the offering of their daily, weekly, monthly and anniverſary ſacrifices, which were not for private perſons, but for the whole congregation; and theſe might be conſidered by them not merely as commands and duties to be obſerved, but as tokens of the divine favour to them, that notwithſtanding all their rebellions and provocations in the wilderneſs, ſacrifices for ſin were ordered, continued and accepted of by the Lord; and his acceptance of them, and well-pleaſedneſs in them; may eaſily be obſerved in the expreſſions uſed concerning them: *my offering*, and *my bread*; by *offering* may be meant in general all ſacrifices which were offered to the Lord, and by his command; and more eſpecially the burnt-offering, which was wholly and peculiarly his, and is after explained by ſacrifices made by fire, and it is chiefly of burnt-offerings this chapter treats; and by *bread* may be meant, either the ſhew-bread, which was ſet upon a table before the Lord continually, as his bread; ſo the *Targum* of *Jonathan*, "my "oblation, the bread of the order of my table "ſhall the prieſts eat, but what ye offer on the "altar, no man has power to eat;" or elſe the meat-offering, or rather, as it may be called, the bread-offering, which always went along with burnt-offerings; though the copulative *and*, which is not in the text, may be omitted, and both may ſignify the ſame, *my offering*, that is, *my bread*; for the ſacrifices were the food of God, the proviſions of his houſe, of which there were all ſorts in the ſacrifices, fleſh, bread and wine; particularly the daily ſacrifice was his food every day, and the fat of ſacrifices burnt is called the food of the offering made by fire, *Lev.* iii. 16. ſo *Jarchi* interprets it, *my offering*, this is the blood; *my bread*, the *amurim*, or fat that covereth the inward parts which were burnt on the altar: *for my ſacrifices made by fire for a ſweet ſavour unto me*; which reſpects burnt-offerings, wholly conſumed by fire, and were entirely the Lord's, and which he ſmelled a ſweet ſavour in, or were acceptable to him: theſe the children of *Iſrael* were to *obſerve to offer unto him in their due ſeaſon*; the daily ſacrifice, morning and evening; not before morning, nor after evening, as *Aben Ezra* obſerves; and ſo all the reſt at the proper time fixed, whether weekly, monthly or yearly. The *Jews* from this phraſe, *obſerve to offer unto me*, conclude the neceſſity of fixing ſtations, or ſtationary men, as *Jarchi* notes; ſo the tradition is, "theſe are the ſtations, as it is ſaid, *command the children of Iſrael*, &c. but how can the offering of a man be offered, and he not ſtand by it? wherefore the former prophets appointed twenty-four courſes, and to every courſe there was a ſtation at *Jeruſalem* of prieſts, *Levites*, and *Iſraelites*; and when the time of each courſe came to go up, the prieſts and *Levites* went up to *Jeruſalem*, and the *Iſraelites* who belonged to that courſe went into their cities, and read the hiſtory of the creation [d]:" now theſe ſtations, or ſtationary men, were ſubſtitutes for, or repreſentatives of all *Iſrael*, and ſtood by the ſacrifices when they were offered, in which all *Iſrael* were concerned, as particularly in the daily ſacrifice, which is here firſt taken notice of.

℣. 3. *And thou ſhalt ſay unto them*, &c.] Having directed *Moſes* to command the people of *Iſrael* to obſerve to offer all the ſacrifices of God in general, the Lord proceeds to order him to ſpeak of them, to them particularly and diſtinctly; this, according to *Jarchi*, is an admonition to the *Sanhedrim*: *this* is *the offering made by fire, which ye ſhall offer unto the Lord*; the daily burnt-offering, which was wholly conſumed by fire: *two lambs of the firſt year without ſpot day by day, for a continual burnt-offering*; this law was made before, and is directed to in *Exod.* xxix. 38. where the ſame things are ſaid as here, only as a further deſcriptive character of the lambs, they are here ſaid to be *without ſpot*; ſo all ſacrifices were to be without blemiſh, whether expreſſed or not; and in this, as in other things, theſe lambs were typical of Chriſt, the Lamb of God, without ſpot and blemiſh; and are ſaid to be a *continual* burnt-offering, becauſe they were offered every day in the week, without any intermiſſion, on any account whatever, which is frequently obſerved in this chapter; and this was to continue, and did continue until the Meſſiah came, who put an end to it by the ſacrifice of himſelf, as to any real uſe of it; and was in fact made to ceaſe a few years after, by the utter deſtruction of *Jeruſalem*, and was before that a little while intermitted in the times of *Antiochus*, *Dan.* viii. 11, 12. and ix. 27.

℣. 4. *The one lamb ſhalt thou offer in the morning*, &c.] Every morning, to make atonement for the ſins of the night, as the *Targum* of *Jonathan*: *and the other lamb ſhalt thou offer at even*; or *between the two evenings*, to make atonement for the ſins of the day, as the ſame *Targum*; in which they prefigured Chriſt, the Lamb of God, who continually, every day, morning and night, and every moment, takes away the ſins of his people, through the virtue and efficacy of his ſacrifice, *John* i. 29. ſee the note on *Exod.* xxix. 39.

℣. 5. *And the tenth* part *of an ephah of flour for a meat-offering*, &c.] Which always went along with the burnt-offering: *mingled with the fourth* part *of an hin of beaten oil*; which in thoſe times and countries was uſed inſtead of butter; and fine flour, and this mingled together made a *minchah*, or bread-offering, as it ſhould rather be called; of the meaſures uſed, ſee the note on *Exod.* xxix. 40.

℣. 6. It is *a continual burnt-offering*, &c.] For the meat-offering was burnt as well as the lambs, at leaſt part of it: *which was ordained in mount Sinai for a ſweet ſavour, a ſacrifice made by fire unto the Lord*; that is, this law concerning the daily burnt-offering was made on mount *Sinai*, ſo long ago as the children of *Iſrael* were there; and it was then ordered, that they ſhould continually offer ſuch a ſacrifice by fire, which would be grateful and acceptable unto God, eſpecially when done in faith of the ſacrifice of his Son it was a type of; or which ſacrifice was *made* [e], or offered at mount *Sinai*,

[d] Taanith, c. 4. §. 2.

[e] העשיה quod obtuliſtis, V. L. quod factum eſt, Pagninus; quod ſacrificatum fuerat, Piſcator.

Sinai, when the law of it was firſt given there: hence *Aben Ezra* obſerves, that this is a ſign that they did not offer burnt-offerings in the wilderneſs after they journeyed from *Sinai*; but then, tho' ſacrifices were not ſo frequently offered by them, as afterwards, yet one would think that the daily ſacrifice would not be omitted, which ſeemed to be always neceſſary; nor would there be any, or but little uſe of the altar, and the fire continually burning on it, if this was the caſe; ſee *Amos* v. 25.

℣. 7. *And the drink-offering thereof* ſhall be *the fourth* part *of an hin for the one lamb*, &c.] For the lamb offered in the morning, along with the meat-offering of which went a drink-offering, which was of wine, and ſtrong wine too, as the next clauſe expreſſes it; the quantity of which was the fourth part of an hin, which was about a quart and half a pint of our meaſure: *in the holy* place *ſhalt thou cauſe the ſtrong wine to be poured unto the Lord* for *a drink-offering*; that is, in the court of the tabernacle upon the altar of burnt-offering, which ſtood there: the *Targums* of *Jonathan* and *Jeruſalem* interpret it of old choice wine, old wine being reckoned beſt, ſee *Luke* v. 39. and though this wine was poured out on the altar, and not properly drank by any, yet it was to be the ſtrongeſt, beſt and choiceſt that could be got, as it was reaſonable it ſhould; ſince it was poured out as a libation or drink-offering to the Lord, which was his way of drinking it, as the burning of the ſacrifice was his way of eating that; all which was typical of the ſufferings, ſacrifice and blood-ſhed of Chriſt, which are well-pleaſing and acceptable to the Lord; ſee *Iſ.* liii. 10. *Eph.* v. 2.

℣. 8. *And the other lamb ſhalt thou offer at even*, &c.] As before directed, ℣. 4: *as the meat-offering of the morning, and as the drink-offering thereof ſhalt thou offer* it; ſome think that *Caph*, *as*, is put for *Beth*, *with*, the letters being ſimiliar, and ſo render the words, *with the meat-offering of the morning, and with the drink-offering thereof*; but there is no need of ſuch a verſion, nor is it with propriety; and the meaning is, that a meat-offering and a drink-offering were to go with the lamb offered at evening, of the ſame ſort, and in like manner as were offered with the lamb of the morning: *a ſacrifice made by fire of a ſweet ſavour unto the Lord*; this is repeated, to encourage the people to offer it, and to ſhow how very acceptable it was to the Lord, eſpecially the antitype of it.

℣. 9. *And on the ſabbath-day, two lambs of the firſt year without ſpot*, &c.] Juſt ſuch as were appointed for the daily ſacrifice: *and two tenth deals of flour* for *a meat-offering mingled with oil*; that is, two tenth parts of an ephah of flour mixed with two fourth parts of an hin of oil; of oil-olive, as the *Targum* of *Jonathan* expreſſes it, which is always meant, wherever oil is mentioned; which made one meat-offering to them doubled for both lambs, or two meat-offerings of the ſame quantity with thoſe of the daily ſacrifice, one for one lamb, and the other for the other: *and the drink-offering thereof*; which was of a like quantity of wine doubled, in proportion to the meat-offering; when theſe lambs with the meat and drink-offerings, were offered up, is not ſaid, whether the one in the morning after, and the other in the evening before the daily ſacrifice, which is not improbable, or both together.

℣. 10. This is *the burnt-offering of every ſabbath*, &c.] Or, *of the ſabbath in its ſabbath*[f], that is, as *Jarchi* obſerves, the burnt-offering of one ſabbath was not to be offered on another, but only on its own; ſo that if the ſabbath was paſt, and the offering not offered, it ceaſed; it was not to be renewed the following ſabbath; every ſacrifice was to be offered in its own ſeaſon, ℣. 2. *beſide the continual burnt-offering, and its drink-offering*; and meat-offering alſo, over and above the two lambs of the daily ſacrifice; with the offerings that were appendages to them, two other lambs with proportionate meat and drink-offerings were offered alſo; the other were not to be omitted on account of theſe, ſhewing that more religious ſervice was to be performed on ſabbath-days than on others: it may be rendered *after* or *upon*, to which ſenſe *Aben Ezra* interprets it, after the daily ſacrifice; becauſe, ſays he, he puts upon it the burnt-offering of the ſabbath; which ſeems to confirm what has been ſuggeſted on the preceding verſe, that theſe lambs were offered morning and evening after the daily ſacrifice, and indeed there was nothing offered before that.

℣. 11. *And in the beginnings of your months ye ſhall offer a burnt-offering unto the Lord*, &c.] On the firſt day of every month, when the new moon appeared; that this was religiouſly obſerved appears from the blowing of the trumpets over the ſacrifices on this day; from attendance on the word of the Lord, by his prophets on this day, and from abſtinence from worldly buſineſs on it, *Numb.* x. 10. 2 *Kings* iv. 23. *Amos* viii. 5. *two young bullocks, and one ram, ſeven rams of the firſt year without ſpot*; this was the burnt-offering, and a very large and coſtly one it was: more creatures were offered on this day than on a ſabbath-day; not that this was a more holy day than that, but this was but once a month, and therefore the expence might be the more eaſily bore, whereas that was every week.

℣. 12, 13, 14. *And three tenth deals of fine flour for a meat-offering, mingled with oil, for one bullock*, &c.] The quantities of flour in the meat-offering, for each bullock, and for the ram, and for each lamb, are the ſame as in ch. xv. 4 — 10. only the quantity of oil for each is not here expreſſed, which for a bullock was half an hin of oil, for a ram the third part of an hin, and for a lamb the fourth part; and likewiſe the quantity of wine in the drink-offerings for each of them is the ſame here as there; which, according to the *Targum* of *Jonathan*, was to be wine of grapes, and not any other: *this* is *the burnt-offering of every month, throughout the year*; or, *of the month in its month*[g]; it was to be offered at its appointed time every month, and not to be deferred to another: *Jarchi* has the ſame remark here as on ℣. 10. ſee the note there.

℣. 15. *And one kid of the goats for a ſin*-offering *unto the Lord, ſhall be offered*, &c.] This was an offering of a different ſort, not a burnt-offering, but a ſin-offering, typical of Chriſt, who was made an offering for ſin; and it was of that ſort of ſin-offerings which were to be eaten, as the *Jews* ſay [h]; for there were ſome that were not, even ſuch whoſe blood

[f] שבת בשבתו ſabbathi in ſabbatho ejus, Pagninus, Montanus, Fagius, Junius & Tremellius, Piſcator. [g] חדש בחדשו menſis in menſe ejus, Pagninus, Montanus, Vatablus. [h] Maimon. Hilchot Tamidin, c. 7. §. 2.

blood was brought into the ſanctuary, *Lev.* vi. 30. *Maimonides* [1] obſerves, that this phraſe *unto the Lord*, is very particular and expreſſive, and that the deſign of it is, to obſerve that it was offered to the Lord, and not to the moon, as the *Egyptians* did: *beſides the continual burnt-offering, and his drink-offering*; though the burnt-offering of this day was ſo very large, conſiſting of ſo many creatures; and beſides that a goat for a ſin-offering; yet the daily ſacrifice was not to be omitted, and what belonged to that.

℣. 16. *And in the fourteenth day of the firſt month*, &c.] The month *Niſan*, as the *Targum* of *Jonathan*, or *Abib*, which upon the *Iſraelites* coming out of *Egypt*, and on that account, was made the firſt month; otherwiſe *Tiſri* or *September* was the firſt month, ſee *Exod.* xii. 2. and xiii. 4. is *the paſſover of the Lord*; a feaſt in which a lamb was killed and eaten, in memory of the Lord's paſſing over the houſes of the *Iſraelites*, when he ſlew the firſt-born in *Egypt*; ſee *Exod.* xii. 6, 18, 23, 27.

℣. 17. *And in the fifteenth day of this month* is *the feaſt*, &c.] Not of the paſſover, that was the day before, but of unleavened bread, which began on this day, and laſted ſeven days, *Lev.* xxiii. 6. which is what the *Jews* call the *Chagigah: ſeven days ſhall unleavened bread be eaten*; ſee *Exod.* xii. 15, 18.

℣. 18. *In the firſt day* ſhall be *an holy convocation*, &c.] The firſt of the ſeven days, which was kept in a very religious manner: *ye ſhall do no manner of ſervile work* therein; except by preparing food to eat; ſee *Exod.* xii. 16.

℣. 19. *But ye ſhall offer a ſacrifice made by fire* for *a burnt-offering unto the Lord*, &c.] Which was to be of the creatures next mentioned; *two young bullocks*, &c, the ſame with the burnt-offering on the firſt day of the month, ℣. 11.

℣. 20, 21. *And their meat-offering*, &c.] The quantity of flour for which is the ſame for a bullock, a ram, and a lamb, as in ℣. 12, 13.

℣. 22. *And one goat* for *a ſin*-offering, *to make atonement for you.*] For notwithſtanding all their ſervices and ſacrifices, and though this day was an holy convocation, yet there was need of a ſin-offering to expiate their guilt, typical of Chriſt, who takes away the ſins of our holy things as well as all other ſins: this ſin-offering alſo was of that ſort which were eaten; for *Maimonides* ſays [k], the goat of the ſin-offering was eaten on the ſecond day of the paſſover, which was the 16th of *Niſan*.

℣. 23. *Ye ſhall offer theſe beſide the burnt-offering in the morning*, &c.] The daily morning-ſacrifice, and alſo beſides the daily evening-ſacrifices, though it is not expreſſed: *which* is *for a continual burnt-offering*; and not to be intermitted on any account, let the ſacrifices of the day be ever ſo numerous; great care is taken to obſerve this.

℣. 24. *After this manner ye ſhall offer daily throughout the ſeven days*, &c.] That is, two bullocks, one ram, and ſeven lambs, for a burnt-offering, on every one of the ſeven days; but then they were not all holy convocations, only the firſt and laſt: *the meat of the ſacrifice made by fire, of a ſweet ſavour unto the Lord*; it ſeems by this, that only the burnt-offering was offered up every day, but not a goat of the ſin-offering, that was peculiar to the firſt day: *it ſhall be offered beſide the continual burnt-offering, and his drink-offering*; which is again repeated, that it might be diligently obſerved.

℣. 25. *And on the ſeventh day ye ſhall have an holy convocation*, &c.] As on the firſt: *ye ſhall do no ſervile work*; unleſs in dreſſing food.

℣. 26. *Alſo in the day of the firſt-fruits*, &c.] When the firſt-fruits of the wheat-harveſt were brought unto the Lord, which was the day of pentecoſt, fifty days from the ſheaf of the wave-offering being brought: *when ye bring a new meat-offering unto the Lord*; that is, a meat-offering made of the new corn, which were two wave-loaves of two tenth deals of fine flour, baked with leaven, *Lev.* xxiii. 15, 16, 17. *after your weeks* be out; the ſeven weeks from the paſſover to pentecoſt, even ſeven compleat ſabbaths or weeks, *Lev.* xxiii. 15. *ye ſhall have an holy convocation, ye ſhall do no ſervile work*; ſee *Lev.* xxiii. 21.

℣. 27—30. *But ye ſhall offer the burnt-offering for a ſweet ſavour unto the Lord*, &c.] Which was of the ſame kind, and was of the ſame number of creatures as on the firſt day of the month, and on the ſeven days of unleavened bread, ℣. 11, 19, 24. and the meat-offering which went along with this, was of the ſame quantity of flour to each creature as in the above-mentioned ſacrifices; and on this day alſo was offered a kid of the goats for a ſin-offering; and there were alſo peace-offerings which are not mentioned here, nor is there any mention of any in the whole chapter; ſee *Lev.* xxiii. 19.

℣. 31. *And ye ſhall offer* them *beſides the continual burnt-offering, and his meat-offering*, &c.] The daily ſacrifice of the morning and evening, ſo often mentioned in this chapter, and ſo frequently inculcated as not to be omitted, either in the weekly, monthly, or anniverſary feſtivals; it being ſo neceſſary a ſacrifice, and ſo eminent a type of the great ſacrifice of the Meſſiah: *they ſhall be unto you without blemiſh, and their drink offerings*; the flour, of which the meat-offerings were made was to be pure and clean, and free from vermin; and the wine for the drink-offering was not to be palled, and dead, and dreggy: of the former, it is ſaid in the *Miſnah* [l], "the treaſurer puts his hand into it (the flour) if there comes any duſt with it," it is rejected; if it produces worms it is rejected: this the commentators ſay [m], is to be underſtood, if the greateſt part of it is ſuch; and with reſpect to the latter, *Jarchi* ſays, our *Rabbins* learn from hence (this paſſage of ſcripture) that wine in which flour riſes (or a dregginеſs like flour) it is unfit for drink-offerings, for they ſhould be perfect: this denotes the purity of Chriſt, the bread of life, and his ſpotleſs and perfect ſacrifice, when his ſoul was poured out unto death.

[1] Moreh Nevochim, par. 3. c. 46. p. 488.
[m] Maimon. & Bartenora in ib.
[k] Tamidin, ib. §. 3.
[l] Menachot, c. 8. §. 2.

CHAP.

CHAP. XXIX.

IN this chapter an account is given of the various offerings on the ſeveral remarkable days in the 7th month of the year; at the feaſt of blowing the trumpets on the firſt day of the month, ℣. 1—6. at the great faſt or day of atonement, which was the 10th of the month, ℣. 7—11. and at the feaſt of tabernacles, which began on the 15th day of the ſame month, and continued eight days, and the ſacrifices of every day are particularly mentioned; of the firſt day, ℣. 12—16. of the ſecond day, ℣. 17, 18, 19. of the third day, ℣. 20, 21, 22. of the fourth day, ℣. 23, 24, 25. of the fifth day, ℣. 26, 27, 28. of the ſixth day, ℣. 29, 30, 31. of the ſeventh day, ℣. 32, 33, 34. and of the eighth day, ℣. 35—38. which ſacrifices were to be offered, beſides their vows and free-will-offerings, of which *Moſes* gave a faithful account, according to the command of God, ℣. 39, 40.

℣. 1. *And in the ſeventh month*, &c.] The month *Tiſri*, as the *Targum* of *Jonathan*, which anſwers to part of our *September* and *October*; a month famous for days to be religiouſly obſerved, having more of them in it than any other month in the year: *on the firſt* day *of the month, ye ſhall have an holy convocation*; ſee *Lev.* xxiii. 24. *ye ſhall do no ſervile work*; and therefore in the place referred to, is called a ſabbath: *it is a day of blowing the trumpets unto you*; of which, ſee the note on the above place.

℣. 2. *And ye ſhall offer a burnt-offering for a ſweet ſavour unto the Lord*, &c.] Which was as follows: *one young bullock, one ram*, and *ſeven lambs of the firſt year without blemiſh*; which was the ſame, only one bullock leſs, with the offerings on the firſt day of the month, the ſeven days of unleavened bread, and the day of the firſt-fruits, ch. xxviii. 11, 19, 27.

℣. 3, 4, 5. *And their meat-offering*, &c.] Which went along with the creatures offered for a burnt-offering; the quantity of flour and oil uſed in it was the ſame, for a bullock, a ram, and each lamb, as in the offerings at the new moons, feaſt of unleavened bread, and the day of firſt-fruits, ch. xxviii. 12, 13, 20, 21, 28, 29. and a kid of the goats was alſo offered for a ſin-offering at this time, as in thoſe ſeaſons, and for the ſame purpoſe, to make atonement for the ſins of their holy things.

℣. 6. *Beſide the burnt-offering of the month, and his meat-offering*, &c.] The bullock, ram, and ſeven lambs, were offered on this day, beſides the two bullocks, one ram, and ſeven lambs, which were offered on it, on account of its being the firſt day of the month; and beſides the meat-offering that went along with them; theſe were not omitted on account of thoſe additional ſacrifices: *and the daily burnt-offering*; the two lambs of the daily ſacrifice; theſe alſo were offered as uſual, ſo that there were offered on this day three bullocks, two rams, and ſixteen lambs: *and his meat-offering, and their drink-offerings, according to their manner*; theſe alſo were offered with the daily ſacrifice, according to the law and rule preſcribed, for the making of them, and all were, *for a ſweet ſavour, a ſacrifice made by fire unto the Lord*; for they were burnt-ſacrifices, and very acceptable to the Lord, as they were types of the better ſacrifice, with which he is infinitely well pleaſed; and it is with reſpect to that, that ſuch a number of ſacrifices were appointed.

℣. 7. *And ye ſhall have on the tenth* day *of the ſeventh month an holy convocation*, &c.] The month *Tiſri*, as before; ſo the *Targum* of *Jonathan*: *and ye ſhall afflict your ſouls*; or perſons; their bodies by faſting, and their ſouls by repentance and humiliation; for this was a grand faſt, as it is called *Acts* xxvii. 9. *ye ſhall not do any work* therein; ſee *Lev.* xxiii. 28.

℣. 8. *But ye ſhall offer a burnt-offering unto the Lord*, &c.] Which is the ſame as ordered to be offered on the firſt day, ℣. 2. *Aben Ezra* is of opinion, that the ram here is different from thoſe in *Lev.* xvi. 3, 5, 24.

℣. 9, 10. *And their meat-offering*, &c.] Which was of the ſame quantity of flour and oil, for a bullock, a ram, and a lamb, as for the meat-offering on the firſt day of the month.

℣. 11. *One kid of the goats for a ſin-offering*, &c.] This alſo as it was different from that which was offered for the ſervice of the day, ſo it was offered after it; as is obſerved by the *Jewiſh* writers, that the goat, which was offered without, though of the *Muſaphim* or additions, could not go before the ſervice of the day; for it is ſaid as follows, *beſide the ſin-offering of atonement*; hence ſay they, we learn, that the goat within, which was of the ſervice of the day, went before it; [n] after that the ram of *Aaron*, and the ram of the people, and after that the fat of the ſin-offering: *and the continual burnt-offering, and the meat-offering of it, and their drink-offerings*; which were never omitted on account of the ſervice of any day, though ever ſo ſolemn, as this was: hence it appears, that there were offered on this day of atonement two bullocks, three rams, three goats, and two lambs.

℣. 12. *And on the fifteenth day of the ſeventh month ye ſhall have an holy convocation*, &c.] Of the ſame month *Tiſri*, which was the ſeventh from *Niſan* or *Abib*, though it was formerly the firſt month of the year: *ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the Lord ſeven days*; the feaſt of tabernacles, which began on the 15th day of this month.

℣. 13—34. *And ye ſhall offer a burnt-offering*, &c.] That is, on the firſt of the ſeven days, which was as follows: *thirteen young bullocks, two rams, and fourteen lambs of the firſt year, they ſhall be without blemiſh*; a very large ſacrifice indeed, for theſe were offered beſides one kid of the goats, for a ſin-offering, and the two lambs of the daily ſacrifice, which were not omitted on account of this extraordinary offering; ſo that there were no leſs than 32 creatures ſacrificed on this day: the meat and drink-offerings for each, according to the kind of them, were as uſual, and as before frequently obſerved; and the ſame ſacrifices, meat-offerings and drink-offerings were offered on the ſix following days of the feaſt, only with this difference, that there was one bullock leſs every day; which it is thought may denote the decreaſe of ſin in the Lord's people, and ſo an increaſe of holineſs, or rather the gradual waxing old and vaniſhing away of

[n] Bartenora in Miſn. Yoma, c. 7. §. 3.

of the ceremonial law, and the ſacrifices of it; and theſe bullocks ending in the number ſeven, which is a number of perfection, may lead us to think of the great ſacrifice theſe all typified, whereby Chriſt has perfected them that are ſanctified.

℣. 35. *On the eighth day ye ſhall have a ſolemn aſſembly*, &c.] The day after the ſeven days of the feaſt of tabernacles were ended; for this was not properly a part of that feaſt, but was a ſort of appendage to it; *ye ſhall do no ſervile work* therein; ſee the note on *Lev.* xxiii. 36.

℣. 36, 37, 38. *But ye ſhall offer a burnt-offering*, &c.] Which was the ſame that was offered on the firſt and tenth days of this month, ℣. 2, 8. and the meat and drink-offerings for each of the creatures were the ſame, as often expreſſed; and on this day a goat for a ſin-offering was alſo offered, beſides the daily ſacrifice, and what went along with that.

℣. 39. *Theſe* things *ye ſhall do to the Lord, in your ſet feaſts*, &c.] Or rather in the times ſet and appointed to you, as the *Jewiſh* writers [o] interpret it; and ſo *Jarchi* interprets it of a fixed time, which ſeems better; ſince theſe were not all feaſt-days, on which the above ſacrifices were to be offered, for one of them was a faſt, even the day of atonement: *beſides your vows, and your free-will-offerings*; which might be offered up at any time, notwithſtanding the above ſacrifices, which were neceſſary and obligatory; but theſe were at their own option: *for your burnt-offerings, and for your meat-offerings, and your drink-offerings, and for your peace-offerings*; of which ſee *Lev.* vii. 11—16.

℣. 40. *And Moſes told the children of Iſrael*, &c.] All theſe things; repeated the ſeveral laws unto them concerning the above ſacrifices, with the additions unto them, and explanations of them: *according to all that the Lord commanded Moſes*; being a faithful ſervant to the Lord in all his houſe, and in all things appertaining to it.

CHAP. XXX.

MENTION being made in the latter part of the preceding chapter, of vows to be performed to the Lord, beſides the ſacrifices directed to; here ſome account is given of them, and men are charged to fulfil, and not break them, ℣. 1, 2. but as to women, if a maid, being in her father's houſe, made a vow in his hearing, and he ſilent at it, her vow ſtood; but if he diſapproved of it, it was null and void, ℣. 3, 4, 5. and ſo a wife, when ſhe vowed a vow in the hearing of her huſband, and he ſaid not ought againſt it, it was valid; but if he objected to it, it ſtood for nothing, ℣. 6, 7, 8. likewiſe a widow, or one divorced, that made a vow in her huſband's houſe, before he died, or ſhe was put away from him, and he did not contradict it, it remained in force and to be fulfilled; but if he made it void, it ſtood not, and ſhe was forgiven, ℣. 9—12. it being in an huſband's power to confirm or make null a vow or oath, made by his wife to afflict her ſoul; but if he made any void after he heard them, and had been ſilent, he himſelf was to bear her iniquity, ℣. 13—16.

℣. 1. *And Moſes ſpake unto the heads of the tribes*, &c.] Or the princes of them, who could more eaſily be convened, and who uſed to meet on certain occaſions, and on whom it lay to ſee various laws put in execution: *concerning the children of Iſrael*; how they ought to conduct and behave in the following caſe, it being an affair which concerned them all: *ſaying, this* is *the thing which the Lord hath commanded*; relating to vows. *Aben Ezra* is of opinion, that this was delivered after the battle with *Midian*, of which there is an account in the following chapter, and is occaſioned by what was ſaid to the tribes of *Gad* and *Reuben*, ch. xxxii. 24, 25. *do that which hath proceeded out of your mouth*; to which they replied, *thy ſervants will do as my lord commandeth*; upon which the nature of a vow, and the manner of keeping it, are obſerved; but the occaſion of it rather ſeems to be, what is ſaid towards the cloſe of the foregoing chapter, ℣. 39. that the various ſacrifices there directed, were to be offered in their ſeaſon, beſides the vows and free-will-offerings; and when theſe were ratified and confirmed, and when null and void, and to be fulfilled or neglected, is the principal buſineſs of this chapter.

℣. 2. *If a man vow a vow unto the Lord*, &c.] Which muſt be in a thing that is lawful to be done, which is not contrary to the revealed will and mind of God, and which may tend to the glory of God, the honour of religion, the ſervice of the ſanctuary, the good of a man's ſelf, or of his neighbour; or in things purely indifferent, which may, or may not be done, without offence to God or man; as that he will not eat ſuch a thing for ſuch a time, or he will do this or the other thing, as *Jarchi* obſerves; who moreover ſays, that he may forbid himſelf what is forbidden, and forbid what is free and lawful; but he may not make free or lawful what is forbidden, that is, he may not vow to do a thing which is contrary to the law of God, ſuch a vow will not ſtand: and he was to be of ſuch an age before he could make a vow that would be valid; according to the *Targum* of *Jonathan*, he muſt be 13 years of age; it is ſaid in the *Miſnah* [p], "a ſon of 12 years and one day, his vows are examined; a ſon of 13 years and one day, his vows are firm, and they examine the whole 13th year before that time; although they ſay we know to whoſe name (or on whoſe account) we vow or conſecrate, their vow is no vow, nor their conſecration no conſecration; but after that time, though they ſay we know not to whoſe name (or on whoſe account) we vow or conſecrate, their vow is a vow, and their conſecration a conſecration:" *or ſwear an oath to bind his ſoul with a bond*; to his vow adds an oath for the greater confirmation of it, and to lay himſelf under the greater obligation to perform it: *he ſhall not break his word*; or *profane* it [q], but punctually perform it; men ſhould be careful how they vow, and not raſhly do it; but when they have vowed, they ought to perform; ſee *Eccl.* v. 4, 5. *Deut.* xxiii. 21, 22, 23: *he ſhall do according to all that proceedeth out of his mouth*; it is not in his power to revoke his vow or make it null: the *Miſnic* doctors [r] ſay, a man can looſe all vows, excepting his own. *R. Judah* ſays, not

[o] Maimon. & Bartenora in Miſn. Peſach. c. 7. §. 4.
[r] Negaim, c. 5. §. 5.
[p] Niddah, c. 5. §. 6.
[q] לא יחל׃

not the vows of his wife, nor thoſe which are between her and others; that is, as one of the commentators [s] explains it, ſuch vows which are not made to afflict, or reſpect not faſting; but according to the *Targum* of *Jonathan*, though a man cannot looſe his vows, or free himſelf from them; yet the Sanhedrim, or court of judicature can, or a wiſe man that is authenticated thereby, as *Jarchi* ſays, or three private perſons; but theſe are ſuch traditions, which make void the commandment of God, as our Lord complains, *Matt.* xv.

℣. 3. *If a woman alſo vow a vow unto the Lord*, &c.] Who has not paſſed 13 years, as the *Targum* of *Jonathan*: and *bind* herſelf *by a bond*; lay herſelf under obligation to perform her vow by an oath: being *in her father's houſe*; unto the 12th year, as the ſame *Targum*; that is, that is under his care, tuition and juriſdiction, whether ſhe literally, or properly ſpeaking, is in the houſe or no at the time ſhe vows; ſo *Jarchi* interprets it of her being in the power of her father, though not in his houſe, ſhe being not at age to be at her own diſpoſal, but at his: wherefore it is added, *in her youth*; which, as the ſame writer explains it, ſignifies that ſhe is "neither a little one, nor at age; for a little one's vow is no vow, and one at age is not in the power of her father to make void her vow: who is a little one? our *Rabbins* ſay, one of eleven years of age and one day, her vows are examined, whether ſhe knows on whoſe account ſhe vows and conſecrates, or devotes any thing; one vows a vow that is twelve years and one day old there is no need to examine them." He ſeems to refer to a paſſage in the *Miſnah* [t], "a daughter of eleven years and one day, her vows are examined; a daughter of twelve years and one day, her vows are firm, but they are to be examined thro' the whole twelfth year."

℣. 4. *And her father hear her vow, and her bond wherewith ſhe hath bound her ſoul*, &c.] Her vow which is binding upon her, or her vow and an oath annexed to it, which makes it ſtill more ſtrongly binding; and this he hears himſelf, or it is reported to him by others: *and her father ſhall hold his peace at her*; ſhall not reprove her for it, nor contradict her in it: *then all her vows ſhall ſtand*; be they what, or as many as they may: *and every bond wherewith ſhe hath bound her ſoul, ſhall ſtand*; his ſilence being to be interpreted as approving of them, and conſenting to them.

℣. 5. *But if her father diſallow her in the day that he heareth*, &c.] Diſapproves of her vow, and expreſſes his diſlike of it, and declares it null and void; which, if done at all, is to be done on the ſame day he hears it, and not on another day, as *Aben Ezra* obſerves; not the day following, and much leſs on a third or fourth day, *&c.* and it might be done on a ſabbath-day [u]: *not any of her vows, or of her bonds wherewith ſhe bound her ſoul, ſhall ſtand*; but become null and void, ſhe being at the controul of her father, and having nothing in her own power, and at her own diſpoſal to vow or conſecrate, but wholly in the power and at the diſpoſal of her father: *and the Lord ſhall forgive her*; the breach of her vow, it ſhall not be imputed to her as a ſin: *becauſe her father diſallowed her*; ſo that it was no fault of hers that it was not fulfilled; though ſhe might be blameworthy to make one, without previouſly obtaining his conſent, and making it raſhly without his previous knowledge, ſhe not being at her own hands; and in this reſpect may be ſaid to be forgiven by the Lord, which ſuppoſes ſome fault committed.

℣. 6. *And if ſhe had at all an huſband with whom ſhe vowed*, &c.] Or *when her vows* were *upon her* [w], was either betrothed or married to a man: *or uttered ought out of her lips, wherewith ſhe bound her ſoul*; uttered any thing, either with or without premeditation, either with thought and deliberation, or raſhly and imprudently, as the word ſignifies, yet in ſuch a manner that it was binding upon her.

℣. 7. *And her huſband heard* it, *and held his peace at her in the day that he heard* it, &c.] The vow ſhe made, and by his ſilence conſented to it: *then her vows ſhall ſtand, and her bonds wherewith ſhe bound her ſoul, ſhall ſtand*; or ſhe be under obligation to perform them.

℣. 8. *But if her huſband diſallow her on the day that he heard* it, &c.] Expreſſes his diſlike of it; and this he does as ſoon as he hears it, at leaſt that ſame day; according to the *Jews* [x], within the ſpace of 24 hours: *then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect*; by contradicting it, and forbidding the performance of it; or however by declaring to her, or to others, that it is not agreeable to his mind and will that it ſhould be fulfilled: *and the Lord ſhall forgive her*; excuſe her performance of the vow, and not impute ſin to her on that account, nor puniſh for the breach of it, ſhe being under the cover of her huſband, and obliged to ſubmit to his will. According to *Jarchi*, the ſcripture ſpeaks of a woman that vows to be a *Nazarite*; her huſband hears and makes it void; but ſhe does not know it, and tranſgreſſes her vow, and drinks wine, and is defiled with the dead, ſo that ſhe has need of forgiveneſs, though it is made void; and if vows made void, he adds, have need of pardon, much more thoſe that are not.

℣. 9. *But every vow of a widow*, &c.] The ſcripture ſpeaks, as *Jarchi* ſays, of a widow from marriage, or that has been married, but a widow from eſpouſals (or that has been only eſpouſed) the huſband dead, the power is tranſmitted, and returns to the father; and with reſpect to ſuch a caſe, it is ſaid in the *Miſnah* [y], "if the father (of ſuch a betrothed perſon) dies, the power is not tranſmitted to the huſband; but if the huſband dies, the power is tranſmitted to the father; in this caſe, greater is the power of a father than of an huſband; in others, greater is the power of an huſband than of a father, becauſe an huſband makes void (the vow of) one at age, but a father does not make void (the vow of) ſuch a one:" *and of her that is divorced*; from her huſband on ſome account or another; now in each of theſe caſes, the one being looſed from the law of her huſband by death, and the other by a bill of divorce, if they vowed, the vows *wherewith they have bound their ſouls, ſhall ſtand againſt her*; againſt either of them, they having none over them to diſapprove of, contradict and make void their vows.

℣. 10. *And if ſhe vowed in her huſband's houſe*, &c.] Before his death, in his life-time, or before divorced: the *Targum* of *Jonathan* adds, by way of explanation, "and not at age for marriage," underſtanding it of a betrothed, and not a married perſon;

[s] Bartenora in ib. [t] Niddah, ut ſupra.
[u] Miſn. Sabbat, c. 24. §. 5. [w] ונדריה עליה׃
[x] Leo Modena's Hiſtory of Rites, &c. par. 2. c. 4. [y] Nedarim, c. 10. §. 2.

perſon; but *Jarchi* ſays, the ſcripture ſpeaks of a married one, which ſeems moſt likely: *or bound her ſoul by a bond with an oath*; to fulfil her vow, to abſtain from this, or to do that, or the other thing.

℣. 11. *And her huſband heard* it, *and held his peace at her*, and *diſallowed her not*, &c.] Heard her make her vow, and bind it with an oath, and was ſilent at it, which was conſenting to it, and did not contradict her, nor ſhew any diſpleaſure or reſentment at her on account of it; the *Targum* of *Jonathan* adds, "and died before ſhe was at age;" but what follows held good equally of one that was at age for marriage, and actually married to him: *then all her vows ſhall ſtand, and every bond wherewith ſhe bound her ſoul, ſhall ſtand*; be ratified and confirmed, and ſhe be under obligation to make them good.

℣. 12. *But if her huſband hath utterly made them void on the day he heard* them, &c.] Declaring they were contrary to his mind and will, he diſapproved of them, and forbid the carrying them into execution: *then whatſoever proceeded out of her lips concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand*; though her huſband be dead, or ſhe be divorced from him: *her huſband hath made them void, and the Lord ſhall forgive her*; ſhe will neither incur his diſpleaſure for not fulfilling her vow, nor have any puniſhment inflicted on her: the *Targum* of *Jonathan* is, "if her huſband makes them void, and ſhe knows it not "and tranſgreſſes, it ſhall be forgiven her by the "Lord."

℣. 13. *Every vow, and every binding oath to afflict the ſoul*, &c.] By faſting, as *Aben Ezra* obſerves; as when a vow was made, or a perſon bound herſelf by an oath, to abſtain from ſuch and ſuch food, or to faſt on ſuch a day; to keep a faſt which was not appointed, to ſet apart a day for faſting, beſides the grand and general faſt on the day of atonement: *Jarchi* from hence gathers, that a man only makes vows of afflicting the ſoul, or vows of faſting; but this is not ſaid by way of limitation and reſtriction, but by way of amplification and illuſtration, giving a particular inſtance, by which others may be judged of: *her huſband may eſtabliſh it, or her huſband may make it void*; juſt as he pleaſed; and this power an huſband had, to prevent confuſion in the family, and trouble in the affairs of it, by vowing abſtinence from ſuch and ſuch food, or from ſuch and ſuch liquor, and the like; and to prevent running into expences he was not able to anſwer by vowing, and dedicating this and the other to holy uſes, for ſacrifices, and repairs of the temple, and the like.

℣. 14. *But if her huſband altogether hold his peace at her from day to day*, &c.] Said not one word to her day after day, neither on the day he heard her vow, nor the day following: *then he eſtabliſheth all her vows, or all her bonds, which* are *upon her*; by his ſilence: *he confirmeth them, becauſe he held his peace at her, in the day that he heard* them; for not to contradict them was to confirm them.

℣. 15. *But if he ſhall any ways make them void, after that he hath heard* them, &c.] Some way or other expreſſing his diſlike of them; not at the time he heard them, but ſome time afterwards; one day after, as the *Targum* of *Jonathan*: *then he ſhall bear his iniquity*; be accountable for the breach of the vow, the ſin ſhall be reckoned to him, and he ſhall bear the puniſhment of it, becauſe he ought to have declared his diſapprobation of it ſooner; and it may be, his doing it when he did, was only in a ſpirit of contradiction, or through covetouſneſs; and it would have been more adviſeable to have let the vow ſtand, and therefore acted a criminal part, and ſo was anſwerable for it; the *Targum* of *Jonathan* explains it, "her huſband or her "father ſhall bear her iniquity," ſuppoſing her not to be at age: *Aben Ezra* gives the reaſon of it, becauſe ſhe is in his power.

℣. 16. *Theſe* are *the ſtatutes which the Lord commanded Moſes between a man and his wife*, &c.] Relating to vows made by the wife, and confirmed or diſannulled by the huſband: *Aben Ezra* adds, if ſhe is at age or in puberty, underſtanding it of a married and not a betrothed wife: *between the father and his daughter*; if ſhe is not at age, as the ſame writer obſerves; for if ſhe is at age he has nothing to do with her vows: being yet *in her youth*; not at age, being not 12 years and one day old: *in her father's houſe*; in his power and juriſdiction, and at his diſpoſal, and ſo could make her vows void or firm, as he pleaſed: this power of ratifying or diſannulling vows, an huſband had over his wife, and a father over his daughter, to prevent imprudent and extravagant vows, and the two frequent uſe of them, the conſequences of which might be bad in families.

CHAP. XXXI.

THIS chapter contains an order to make war upon *Midian*, which was accordingly done, 1—12. but *Moſes* was wroth, becauſe they ſaved the women alive, who, through the counſel of *Balaam*, had been the cauſe of ſin, and of the plague for it in *Iſrael*, and therefore orders them, and the male-children, to be ſlain, ℣. 13—18. and then directs to the purification of the ſoldiers, their captives and ſpoil, ℣. 19—24. and by the command of God, an account is taken of the prey, and a diviſion of it made between the ſoldiers and the congregation, and out of each part a tribute is levied for the Lord, ℣. 25—31. and the ſum of the whole booty is given, ℣. 32—35. and of the part which belonged to the ſoldiers, and of the tribute given to the Lord, ℣. 36—41. and of the part which belonged to the children of *Iſrael*, ℣. 42—47. and beſides the above tribute to the Lord, the officers made a voluntary oblation out of their ſpoil, both by way of gratitude for ſparing their lives, and to make atonement for their ſouls, ℣. 48—54.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] After the plague upon *Iſrael* for their fornication and idolatry, into which they were drawn by the daughters of *Moab* and *Midian*, and after the ſum of the people was taken in the plains of *Moab*, and various laws given or repeated, and a little before the death of *Moſes*: *ſaying*; as follows.

℣. 2. *Avenge the children of Iſrael of the Midianites*, &c.] For the injury they had done them, by ſending their daughters among them, who enticed them to commit uncleanneſs with them, and then drew them into the worſhip of their idols, which brought the wrath of God upon them, and

for which 24,000 perſons were ſlain. Now, tho' the *Moabites* had a concern in this affair as well as the *Midianites*, yet they were ſpared; which ſome think was for the ſake of *Lot*, from whom they deſcended; but why not the *Midianites* for the ſake of *Abraham*, whoſe offſpring they were by *Ketu rah? Jarchi* ſays, they were ſpared becauſe of *Ruth*, who was to ſpring from them; and ſo ſhe might, and yet vengeance be taken on great numbers of them: but the truer reaſon ſeems to be, either becauſe the ſin of the *Moabites* was not yet full, and they were reſerved for an after-puniſhment; or rather becauſe they were not the principal actors in the above affair; but the *Midianites*, who ſeem to have adviſed *Balak* at firſt to ſend for *Balaam* to curſe *Iſrael*, and who harboured that ſoothſayer after he had been diſmiſſed by *Balak*, and to whom he gave his wicked counſel, and which they readily followed, and induſtriouſly purſued: *afterward ſhalt thou be gathered unto thy people*; or die, ſee ch. xxvii. 13. it being ſome ſatisfaction to him to ſee the good land, as he did from *Abarim*, and the *Iſraelites* avenged on their enemies before his death.

℣. 3. *And Moſes ſpake unto the people, ſaying*, &c.] In obedience to the divine command; this muſt be ſuppoſed to be ſpoken, to the heads or princes of the tribes: *arm ſome of yourſelves unto the war*; not the whole body of the militia, 600,000 men and upwards, only ſome of them, and theſe choice and ſelect men; and according to the *Jewiſh* writers, good men, who, deteſting the ſins of leudneſs and idolatry, would more ſtrictly and ſeverely avenge themſelves on the *Midianites* for drawing their brethren into thoſe ſins, whereby they fell; and ſo *Jarchi* calls them righteous men: and *let them go againſt the Midianites, and avenge the Lord of Midian:* what the Lord calls the vengeance of the *Iſraelites*, *Moſes* calls the vengeance of the Lord, becauſe they were the Lord's people, and his cauſe and theirs the ſame; and becauſe the ſins they were drawn into by the *Midianites*, were not only againſt themſelves, and to their prejudice, but againſt the Lord, and to the diſhonour of his name.

℣. 4. *Of every tribe a thouſand*, &c.] So that the whole number of thoſe that were armed were 12,000, as after given: *throughout all the tribes of Iſrael*; this is obſerved, as *Jarchi* thinks, to comprehend the tribe of *Levi*, which in ſome caſes was left out of the account: *ſhall ye ſend to the war*; to fight with *Midian*.

℣. 5. *So they were delivered out of the thouſands of Iſrael*, &c.] Several thouſands very probably offered themſelves voluntarily to go to the war, or however were ſummoned together on this account, and out of them the following number was delivered of picked and choſen men: *a thouſand* of every *tribe*, *twelve thouſand armed for war*; which was but a ſmall number to go againſt ſo conſiderable a nation and people; but this was done to ſhew that the war was of the Lord, he would fight the battle, and give them victory, it being the ſame to him to do it with few as with many; and to encourage the people of *Iſrael* to believe the Lord would give them ſucceſs againſt their many and powerful enemies in the land of *Canaan*, on the borders of which they now were.

℣. 6. *And Moſes ſent them to the war*, &c.] Being muſtered and armed: *a thouſand of* every *tribe*, *themand Phinehas the ſon of Eleazar the prieſt to the war*; which looks as if *Phinehas* was the general of this army; for *Moſes* went not to the war, and no mention is made of *Joſhua*, nor might it be proper for him, he being the ſucceſſor of *Moſes*, who was quickly to die; but it ſeems rather, that there was no one perſon that had the command of the whole, but every captain commanded his own company; ſince, when *Moſes* met them, and was angry with them for ſparing the women, he does not addreſs any one as the chief commander, but all the officers, ℣. 14. however, it was very proper and prudent to ſend *Phinehas* with them, both on account of his office, as a prieſt, to encourage the people, and becauſe of his extraordinary zeal againſt the *Midianites* for what they had done, as appears by his ſlaying a prince of *Simeon*, and a *Midianitiſh* princeſs in their uncleanneſs: and he went *with the holy inſtruments, and the trumpets to blow, in his hand*; by *the holy inſtruments*, *Aben Ezra* underſtands the ark with what appertained to it, which in after-times uſed to be carried out when the *Iſraelites* went to war, *Joſh.* vi. 4. 1 *Sam.* iv. 3, 4. and *Jarchi* interprets them of the ark and plate of gold [z] which was upon the forehead of the high-prieſt; but what had *Phinehas* to do with this, who was but a common prieſt? though the *Targum* of *Jonathan* paraphraſes it, "with the "*Urim* and *Thummim* of holineſs, to enquire by "them;" and it appears, that ſometimes a ſon of an high-prieſt was entruſted with the ephod, to which the breaſt-plate was faſtened, which had the *Urim* and *Thummim* on it, and made uſe thereof to enquire by, as in the times of *David*, 1 *Sam.* xxiii. 6—12. but it is the opinion of ſome learned men, and they may be in the right, that theſe inſtruments are no other than the trumpets, and who ſuppoſe the *vau* is not copulative but explanative, ſo *Ben Gerſom*, and read the words thus, *with the holy inſtruments*, *even*, or *that is*, *the trumpets* [a], the ſilver trumpets ordered to be made, ch. x. 2. one uſe of which was for the journey of the camps, and alſo to blow an alarm for war, and which was done by the prieſts; and ſo the *Targum* of *Jonathan* adds here, "to cauſe the camp of *Iſrael* to "reſt, and to cauſe it to go;" that is, to direct it when it ſhould ſtop and when it ſhould move.

℣. 7. *And they warred againſt the Midianites, as the Lord commanded Moſes*, &c.] Whether the *Midianies* came out againſt them with an army, and there was a pitched battle between them, is not certain; however the *Iſraelites* committed acts of hoſtility upon them, by entering their cities, plundering their houſes, and ſlaying the inhabitants of them; the *Targum* of *Jonathan* is, "they warred "againſt *Midian*, and ſurrounded it in the three "corners of it, as the Lord commanded *Moſes*;" for, as *Maimonides* [b] obſerves from tradition, "when they beſiege a city to take it, they do not ſurround it in the four corners of it, but in the three corners of it, and leave a place to flee out, that every one that would might eſcape for his life, as it is ſaid, *and they warred againſt Midian, as the Lord commanded Moſes*; by report, or from tradition it is learnt, that ſo he commanded him;" that is, in ſuch a manner to beſiege a city; but for this there is

[z] So the Rabbins in Abendana in Miclol Yophi in loc.

[a] וחצוצרות erantque tubæ, Tigurine verſion; id eſt tubæ, Vatablus; nempe tubæ, Piſcator; ſo Ainſworth.

[b] Hilchot Melacim, c. 6. §. 7.

is only tradition, for it is not mentioned among the rules after-directed to in such a case, *Deut.* xx. 10—20. *and they slew all the males*; which fell into their hands; for no doubt, there were multitudes that made their escape, since in after-times we read of the *Midianites* as a very powerful people, and very distressing to *Israel*, *Judg.* vi. 1, 2. these, as *Aben Ezra* observes, they slew, were such as were grown up, for as for their little ones, them they spared and carried captive, ℣. 9.

℣. 8. *And they slew the kings of Midian, beside the rest of them that were slain*, &c.] Besides the males of the common people, they slew their kings, who were petty kings or princes, perhaps under the king of *Moab*, or had reassumed their titles and government after the death of *Sihon* the king of the *Amorites*, who, in his time, were called dukes of *Sihon*, *Josh.* xiii. 21. namely, *Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian*; the *Targum* of *Jonathan* says of *Zur*, this is *Balak*, which is not probable; it is more likely, what *Aben Ezra* observes, that he was the father of *Cosbi*, whom *Phinehas* slew, ch. xxv. 15. *Balaam also the son of Beor they slew with the sword*; so that he died not a natural death but a violent one, not such a one as he desired, the death of the righteous, but of bloody and deceitful men, who do not live out half their days; for if the *Jewish* writers [c] are to be credited, he was but 34 years of age when he was slain, which is not quite half the age of man, that being 70, *Ps.* xc. 10. it appears by this, that he was among the *Midianites* at the time of this war; either he stayed here till this time, when he went from *Balak* with an intention to go into his own country; or he had returned hither, being either sent for, by the princes of *Midian*, on this occasion; or, as some say, as *Aben Ezra* observes, that he came to *Midian* after he returned to his place, on hearing the plague that came upon *Israel* through his counsel, to receive the money of the elders of *Midian* for it; and so *Chaskuni*.

℣. 9. *And the children of Israel took* all *the women of Midian captives*, &c.] The word *all* is not in the original text, nor should it be supplied; for if all had been taken, and carried captive, and put to death, as those were afterwards, how could there have been such an increase of the *Midianites* as there was in some time after this? see *Judg.* vi. but the meaning is, that as many as fell into their hands they took and carried captive: *and their little ones*; both male and female: *and took the spoil of all their cattle, and all their flocks*; their oxen and their sheep, and also their asses, as appears by the following account: *and all their goods*; in their houses, their wealth and substance, gold, silver, *&c.*

℣. 10. *And they burnt all their cities wherein they dwelt*, &c.] So far as they went into the country, which perhaps might not be the whole land of *Midian*: *and all their goodly castles with fire*; which were either the palaces of their princes and nobles, or such-like great personages; or they were fortified places, for the security of their cities and country: the *Targums* of *Onkelos* and *Jonathan* interpret them, of their houses of worship, their temples, and their altars.

℣. 11. *And they took all the spoil*, &c.] In their cities and castles: *and all the prey*, both *of men and of beasts*; all sorts of cattle, oxen, sheep, and asses.

℣. 12. *And they brought the captives, the prey, and the spoil*, &c.] The women and children, who were the captives, and the beasts which were the prey, and the gold, silver, *&c.* which were the spoil: *unto Moses and Eleazar the priest, and unto the congregation of the children of Israel*; that is, they were bringing the above persons and things unto them, returning from the war with *Midian*: *unto the camp at the plains of Moab, which* are *by Jordan* near *Jericho*; see ch. xxii. 1. but they were stopped, and were not admitted into the camp until seven days after.

℣. 13. *And Moses and Eleazar the priest, and all the princes of the congregation*, &c.] Attended, no doubt, with a proper retinue: *went forth to meet them without the camp*; partly to do honour to them, and to congratulate them on their victory, and partly to hinder them going into the camp directly, until they were purified; see *Gen.* xiv. 17, 18.

℣. 14. *And Moses was wroth with the officers of the host*, &c.] The general officers who had the command of the army, for there does not appear to be any one that was generalissimo over the whole, otherwise the displeasure would have fallen upon him: with *the captains over thousands, and captains over hundreds, which came from the battle*; rather *with* should be left out, not being in the text; and these captains only explain who the officers were, and these were 132, as *Aben Ezra* observes; 12 who were captains over thousands, and were more properly the general officers; and 120 over so many hundreds, into which the whole were subdivided.

℣. 15. *And Moses said unto them, have ye saved all the women alive?*] Which either had been reported to him, or he concluded, by seeing so many with them; and this question is put, not for information, but by way of reproof, and as chiding them for what they had done; for they might have received orders from him to put them to death, when he sent them out; and if so, there was the more reason to be angry with them; or he might conclude they would have done this of themselves, knowing what instruments of mischief these women had been to *Israel*.

℣. 16. *Behold, these caused the children of Israel, through the counsel of Balaam*, &c.] Who advised the *Midianites* to send their women into the camp of *Israel*, and allure them to uncleanness, and so draw them into idolatry, which counsel they followed, and it succeeded; for by this means they were brought *to commit trespass against the Lord in the matter of Peor*; by worshipping *Baal Peor*, the god of the *Moabites* and *Midianites*; whereby they transgressed the commandment of God, which forbid them having and worshipping any other gods besides him, and is a sin highly offensive to him, being greatly derogatory to his honour and glory: *and there was a plague among the congregation of the Lord*; for that sin; and in that plague died 24,000 persons, ch. xxv. 9.

℣. 17. *Now therefore kill every male among the little ones*, &c.] Which they had taken and brought captives, ℣. 9: *and kill every woman that hath known man by lying with him*; who might be such, at least many of them, who had lain with *Israelitish* men; and as the adulterers had been put to death, so now the adulteresses; or they were ordered to be slain, even all of them, lest they should entice the children of *Israel* to uncleanness, and so to idolatry again:

[c] Shalshalet Hakabala, fol. 7. 2.

again: now theſe were known to be ſuch, either by conjecture at their age, or rather, through the examination of matrons, unleſs it can be thought, as it is by ſome, that it was by divine revelation.

℣. 18. *But all the women-children*, &c.] The females among the little ones: *that have not known a man by lying with him*; which might be pretty clear, and eaſily concluded, from their age: *keep for yourſelves*; either to be hand-maids to them, or to be married among them when grown up, and become proſelytes, and initiated into their religion.

℣. 19. *And do ye abide without the camp ſeven days*, &c.] Which was the time that any one that touched a dead body remained unclean, ch. xix. 11. *whoſoever hath killed any perſon*; as moſt of them if not all muſt have done; all the males of *Midian* that fell into their hands being ſlain by them, that were men grown: *and whoſoever hath touched any ſlain*; as they muſt to ſtrip them of their garments, and take their ſpoil from them: *purify* both *yourſelves and your captives, on the third and on the ſeventh day*; which were the days appointed for the purification of ſuch that were polluted by touching dead bodies, ch. xix. 11. and their captives, which were the female little ones; (for as for the women, and males among the little ones, they were ordered to be ſlain,) though they were heathens, yet inaſmuch as they were to be for the ſervice of the *Iſraelites*, and to be brought up in their religion, they were to be purified alſo; to which purpoſe, is the note of *Jarchi*; "not that "the *Gentiles* receive uncleanneſs and need ſprin-"kling, but as ye are the children of the cove-"nant, ſo your captives, when they come into the "covenant, and are defiled, need ſprinkling."

℣. 20. *And purify all* your *raiment*, &c.] By waſhing them; and this may intend not ſo much their own wearing apparel, as the raiment they took off of the dead bodies of the *Midianites*, ſince the perſon that touched a dead body was not obliged to waſh his clothes, but the clean perſon that ſprinkled the water of purification on him, ch. xix. 19, 21. ſome render the words, *purify yourſelves* [d], together *with the raiment*, &c. which ſeems to be the beſt verſion of them: *and all that is made of ſkins*; of any ſort of creatures, as the covering of tents, ſhoes, bottles, *&c.* ſee ch. xi. 32. *and all work of goats* hair; ſuch as the covering of tents was alſo made of: and this, according to *Jarchi* and other *Jewiſh* writers [e], includes veſſels made of the horns, hoofs, and bones of theſe creatures: *and all things made of wood*; as beds, cups, diſhes, *&c.* all which might be purified by waſhing; ſee *Lev.* xv. 12.

℣. 21. *And Eleazar the prieſt ſaid unto the men of war, which went to the battle*, &c.] To all the ſoldiers, officers and common men: *this is the ordinance of the law, which the Lord commanded Moſes*; concerning the purification of unclean perſons and things, hereby confirming what *Moſes* had ſaid.

℣. 22. *Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead.*] Theſe are excepted, and though unclean, are not to be purified by waſhing, but in another way, by fire, as follows; all theſe metals were well known in thoſe early times, and were made uſe of for inſtruments and veſſels of various ſorts.

℣. 23. *Every thing that may abide the fire, ye ſhall make* it *go through the fire*, &c.] Either through the ſmoke of the fire, and ſo be purified by ſuffumigation; or be put into the fire itſelf, where though they might be melted as the above things, yet not conſumed as raiment, and veſſels of ſkins, goats-hair and wood, would be: *and* it *ſhall be clean*; accounted ſo: *nevertheleſs it ſhall be purified with the water of ſeparation*; with the water mixed with the aſhes of the red heifer burnt, and ſprinkled on it; ſee ch. xix. 9. *and all that abideth not the fire*; without being conſumed, as whatſoever is of wood, *&c. ye ſhall make go through the water*; dip them in it, and rinſe them there with a quantity ſufficient; which, the *Targum* of *Jonathan* ſays, is forty ſeahs of water.

℣. 24. *And ye ſhall waſh your clothes on the ſeventh day*, &c.] As the leper did, *Lev.* xiv. 9: *and ye ſhall be clean, and afterward ye ſhall come into the camp*; into the camp of *Iſrael*, into the camp of the *Levites*, and into the camp of God, the tabernacle.

℣. 25. *And the Lord ſpake unto Moſes*, &c.] After the purification of the ſoldiers, their captives and ſpoil: *ſaying*; as follows.

℣. 26. *Take the ſum of the prey that was taken*, both *of man and beaſt*, &c.] The number of the females that were taken captive and ſpared, and of the cattle, the ſheep, oxen and aſſes: *thou, and Eleazar the prieſt, and the chief fathers of the congregation*; who were all men of authority and character, and fit to be employed in ſuch ſervice, and of whoſe capacity and fidelity there could be no doubt.

℣. 27. *And divide the prey into two parts*, &c.] Into two equal parts, both the number of the people and of the cattle, when taken: *between them that took the war upon them, and went out to battle*, the ſoldiers; and by this it appears that they went voluntarily and chearfully: *and between all the congregation*; ſo that the part of them that went to battle, and of thoſe that ſtayed in the camp, were alike, and which in proceſs of time became a ſtatute and ordinance, 1 *Sam.* xxx. 24, 25. ſee *Pſ.* lxviii. 12.

℣. 28. *And levy a tribute unto the Lord of the men of war, which went out to battle*, &c.] That is, out of the part of the prey which was divided to them: *one ſoul of* 500, both *of the perſons*; or one woman of 500, as the *Targum* of *Jonathan*: *and of the beeves, and of the aſſes, and of the ſheep*; that is, one out of 500, of each of them alſo.

℣. 29. *And take* it *of their half*, &c.] Of the half part of the prey divided to the ſoldiers: *and give* it *unto Eleazar the prieſt for an heave-offering of the Lord*; by way of thankſgiving for the ſucceſs and victory God had given them, by means of which ſo much booty had fallen into their hands.

℣. 30. *And of the children of Iſrael's half, thou ſhalt take one portion of fifty*, &c.] Which was abundantly more than what was taken out of the part of the ſoldiers; and the reaſon of it is plain and eaſy to be diſcerned; the ſoldiers had taken much pains, and gone through much fatigue, as well as had hazarded their lives, and therefore leſs was to be taken from them; and beſides the tribute levied out of their half was to be given to the prieſts, who were not ſo numerous as the *Levites*, among whom the part out of the half of the congregation was to be diſtributed: *of the perſons*; of the women, as the *Targum* of *Jonathan*, one of

[d] התחטאו purgatote vos, Junius & Tremellius, Piſcator; Vid. L'Empereur, Not. ad Kimchii ὁδοιπορια, p. 130.
[e] Maimon. & Bartenora in Miſn. Celim, c. 2. §. 1.

of 50 out of them was to be given to the *Levites* to be their handmaids, or to be taken in marriage by them, or their ſons, when fit for it: *of the beeves, of the aſſes, and of the ſheep, of all manner of beaſts*; of oxen, aſſes, ſheep and goats, one out of 50 of each of theſe ſorts were to be taken. *Aben Ezra* obſerves, no mention is made of camels, being but few, and no part taken: *and give them unto the Levites, which keep the charge of the tabernacle of the Lord*; for theſe being employed in the ſervice of the tabernacle, came in for their ſhare of the tribute levied unto the Lord.

℣. 31. *And Moſes and Eleazar the prieſt did as the Lord commanded Moſes.*] Took an account of the booty, divided it equally between the ſoldiers and the congregation of *Iſrael*, and levied a part out of each as a tribute for the Lord, which was given to the prieſts and *Levites*.

℣. 32. *And the booty*, being *the reſt of the prey which the men of war had caught*, &c.] The remainder of it, beſides what they had eaten in their return from the war, and during their ſeven days ſtay without the camp: from hence, to the end of ℣. 47. is only an account of the prey or booty taken, which in general were 675,000 ſheep, 72,000 beeves or oxen, 61,000 aſſes, and 32,000 females who had never known man; the half out of theſe, which fell to the ſhare of the ſoldiers, were 337,500 ſheep, 36,000 beeves or oxen, 30,500 aſſes, and 16,000 females, out of which were given as an heave-offering to the Lord 675 ſheep, 72 beeves or oxen, 61 aſſes, and 32 women: the half divided unto the children of *Iſrael* conſiſted of 337,500 ſheep, 36,000 beeves or oxen, 30,500 aſſes, and 16,000 women, out of which one in fifty, both of women and cattle, were given to the *Levites*; what that amounted to is not expreſſed, but may be eaſily reckoned.

℣. 48. *And the officers which were over thouſands of the hoſt*, &c.] Over the 12 thouſand, of which the hoſt or army conſiſted: namely, *the captains of thouſands, and the captains of hundreds, came near unto Moſes*; of their own accord, without being ſent, or required to do what they did.

℣. 49. *And they ſaid unto Moſes*, &c.] Gave the following relation to him, which is a very ſurprizing one: *thy ſervants have taken the ſum of the men of war which are under our charge*; ſince the war with *Midian* was over, they had muſtered the ſeveral companies under their command, ſuch as had thouſands, and thoſe that had hundreds: *and there lacketh not one man of us*; which is a moſt amazing and unheard-of thing, that in waging war with a whole nation, ſlaying all their males, ſacking and burning ſo many cities, plundering the inhabitants of their ſubſtance, taking and carrying off ſuch a vaſt number of captives, yet not one ſhould fall by the ſword of the enemy, or by any diſeaſe or accident whatever, but all to a man ſhould return to the camp of *Iſrael* again; this is not to be parallelled in any hiſtory.

℣. 50. *We have therefore brought an oblation to the Lord*, &c.] A free-will-offering, out of the ſpoil, over and above the tribute levied out of the half that came unto them: *what every man hath gotten*; or *found* [f], in the houſes, and upon the bodies of the ſlain, or of ſuch that were taken captives: *of jewels of gold*; either ſuch as were ſet in gold; or rather, as the words may be rendered, *veſſels of gold* [g], as diſhes, cups, ſpoons, and the like: *chains*; which were wore about the neck, or upon the arm, as *Aben Ezra: and bracelets*; for the hand, as the ſame writer, ſee *Gen.* xxiv. 22, 30. *rings*; for the finger: *ear-rings*; for the ear, as we render it, the word ſignifies ſomething round: *and tablets*; which, according to the *Targum* of *Jonathan*, were ornaments that hung down between the breaſts: *to make an atonement for our ſouls before the Lord*; not only this offering was brought as a token of gratitude and thankfulneſs, for ſparing of every one of their lives, and giving them ſuch ſucceſs and victory, and ſo large a ſpoil of the enemy; but alſo to expiate any ſins they had been guilty of in going out, and coming in, and particularly for ſparing the women they ſhould have put to death, for which *Moſes* was wroth with them, ℣. 14, 15.

℣. 51. *And Moſes and Eleazar the prieſt took the gold of them*, &c.] For it ſeems the ſeveral things before mentioned were all of gold: even *all wrought jewels*; or *veſſels of work* [h]; or wrought veſſels, or inſtruments, *chains, bracelets*, &c. which were all of gold, and curiouſly wrought.

℣. 52. *And all the gold of the offering that they offered up to the Lord*, &c.] The whole amount, weight, and value of it put together: even *of the captains of thouſands, and the captains of hundreds*; and perhaps of every common ſoldier, who might contribute his part, though it is not mentioned, but included in the oblation of the officers: *was* 16,750 *ſhekels*; which, according to the calculation of a very learned man [i], were 7,780 ounces, 4 drams, 2 ſcruples, and 35 grains.

℣. 53. *For the men of war had taken ſpoil every man for himſelf.*] And which he kept for himſelf, and did not deliver in with the prey or booty, which was brought to *Moſes* and *Eleazar*, the ſum of which was taken by them; and this ſeems to confirm what has been hinted, that as each ſoldier had taken ſpoil for himſelf, ſo every one contributed his quota towards this free-will-offering to the Lord.

℣. 54. *And Moſes and Eleazar the prieſt took the gold, of the captains of thouſands and of hundreds*, &c.] Which they ſo freely and generouſly offered: *and brought it into the tabernacle of the congregation*; and laid it up in ſome chamber there: for *a memorial for the children of Iſrael before the Lord*; in remembrance of the ſignal victory theſe men obtained, and of the ſingular care of divine providence in protecting them, that not one was loſt in the expedition; and of their ſenſe of gratitude and thankfulneſs for the favours granted them, and to put the children of *Iſrael* in mind for their imitation, when favoured with mercies from the Lord.

[f] מצא invenit, Pagninus, Montanus. [g] כלי זהב vas auri, Montanus; vaſa aurea, Vatablus, vas operis, Montanus. [h] כלי מעשה [i] Scheuchzer. Phyſica Sacr. vol. 2. p. 399.

CHAP.

CHAP. XXXII.

THIS chapter relates, how that the tribes of *Gad* and *Reuben* requested a settlement in the country of *Jazer* and *Gilead*, being fit for the pasturage of their cattle, ℣. 1—5. at which *Moses* at first was very much displeased, as being unreasonable, and tending to discourage the rest of the people; and as acting a part like that their fathers had done before them, which brought the wrath of God upon them, so that they all but two perished in the wilderness; and this he suggests would be the case again, if such measures were taken, ℣. 6—15. upon which they explain themselves, and declare they had no intention of forsaking their brethren, but were willing to leave their children and cattle to the care of divine providence, and go armed before *Israel*, until they were brought into, and settled in the land of *Canaan*; nor did they desire any part or inheritance in it, ℣. 16—19. this satisfied *Moses*, and he agreed to it, that the land they requested should be their possession, provided the conditions were fulfilled by them, which they proposed, ℣. 20—24. and which they again agreed unto, and promised to perform, ℣. 25, 26, 27. wherefore *Moses* gave orders to *Eleazar*, *Joshua* and the chief fathers of the tribes, to put them in possession of the land of *Gilead* on those conditions, ℣. 28, 29, 30. and which were again promised that they would observe, ℣. 31, 32. and at the same time *Moses* made a grant of the kingdoms of *Sihon* and of *Og* to the tribes of *Reuben* and *Gad*, and to half the tribe of *Manasseh*, ℣. 33. and the chapter is closed with an account of the cities built or repaired by the children of *Gad* and *Reuben*, ℣. 34—38. and of the cities in *Gilead* taken and possessed by the children of *Machir*, and by *Jair*, who were of the tribe of *Manasseh*, ℣. 39—42.

℣. 1. *Now the children of Reuben and the children of Gad had a very great multitude of cattle*, &c.] By which it seems, that they had more in proportion than any of the other tribes; by what means it is not easy to say; very probably they were more addicted to the pastoral life, and took more delight in breeding cattle, and were more diligent in taking care of them: however, the reason for this observation presently follows: *and when they saw the land of Jazer, and the land of Gilead*; *Jazer* was in the kingdom of *Sihon*, and *Gilead* in the kingdom of *Og*, which had been both conquered by the *Israelites*: *that behold, the place* was *a place for cattle*; where much cattle was fed, there being a great deal of good pasturage for them: *Jazer* appears to be a well watered country, *Jer.* xlviii. 32. and *Gilead* and *Bashan*, which joined and belonged to the same country of *Og*, who was king of *Bashan*, were famous for good feeding of cattle: hence we read of the bulls of *Bashan*, and rams of the breed of *Bashan*, and goats on mount *Gilead* that looked plump and sleek; see *Mic.* vii. 14. *Deut.* xxxii. 14. *Ps.* xxii. 12. *Cant.* iv. 1.

℣. 2. *The children of Gad and the children of Reuben came and spake unto Moses*, &c.] The children of *Gad* are mentioned first, though *Reuben* was the first-born, and had a standard, under which *Gad* pitched: it may be, as *Aben Ezra* thinks, the *Gadites* were the first authors of this counsel, the contrivers of this scheme; who first moved it to the *Reubenites*, which they had an opportunity of doing, lying encamped by them; or however, they might be the most busy and active in this affair, or the best spokesmen; for it could be only some in the name of the whole, that addressed *Moses* on this account, and spoke to him about it: *and to Eleazar the priest, and unto the princes of the congregation*; who perhaps were the seventy elders, and with *Moses* the chief ruler, and *Eleazar* the high-priest, made up the grand *Sanhedrim*, or great council of the nation, and were undoubtedly the most proper persons to apply unto: *saying*; as follows.

℣. 3. *Ataroth, Dibon, and Jazer*, &c.] These were places which belonged to the *Amorites*, and were taken from *Sihon*, their king: of *Ataroth* we read no where else but in this chapter; of *Dibon* see *Is.* xv. 2. *Jazer* was a city, from whence the land about it had its name; it is the same with *Jaazer*, ch. xxi. 32. and stood about 15 miles from *Heshbon*[k], the capital city of the kingdom of *Sihon: and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon*; these were all places in the same country; of *Heshbon* see ch. xxi. 25, 26. and *Is.* xv. 4. *Nimrah* is the same with *Beth-Nimrah*, ℣. 36. and sometimes called *Nimrim*, famous for its water, *Is.* xv. 6. *Jerom* says[l], the name of it in his time was *Benamerium*, and lay to the north of *Zoar*; *Elealeh*, according to the same writer[m], was but a mile from *Heshbon*, of which see *Is.* xv. 4. *Shebam* is the same with *Shibmah*, ℣. 38. and seems to be a place famous for vines, *Is.* xvi. 18. *Jer.* xlviii. 32; it is thought to be the same with the *Seba* of *Ptolemy*[n], and according to *Jerom*[o], there were scarce 500 paces between this place and *Heshbon*; *Nebo*, the *Targums* of *Onkelos* and *Jonathan* call the grave of *Moses*, because, on a mountain of this name *Moses* died, and where it is supposed he was buried; but it is certain he was buried not on a mountain but in a valley, *Deut.* xxxiv. 6. this perhaps had its name from the mountain near which it was, and of which, see *Is.* xv. 2. *Beon* is the same that is called *Baal-meon*, ℣. 38. and *Beth Baal-meon*, *Josh.* xiii. 17. where was very probably a temple of *Baal*; it was about nine miles from *Heshbon*[p].

℣. 4. Even *the country which the Lord smote before the congregation of Israel*, &c.] In which the above cities were, and perhaps some others not named: this was now in the hands of the people of *Israel*, being subdued by them, the conquest of which is ascribed unto the Lord, for the victory was of him; it was he that smote their enemies, and delivered their country into their hands; and now *Moses*, *Eleazar*, and the princes of the congregation, being the representatives of the people, had a right to dispose of it, and which these two tribes request, might be given to them, because, say

[k] Jerom. de loc. Heb. fol. 92. G. [l] Ibid. K. [m] Ibid. fol. 91. A. [n] Geograph. l. 5. c. 19. [o] Comment. in Esaiam, c. 16. 8. [p] Eusebius apud Reland. Palest. Illustr. par. 2. l. 3. p. 611.

ſay they: it is *a land for cattle, and thy ſervants have cattle*; to ſtock it with, and great numbers of them; ſee ℣. 1.

℣. 5. *Wherefore, ſaid they, if we have found grace in thy ſight*, &c.] Directing their ſpeech to *Moſes*, the ruler of the congregation, in a very modeſt, decent, and reſpectable manner: *let this land be given unto thy ſervants for a poſſeſſion*; as their own portion and inheritance, to be enjoyed by them, and their children after them: and *bring us not over Jordan*; into the land of *Canaan*, where, as they after explain themſelves, they did not deſire to have any part with their brethren, but ſhould be content with their poſſeſſion here, ſhould it be granted them.

℣. 6. *And Moſes ſaid unto the children of Gad, and to the children of Reuben*, &c.] Being diſpleaſed with their motion, as his following diſcourſe ſhews, it having at firſt ſight, an appearance of covetouſneſs and cowardice: *ſhall your brethren go to war, and ſhall ye ſit here?* it is not reaſonable that your brethren ſhould be left by you, and engage in a war with your common enemies, to diſpoſſeſs them of their land before they can ſettle in it, and you remain here eaſy and quiet in the poſſeſſion of a fruitful country.

℣. 7. *Wherefore diſcourage ye the heart of the children of Iſrael*, &c.] Which he ſuggeſts it would, ſhould they ſettle on that ſide *Jordan*, ſince they would loſe the aſſiſtance of two of their tribes, even two thirds of one of their ſtandards, in fighting with their enemies and ſubduing their land; and beſides, it might be thought, that this requeſt of theirs, not only proceeded from ſelfiſh views, and a love of eaſe, which might ſet a bad example to others, but carried in it a diſtruſt of ever being able to enter into, at leaſt, to conquer and poſſeſs the land of *Canaan*, and ſo might have a tendency to diſcourage their brethren: *from going over into the land which the Lord hath given them?* deſpairing of ever enjoying it, and ſo laying aſide all thoughts of it, and not caring to make any attempt to get poſſeſſion of it.

℣. 8. *Thus did your fathers*, &c.] Meaning not particularly and only the fathers of theſe two tribes he was ſpeaking to, but of them and the other tribes alſo, who acted much ſuch a part; did not chooſe to go into the good land to poſſeſs it, when they were bid to do it, but were for ſending ſpies firſt, which brought an ill report of it, and diſcouraged the people from going into it; the hiſtory of which *Moſes* here gives: *when I ſent them from Kadeſh-barnea to ſee the land*; called only *Kadeſh*, ch. xiii. 26. the reaſon of the name ſee on ℣. 13.

℣. 9. *For when they went up unto the valley of Eſhcol*, &c.] That is, when they went up the hill, for they were bid to go up into the mountain, and proceeded on into the country, until they came to the valley or brook of *Eſhcol*, ſo called from the cluſter of grapes they there cut down and brought along with them, ch. xiii. 17, 23, 24. *and ſaw the land*; ſearching it for the ſpace of forty days: *they diſcouraged the heart of the children of Iſrael*; by telling them that there were giants in the land, and that the people in common were ſtrong, and their cities walled, and that they were not able to go up againſt them and overcome them; and by this means they diſheartened the people: *that they ſhould not go into the land which the Lord had given them*; and this *Moſes* feared, and ſuggeſts would be the conſequence of the requeſt, the two tribes now made.

℣. 10. *And the Lord's anger was kindled the ſame time*, &c.] Againſt the ſpies that brought the ill report, and againſt all the people that were diſheartened and murmured upon it, and which above all things, was to be dreaded now: *and he ſware, ſaying*; as follows.

℣. 11. *Surely none of the men that came up out of Egypt, from twenty years old and upwards*, &c.] See ch. xiv. 28, 29. *ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob*; the land of *Canaan*, which at various times he ſware to give to them, and to their poſterity: *becauſe they have not wholly followed me*; the laws which he preſcribed them, the directions he gave them, and particularly the orders they had to go up and poſſeſs the land at once, *Deut.* i. 21.

℣. 12. *Save Caleb the ſon of Jephunneh the Kenezite, and Joſhua the ſon of Nun*, &c.] See ch. xiv. 30. whether *Caleb* or *Jephunneh* is called the *Kenezite* is not ſo eaſy to determine; the latter rather ſeems to be righteſt, for that *Caleb* ſhould be called ſo from *Kenaz* the father of *Othniel*, who is ſaid to be *Caleb*'s brother, ſeems not to be agreeable; ſince it is not likely that they were own brothers, or *Caleb* would not have given his daughter to him; beſides *Jephunneh* and not *Kenaz* is always ſaid to be the father of *Caleb*, unleſs his father can be thought to have two names; it is moſt likely that *Jephunneh*, and ſo *Caleb* might be called the *Kenezite*, from an anceſtor of theirs of that name: *Jarchi* ſays, *Caleb* was the ſon-in-law of *Kenaz*, and *Caleb*'s mother bore unto him *Othniel: for they have wholly followed the Lord*; here what was ſaid of *Caleb*, ch. xiv. 24. is ſaid both of him and *Joſhua*; ſee the note there.

℣. 13. *And the Lord's anger was kindled againſt Iſrael*, &c.] For murmuring againſt the report of the ſpies: *and he made them wander in the wilderneſs forty years*; for though it was but about 38 years from that time that they were in the wilderneſs, the round number of forty is given; and beſides, it includes the time of their firſt coming into it, which being reckoned, makes the compleat number, within a few months: *Kadeſh*, from whence the ſpies were ſent, and whither they returned, and where the people murmured, and had this ſentence pronounced on them, that they ſhould not ſee the land of *Canaan*, but wander and fall in the wilderneſs, ſeems to have had the addition of *Barnea* made unto it on that account, which ſignifies the ſon of him that wandereth: *until all the generation which had done evil in the ſight of the Lord was conſumed*; as they all were at this time when *Moſes* ſpake theſe words.

℣. 14. *And behold, ye are riſen up in your father's ſtead*, &c.] Succeeded them in their families, of which they were now the heads; and in their ſubſtance, their flocks, and herds; and he ſuggeſts alſo, in their manners and evil diſpoſitions: *an increaſe of ſinful men*; this new generation was greatly increaſed, for when the number was taken, as it was but a little before this time, they were pretty near the ſame number as of thoſe that came out of *Egypt*; but then they were not only an increaſe of men, but of ſinful men, like fathers, like ſons: *to augment yet the fierce anger of the Lord toward Iſrael*; to make it greater and fiercer towards that nation than even their fathers had by their many ſins and tranſgreſſions.

℣. 15. *For if ye turn away from after him*, &c.] From following him in the way of his commandments, from attending his word, worſhip, and ordi-

nances, and from walking after him, who went before them in a pillar of cloud and fire, as it is suggested they would, should they stop short here and not go over *Jordan* into the land of *Canaan*: *he will yet again leave them in the wilderneſs*; as he did at the time of the affair of the ſpies, when they were ordered to turn and get into the wilderneſs by the way of the *Red-ſea*, and where they had been ever ſince unto this time, ch. xiv. 25. *and ye ſhall deſtroy all this people*; be the cauſe of their deſtruction, if the Lord ſhould in ſuch a manner reſent this ſtep of theirs, as to order them back into the wilderneſs again, though they were now as they were before on the borders of the land of *Canaan*.

℣. 16. *And they came near unto him*, &c.] The heads of the tribes of *Gad* and *Reuben* came a little nearer to *Moſes*, having ſomething more to ſay unto him, in order to explain their meaning, and in doing which they uſed ſome degree of freedom and boldneſs with him, ſee *Gen.* xliv. 18. *and ſaid, we will build ſheepfolds here for our cattle, and cities for our little ones*; not build new ones, but repair the old ones; for there were cities enough in the country, as before named, and no doubt ſheepfolds too, as the land was a place of cattle, but thoſe were through the war broken down and demoliſhed, and needed repairing; and this they propoſed to do and leave their children and their cattle to the care of their ſervants, under the protection of the divine providence, and did not mean for the preſent to take up their abode here.

℣. 17. *But we ourſelves will go ready armed before the children of Iſrael*, &c.] This they ſaid to free themſelves from the charge of cowardice, and that they did not mean to ſit ſtill whilſt their brethren went to war; they were willing to put on their armour, and be ready to meet the enemy upon the borders of the land, and engage with them, and to expoſe their lives in favour of their brethren: *until we have brought them unto their place*; to the land of *Canaan*, the place deſigned for them, and given unto them, to the poſſeſſion of it, and a ſettlement in it: *and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land*; where they might be ſafe from them, which they propoſed to repair and re-fortify for the ſecurity of them, whilſt they went with their brethren into the land of *Canaan*, to put them into poſſeſſion of that, of which they made not the leaſt doubt; and ſo ſerved to clear them of ſuſpicion of any diſtruſt they had of entering into and poſſeſſing the land, which might tend to diſcourage the people.

℣. 18. *We will not return unto our houſes*, &c.] In the cities built or repaired by them, or to their families, and their ſubſtance, their flocks and their herds; all which they ſhould leave behind them, and never think of returning to them: *until the children of Iſrael have inherited every man his inheritance*; until all the tribes were ſettled in their reſpective places, and every family and every one in them had their portion aſſigned them; and accordingly they did not return until the land was wholly ſubdued, nor even until every lot came up, and the land was divided by it, and the inheritance of the ſeveral tribes fixed, and even the cities of the *Levites* aſſigned to them out of the ſeveral tribes; ſee *Joſh.* xxii.

℣. 19. *For we will not inherit with them on yonder ſide Jordan, or forward*, &c.] This they ſaid, not as being determined, whether *Moſes* and the princes were willing or not, to ſtay where they were, and not paſs over *Jordan* to inherit any part there, and much leſs as deſpiſing the good land, but as giving up all pretenſions to it, ſhould they be ſettled where they deſired: they were not of that ſelfiſh and covetous diſpoſition as to deſire any part on the other ſide *Jordan*, if it was but granted them to continue on this ſide, and poſſeſs the land they requeſted: *becauſe our inheritance is fallen to us on this ſide Jordan eaſtward*; they ſeem to ſpeak as if they were aſſured of it, and that it was ſo ordered by divine providence, and wanted nothing but the conſent of *Moſes*, and the princes of the congregation.

℣. 20. *And Moſes ſaid unto them*, &c.] Being better diſpoſed towards them, and more ſatisfied with the reaſonableneſs of their requeſt, it being explained unto him: *if ye will do this thing*; which they had promiſed: *if ye will go armed before the Lord to war*; they had ſaid, they would go ready armed before the children of *Iſrael*, but *Moſes* expreſſes it *before the Lord*; which is more agreeable to their encampment and order in marching, for not the ſtandard of *Reuben* but that of *Judah* went foremoſt, yet the ſtandard of *Reuben* marched directly before the ſanctuary bore by the *Kohathites*, ch. x. 18, 21. and ſo might be properly ſaid to go before the Lord, who dwelt there.

℣. 21. *And will go all of you armed over Jordan before the Lord*, &c.] *Moſes* tries them thoroughly, and is very expreſs in his words, requiring them not only to go armed, or march from the place where they were, towards the land of *Canaan*, but to go over *Jordan*, and not ſome of them only but all, and that before the Lord; though indeed when the tribes came to the river *Jordan*, the ark, which was the ſymbol of the divine preſence, went before all the tribes into it, and there ſtayed till they paſſed over, and then theſe two tribes and the half tribe of *Manaſſeh* paſſed before the children of *Iſrael*, and before the Lord unto battle, *Joſh.* iii. 11, 17. and iv. 12, 13. *until he hath driven out his enemies before him*; the *Canaanites*, who were the enemies of the Lord, as well as of his people, and becauſe of their ſins, in which they ſhewed their enmity to God, the land ſpewed them out, and he drove them out to make way for his people *Iſrael*, and till this was done the tribes of *Reuben* and *Gad* were to continue with them.

℣. 22. *And the land be ſubdued before the Lord*, &c.] For the inhabitants fleeing before his people, and being conquered by them, might be ſaid to be ſubdued before the Lord, this being done in his preſence, by his power, and for his people: *then afterward ye ſhall return*; to this ſide of *Jordan*, the land of *Jazer* and *Gilead*, to their cities, and families there; *and be guiltleſs before the Lord, and before Iſrael*; having fulfilled all that they promiſed: *and this land ſhall be your poſſeſſion before the Lord*; be eſtabliſhed and ſettled in it as their inheritance, the Lord ſeeing and approving of it, and protecting them in the enjoyment of it.

℣. 23. *But if ye will not do ſo*, &c.] As they promiſed they would, and *Moſes* inſiſted on it that they ſhould: *behold, ye have ſinned againſt the Lord*; in making ſuch a requeſt, and not fulfilling the conditions on which it was granted: *and be ſure your ſin will find you out*; fly in their faces, accuſe them in their conſciences, charge and load them with guilt, and bring deſerved puniſhment upon them: ſin may be put, as it often is, for the puniſhment of ſin, which ſooner or later will find out, and come upon the impenitent and unpardoned ſinner.

℣. 24.

℣. 24. *Build ye cities for your little ones, and folds for your ſheep*, &c.] For their ſafety and ſecurity, as they propoſed to do: *and do that which proceedeth out of your mouth*; all that they had promiſed.

℣. 25. *And the children of Gad, and the children of Reuben ſpake unto Moſes, ſaying*, &c.] In anſwer to his ſpeech: *thy ſervants will do as my Lord commandeth*; both with reſpect to their march before the Lord to battle, and with reſpect to their proviſion for their children and flocks.

℣. 26. *Our little ones, our wives, our flocks, and all our cattle*, &c.] Their families, and their ſubſtance: *ſhall be there in the cities of Gilead*; ſuch as are before mentioned, ℣. 3. and which they propoſed to repair and fortify, to preſerve their families and poſſeſſions from the *Amorites* about them.

℣. 27. *But thy ſervants will paſs over*, &c.] The river *Jordan*, and go into the land of *Canaan: every man armed for war*; *Moſes* had required that all ſhould go over, and they conſent to it, and promiſe that every one ſhould, though this was not inſiſted on when they came to it, for only about 40,000 went over, *Joſh.* iv. 13. whereas the two tribes of *Gad* and *Reuben*, and the half tribe of *Manaſſeh*, numbered more than 110,000; ſee ch. xxvi. 7, 18, 34: *before the Lord to battle, as my Lord ſaith*; for now, inſtead of ſaying, *before the children of Iſrael*, a phraſe they firſt uſed, they ſay, *before the Lord*, as *Moſes* had expreſſed it.

℣. 28. *So concerning them Moſes commanded*, &c.] That they ſhould have a grant of the land they requeſted: this looks as if *Moſes* determined the caſe himſelf, though perhaps it was by the vote, and with the conſent of the whole court; only *Moſes* ſtrictly enjoined them to obſerve it, namely, *Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael*; and the rather he did this, becauſe he knew that he ſhould die, and not ſee either the thing itſelf or the conditions of it performed.

℣. 29. *And Moſes ſaid unto them*, &c.] To *Eleazar*, *Joſhua*, and the princes of the congregation: *if the children of Gad and the children of Reuben will paſs with you over Jordan, every man armed to battle before the Lord*; as they have promiſed they will: *and the land ſhall be ſubdued before you*; which muſt be done before their return: *then ye ſhall give them the land of Gilead for a poſſeſſion*; which, no doubt, included that of *Jazer* too, ſince *Jaazer*, which is the ſame, is after mentioned as one of the cities built by the children of *Gad*, ℣. 35.

℣. 30. *But if they will not paſs over with you armed*, &c.] Shall change their minds, and break their promiſe, and refuſe to go over the river *Jordon* with the other tribes, and armed ready to engage in battle with the enemy: *they ſhall have poſſeſſions among you in the land of Canaan*; take their lot there, but have no inheritance or poſſeſſions on this ſide *Jordan*.

℣. 31. *And the children of Gad and the children of Reuben anſwered*, &c.] The word is in the ſingular number, and ſhews their unanimity, that they agreed to what *Moſes* ſaid, and replied all of them as one man, as *Jarchi* expreſſes it; and it may be, there was one that was the mouth of them all, and anſwered for them: *ſaying, as the Lord hath ſaid unto thy ſervants, ſo will we do*; here they make uſe of the word *Jehovah*, taking what *Moſes* had ſaid unto them as from the Lord, and therefore ſhould ſtrictly and punctually obſerve it, as if they heard the Lord himſelf ſpeak it.

℣. 32. *We will paſs over armed before the Lord into the land of Canaan*, &c.] This is repeated again and again, for the confirmation of it, aſſuring that it ſhould be ſtrictly performed according to the true intent of it: *that the poſſeſſion of our inheritance on this ſide Jordan* may be *ours*; that is, that the poſſeſſion and inheritance they deſired, and which had been granted them, on conditions to be performed by them, might be ratified and confirmed unto them on their fulfilment of them.

℣. 33. *And Moſes gave unto them*, &c.] By word of mouth, in the preſence of the court, or rather by ſome inſtrument drawn up and ſigned by him and the Sanhedrim, or witneſſed by them: even *to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh the ſon of Joſeph*; no mention is made of this half tribe joining with the other two tribes in the requeſt to ſettle on this ſide *Jordan*, and therefore it is generally thought, that they were encouraged by the ſucceſs of the two tribes, to make a like motion; or elſe *Moſes* and the princes, obſerving that there was too much land for the ſaid tribes, joined this half tribe with them, the land being ſuitable for them: *the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof in the coaſts*, even *the cities of the country round about*; of which kingdoms and the conqueſt of them, ſee ch. xxi. 24—35. and ſeveral of the cities in them are after mentioned.

℣. 34. *And the children of Gad built*, &c.] Or rather repaired the walls and fortifications, and rebuilt houſes which had been demoliſhed in the wars with *Sihon* and *Og*, when the following places were taken by the *Iſraelites: Dibon, and Ataroth, and Aroer*; the two firſt are mentioned in ℣. 2. *Aroer* was a city ſituated on the river *Arnon*, and was after this in the hands of the *Moabites*; *Jerom* ſays [q], it was ſhewed in his day on the top of the mountain, upon the bank of the river *Arnon*, which flows into the dead-ſea, *Jer.* xlviii. 19.

℣. 35. *And Atroth-Shophan, and Jaazer, and Jogbehah.*] Of theſe no mention is made elſewhere, except *Jaazer*, which is the ſame with *Jazer*, ℣. 3; ſee ch. xxi. 32.

℣. 36. *And Beth-nimrah, and Beth-haran, fenced cities*, &c.] The firſt of theſe is the ſame with *Nimrah*, ℣. 3. and the other is the ſame with *Beth-aram*, *Joſh.* xiii. 27. it is called in the *Jeruſalem Talmud* [r], *Beth-ramtha*, and ſo by the *Syrians*, *Beth-ramphta*; and to the ſame place *Herod* gave the name of *Livias* or *Julias* [s]: theſe cities the children of *Gad* built or repaired for their families: *and folds for ſheep*; they alſo built for their cattle, as they promiſed to do, and *Moſes* enjoined them, ℣. 16, 24, 26.

℣. 37. *And the children of Reuben built Heſhbon, and Elealeh, and Kirjathaim.*] *Heſhbon* was the royal city of *Sihon*, king of the *Amorites*, and *Elealeh* was within a mile of it, ſee ℣. 3. this ſhews that thoſe cities were not built anew properly, only repaired, for they were cities in being long before; beſides, they had not time to build new cities, for in a few months after this they paſſed over *Jordan*; though indeed they left men enow behind to rebuild cities, whom they might ſet to work about them

[q] De loc. Heb. fol. 87. I. par. 2. p. 642.

[r] Shevuith, fol. 38. 4.

[s] Vid. Reland. Paleſtin. Illuſtrat.

them when they departed: *Kirjathaim* is, by the *Targum* of *Jonathan*, called the city of two ſtreets paved with marble, and it adds, this is *Bereſha*: *Jerom* [t] ſays, it is now called *Coraiatha*, which is pretty near its antient name, and that it is ten miles from *Medeba* a city of *Arabia*, mentioned as one of the cities in the kingdom of *Sihon* king of the *Amorites*, ch. xxi. 30; ſee *Iſ.* xv. 2.

℣. 38. *And Nebo, and Baal-meon, (their names being changed)* &c.] For *Nebo* was the name of an idol, after which perhaps the city was called: *Baal-meon*, ſignifies *Baal's habitation*, and where it is highly probable was a temple of his; and the children of *Reuben* not liking to retain ſuch idolatrous names, gave them others, but what they were, it is not ſaid; and certain it is, that when theſe places came into the hands of the *Moabites*, their ancient names were reſtored to them, as appears from *Iſ.* xv. 2. *Jer.* xlviii. 23. *and Shibmah*; the ſame with *Shebam*, ℣. 3. *and gave other names unto the cities which they built*; but they are neither known, nor did they always continue, as has been obſerved.

℣. 39. *And the children of Machir the ſon of Manaſſeh went to Gilead, and took it*, &c.] That part of it which *Moſes* gave unto the half tribe of *Manaſſeh*, which till now was in the hand of the *Amorites*; for half mount *Gilead*, and the cities thereof were given to the *Reubenites* and *Gadites*, which is the land of *Gilead*, they deſired, and which was already conquered; for they call it the country which the Lord ſmote before *Iſrael*, ℣. 1, 4. ſee *Deut.* iii. 12, 13: *and diſpoſſeſſed the Amorite which was in it*; for though they were driven out of one part of *Gilead*, yet not out of the whole.

℣. 40. *And Moſes gave Gilead unto Machir the ſon of Manaſſeh*, &c.] That is, to the children of *Machir*, who went and took it; though ſame ſay, as *Aben Ezra* obſerves, that *Machir* himſelf was now alive, and that it was given to him, but that is not probable; for ſuppoſing him to be living when the children of *Iſrael* came out of *Egypt*, all that came from thence, who were twenty years old and upwards, died in the wilderneſs, excepting two, ſee ℣. 11, 12. *and he dwelt therein*; that is, the family of the *Macharite*; ſee ch. xxvi. 29.

℣. 41. *And Jair the ſon of Manaſſeh*, &c.] By his mother's ſide, otherwiſe he was of the family of *Judah*; for *Hezron*, of the family of *Judah*, married a daughter of *Machir*, the ſon of *Manaſſeh*, by whom he had a ſon called *Segub*, who was the father of *Jair*, 1 *Chron.* ii. 21, 22. the ſame *went and took the ſmall towns thereof*; of that part of *Gilead* given to *Machir*: *and called them Havoth-Jair*; after his own name: in *Deut.* iii. 14. they are called *Baſhan-havoth Jair.*

℣. 42. *And Nobah went and took Kenath, and the villages thereof*, &c.] Who this *Nobah* was, is not certain, very probably a deſcendant of *Manaſſeh*; it is ſaid [u], he was among thoſe that were born in *Egypt*, and died after the death of *Moſes*, and was buried beyond *Jordan*, as it is ſaid, alſo did *Machir* and *Jair*, ſo that there were none left but *Caleb* and *Joſhua*: *and called it Nobah after his name*; but it ſeems that in after-times its ancient name was reſtored to it; for *Jerom* [w] ſays, there was a village in *Arabia* called *Cannatha*, which is ſuppoſed to be this place; though he alſo tells us [x], that eight miles from *Heſhbon*, to the ſouth, is ſhewn a deſart place called *Naba*. *Pliny* [y] places *Cannatha* in the *Decapolis*.

CHAP. XXXIII.

THIS chapter gives an account of the journeys of the people of *Iſrael* from their firſt coming out of *Egypt*, to their arrival in the plains of *Moab* by *Jordan*, and the names of the ſeveral ſtations where they reſted, are given, ℣. 1—49. and they are ordered when they paſſed over *Jordan*, to drive out the *Canaanites*, deſtroy their idols, and divide the land among their families in their ſeveral tribes, ℣. 50—54. or otherwiſe it is threatened the *Canaanites* ſhould be troubleſome and vexatious to them, even thoſe that remained; and it might be expected God would do to the *Iſraelites*, as he thought to do to thoſe nations, ℣. 55, 56.

℣. 1. *Theſe* are *the journeys of the children of Iſrael*, &c.] Which are related in this chapter following: *which went forth out of the land of Egypt*; whither their fathers went and ſtayed, and were kept in hard bondage, but in due time were delivered from it, and came out from thence: *with their armies*; in great numbers, and in an orderly manner, in rank and file, and like ſo many ſquadrons, ſee *Exod.* vii. 4. *under the hand of Moſes and Aaron*; who were ſent to the king of *Egypt* to require their diſmiſſion, and who were the inſtruments under God of their deliverance, and were the leaders of them; as of them, out of *Egypt*, ſo through the wilderneſs in their ſeveral journeys, here recorded.

℣. 2. *And Moſes wrote their goings out according to their journeys, by the commandment of the Lord*, &c.] Which may be underſtood, either that their journeys were by the commandment of the Lord; ſo *Aben Ezra* takes the connexion to be, and which is undoubtedly true, and which is expreſſed plainly elſewhere; for ſo it was, that when the cloud abode on the tabernacle they reſted, and had their ſtations, and continued as long as the cloud tarried on it, and when that was taken up, then they marched; and thus at the commandment of the Lord they reſted, and at the commandment of the Lord they journeyed, ſee ch. ix. 17—23. or that *Moſes* wrote the account of their journeys, and ſeveral ſtations, at the commandment of the Lord, that it might be on record, and be read in future ages, and appear to be a fact, that they were led about in a wilderneſs, in places which were unknown to others, and had no names but what they gave them: *and theſe* are *their journeys according to their goings out*; from place to place; ſome of the ancients, as *Jerom* [z] particularly, and ſome modern writers, have allegorized theſe journeys of the children of *Iſrael*, and have fancied that there is ſomething in the ſignification of the names

[t] De loc. Heb. fol. 89. M.
[u] Seder Olam Rabba, c. 9. p. 27.
[w] Ut ſupra.
[x] De loc. Heb. fol. 93. H.
[y] Nat. Hiſt. l. 5. c. 18.
[z] De 42 manſionibus, Fabiolæ, inter opera ejus, T. 3. fol. 13.

names of the places they came to, and abode in, ſuitable to the caſes and circumſtances of the people of God in their paſſage through this world; but though the travels of the children of *Iſrael* in the wilderneſs, may in general be an emblem of the caſe and condition of the people of God in this world, and there are many things in them, and which they met with, and befel them, that may be accommodated to them; yet the particulars will never hold good of individual ſaints, ſince they are not all led exactly in the ſame path of difficulties and troubles, but each have ſomething peculiar to themſelves; and it will be difficult to apply theſe things to the church of God in general, in the ſeveral ſtages and periods of time, and which I don't know that any have attempted; and yet if there is any thing pointed out by the travels, one would think it ſhould be that.

℣. 3. *And they departed from Rameſes*, &c.] A city in *Egypt*, where the children of *Iſrael*, a little before their departure, ſeem to have been gathered together in a body, in order to march out all together, as they did. This place the *Targum* of *Jonathan* calls *Peluſium*. Dr. *Shaw* [a] thinks it might be *Kairo*, from whence they ſet forward; ſee *Exod.* xii. 37. and it was *in the firſt month*; in the month *Niſan*, as the ſame *Targum*, or *Abib*, which was appointed the firſt month on this account, and anſwers to part of our *March* and *April*: *on the fifteenth of the firſt month, on the morrow after the paſſover*; that was kept on the fourteenth, when the Lord paſſed over the houſes of the *Iſraelites*, and ſlew all the firſt-born in *Egypt*, which made way for their departure the next morning; the *Egyptians* being urgent upon them to be gone: *the children of Iſrael went out with an high hand in the ſight of all the Egyptians*; openly and publickly, with great courage and boldneſs, without any fear of their enemies; who ſeeing them march out, had no power to ſtop them, or to move their lips at them, nay, were willing to be rid of them; ſee *Exod.* xi. 7. and xii. 33.

℣. 4. *For the Egyptians buried all* their *firſt-born, which the Lord had ſmitten among them*, &c.] Which contributed much to the more eaſy and ſafe deliverance of the children of *Iſrael*; for their hearts were heavy with ſorrow, and their hands were full, and they had other work to do, namely, to bury their dead, than to moleſt *Iſrael*; and beſides, they knew it was for detaining them this ſtroke came upon them: *upon their gods alſo the Lord executed judgments*; they were moved at the preſence, and by the power of God, and fell and were daſhed to pieces, as the idols of the ſame land were in after-times, ſee *Iſ.* xix. 1. and this ſtill the more intimidated and frightened the *Egyptians*, that they durſt not attempt to hinder the departure of the *Iſraelites* from them. The *Targum* of *Jonathan* ſays, the Word of the Lord did this; and adds, their molten idols became ſoft, their ſtrong idols were mutilated, their earthen idols were diminiſhed, their wooden idols became aſhes, and thoſe of beaſts died.

℣. 5. *And the children of Iſrael removed from Rameſes*, &c.] Or *Peluſium*, as the ſame *Targum* again: *and pitched in Succoth*; where, as the ſame paraphraſe ſays, they were covered with the clouds of glory, ſuggeſting that to be the reaſon of its name; but that was rather becauſe of the booths or tents the *Iſraelites* erected, pitched and dwelt in, during their abode there: this, according to *Bunting* [b], was eight miles from *Rameſes*; according to whoſe computation, for want of a better guide, the diſtances of the ſeveral ſtations from each other will be given.

℣. 6. *And they departed from Succoth, and pitched in Etham*, &c.] Which was 8 miles from *Succoth*: *which* is *in the edge of the wilderneſs*; of the name, ſee *Exod.* xiii. 20. but Dr. *Shaw* [c] makes this particular portion of the wilderneſs to be 50 miles from *Kairo* or *Rameſes*.

℣. 7. *And they removed from Etham, and turned again to Pihahiroth*, &c.] Which was 16 miles from *Etham*. This turning, *Aben Ezra* ſays, reſpects the cloud, or *Iſrael*; and indeed it may reſpect both, for as the cloud turned, *Iſrael* turned, being directed by it; and this does not mean that they had been at *Pihahiroth* before, and now returned to it again; but that they by direction turned out of the ſtraight way in which they were to go to *Pihahiroth*; for the word *again* may as well, or better, be left out, ſee the note on *Exod.* xiv. 2: *which* is *before Baal zephon*; the name of an idol, as the *Targums* of *Jonathan* and *Jeruſalem*, ſuppoſed to be placed here, to watch and guard the paſſage, as *Zephon* ſignifies: *and they pitched before Migdol*; which was either the name of a city, the ſame with *Migdol*, *Jer.* xliv. 1. or it was a tower, as the word ſignifies, placed here on the borders of the land for the defence of it.

℣. 8. *And they departed from before Pihahiroth*, &c.] Being forced by *Pharaoh*'s army preſſing upon them: *and paſſed through the midſt of the ſea*; from ſhore to ſhore, as on dry land: *into the wilderneſs*; that part of it which lay on the other ſide, for ſtill it was the wilderneſs of *Etham* they went into, as follows: *and went three days journey in the wilderneſs of Etham, and pitched in Marah*; ſo called from the bitterneſs of the waters there, and which is computed to be forty miles from *Pihahiroth*.

℣. 9. *And they removed from Marah, and came unto Elim*, &c.] Which was eight miles from *Marah*: *and in Elim were twelve fountains of water, and threeſcore and ten palm-trees, and they pitched there*; being a convenient place of water for them.

℣. 10. *And they removed from Elim, and encamped by the Red Sea.*] This encampment is omitted in the book of *Exodus*, ſee ch. xvi. 1. this part or arm of the *Red Sea*, whither they came, was ſix miles from *Elim*.

℣. 11. *And they removed from the Red Sea, and encamped in the wilderneſs of Sin.*] Sixteen miles from the *Red Sea*, where they were laſt; ſee *Exod.* xvi. 1.

℣. 12. *And they took their journey out of the wilderneſs of Sin*, &c.] According to the account in *Exodus*, this was after they had the manna given them, ſee *Exod.* xvii. 1. *and encamped at Dophkah*; 12 miles from the wilderneſs of *Sin*; and of this, and the next encampment, no mention is made in *Exodus*.

℣. 13. *And they departed from Dophkah, and encamped in Aluſh.*] The ſtrong fort, as the *Targum* of *Jonathan* calls it; this was 12 miles from *Dophkah*; according to the *Jewiſh* chronology [d], this *Aluſh* is the wilderneſs of *Sin*, where the *Iſraelites* came on the 15th day of the 2d month, from their going out of *Egypt*; and they ſay, that in *Aluſh* the ſabbath was given them, and that there they kept

[a] Travels, p. 307. Ed. 2.
[b] Travels of the Patriarchs, &c. p. 81.
[c] Travels, p. 308.
[d] Seder Olam Rabba, c. 5. p. 17.

kept the firſt ſabbath, as it is ſaid, *and the people reſted on the ſeventh day*, *Exod.* xvi. 30.

℣. 14. *And they removed from Aliſh, and encamped at Rephidim*, &c.] Eight miles from *Aliſh*: *where was no water for the people to drink*; and they murmured, and a rock here was ſmitten by *Moſes* at the command of God, and waters guſhed out ſufficient for them and their flocks, *Exod.* xvii.

℣. 15. *And they departed from Rephidim, and pitched in the wilderneſs of Sinai.*] Eight miles from *Rephidim*; and from a mount of this name here, were given the decalogue, with all other ſtatutes and ordinances, judicial and ceremonial, and orders and directions for building the tabernacle, and making all the veſſels appertaining to it, and which were all made during their ſtay here.

℣. 16. *And they removed from the deſart of Sinai, and pitched at Kibroth-hattaavah.*] Eight miles from the deſert of *Sinai*; here the people luſted after fleſh, and murmured, which, though given them, a peſtilence came and deſtroyed many of them, and here they were buried, whence the place was ſo called, which ſignifies *the graves of luſt*, i. e. of thoſe that luſted: no mention is made of *Taberah*, either becauſe it was the ſame with *Kibroth*, or near it; or, as *Aben Ezra* on *Deut.* ix. 22. ſays, they encamped there but one day, and ſo is not mentioned in the journeys, though it was one of the three they journeyed from mount *Sinai* to *Kibroth-hattaavah*, ſee ch. xi.

℣. 17. *And they departed from Kibroth-hattaavah, and encamped at Hazeroth.*] Eight miles from *Kibroth-hattaavah*, where *Miriam* was ſmote with leproſy, ch. xii.

℣. 18. *And they departed from Hazeroth, and pitched at Rithmah.*] Eight miles from *Hazeroth*: *Rethem*, from whence this place ſeems to have had its name, is generally rendered by *Juniper*, 1 *Kings* xix. 4, 5. and the *Targum* of *Jonathan* here adds, where the juniper-trees grew; and perhaps it is the ſame with the valley of *Retheme*, of which ſome travellers [e] thus write, "this valley, called in the *Hebrew*, *Retheme*, and commonly *Ritma*, derives its name from a yellow flower, with which the valley is enamelled; we found here, on the left-hand, two ciſterns of excellent water;" and water being to be had here, might be the reaſon of the *Iſraelites* pitching in this place. Some learned men [f] think it is the ſame with *Kadeſh-barnea*, from whence the ſpies were ſent, that being the next remove from *Hazeroth*, as this was; ſee ch. ii. 16 and xiii. 1, 26. and xxxii. 8. *Deut.* ii. 19. *Joſh.* xiv. 7. with which agrees the remark of *Jarchi*, that this place was ſo called, becauſe of the evil tongue of the ſpies, as it is ſaid, *Pſ.* cxx. 3, 4. *what ſhall be done unto thee thou falſe tongue? ſharp arrows of the mighty, with coals of juniper*; alluding to the ſignification of *Rithmah*; perhaps this is the ſame place, which by *Joſephus* [g] is called *Dathema*, and ſo in 1 *Maccab.* v. 9.

℣. 19—29. *And they departed from Rithmah, and pitched at Rimmon-parez.*] Six miles from *Rithmah*, and then from *Rimmon* to *Libnah*, which was ſix miles alſo; and from thence to *Riſſah*, which was ſix miles more; and from *Riſſah* to *Kehelathah*, which was the ſame number of miles; and from thence to *Shapher*, which was ſix miles alſo; and then they came to *Haradah*, which was four miles from thence; the next remove was to *Makheloth*, which was four miles and a half from the laſt place; then they went to *Tahath*, which was four miles more; and from thence to *Tarah*, which alſo was four miles; the next place they came to was *Mithcah*, four miles from *Tarah*; and then to *Haſhmonah*, which was eight miles more.

℣. 30, 31. *And they departed from Haſhmonah, and encamped at Moſeroth.*] Thirty two miles from *Heſhmonah*. In *Deut.* x. 6. it is called *Moſera*; and according to the account there, they came hither from the following place, *Bene-jaakan*; probably they went firſt thither from *Haſhmonah*, and then from *Moſera* or *Moſeret*, and ſo to *Bene jaakan* again, going backwards and forwards, ſo *Jarchi*; the diſtance of the two places was 24 miles; for the further reconciliation of this, ſee the note on *Deut.* x. 6. and the *Samaritan* verſion there.

℣. 32—37. *And they removed from Bene-jaakan, and encamped at Hor-hagidgad.*] In the *Targum* of *Jonathan* called *Gudgod*, as it is *Gudgodah* in *Deut.* x. 7. where the remove to this place is ſaid to be from *Moſera*; it was 20 miles from *Bene-jaakan*; from thence they went to *Jotbathah*, 24 miles from *Hor hagidgad*; and from thence to *Ebronah*, 20 miles more; and ſo to *Ezion-geber*, of which ſee 1 *Kings* ix. 26. which was 28 miles from *Ebronah*: and their next remove was to the wilderneſs of *Zin*, which was *Kadeſh*, 48 miles from *Ezion-geber*; and from *Kadeſh* they went to mount *Hor*, 45 miles more: which was *in the edge of the land of Edom*; as *Kadeſh* alſo was; ſee ch. xx. 16, 23.

℣. 38. *And Aaron the prieſt went up into mount Hor, at the commandment of the Lord*, &c.] Delivered to *Moſes*: *and died there in the 40th year after the children of Iſrael were come out of Egypt*; not being ſuffered to go with them into the land of *Canaan*, becauſe of his ſin of unbelief at *Kadeſh*, the laſt place from whence they came: in mount *Hor* he died, *on the firſt day of the fifth month*; the month *Ab*, anſwering to part of *July* and part of *Auguſt*; ſo that he lived but 4 months after his ſiſter *Miriam*; ſee ch. xx. 1, 25—29.

℣. 39. *And Aaron was 123 years old when he died in mount Hor.*] He was 83 when he ſtood before *Pharaoh*, *Exod.* vii. 7. and 40 years he had been with *Iſrael* ſince, which make this number; he was 3 years older than *Moſes*.

℣. 40—44. *And king Arad the Canaanite*, &c.] Or the king of *Arad* the *Canaanite*: *which dwelt in the land of Canaan, he heard of the coming of the children of Iſrael*; towards the land of *Canaan*, in order to poſſeſs it, and he came out and fought with them, and was vanquiſhed; ſee ch. xxi. 1, 2, 3. this was when *Iſrael* was at mount *Hor*; from whence they departed to *Zalmonah*, 28 miles from the mount; and from thence to *Punon*, which was 20 more; and ſo to *Oboth*, which was 24 miles from *Punon*; and thence to *Ije Abarim*, *in the border of Moab*, which was 16 miles, ſee ch. xxi. 9, 10, 11.

℣. 45. *And they departed from Ijim, and pitched in Dibon-gad.*] Sixteen miles from *Ijim*; the remove from whence is ſaid to be to the valley of *Zared*, ch. xxi. 12. in which *Dibon-gad* was, ſo called perhaps becauſe rebuilt by *Gad* afterwards.

℣. 46. *And they removed from Dibon-gad, and encamped in Almon-diblathaim.*] Sixteen miles from *Dibon*, perhaps the ſame with *Diblath*, *Ezek.* vi. 14. according to the account in ch. xxi 16, &c. they went from hence to *Beer*, a place where they found a well, which gave it this name; and ſeveral

[e] Egmont and Heyman's Travels, vol. 2. p. 154.
[f] Dr. Lightfoot, vol. 1. p. 35. Dr. Clayton's Chronology of the Hebrew Bible, p. 382, 383.
[g] Antiq. l. 12. c. 8. §. 4.

ral other removes are mentioned there, which are not here, and which perhaps were ſmall removes, and not properly ſtations.

℣. 47. *And they removed from Almon-diblathaim, and pitched in the mountains of Abarim*, &c.] Sixteen miles from *Almon-diblathaim*; theſe were ſo called from paſſages near them over the river *Jordan*: and this ſtation was pitched *before Nebo*; one of thoſe mountains, whither *Moſes* went up and died.

℣. 48. *And they departed from the mountains of Abarim, and pitched in the plains of Moab*, &c.] Sixteen miles from *Abarim*, where all thoſe things were tranſacted, which make the hiſtory of *Balak* and *Balaam*, ch. xxii, xxiii, xxiv, xxv. and where the *Iſraelites* now were by *Jordan* near *Jericho*; not on that ſide *Jordan* where *Jericho* ſtood, but on the other; *Jericho*, according to *Euſebius*, was ten miles from *Beth-jeſimoth*, where *Iſrael* now were, as follows.

℣. 49. *And they pitched by Jordan from Beth-jeſimoth*, even *unto Abel-ſhittim in the plains of Moab.*] Their camp reached twelve miles, as the *Jews* commonly ſay, which we may ſuppoſe was the diſtance of theſe two places, which were both in the plains of *Moab*; and the *Jeruſalem Targum* is expreſs for it, for mentioning *Iſrael*'s encampment from *Beth jeſimoth* to *Abel-ſhittim*, it aſks, how far is that? 12 miles: the latter is ſometimes called *Shittim*, from the *ſhittim*-wood which grew there, ch. xxv. 1. and here it has the addition of *Abel* to it, to ſignify mourning, from the mourning of the children of *Iſrael* on account of the plague, in which 24,000 perſons died, ch. xxv. 1, 6, 9.

℣. 50. *And the Lord ſpake unto Moſes in the plains of Moab by Jordan*, near *Jericho*, &c.] See the note on ℣. 48. and ch. xxii. 1: *ſaying*; as follows.

℣. 51. *Speak unto the children of Iſrael, and ſay unto them*, &c.] What was to be ſaid, being what concerned the whole body of the people: *when ye are paſſed over Jordan into the land of Canaan*; near to which they now were, and *Moſes* was about to leave them; and therefore it was the more neceſſary to give them ſome inſtructions and directions what they ſhould do, when they were come into it.

℣. 52. *Then ye ſhall drive out all the inhabitants of the land from before you*, &c.] Not at once, but gradually; and the ſenſe is, that they ſhould uſe their utmoſt endeavours wholly to extirpate them: *and deſtroy all their pictures*; their idolatrous ones; the pictures of their gods, or the ſtatues and figured ſtones of them: the *Targum* of *Jonathan* interprets it, "all the temples of their worſhip;" and the *Jeruſalem Targum*, "all their idols;" ſo called, as *Jarchi* notes, becauſe they covered the floor with a pavement of marble ſtones, to worſhip upon them by the ſtretching out of their hands and feet, according to *Lev.* xxvi. 1. *and deſtroy all their molten images*; of gold, ſilver, *&c. and quite pluck down all their high places*; their temples, groves, and altars built upon them.

℣. 53. *And ye ſhall diſpoſſeſs* the inhabitants of *the land, and dwell therein*, &c.] Turn them out of their cities, towns, and houſes, and inhabit them: *for I have given you the land to poſſeſs it*; who had a right to diſpoſe of it, and a better title they needed not deſire than the Lord could and did make them.

℣. 54. *And ye ſhall divide the land by lot*, &c.] What is ſaid in this verſe is the ſame with ch. xxvi. 53, 54, 55, 56. where it has been explained; ſee the note there.

℣. 55. *But if ye will not drive out the inhabitants of the land before you*, &c.] Should be remiſs and careleſs about it, and indifferent to it, and not make uſe of the proper means to get rid of them, but on the contrary, make covenants with them, and intermarry among them; or however, become friendly to them, and ſuffer them to dwell among them: *then it ſhall come to paſs, that thoſe which ye let remain of them*; ſparing their lives, and permitting them to dwell among them: ſhall be *pricks in your eyes, and thorns in your ſides*; which figurative expreſſions ſhew that they ſhould be very troubleſome and diſtreſſing to them, even in their moſt tender, and neareſt concerns, and deareſt relations, and which are explained and more properly expreſſed, as follows: *and ſhall vex you in the land wherein ye dwell*; among other things, by their wicked converſation, and by drawing them into ſin through their ill examples, and ſo bring the diſpleaſure of God upon them, and puniſhment for their evil doings.

℣. 56. *Moreover, it ſhall come to paſs*, &c.] This being the caſe, they ſuffering the *Canaanites* to dwell among them, and they mingling with them, learning their works, and ſerving their gods: that *I ſhall do unto you, as I thought I ſhould do unto them*; deliver them up into the hands of their enemies, who ſhould carry them captive into other lands.

CHAP. XXXIV.

IN this chapter the bounds and borders of the land of *Canaan* are deſcribed, according to the direction of the Lord to *Moſes*, ℣. 1, 2. the ſouth-border, ℣. 3, 4, 5. the weſtern-border, ℣. 6. the north-border, ℣. 7, 8, 9. the eaſt-border, ℣. 10, 11, 12. which is ordered to be divided by lot, to the nine tribes and a half, two tribes and a half having received their inheritance on the other ſide *Jordan*, ℣. 13, 14, 15. and the perſons are nominated to divide the land, *Eleazar* and *Joſhua*, with one prince out of every tribe, and who are mentioned by name, ℣. 16—29.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] At the ſame time that he ordered him to direct the children of *Iſrael*, when they had paſſed over *Jordan*, to drive out the inhabitants of the land of *Canaan*, and divide their land among them; he proceeded to give the limits and boundaries of the land: *ſaying*; as follows.

℣. 2. *Command the children of Iſrael, and ſay unto them*, &c.] Not to fix the borders, and ſettle the boundaries of the land, for that is done by the Lord himſelf, who has determined the times before appointed, and the bounds of mens habitations, and particularly of *Iſrael*, ſee *Deut.* xxxii. 8. but to obſerve and take notice of the limits he had fixed, that they might know how far they were to go on every ſide, whom they were to drive out, and what they were to divide and inherit, and ſee what was their right, and preſerve it from the incroachments of their neighbours, as well as obſerve

ſerve the goodneſs of God unto them, in thus providing for them: *when ye come into the land of Canaan*; to take poſſeſſion of it by virtue of a grant of it to them: *this is the land that ſhall fall unto you for an inheritance*; it is ſaid to *fall*, becauſe it was divided by lot, each tribe having ſuch a part of it aſſigned to them, according to the lot that came up unto them: even *the land of Canaan with the coaſts thereof*; or according to its borders, which are as follow.

℣. 3. *Then your ſouth quarter*, &c.] Or border of the land; which, as *Jarchi* obſerves, was from eaſt to weſt: *ſhall be from the wilderneſs of Zin*; which is *Kadeſh* where *Miriam* died, ch. xx. i. and xxxiii. 36. and if this *Kadeſh* was *Kadeſh-barnea*, as doctor *Lightfoot* ſeems to have proved [h], from whence the ſpies were ſent, that was clearly on the ſouth of the land of *Canaan*, for they were bid to go up their way ſouthward, ch. xiii. 17. and ſo *Kadeſh-barnea* is here after mentioned, as being in the ſouthern border: the *Targum* of *Jonathan* paraphraſes it, "from the wilderneſs of the palm-"trees of the mountain of iron;" there is a ſmaller palm-tree, which by *Jewiſh* writers is called *Zin*, of which there were great quantities on a mountain famous for iron mines, in this wilderneſs, from whence it is thought it had its name; hence we read [i] of palm-trees of the mountain of iron, as fit to make the bunch of branches of trees, called the *Lulab*, carried in the hand on the feaſt of tabernacles: *along by the coaſt of Edom*; the land of *Canaan* to the ſouth, bordered on three countries, *Egypt*, *Edom*, and *Moab*; according to *Jarchi*, ſome part of *Egypt*, the whole land of *Edom*, and the whole land of *Moab*; the part of the land of *Egypt* was in the ſouth-weſt corner of it; the land of *Edom* by it to the eaſt; and the land of *Moab* by the land of *Edom*, at the end of the ſouth to the eaſt: *and your ſouth border ſhall be the outmoſt coaſt of the ſalt-ſea eaſtward*; the ſame that is ſometimes called the dead ſea, the ſea of *Sodom*, or the lake *Aſphaltites*, as heathen writers generally call it.

℣. 4. *And your border*, &c.] That is the ſouth-border, which is ſtill deſcribing: *ſhall turn from the ſouth to the aſcent of Akrabbim*; or *Maaleh-Akrabbim*, as in *Joſh.* xv. 3. ſo called from the multitude of ſerpents and ſcorpions in it, ſee *Deut.* viii. 15. ſo *Kimchi* ſays [k], a place of ſerpents and ſcorpions was this aſcent: doctor *Shaw* [l] ſays, *Akrabbim* may probably be the ſame with the mountains of *Accaba*, according to the preſent name, which hang over *Eloth*, where there is a *high, ſteep* road, well known to the *Mahometan* pilgrims for its ruggedneſs: and he thinks [m] it very probable, that mount *Hor* was the ſame chain of mountains that are now called *Accaba* by the *Arabs*, and were the eaſtermoſt range, as we may take them to be, of *Ptolemy*'s black mountains: *Joſephus* [n] ſpeaks of *Acrabatene* as belonging to the *Edomites*, which ſeems to be this ſame place: *and paſs on to Zin*; that is, which aſcent goes on to it; the *Targum* of *Jonathan* is, "and ſhall paſs on to the palm-trees "of the mountain of iron;" by which is meant, the ſame with the wilderneſs of *Zin*: perhaps *Zinnah* is rather the name of a city; the *Septuagint* call it *Ennac*; the *Vulgate Latin*, *Senna*: *Jerom* [o] makes mention of a place called *Senna*, ſeven miles from *Jericho*: *and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea*; from whence the ſpies were ſent ſouthward to ſearch the land, ch. xiii. 17. and xxxii. 8: *and ſhall go on to Hazar-addar*; called *Adar*, *Joſh.* xv. 3. and where it ſeems to be divided into two places, *Hezron* and *Adar*, which very probably were near each other, and therefore here put together, as if but one place: *and paſs on to Azmon*; which the *Targums* call *Keſam*.

℣. 5. *And the border ſhall fetch a compaſs*, &c.] Not go on in a ſtraight line, but turn about: *from Azmon unto the river of Egypt*; the river *Nile*, as both the *Targums* of *Jonathan* and *Jeruſalem*; but *Aben Ezra* ſeems to deny that that river is meant; and ſome think that *Rhinocolura*, which flows into the *Mediterranean* ſea, is meant; or the *valley of Egypt*, *Caſiotis*, which divided *Judea* from *Egypt*, as follows: *and the goings out of it*; not of the river, but of the border: *ſhall be at the ſea*; the above ſea, called in the next verſe the great ſea; all the *Targums* render it to the weſt.

℣. 6. *And as for the weſtern border*, &c.] Of the land of *Canaan*: *you ſhall even have the great ſea for a border*, and no other, meaning the *Mediterranean* ſea, which lies weſt of the land of *Judea*; *Aben Ezra* calls it the *Spaniſh* ſea: it has the name of *great*, in compariſon of ſome in the land of *Canaan*, as the ſalt ſea, and the ſea of *Tiberias*: *this ſhall be your weſt-border*; namely, the *Mediterranean* ſea.

℣. 7. *And this ſhall be your northern-border*, &c.] What follows: *from the great ſea ye ſhall point out for you mount Hor*; not that mount *Hor* on which *Aaron* died, for that was on the ſouthern-border of the land; but rather mount *Hermon*, which is ſaid to be unto the entering into *Hamath*, *Joſh.* xiii. 5. as this mount *Hor* is in the following verſe; or ſome part of mount *Lebanon* might be ſo called, which was the northern border of the land: the *Targum* of *Jonathan* calls it *Umanus*; and the *Jeruſalem Targum Manus* or *Taurus-Umanus*, the mountain *Amanus*, which divided *Syria* and *Cilicia*; it is joined with *Lebanon* by *Joſephus* [p], and with that and *Carmel* by *Ælianus* [q].

℣. 8. *From mount Hor ye ſhall point out* your border *unto the entrance of Hamath*, &c.] *Antiochia*, as *Jarchi*; or rather *Epiphania*, as *Jerom* [r]; the former being deſcribed by *Hemath* the great, *Amos* vi. 2. this entrance was a narrow paſs leading from the land of *Canaan* to *Syria*, through the valley which lies between *Lebanon* and *Antilibanus*: *and the goings forth of the border ſhall be to Zedad*; the ſame boundary as here is given in *Ezek.* xlvii. 15.

℣. 9. *And the border ſhall go on to Ziphron*, &c.] Which in the *Jeruſalem Targum* is called *Zapherin*; and *Jerom* [s] ſays, that in his time this city was called *Zephyrium*, a town in *Cilicia*; but this ſeems to be at too great a diſtance: *and the goings out of it ſhall be at Hazar-enan*; which was the utmoſt of the northern border; and ſo it is in *Ezek.* xlvii. 17. and there called the border of *Damaſcus*: *Reland* [t] takes it to be the ſame with *Enhazor*,

[h] Works, vol. 2. p. 8. 9.
[i] Miſn. Succah, c. 3. §. 1.
[k] Sepher Shoraſh. in voce עקרב.
[l] Travels, Tom. 2. ch. 1. p. 279.
[m] Ib. p. 323.
[n] Antiq. l. 12. c. 8. §. 1. ſee 1 Maccab. 5. 3.
[o] De loc. Heb. fol. 94. H.
[p] Antiq. l. 1. c. 6. §. 2
[q] De Animal. l. 5. c. 56.
[r] Commeht. in Ezek. 47. 16.
[s] Ibid. in ℣. 15.
[t] Paleſtin. Illuſtrat. par. 1. l. 1. p. 123.

hazor, a city in the tribe of *Naphtali*, *Josh.* xix. 37. the words only inverted: *this shall be your northern border*; from the *Mediterranean* sea to *Hazar-Enan* in *Naphtali*.

℣. 10. *And ye shall point out your east-border from Hazar-Enan to Shepham.*] From the place where the northern border ended, which *Jerom* says [u], the *Hebrews* call *Apamia*, as both the *Targums* of *Jonathan* and *Jerusalem* do here. *Shepham* was a city between *Hazar-Enan* and *Riblah* in the tribe of *Naphtali*, where *Adrichomius* [w] places it.

℣. 11. *And the coast shall go down from Shepham to Riblah*, &c.] Said to be in the land of *Hemath*, *Jer.* lii. 9. which, according to *Jerom* [x], was *Antioch* of *Syria*; and both the *Targums* of *Jonathan* and *Jerusalem* understand by it, *Daphne*, which was in the suburbs of *Antioch*; but this seems to be carrying the limits of the land too far: *Jarchi* remarks, that when the border goes from the north towards the south, it is said to go down: *on the east side of Ain*; a city in the tribe of *Judah*; according to *Jerom* [y], now a village that goes by the name of *Bethennim*, two miles from the turpentine tree, that is, from the tent of *Abraham* or oak of *Mamre*, and four from *Hebron: and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward*; the same with the sea of *Tiberias*, and the sea of *Genesaret*, frequently made mention of in the New Testament, and in *Ezek.* xlvii. 18. called the east-sea.

℣. 12. *And the border shall go down to Jordan*, &c.] A well-known river to the east of the land of *Canaan: and the goings out of it shall be at the salt sea*; the sea of *Sodom*; and though all sea water is generally salt, this was remarkably so, through the great quantity of bitumen and nitre in it, hence it was called *Asphaltites*; thus as the description of the borders of the land began with the salt sea, ℣. 3. it ends with it: *this shall be your land, with the coasts thereof round about*; which, according to the *Targum* of *Jonathan*, was thus bounded, *Rekam-gea* (or *Kadesh-barnea*) on the south, *Taurus Umanus* (by which he interprets mount *Hor*) on the north, the great sea on the west (*i. e.* the *Mediterranean* sea) and the salt sea on the east.

℣. 13. *And Moses commanded the children of Israel, saying*, &c.] Strictly enjoining them to observe what he was about to say to them: *this is the land which ye shall inherit by lot*; as above described and bounded: *which the Lord commanded to give unto the nine tribes, and to the half tribe*; to the tribes of *Judah*, *Simeon*, *Benjamin*, *Dan*, *Ephraim*, *Zebulun*, *Issachar*, *Asher*, and *Naphtali*, and the half tribe of *Manasseh*; though this command is not before expressed, it is very probable it was delivered to *Moses* at the same time he had the mind of God concerning the settlement of the tribes of *Reuben* and *Gad*, and the other half tribe of *Manasseh*, on the other side *Jordan*; see ch. xxxii. 31.

℣. 14. *For the tribe of the children of Reuben, according to the house of their fathers*, &c.] That tribe, and all the families belonging to it: *have received* their inheritance, *and half the tribe of Manasseh have received their inheritance*; that is, it was agreed they should have it on condition of their going along with the other tribes over *Jordan* into the land of *Canaan*, and assist them in the conquest of it, ch. xxxii.

℣. 15. *The two tribes and the half tribe*, &c.] The tribes of *Reuben* and *Gad*, and the half tribe of *Manasseh: have received their inheritance on this side Jordan* near *Jericho*, *eastward*, *toward the sunrising*; that is, they received the grant of it there, even in the plains of *Moab* over-against *Jericho*, which lay to the east of the land of *Canaan*.

℣. 16. *And the Lord spake unto Moses*, &c.] At the same time that he gave him the bounds of the land of *Canaan*, which was to be divided between the nine tribes and a half; and that this might be done in the most impartial manner, and to the satisfaction of them all, he gave orders to *Moses*: *saying*; as follows.

℣. 17. *These* are *the names of the men which shall divide the land unto you*, &c.] Or *inherit the land for you* [z]; that is, as *Jarchi* interprets it, they were to take possession of it in their name and stead, as their representatives, and then distribute it unto them, or divide it to be inherited by them; but whatever may be said for the princes of the tribes, as acting for their respective tribes, and representing them, the same cannot be said of the two first named, as follow: *Eleazar the priest*, *and Joshua the son of Nun*; the one the principal person in ecclesiastical affairs, and the other in civil ones; to divide the land being partly a sacred work, as it was a type of the heavenly *Canaan*, and a civil one, as it concerned the present welfare of the people of *Israel*; and both were types of Christ, the priest upon his throne, who is both priest and king; who, as the one, gives a right unto it, and as the other, introduces into it.

℣. 18. *And ye shall take one prince out of every tribe*, &c.] That is, out of the nine tribes and the half, which are ten in all; of the tribes of *Reuben* and *Gad* none were taken, because they had had their inheritance granted them elsewhere; nor of the tribe of *Levi*, because they were to have no inheritance in the land: *to divide the land by inheritance*; who being men of honour, understanding and probity, and naturally concerned for the good of the tribes to which they belonged, would take care that justice be done to each, and that no fraudulent methods were used in drawing the lot; and then take possession according to the lot, and impartially divide the portion assigned among the respective families in the tribes, according to their rank and numbers.

℣. 19. *And the names of the men* are *these*, &c.] Which were not left to the tribes to chuse, but were nominated by the Lord himself, who best knew their capacities and qualifications for this service: *of the tribe of Judah, Caleb the son of Jephunneh*; who was one of the two spies that brought a good report of the land, and *Joshua* is the other; and these were the only two of the spies living, and who are the first that were appointed to this service, of over-seeing the division of the land; the rest were all of the new generation that were sprung up, whose fathers fell in the wilderness, and we know no more of them than their names; and therefore from hence, to the end of ℣. 28. no further remarks are necessary, only that the tribes and the princes are reckoned in a different order than they were at any time before, either at the first num-

[u] Comment. ut supra. Loc. Heb. fol. 88. F. Tigurine not.

[w] Theatrum Terræ Sanct. p. 114.

[x] Comment. ut supra.

[y] De

[z] נֶחֱלוּ לָכֶם hæreditabunt vobis, Montanus; qui hæreditario jure accipient pro vobis,

numbering of them, ch. i. or at the offerings for the dedication of the altar, ch. vii. or at the taking the ſum of them, ch. xxvi. even according to the order of their ſituation in the land of *Canaan* by their lots, and which *Moſes* did not live to ſee; and which therefore ſhows the preſcience and prediſpoſing providence of God, and that *Moſes*, as biſhop *Patrick* obſerves, was guided by a divine ſpirit in all his writings.

℣. 29. *Theſe* are *they whom the Lord commanded*, &c.] Not only named and appointed them, but laid his commands upon them, and obliged them, *to divide the inheritance unto the children of Iſrael*; even this order was made before the land was conquered by them, ſo ſure and certain was it unto them; and accordingly they did divide it, and that in *Shiloh*, before the Lord, at the door of the tabernacle of the congregation, as in the preſence of God, doing it in the moſt impartial and ſolemn manner; ſee *Joſh.* xix. 51.

CHAP. XXXV.

THOUGH the tribe of *Levi* had no part in the diviſion of the land, yet cities out of the ſeveral tribes are here ordered to be given them to dwell in, to the number of forty-eight, ℣. 1—8. ſix of which were to be cities of refuge, ℣. 9—15. but not for wilful murderers, in whatſoever way they might kill a man, ℣. 16—21. but for ſuch who had killed a man unawares, ℣. 22, 23, 24. and ſeveral rules are given relating to ſuch perſons, ℣. 25—29. but no ſatisfaction was to be taken in caſe of murder, nor to excuſe a perſon's return to his own houſe before the death of the high-prieſt, who had fled to a city of refuge, that ſo the land might not be defiled, ℣. 30—34.

℣. 1. *And the Lord ſpake unto Moſes*, &c.] After he had deſcribed the borders of the land, and given inſtructions about the diviſion of it among the ſeveral tribes, and named the perſons that ſhould be concerned in parting and putting it into the poſſeſſion of the *Iſraelites*, he makes a proviſion for the *Levites*; for though they had no inheritance in the land as a tribe, yet it was proper they ſhould have cities and houſes to dwell in; for it would not be ſuitable that they ſhould be always about the tabernacle, as they were in the wilderneſs; and it is concerning this the Lord is ſaid to ſpeak to *Moſes*, *in the plains of Moab by Jordan*, near *Jericho*; where the *Iſraelites* now were, and had been for ſome time: *ſaying*; as follows.

℣. 2. *Command the children of Iſrael*, &c.] All the tribes of them; it is not a bare inſtruction that is given them, much leſs a mere requeſt that is made to them, or ſomething propoſed, and left to their option whether they would agree to it or no; but it is ſtrictly enjoined them by the Lord, who had given them freely all they ſhould poſſeſs, and who had a right to all they had, and to whom they were in duty and gratitude bound to do his will and pleaſure: the order is, *that they give unto the Levites of the inheritance of their poſſeſſion, cities to dwell in*; which was but reaſonable and requiſite, that the miniſters of God, and the aſſiſtants of the prieſts, and who did the ſervice of the congregation, that they ſhould have habitations for them and their families, as well as food and raiment was provided for them in another way: *and ye ſhall give* alſo *unto the Levites ſuburbs for the cities round about them*; which were partly for ornament to their cities, and partly for their health, that they might have air, and not be too cloſely confined within the walls of their cities; and alſo for convenience, that they might have room for their cattle, and places to lay up the increaſe of their fields, as after ſuggeſted. *Jarchi* ſays, that a ſuburb was a ſpace and place parted without the city, round about, for the beauty of it; but they were not allowed to build there an houſe (*i. e.* to dwell in) nor to plant a vineyard, nor to ſow ſeed; other ground is after provided for ſuch uſes.

℣. 3. *And cities ſhall they have to dwell in*, &c.] For them and their families, and indeed for nothing elſe, they having no trades nor worldly buſineſs to carry on in them: *and the ſuburbs of them ſhall be for their cattle*; for ſtables and ſtalls to put them up in, and for barns and ſtorehouſes to lay in provender for them: *and for their goods*; where to beſtow them, as the increaſe of their fields, olive-yards and vineyards, ſee *Luke* xii. 18, 19. *and for all their beaſts*; or living creatures; or *for their whole life* [z]; or livelihood, whatſoever was for the ſupport of it; the *Targum* of *Jonathan* adds, by way of explanation, for all their neceſſities; and ſo *Jarchi*.

℣. 4. *And the ſuburbs of the cities which ye ſhall give unto the Levites*, &c.] The dimenſions and bounds of them were not left to the *Iſraelites*, to give what ground they pleaſed for this purpoſe, but were fixed to what length they ſhould be: theſe ſhall reach *from the walls of the city, and outward, a thouſand cubits round about*; which was half a ſabbath-day's journey, and pretty near half a mile, which all around a city muſt contain a conſiderable quantity of ground, if the city was of any bigneſs, as it is certain that ſome of them given them at leaſt were.

℣. 5. *And ye ſhall meaſure from without the city on the eaſt-ſide*, 2000 *cubits*, &c.] Before only 1000 cubits were ordered to be meaſured, and now 2000, even 2000 more, which were to be added to the other, and to begin where they ended. The firſt 1000 were for their cattle and goods, theſe 2000 for their gardens, orchards, fields and vineyards; and ſo the *Jewiſh* writers underſtand it. *Jarchi* obſerves, that 1000 cubits are ordered, and after that 2000; and aſks, how is this? or how is it to be reconciled? to which he anſwers, 2000 are put to them round about, and of them the 1000 innermoſt are for ſuburbs, and the outermoſt (*i. e.* the 2000) are for fields and vineyards; and with this agrees the *Miſnah* [a], from whence he ſeems to have taken it; and the ſame was to be on every other ſide of the city, ſouth, weſt, and north, as follows: *and on the ſouth-ſide* 2000 *cubits*; *and on the weſt-ſide* 2000 *cubits*, *and on the north-ſide* 2000 *cubits*; which added to the other 1000 all around, muſt make a large circumference of land: *and the city* ſhall be *in the midſt*; in the midſt of the circuit of three thouſand cubits all around, ſo that it muſt ſtand very pleaſant and convenient: *this ſhall be to them the ſuburbs of the cities*; ſuch a quantity

[z] לכל חייהם *ad vitam ipſorum. Vid. Druſium.*

[a] *Sotah*, c. 5. §. 3. *Maimon. & Bartenora in ib.*

quantity of ground, conſiſting of ſo many cubits, ſhall be aſſigned to every city; the ſuburbs or glebe land to a *Levite*'s city, on the four ſides were four ſquares, and each ſquare conſiſted of ſeventy-ſix acres, one rood, twenty perches, and eighty ſquare feet; all the four ſquares amounting to three hundred and five acres, two roods, one perch, beſides fifty-ſeven feet ſquare, according to biſhop *Cumberland*.

℣. 6. *And among the cities which ye ſhall give unto the Levites*, &c.] The number of which is not yet expreſſed, but is afterwards: there ſhall be *ſix cities for refuge*; a ſort of *Aſylums*, of which there were many among the heathens, perhaps in imitation of theſe, for perſons to have recourſe to for ſafety, when in danger of life: the *Septuagint* render the words, *cities of flight* [b]; or to flee unto, which certainly was the uſe of them: to this the apoſtle alludes when he ſpeaks of ſome that fled for refuge, to lay hold on the hope ſet before them, *Heb.* vi. 18. the word [c] uſed for *refuge* ſignifies *gathering* or *receiving*, for hither perſons in diſtreſs gathered or betook themſelves; and here they were received, retained, protected, and ſheltered: what and where theſe ſix cities were to be, and were, is after ſhown: *which ye ſhall appoint for the man-ſlayer*; not for any and every one, not for one that killed a man preſumptuouſly and purpoſely, through enmity and malice, but for one that did it ignorantly, unawares, and without deſign: *that he may flee thither*; with all haſte, after the commiſſion of the fact; and to faciliate his flight, and that he might have no interruption in it, the *Sanhedrim* were obliged to prepare the ways to the cities of refuge, and to make them fit and large; and they removed every thing that might cauſe him to ſtumble; and they did not leave in the way neither an hillock, nor a dale, nor a river but they made a bridge over it, that nothing might retard him that fled thither, as it is ſaid; *thou ſhalt prepare thee a way*, *Deut.* xix. 3. and the breadth of the way to the cities of refuge was not leſs than 32 cubits; and at the parting of ways (on poſts erected) were written, *refuge*, *refuge*, ſo that the ſlayer might know (the way) and turn there, (as this directed him): and on the fifteenth of *Adar* or *February*, they met every year, to take care of this buſineſs [d]; and they alſo appointed two diſciples of the wiſemen, or two ſtudious and underſtanding perſons to accompany him, not ſo much for the direction of the way, as leſt the avenger of blood ſhould meet with him, and ſlay him in the way; and who were to talk to him, and perſuade him not to do it, ſuggeſting to him that it was not done deſignedly but unawares, and that it would be a bad thing to kill a man for what he did not intend to do, and which was done without any malice or enmity to the perſon killed, and with ſuch-like words to cool and appeaſe the avenger [e]: *and to them ye ſhall add* 42 *cities*; according to the *Jewiſh* writers theſe alſo were cities of refuge; for ſo they ſay [f], "all the cities of the *Levites* receive or are refuges, every one of them is a city of refuge, as it is ſaid, *and to them ye ſhall add*, &c. the ſcripture makes them all alike for refuge: what difference is there between cities of refuge, which are ſeparated for refuge, and the reſt of the cities of the *Levites*? the gates of the cities of refuge receive, whether according to knowledge or not. (which Mr. *Selden* [g] interprets, whether the inhabitants will or no; but the ſenſe of *Maimonides* elſewhere [h], and of other writers, is plainly this, whether, according to the knowledge and intention of the man-ſlayer or not, whether he knows it to be a city of refuge or not, and whether he purpoſely came thither for ſafety or not), and he that enters into them is ſafe; but the reſt of the cities of the *Levites* do not receive, but according to knowledge (when the man-ſlayer knowingly and deſignedly came thither for ſhelter); and a man-ſlayer that dwells in a city of refuge gives no more for his houſe, but he that dwells in the other cities of the *Levites*, gives more (or pays for it) to the owner of the houſe;" but though this is their unanimous opinion, it rather ſeems, according to the letter of the ſcripture, that only ſix were cities of refuge, and the reſt were for the *Levites* to dwell in by themſelves.

℣. 7. So *all the cities which ye ſhall give to the Levites* ſhall be 48 *cities*, &c.] Of theſe 48 cities, their names, and what tribes they were in, and which of them were particularly cities of refuge, an account is given in *Joſh.* xxi. 10—37: *them* ſhall ye give *with their ſuburbs*; according to the dimenſions before preſcribed.

℣. 8. *And the cities which ye ſhall give* ſhall be *of the poſſeſſion of the children of Iſrael*, &c.] What ſhall fall by lot for their inheritance, and they ſhall be poſſeſſed of; and though they are, ſhall not refuſe, nor grudge to give them, according to the direction of God, whoſe the land is, they holding it under him: *from* them that have *many*, *ye ſhall give many*, *but from* them that have *few*, *ye ſhall give few*; which rule was obſerved; for out of *Judah*, whoſe lot was large, and out of *Simeon*, whoſe inheritance was within that of *Judah*, becauſe it was ſo large, nine cities were given, whereas out of the other tribes only four cities out of each were given, and out of one of them but three, ſee *Joſh.* xxi. *every one ſhall give of his cities unto the Levites*, *according to his inheritance which he inheriteth*; and the *Levites* being thus diſperſed among the ſeveral tribes, were of great advantage to them, to inſtruct them in the knowledge of divine things; ſo that though hereby *Jacob*'s curſe on this tribe had its fulfilment, that it ſhould be divided in *Jacob*, and ſcattered in *Iſrael*, yet that became a bleſſing to the reſt of the tribes; ſee *Gen.* xlix. 7.

℣. 9. *And the Lord ſpake unto Moſes*, &c.] At the ſame time, or he continued his ſpeech unto him: *ſaying*; as follows.

℣. 10. *Speak unto the children of Iſrael, and ſay unto them*, &c.] Now, directly: *when ye come over Jordan into the land of Canaan*; as they quickly would, being now very near it, and of which there was the utmoſt certainty, ſince the Lord had promiſed to bring them over that river, and put them in poſſeſſion of that land.

℣. 11. *Then ye ſhall appoint you cities, to be cities of refuge for you*, &c.] And according to the *Jewiſh* writers [i], theſe were neither to be made large nor little, but middling; and they appointed them where there were markets and fairs, at which goods were to be ſold; and where there was plenty of water, and a multitude of people; and where there were

[a] ערי המקלט πολεις των φυγαδευτηριων. Sept. [b] מקלט receptus, Junius & Tremellius; collectionis, Piſcator; R. Sol. Ohel Moed, fol. 82. 1. proprie ſignificat collectionem vel retentionem, Munſter. [c] Miſn. Maccot, c. 2 §. 5. & Maimon. & Bartenora in Ib. [d] Maimon. Hilchot Rotzeach, c. 8. §. 5. [e] De Jure Naturæ & Gentium, l. 4. c. 2. p. 489. [f] Maimon. ut ſupra, §. 11. [g] Maimon. Rotzeach, c. 8. §. 8. Vid. T. Bab. Maccot, fol. 10. 1. [h] Maimon. & Bartenora in Miſn. Maccot, l. 2. §. 4.

were but few, they fetched others from other places; and they neither made nets for hunting, nor twisted ropes in them, nor sold any warlike instruments, lest the avenger of blood should use himself to come thither, under pretence of buying such things, and kill the man-slayer: *that the slayer may flee thither, which killeth any person at unawares*; or *through error* [k], or mistake, not on purpose, with design, or through malice and enmity, as is afterwards more largely explained.

℣. 12. *And they shall be unto you cities of refuge from the avenger*, &c.] Or near kinsman; for as the right of redemption of an estate that was mortgaged, belonged to such an one; so of revenging the blood of any one that was killed: *that the man-slayer die not*; by the hand of the avenger, who in the heat of his passion would, could he come at him, fall upon him, and slay him, to avenge the death of his relation on him: *until he stand before the congregation in judgment*; before the court of judicature, to be examined, tried, and judged, whether the murder was committed knowingly and willingly, or whether through mistake and at unawares: this was done either before the court of judicature in the city of refuge, who took cognizance of such cases directly, that they might know whom to harbour and protect, and whom not; or before the court in the place where the fact was committed: interpreters are divided about this; and *Calmet* [l] is of opinion, that he was examined in both courts, first, more strictly in the city of refuge, and then, more slightly in the place where it was done, which is not improbable; however, this seems manifest from ℣. 25. that the court where it was committed had power to fetch him from the city of refuge, and set him before them, and examine into the case; and, if a proper person, restored him to the city of refuge, whither he had fled.

℣. 13. *And of these cities which ye shall give*, &c.] Of the 48 cities they were to give to the *Levites*, ℣. 7. *six cities shall ye have for refuge*; which, I think, makes it clear, that not all the 48 cities were for refuge, only six of them.

℣. 14. *Ye shall give three cities on this side Jordan*, &c.] Which were *Bezer* in the wilderness, out of the tribe of *Reuben*; and *Ramoth* in *Gilead*, out of the tribe of *Gad*; and *Golan* in *Bashan*, out of the tribe of *Manasseh*, *Josh.* xx. 8. *and three cities shall ye give in the land of Canaan*; which were *Kadesh* in *Galilee*, in mount *Naphtali*; *Shechem* in mount *Ephraim*; and *Kirjath-arba* or *Hebron*, in the mountain of *Judah*, *Josh.* xx. 7. which *shall be cities of refuge*; the three on the other side *Jordan*, the *Jews* say, were separated by *Moses*, and the three in the land of *Canaan* by *Joshua*, but not one of them was a refuge until they were all separated [m]: it may seem strange, that there should be as many in the two tribes and a half on the other side *Jordan*, as in the nine tribes and a half in the land of *Canaan*: let it be observed, what the *Jewish* writers say [n], *Moses* separated three cities beyond *Jordan*, and over-against them *Joshua* separated three in the land of *Canaan*; and they were like two rows in a vineyard, *Hebron* in *Judea* was over-against *Bezer* in the wilderness; *Shechem* in mount *Ephraim* was over-against *Ramoth* in *Gilead*; *Kadesh* in mount *Naphtali* was over-against *Golan* in *Bashan*; and the three were so disposed, that there was as much space from the south (of the land of *Israel*) to *Hebron* as from *Hebron* to *Shechem*, and as much from *Hebron* to *Shechem* as from *Shechem* to *Kadesh*; and as much from *Shechem* to *Kadesh* as from *Kadesh* to the north beyond *Jordan*; and it should be known that the land of the tribes beyond *Jordan*, extended in length as far as the land of *Canaan*, and was equal to it, running along it; so that those in the land of *Canaan* could soon and easily get over *Jordan* to the cities of refuge there, if there was occasion; besides, there is a direction given, that if their coast should be enlarged, they were to add three cities more in the land of *Canaan*, *Deut.* xix. 8. hence the *Jews* have a notion, that in the days of the Messiah those three cities will be added [o]; but the Messiah is come already, and is the antitype of them all.

℣. 15. *These six cities shall be a refuge* both *for the children of Israel, and for the stranger*, &c.] For an *Israelite*, and a proselyte of righteousness, one that embraced the *Jewish* religion, and in all things conformed to it, and to whom there was but one law in things civil and religious: *and for the sojourner among you*; the proselyte of the gate, who renounced idolatry, and observed the commands of the sons of *Noah*, but in other things did not comply with the *Jewish* ceremonies, yet had the benefit of the cities of refuge equally with the other; though the *Jews* say [p], such a proselyte or sojourner had only this privilege, who slew a proselyte, but not if he slew an *Israelite*; but for this distinction there is no foundation in the text; *that every one that killeth any person unawares may flee thither*; whether an *Israelite*, or a proselyte of righteousness or of the gate.

℣. 16. *And if he smite him with an instrument of iron so that he die*, &c.] As with an hatchet, hammer, sword, knife, *&c. he is a murtherer*; the instrument used by him, and with which he smote, shews that he had a bad design, and intended to kill, or he would never have smitten a man with such an instrument: *the murtherer shall surely be put to death*; be condemned to death, and be executed, by the order of the civil magistrate, according to the law in *Gen.* ix. 6. and not be allowed the benefit of a city of refuge.

℣. 17. *And if he smite him with throwing a stone*, &c.] Or *with a stone of the hand* [q], which the *Jews* interpret, of a stone so big as to fill a man's hand, and so *wherewith he may die*; at whom it is thrown; is sufficient to cause his death, if struck with it; so the *Targum* of *Jonathan* paraphrases it, of a "stone of fulness of hands, "which is sufficient that a man may die with it," or be killed by it: *and he die*; by the blow he receives from it, either immediately or in a short time after: *he is a murtherer, and the murtherer shall surely be put to death*; as in the above case.

℣. 18. *Or if he smote him with an hand-weapon of wood*, &c.] A stick, or staff, or club: *wherewith he may die, and he die*; which is sufficient to kill a man, as the same *Targum* explains it; and a man dies with the blow that is given him by it: *he is a murtherer, and the murtherer shall surely be put to death*; no pardon given him, or the benefit of the city of refuge allowed him.

℣. 19.

[k] בשגגה per errorem, Pagninus, Junius & Tremellius, Piscator; per imprudentiam, Tigurine version, Vatablus; in ignorantia, Montanus. [l] Dictionary on the word Refuge. [m] Misn. Maccot, c. 2. §. 4. Maimon. Hilchot Rotzeach, c. 8. §. 2. 3. & in Pirke, c. 4. §. 2. & Jarchi in loc. [n] T. Bab. Maccot, fol. 9. 2. [o] Maimon. Rotzeach, c. 8. §. 4. [p] Misn. Maccot, c. 2. §. 3. [q] באבן יד

℣. 19. *The revenger of blood himself shall slay the murtherer*, &c.] Not only shall have power to do it, but as it seems, should be obliged to do it; be the executioner of the murtherer; but not before his case has been heard, examined, tried, and judged; wherefore the *Targum* of *Jonathan* adds, "in judg-"ment," that is, as *Onkelos* explains it, "when "he is condemned by judgment," the court of judicature: *when he meeteth him he shall slay him*; the first opportunity he has, even though, as *Jarchi* says, if he meets him in the midst of one of the cities of refuge, and no judgment is passed on him.

℣. 20. *But if he thrust him of hatred*, &c.] Or, *and if* [r], since the scripture is still speaking of such that shall die for murther, though in another instance, without having the privilege of a city of refuge; if he thrusts him with a sword or knife, or rather, since, if any thing of that kind is included in the first instance of smiting with an instrument of iron, push him down from an high place, as *Aben Ezra*; so the men of *Nazareth* intended to have dispatched Christ in that way, *Luke* iv. 29. *or hurl at him by lying in wait that he die*; as a bowing wall, as the same writer instances in, push down that upon him as he passes along, lying in wait for him; or throws any thing at him, with an intention to kill him, and does; or casts down any thing upon him, a large stone, or any thing else, by which he dies.

℣. 21. *Or in enmity smite him with his hand, that he die*, &c.] Give him a blow with his fist, on some part of his body where life is most in danger, and which issues in death: *he that smote him shall surely be put to death*, for *he* is *a murtherer*; and therefore, according to the original law, ought to die, without reprieve or pardon; and notwithstanding this law made for cities of refuge, which were to be denied him: *the revenger of blood shall slay the murtherer when he meeteth him*; that is, when he is condemned, as both the *Targums* of *Onkelos* and *Jonathan* interpret it, after a hearing and trial of his case.

℣. 22. *But if he thrust him suddenly without enmity*, &c.] Push him from a precipice, before he is aware, without any malicious design against his life, but merely through accident: *or have cast upon him any thing*; from the top of a house, or from a building he is pulling down, or pushes a bowing wall upon him, not knowing that he is passing by it: and *without lying of wait*; or having contrived to do it, just as he goes along, or in any other similar way.

℣. 23. *Or with any stone wherewith a man may die*, &c.] Which is sufficient to kill a man, if thrown at him: *seeing* him *not*; and so without intention: the *Jews* [s] from hence gather, that a blind man is to be acquitted, and dismissed, and not banished, and so stands in no need of a city of refuge; though others say, he is to be banished, and needs it, and ought to have the privilege of it: *and cast it upon him that he die*; casting it upon another account, and with another view, but yet falling upon a man, it kills him: *and* was *not his enemy, neither sought him harm*; it was never known that they were at variance, or that the slayer had ever by any overt act discovered any malice and enmity against the deceased, by word or deed, or ever sought to do him any injury, either to his person or property.

℣. 24. *Then the congregation*, &c.] That is, the court of judicature, assembled together to hear and try this cause: *shall judge between the slayer and the revenger of blood*; shall hear what both have to say, and pass sentence: *according to these judgments*; these judicial laws and rules of judgment, before delivered, exemplified in various cases.

℣. 25. *And the congregation shall deliver the slayer out of the hand of the avenger of blood*, &c.] Put him under the care of proper persons, to conduct him to one of the cities of refuge, or put him in the way to it; and restrain the avenger of blood from pursuing him, until such time that it may be judged he is safe arrived there: *and the congregation shall restore him to the city of refuge, whither he was fled*; so that it seems by this, when one had been guilty of man-slaughter, and fled to one of the cities of refuge, he might be taken from thence and had before a court of justice, and there take his trial; and if it appeared that the fact was committed by him, ignorantly, unawares, and without design, then he was returned to his city of refuge; but if otherwise, he was put to death, notwithstanding he had fled thither; and so it is said in the *Misnah* [t], that "at first, or formerly, one that killed another ignorantly or presumptuously, they sent him before to one of the cities of refuge, and the *Sanhedrim* sent and fetched him from thence: he who was condemned to death by the court, they slew him; he that was not condemned was dismissed; he that was condemned to banishment they returned him to his place, according to *Numb.* xxxv. 25." *and he shall abide in it unto the death of the high-priest, which was anointed with the holy oil*; and then he was to be set at liberty, and return to his house and family, and have his former possessions and honours, if he had any, restored unto him, the commission or warrant for his detainder there ceasing, being made void by the death of the high-priest; who was the prince of the priests and *Levites*, to whom those cities belonged, and so under his jurisdiction: or so it was ordered, because such was the general mourning for such a public loss as an high-priest, that all private revenges would subside, and the cause of them be buried in grief and forgetfulness; though no doubt, this had a respect to something which will be hereafter taken notice of: the *Jews* say [u], that the mothers of the priests used to supply with a sufficient quantity of food and raiment such who fled to the cities of refuge, that they might not pray for the death of their sons; and according to them, a man's case was very bad when there was no high-priest; for so they write [w], "he whose cause is finished (or his case determined in a court of judicature), and there is no high-priest; and he that slays an high-priest, or an high-priest slays another, he never goes out, no not so much as to bear testimony in any cause, and even in what the congregation has need of him, but there are his dwelling, his death, and his burial."

℣. 26. *But if the slayer shall at any time come without the border of the city of his refuge*, &c.] Which seems to be the three thousand cubits assigned to every city of the *Levites*, and so to the cities of refuge; and which, according to the *Jewish* writers, were a refuge, as the city itself; and it is said [x], "he that kills a man there, is killed for "him, but though the border is a refuge, the "slayer does not dwell in it, as it is said, ℣. 25. *he*

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[r] אם et si, Pagninus, Montanus. [s] Misn. Maccot, c. 2. §. 3. [t] Ib. §. 6. [u] Misn. ut supra. [w] Ibid. §. 7. [x] Maimon. Hilchot Rotzeach, c. 8. §. 11. Misn. Maccot, c. 2. §. 7.

"*he ſhall abide in it*, but not in its borders:" *whither he was fled*; on account of man-ſlaughter.

℣. 27. *And the revenger of blood find him without the borders of the city of his refuge*, &c.] Without the ſuburbs, fields, and vineyards belonging to it: *and the revenger of blood kill the ſlayer*; being exaſperated againſt him, and to avenge the blood of his relation on him: *he ſhall not be guilty of blood*; or be reckoned a murtherer, or die for it.

℣. 28. *Becauſe he ſhould have remained in the city of his refuge, until the death of the high-prieſt*, &c.] Nothing could give him his liberty but his death; ſo that though this was a merciful proviſion made in ſuch caſes for ſuch perſons, and was a conſiderable benefit and privilege, yet it carried in it ſome appearance of a puniſhment; ſince ſuch a perſon was confined within the boundaries of one of the cities of refuge as long as the high-prieſt lived; and this was done to make perſons cautious how they were any way acceſſary to the death of another, though without deſign: *but after the death of the high-prieſt, the ſlayer ſhall return into the land of his poſſeſſion*; to that part of the land, and to that tribe to which he belonged, to his houſe and family, and to his poſſeſſions and inheritances, whatever he had, and to all the honours and privileges he before enjoyed, and under no danger from the avenger of blood henceforward: a cuſtom ſomewhat like this has prevailed in ſome parts of *Africa*, as *Leo Africanus* [y] relates, that if a man happened to kill another, all the friends of the deceaſed conſpired to kill him, but if they could not effect it, then the guilty perſon was proclaimed an exile from the city, for the whole ſpace of ſeven years; and at the expiration of the whole ſeven years, when he returned from his exile, the chief men of the city invited him to a feaſt, and ſo he was reſtored to his liberty: temples, groves, altars, and ſtatues were common among other nations for aſylums or refuges, but whole cities, very rarely with the ancients; it ſeems there were ſome [z].

℣. 29. *So theſe* things *ſhall be for a ſtatute of judgment unto you*, &c.] A judicial law, according to which they were to proceed in all the above caſes: *throughout your generations in all your dwellings*; throughout all ages, as long as they dwelt in the land of *Canaan*, even unto the times of the Meſſiah, in whom the things figured hereby had their accompliſhment: the cities of refuge were types of Chriſt: hence a divine perſon, even the Meſſiah, is often ſpoken of as the refuge of his people, *Pſ.* ix. 9. and xlvi. 1, 7. and lxii. 7, 8. with which compare *Heb.* vi. 18. theſe were places to flee to, as the word is rendered by the *Greek* verſion; to Chriſt ſenſible ſinners flee for ſhelter and ſafety, which ſuppoſes danger in themſelves from the law and juſtice of God; a ſenſe of that danger which makes them flee from wrath to come; a view of Chriſt, as a place of refuge, and that no other but he will ſerve their purpoſe, and therefore make all the haſte and ſpeed they can unto him. The word properly ſignifies cities of gathering, or of reception. There was a gathering of the elect of God to Chriſt at his death; and there is another at effectual calling, which is an act of God's grace, and a diſtinguiſhing one, when ſouls gather to Chriſt as their Saviour for righteouſneſs, peace, pardon, reſt and everlaſting life; and when Chriſt receives them, tho' ſinners, into his arms, and into his heart, and into open fellowſhip with him, ſo as to dwell in him, where they dwell pleaſantly and ſafely; he receives them into his houſe here, and into heaven hereafter; and by, and in Chriſt, thoſe that flee to him, and are received by him, are retained and preſerved from ſatan, law, hell and death. The cities of refuge were of God's appointing; ſo Chriſt, as a Saviour, and rock of refuge to his people, is appointed and ſore-ordained of God; they were well known for refuges, as the Lord is in the palaces of *Zion*; they were open for all, at all times, as Chriſt is for all ſinners, even the chief of ſinners, *Jews* or *Gentiles*; they are all one in Chriſt, the *Iſraelite*, and the ſtranger and ſojourner; all impediments were removed out of the way of them, and plain directions to them given, as are in the goſpel, and by the miniſters of it; and there is always room in Chriſt for ſuch that flee to him, as there was in thoſe cities; and being in him, they are ſafe from the curſe and condemnation of the law, from wrath to come, and from the ſecond death; and their redemption and atonement, peace and reconciliation, liberty, life and ſalvation, are owing to the death of Chriſt, their high-prieſt. *Abendana* [a] obſerves, that the death of the high-prieſt atoned for the offence (of man-ſlaughter) which was the reaſon the man ſlayer continued in the city of refuge till his death, and then was releaſed: however, certain it is, that the death of Chriſt, our high-prieſt, atones for every ſin of thoſe that flee to him, and by which they are reconciled to God. In ſome things there is a difference between theſe cities of refuge and Chriſt; they were ſix, he but one; they were for ſuch only who ſhed blood ignorantly, he for ſuch that were enemies to him, and lived in malice towards others, and guilty of the moſt enormous crimes: to be in theſe cities of refuge was a kind of exile and impriſonment, but they that are in Chriſt are freemen; it was poſſible that ſuch might die that were in them, and at moſt were only delivered from temporal death, but they that flee to Chriſt for refuge are ſaved with an everlaſting ſalvation.

℣. 30. *Whoſo killeth any perſon*, &c.] Willingly, and through enmity and malice: *the murtherer ſhall be put to death by the mouth of two witneſſes*; which is repeated partly to ſhew, that this law concerning the cities of refuge was not deſigned to ſcreen a murtherer, who was guilty through malice prepenſe; and partly for the ſake of what is added to it, that two witneſſes are required in ſuch a caſe, where a man's life is at ſtake, to prove the fact againſt him; which ſhows how careful the Lord is, and men ſhould be, of the lives of his creatures, that no man ſuffer wrongfully; which is repeated again and again, that it might be obſerved, ſee *Deut.* xvii. 6. and xix. 15. *but one witneſs ſhall not teſtify againſt any perſon, to* cauſe him *to die*; which looks as if in other caſes, in pecuniary matters, and the like, where life is not concerned, one witneſs may be ſufficient; though it is always beſt and ſafeſt to have more if they can be had, that at the mouth of two or three witneſſes every thing may be eſtabliſhed, *Deut.* xix. 15. *Matt.* xviii. 16.

℣. 31. *Moreover, ye ſhall take no ſatisfaction for the life of a murtherer*, &c.] Though he would give all his wealth and ſubſtance, all his eſtates and poſſeſſions, and whatever he is worth in the world; for all that a man has, he'll give for his life; but theſe are not to be taken, nor any thing, and every thing

[y] Deſcriptio Africæ, l. 2. p. 135, 136. [z] Vid. Marmor. Oxon. & Not. in Ib. p. 25. & Ritterſhuſium de jure Aſylorum, c. 2. [a] Not. in Miclol Yophi in ℣. 25.

thing his friends may offer for him; all is to be rejected, the life of ſuch a man is not to be ſaved on any conſideration: *which* is *guilty of death*; as he is who kills a man willingly and purpoſely; but one man may be guilty of killing another, and yet not be deſerving of death, when it is done ignorantly and accidentally with reſpect to him, for which reaſon this clauſe is added: *but he ſhall be ſurely put to death*; by the order of the civil magiſtrate; and if this is not done either through want of evidence, or the fault of the judge, or the criminal clemency of the chief governor, God ſooner or later will take vengeance on ſuch a perſon.

℣. 32. *Moreover, ye ſhall take no ſatisfaction for him that is fled to the city of his refuge*, &c.] Tho' for killing a man unawares: *that he ſhould come again to dwell in the land, until the death of the prieſt*; the high-prieſt; ſuch a man's liberty was not to be purchaſed with money, nor even his life to be bought off, ſhould he be taken without his city; a great ranſom could not deliver him from the avenger, becauſe he was guilty of this law, which ſo wiſely and mercifully provided for him; and conſequently guilty alſo of great ingratitude to God, as well as of a breach of his law, and of diſreſpect to his high-prieſt, under whom he was protected.

℣. 33. *So ye ſhall not pollute the land wherein ye* are, &c.] The land of *Canaan*, as it had been by the old inhabitants of it, by idolatry, adultery, and murther: *for blood it defileth the land*; the ſhedding of innocent blood defiles a nation, and the inhabitants of it, brings guilt thereon, and ſubjects to puniſhment: *and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it*; or *there can be no expiation* [b], or *atonement made* for it in any other way; the blood of the murtherer is required at his hands, and nothing ſhort of it will ſatisfy law and juſtice, ſee *Gen.* ix. 6.

℣. 34. *Defile not therefore the land which ye ſhall inherit*, &c.] By the commiſſion of ſuch atrocious crimes, or ſuffering them to go unpuniſhed, or by taking a compenſation for the life of the guilty perſon: *wherein I dwell*; which is added to ſtrengthen the exhortation, and as giving a reaſon why care ſhould be taken not to pollute it, becauſe the holy God dwells there; as he did in the tabernacle erected for him, and in ſuch a peculiar manner as he did not in other lands: *for I the Lord dwell among the children of Iſrael*; he now dwelt among them as their God, and their king; his tent or tabernacle being pitched in the midſt of the camps of *Iſrael*; and ſo he would continue to dwell among them when they were come to the land of *Canaan*, ſo long as they obſerved his laws, ſtatutes and ordinances; and therefore it behoved them to be careful, that they did not pollute themſelves, and their land, and cauſe him to depart from them.

CHAP. XXXVI.

THIS chapter gives an account of an application made by the heads of the tribe of *Manaſſeh*, concerning the inheritances of the daughters of *Zelophehad*, which ſhould they marry into other tribes, would be removed thither, and ſo be a loſs to theirs, ℣. 1—4. which caſe was judged worthy of regard; and to remedy this inconvenience, they were ordered to marry into the family of their father's tribe, and this was to be a law to all heireſſes for the future in other tribes, ℣. 5—9. and accordingly the daughters of *Zelophehad* married their father's brothers ſons, ℣. 10—13.

℣. 1. *And the chief fathers of the families of the children of Gilead*, &c.] The princes, as *Aben Ezra*; ſo the *Septuagint* verſion, which was the tribe of *Manaſſeh*, whoſe grandſon *Gilead* was, as follows: *the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came near*; to the houſe of judgment, as the *Targum* of *Jonathan*, the *Sanhedrim* or court of judicature, conſiſting of the following perſons: *and ſpoke before Moſes*; the *Septuagint* verſion adds, *and before Eleazar the prieſt*, as in ch. xxvii. 2. and xxxii. 2. *and before the princes, the chief fathers of the children of Iſrael*; the princes of the ſeveral tribes; or it may be rather the ſeventy elders.

℣. 2. *And they ſaid*, &c.] One in the name of reſt: *the Lord commanded my lord*; that is, *Moſes*, whom they addreſs in a very reſpectable manner, being the chief governor of the nation under God: *to give the land for an inheritance by lot to the children of Iſrael*; which command may be ſeen in ch. xxvi. 53—56: *and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother*; or kinſman, being of the ſame tribe: *unto his daughters*; who ſued for it, and upon *Moſes*'s conſulting the Lord about it, it was ordered they ſhould have it, ch. xxvii. 1—11. and which theſe princes obſerved was likely to be attended with the following inconvenience.

℣. 3. *And if they be married to any of the ſons of the* other *tribes of the children of Iſrael*, &c.] Which was not an unreaſonable ſuppoſition, and perhaps was judged very probable and likely, if ſome method was not taken to prevent it; which they might conclude from the application of ſome young men of the other tribes unto them: *then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe whereunto they are received*; for the inheritance given unto them would of courſe, the above being the caſe, deſcend to their ſons, and whoſe fathers being of other tribes, it would be fixed there: *ſo ſhall it be taken from the lot of our inheritance*; which gave them ſome concern; for though this was no perſonal injury to them, nor any detriment to their families and eſtates, yet as it was a leſſening of their tribe, they were uneaſy at it; and the rather they might be, ſince half their tribe was to ſettle on that ſide *Jordan*, where they now were: and now all this, the ſuit of the daughters of *Zelophehad* for their father's inheritance, which was granted them, the addreſs of young men to them as heireſſes, the concern of the heads of the tribe of *Manaſſeh* on this account; all this, I ſay, being before they entered into the land, or it was conquered by them, or divided to them by inheritance, ſhow their ſtrong faith and aſſurance, that they ſhould poſſeſs it.

℣. 4. *And when the jubilee of the children of Iſrael ſhall be*, &c.] At which time inheritances were to

[b] לא יכפר non poſſet expiatio, Junius & Tremellius, Piſcator; to the ſame ſenſe, Pagninus, Montanus, Tigurine verſion.

to be reſtored to the original proprietors of them; yet this would be of no ſervice in the preſent caſe, but rather the contrary, ſince it would fix the inheritances of theſe daughters in another tribe, or in other tribes into which they ſhould marry; and ſo *Aben Ezra* and *Jarchi* interpret it, *tho'* there ſhall be a jubilee, that will be of no advantage; it won't remedy this inconvenience: for *then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received*; it being one principal part of the buſineſs of the jubilee-year to ſettle the inheritances of every tribe; and theſe daughters being married into another tribe, of conſequence their inheritance would be placed there; or ſhould it be ſold by their huſbands, or their ſons, at the year of jubilee it would be reſtored to them as of ſuch a tribe: *ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers*; and thereby be a leſſening of it; and every tribe being ambitious of preſerving and increaſing its grandeur, this affair ſenſibly affected the heads of this tribe.

℣. 5. *And Moſes commanded the children of Iſrael*, &c.] Even all the tribes of *Iſrael*, whom the following law concerned, as well as the tribe of *Manaſſeh*: *according to the word of the Lord*; whom no doubt he conſulted on this occaſion, as he did when the daughters of *Zelophehad* applied unto him about the inheritance of their father: *ſaying, the tribe of the ſons of Joſeph hath ſaid well*; in ſhewing ſuch a concern for the welfare of their tribe; the conſideration of which would be of ſervice to them all, and therefore was worthy of notice. *Aben Ezra* obſerves, that the heads of the fathers ſpoke for the ſake of every tribe, what was for the good of them all, and therefore was well ſpoken.

℣. 6. *This* is *the thing which the Lord doth command concerning the daughters of Zelophehad*, &c.] Concerning this affair relative to them; the *Targum* of *Jonathan* paraphraſes the words, "not for the generations that riſe up after the diviſion of the land, but for the daughters of *Zelophehad*;" as if this order only reſpected them, or what might happen before the land was divided, but not after; and this is the general opinion of the *Jewiſh* writers; but it ſeems, that as the following law not only concerns them, but all heireſſes, ſo all ſuch after, as well as before the diviſion of the land, ſince the reaſon of it holds good after as before: *ſaying, let them marry to whom they think beſt*; whom they like beſt, who are moſt acceptable to them; as it was reaſonable they ſhould, and not have ſuch forced upon them, whoſe perſons were diſagreeable to them: *only into the family of the tribe of their father ſhall they marry*; they were to marry not only ſuch as were of the tribe of *Manaſſeh*, but of their father's family in that tribe; they could only marry into the family of the *Hepherites*; ſee ch. xxvi. 32, 33.

℣. 7. *So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe*, &c.] Which ſhews, that this concerns all the tribes of *Iſrael*, though yet not fully expreſſed, as it is afterwards: *for every one of the children of Iſrael ſhall keep himſelf to the inheritance of the tribe of his fathers*; or *cleave*[a] to a wife in that tribe for marriage; this word is uſed in the original inſtitution of it, *Gen.* ii. 24. though they were not ſtrictly obliged to marry in their own tribe; and frequently they did intermarry with other tribes, which had it been unlawful, would not have been done, as it was by kings, and prieſts, and others; nor was there any danger of an inheritance going into another tribe by a man's marrying into it; wherefore this ſignifies only, that they were to be careful to keep their inheritances in their tribe; and therefore if any of them had no ſons, only daughters, he was to marry them in his own tribe and family, that the inheritance might not remove, as follows.

℣. 8. *And every daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael*, &c.] For the ſame law which gave the daughters of *Zelophehad* a right to their father's inheritance, gave every other daughter in *Iſrael* a right to inherit where there were no ſons, ch. xxvii. 8. and every ſuch daughter, according to this law, *ſhall be wife unto one of the family of the tribe of her father*; marry into her father's tribe and family; by which it appears that ſuch who were not heireſſes might marry perſons of another family, and even of another tribe: *that the children of Iſrael may enjoy every man the inheritance of his fathers*; of his father's brethren, or of thoſe that are near akin to him.

℣. 9. *Neither ſhall the inheritance remove from one tribe to another*, &c.] Which was one end of the year of jubilee, but that did not ſufficiently ſecure it without this law, as this caſe ſhews: *but every one of the tribes of Iſrael ſhall keep himſelf to his own inheritance*; the chief view of which was, that it might clearly appear of what tribe and family the Meſſiah ſprung when he came.

℣. 10. *Even as the Lord commanded Moſes, ſo did the daughters of Zelophehad.*] They married into the family of their father's tribe, according to the following account.

℣. 11. *For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah*, &c.] The names of the daughters of *Zelophehad*, and the ſame as in ch. xxvi. 33. and xxvii. 2. only the order a little varied, *Tirzah* and *Noah* here changing places; there they are according to their birth, here they are according to their marriage, as *Aben Ezra* thinks; tho' *Jarchi* is of opinion, that being thus differently placed, ſhews, that they were equal to one another, and one was not preferred to the other: *theſe were married unto their father's brothers ſons*; ſo that they were couſin-germans.

℣. 12. *And they were married into the families of the ſons of Manaſſeh, the ſon of Joſeph*, &c.] The family of the *Hepherites*, of which they were. *Aben Ezra* obſerves, that their being married into families, and not a family, is a ſign that their uncles ſons were not all of them brethren, or the ſons of one man, but of more, though all ſons of one or other of their father's brethren: *and their inheritance remained in the tribe of the family of their father*; by means of theſe marriages, even both in their father's tribe and family.

℣. 13. *Theſe are the commandments, and the judgments*, &c.] The judicial laws concerning the diviſion of the land of *Canaan*, the caſe of inheritances in it, and the cities of refuge: *which the Lord commanded by the hand of Moſes, unto the children of Iſrael in the plains of Moab, by Jordan, near Jericho*; where the *Iſraelites* had been ever ſince they were firſt obſerved by *Balak* king of *Moab*, and where the various things had been done recorded in the preceding chapters from that time.

[a] דבקו adhærebunt, Montanus, Vatablus, Junius & Tremellius.

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38. The Neglect of fervent Prayer complained of.

39. The ancient Mode of baptizing by Immerſion maintained and vindicated.

40. A Defence of the above Vindication of the ancient Mode of baptizing.

41. The divine Right of Infant-Baptiſm, examined and diſproved.

42. The Argument from apoſtolic Tradition in Favour of Infant-Baptiſm: with others in a Pamphlet called the Baptiſm of Infants a reaſonable Service, &c. conſidered, and alſo an Anſwer to a *Welſh* Clergyman's twenty Arguments; to which are added the the Diſſenters Reaſons for ſeparating from the Church of *England*, occaſioned by the ſaid Writer.

43. Antipædo-baptiſm: or Infant-baptiſm, an Innovation, in anſwer to Pædo-baptiſm, or a Defence of Infant-baptiſm in Point of Antiquity.

44. A Reply to Mr. *Clarke*'s Defence of the divine Right of Infant-baptiſm.

45. The Law in the Hand of Chriſt: a Sermon at *Broad-Mead*, in *Briſtol*.

46. The Glory of God's Grace diſplayed, in its abounding over the Aboundings of Sin; a Funeral Sermon for Mr. *John Smith*.

47. *Job*'s Creed: or Confeſſion of Faith; a Funeral Sermon for the Reverend Mr. *Edward Wallin*.

48. The Head of the Serpent bruiſed by the Seed of the Woman; a Funeral Sermon for Mrs. *Martha Gifford*.

49. A Funeral Sermon on the Death of *Eliz. Gill*.

50. A Funeral Sermon on the Death of Mrs. *Mary Fall*.

51. A Funeral Sermon on the Death of Mrs. *Anne Brine*.

52. A Funeral Sermon on the Death of Mr. *Edward Ludlow*.

53. A Funeral Sermon on the Death of the Reverend Mr. *Samuel Wilſon*.

54. A Funeral Sermon on the Death of *Benjamin Seward*, Eſq;

55. Chriſt the Ranſom found; a Sermon on the Death of Mr. *John Davenport*.

56. The mutual Gain of Chriſt and Chriſtians in their Life and Death; a Sermon on the Death of *Joſeph Stennet*, D. D.

57. A Confeſſion of Faith required of Chriſtians at their Admiſſion into a Goſpel-church, with Scripture Proofs annexed.